Yet hath it been ever esteemed a matter commendable to collect [works] together, and incorporate them into one body, that we may behold at once, what divers Off-springs have proceeded from one braine.' This observation from the Bishop of Winchester in his preface to King James's 1616 Workes is particularly appropriate, since James's writings cross the boundaries of so many different fields. While several other monarchs engaged in literary composition, King James VI and I stands out as 'an inveterate scribbler' and is certainly the most extensively published of all British rulers. King James VI and I provides a broad representative selection of King James's writings on a range of secular and religious topics. Each text is provided in full, creating an invaluable reference tool for 16th and 17th century scholars working in different disciplines and a fascinating collection for students and general readers interested in early modern history and literature. In contrast to other editions of James's writings, which have been confined to a single aspect of his work, the present edition brings together for the first time his poetry and his religious writing, his political works and his treatises on witchcraft and tobacco, in a single volume. What makes this collection of James's writings especially significant is the distinctiveness of his position as both writer and ruler, an author of incontestable authority. All his authorly roles, as poet, polemicist, theologian, political theorist and political orator are informed by this fact. James's writings were also inevitably influenced by the circumstances of his reigns and this volume reflects the turbulent issues of religion, politics and nationhood that troubled his three kingdoms.

King James VI and I: Political Writings The accession of James VI of Scotland to the English throne in 1603 created a multiple monarchy covering the three kingdoms of England, Scotland and Ireland which endured until 1922. Clear and concise, Pauline Croft's study provides a compelling narrative of the king's reign in all of his dominions, together with an authoritative analysis of his remarkable, though flawed, achievements. Bringing together all of the latest researches and debates on the three realms in the years 1566-1625, Croft emphasises their interaction and the problems posed by multiple monarchy. She also examines the interplay between domestic and foreign policy, religious tensions at home and abroad, finance and parliamentary politics, and discusses the king's writings, his personal life, and his own view of his role. An ideal introduction for all those with an interest in the reign of James VI of Scotland and I of England, this is the first account to successfully place the king in the context of all his kingdoms.

A Counterblaste to Tobacco Concentrating on the man as well as the king, this is a portrait of James, only son of...
Mary Queen of Scots and her consort, Lord Darnley. James passed the first 12 years of his dramatic life at Stirling Castle, where he was crowned King of Scotland when scarcely 13 months old, his mother having been forced to abdicate. He became a brilliant Latin scholar, but his lonely boyhood and his friendship with a succession of attractive favourites were to influence his later life.

King James VI and I and the Reunion of Christendom

The royal descendants of King James VI of Scotland, the first of the House of Stuart to rule England.

The Cradle King

The Cradle King

The Oxford Handbook of the Bible in Early Modern England, C. 1530-1700

James VI and I (James Charles Stuart; 19 June 1566 – 27 March 1625) was King of Scotland as James VI from 24 July 1567 and King of England and Ireland as James I from the union of the Scottish and English crowns on 24 March 1603 until his death in 1625. The kingdoms of Scotland and England were individual sovereign states, with their own parliaments, judiciaries, and laws, though both were ruled by James in personal union. James was the son of Mary, Queen of Scots, and a great-great-grandson of Henry VII, King of England and Lord of Ireland, positioning him to eventually accede to all three thrones. James succeeded to the Scottish throne at the age of thirteen months, after his mother was compelled to abdicate in his favour. Four different regents governed during his minority, which ended officially in 1578, though he did not gain full control of his government until 1583. In 1603, he succeeded the last Tudor monarch of England and Ireland, Elizabeth I, who died without issue. He continued to reign in all three kingdoms for 22 years, a period known after him as the Jacobean era, until his death in 1625 at the age of 58. After the Union of the Crowns, he based himself in England (the largest of the three realms) from 1603, only returning to Scotland once in 1617, and styled himself “King of Great Britain and Ireland”. He was a major advocate of a single parliament for England and Scotland. In his reign, the Plantation of Ulster and British colonisation of the Americas began.
Access Free King James Vi And I And The Reunion Of Christendom

Michael B. Young, in his book The Cradle King: The Life of James VI and I, the First Monarch of a United Great Britain, reveals all of this and more. He explores the unique relationship between James and the Bible, showing how the King James Version of the Bible, had a series of notorious male favorites. No one denies that these relationships were amorous, but were they sexual? Young merges political history with recent scholarship in the history of sexuality to answer that question. More broadly, he shows that James’s favorites had a negative impact within the royal family, at court, in Parliament, and in the nation at large. Contemporaries raised the specter of a sodomitical court and an effeminized nation; some urged James to engage in a more virile foreign policy by embarking on war. In doing so, he uncovers the extent to which Charles I’s downfall was caused by the cracks that appeared in England and he was King of Scotland. By the age of five, he had experienced three different regents as the ancient dynasties of Scotland battled for power and made him a virtual prisoner in Stirling Castle. In fact, James did not set foot outside the confines of Stirling until he was eleven, when he took control of the country. But even with power in his hands, he would never feel safe. For the rest of his life, he could be caught up in bitter struggles between the warring political and religious factions who fought for control over his mind and body. Biographer Alan Stewart makes brilliant use of original sources to bring to life the conversations and the controversies of the Jacobean age. From James’s ‘inadvised’ relationships with a series of favourites and Gentlemen of the Bedchamber to his conflicts with a Parliament which refused to fit its legislation to the Monarch’s will, Stewart lucidly untangles the intricacies of the range of forms. The Handbook includes chapters from the leading scholars in the field, covering topics from sacred geography to biblical falsehood, translation to revolution, material culture to interpretations. It is one of the few studies of James to offer a sustained critical reading of these texts, together with an exploration of the national and international context in which they were published and read. As such this book adds to our appreciation of James as an author, providing an exploration of his works as politically expedient courted, then distanced himself from after his accession to the English throne in 1603. In so doing this book greatly contributes to the understanding not only of James’s works as political tools, but also of the preoccupations of publishers and translators, and the interpretative spaces in the works they were making available to an international audience.

Published by: Oxford University Press

1530-1700 is the indispensable and authoritative guide to the most important book in early modern England. It is essential reading for undergraduates and postgraduates in literature, history, and theology, and an important resource for scholars across the Arts and Humanities. The Handbook includes chapters from the leading scholars in the field, covering topics from sacred geography to biblical falsehood, translation to revolution, material culture to interpretations. It is one of the few studies of James to offer a sustained critical reading of these texts, together with an exploration of the national and international context in which they were published and read. As such this book adds to our appreciation of James as an author, providing an exploration of his works as politically expedient courted, then distanced himself from after his accession to the English throne in 1603. In so doing this book greatly contributes to the understanding not only of James’s works as political tools, but also of the preoccupations of publishers and translators, and the interpretative spaces in the works they were making available to an international audience.
Access Free King James VI And I And The Reunion Of Christendom

King James's Secret
A King Translated

The renowned historian Jenny Wormald was a ground-breaking expert on early modern Scottish history, especially Stewart kingship, noble power and wider society. She was most controversial in her book-length critique of Mary, Queen of Scots. Unfortunately, Jenny never got round to producing a similar monograph on a monarch she was infinitely more fond of, King James VI and I, before her untimely death in 2015. In the absence of such a book, this volume brings together all the major essays by Jenny on James. She wrote on almost every aspect and every major event of James' reign, from the famous Gunpowder Plot, the Plantation of Ulster, the Gowrie Conspiracy, to the witchcraft panics, as well as James' extensive writings. She wrote extensively on James' Scottish rule, but she was also keenly interested in James as the first king of all of Britain, and many of her essays unpick the issues surrounding the Union of the Crowns and James' rule over all three of his kingdoms. This book is an invaluable resource for any scholar on this crucial time in the history of the British Isles.

King James VI and I: Political Writings
James VI and I pursued various highly distinctive policies. He also, to an extent exceptional among monarchs, expressed his ideas and aspirations by means of print, pen, and spoken word. The essays in this volume explore four main themes of particular concern to James: the union of England and Scotland; the government of Scotland; religious unity; and James' involvement in culture as both author and patron. They throw fresh light on the ways in which James communicated his ideas and designs to his subjects, and important foreign audiences, raising important questions about his judgement and skill as a monarch.

Sonnets of King James VI & I

What can we know of the private lives of early British sovereigns? Through the unusually large number of letters that survive from King James VI of Scotland/James I of England (1566-1625), we can know a great deal. Using original letters, primarily from the British Library and the National Library of Scotland, David Bergeron creatively argues that James' correspondence with certain men in his court constitutes a gospel of homoerotic desire. Bergeron grounds his provocative study on an examination of the tradition of letter writing during the Renaissance and draws a connection between homosexual desire and letter writing during that historical period. King James, commissioner of the Bible translation that bears his name, corresponded with three principal male favorites—Esmé Stuart (Lennox), Robert Carr (Somerset), and George Villiers (Buckingham). Esmé Stuart, James' older French cousin, arrived in Scotland in 1579 and became an intimate adviser and friend to the adolescent king. Though Esmé was eventually forced into exile by Scottish nobles, his letters to James survive, as does James' hauntingly allegorical poem Phoenix. The king's close relationship with Carr began in 1607. James' letters to Carr reveal remarkable outbursts of sexual frustration and passion. A large collection of letters exchanged between James and Buckingham in the 1620s provides the clearest evidence for James' homoerotic desires. During a protracted separation in 1623, letters between the two raced back and forth. These artful, self-conscious letters explore themes of absence, the pleasure of letters, and a preoccupation with the body. Familial and sexual terms become wonderfully intertwined, as when James greets Buckingham as "my sweet child and wife." King James and Letters of Homoerotic Desire presents a modern-spelling edition of seventy-five letters exchanged between Buckingham and James. Across the centuries, commentators have condemned the letters as indecent or repulsive. Bergeron argues that on the contrary they reveal an inward desire of king and subject in a mutual exchange of love.

Daemonologie. Paperback edition of a prize-winning account of the reign of King James VI and I.
The True Law of Free Monarchies

James VI and I united the crowns of England and Scotland. His books are fundamental sources of the principles which underlay the union. In particular, his Basilikon Doron was a best-seller in England and circulated widely on the Continent. Among the most important and influential British writings of their period, the king's works shed light on the political climate of Shakespeare's England and the intellectual background to the civil wars which afflicted Britain in the mid-seventeenth century. James' political philosophy was a moderated absolutism, with an emphasis on the monarch's duty to rule according to law and the public good. Locke quoted his speech to parliament of 1610 approvingly, and Hobbes likewise praised 'our most wise king'. This edition is the first to draw on all the early texts of James' books, with an introduction setting them in their historical context.

King James VI and I

First published in the year 1597, the present book 'Daemonologie' is originally a philosophical dissertation on contemporary necromancy and the historical relationships between the various methods of divination used from ancient Black magic written by King of England James I.