

1. Record Nr.	UNISA996389511803316
Titolo	The last speech and dying-words of Thomas (Lord, alias Colonel) Pride [[electronic resource]] : being touched in conscience for his inhumane murder of the bears in the beargarden when he was high-sheriff of Surrey // taken in short-hand by T.S., late clerk to His Lordships brewhouse
Pubbl/distr/stampa	London, : Printed for C.W., 1680
Descrizione fisica	12 p
Soggetti	Great Britain History Commonwealth and Protectorate, 1649-1660 Pamphlets
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	A satire. This item appears as Wing P3410 (number cancelled in Wing 2nd ed.) at reel 1237:14, and as Wing (2nd ed.) L505aA at reel 1742:25. Reproduction of originals in the Cambridge University Library and British Library.
Sommario/riassunto	eebo-0216

2. Record Nr.	UNINA9910814446003321
Autore	Dalton Jessica M.
Titolo	Between popes, inquisitors and princes : how the first Jesuits negotiated religious crisis in early modern Italy // by Jessica M. Dalton
Pubbl/distr/stampa	Leiden, The Netherlands ; ; Boston : , : Brill, , [2020] ©2020
ISBN	90-04-41383-9
Descrizione fisica	1 online resource
Collana	St Andrews studies in Reformation history
Disciplina	271.53045
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references and index.
Sommario/riassunto	In <i>Between Popes, Inquisitors and Princes</i> Jessica Dalton uses extensive, original archival research to provide the first history of a unique and controversial papal privilege that allowed the first Jesuits to absolve heretics in sixteenth-century Italy without involving bishops or inquisitors. Dalton uses the story of this remarkable privilege to reconsider two central aspects of Jesuit history: their role in the Counter-Reformation and their relationship with the papacy. Dalton convincingly argues that, in the aftermath of the Protestant Reformation, the Jesuits were valued collaborators of popes, inquisitors and princes not for their obedience and subservience but rather because they worked with an autonomy and flexibility that allowed them convert heretics where political barriers and popular hostility hindered inquisitors and prelates.