

**Thursday, Sep. 13, 9:30-11:50 am – “More in History”**

**Chair: Prof. Elizabeth McCutcheon (U. of Hawaii)**

**Dr. Gabriela Schmidt, University of Munich, Germany (Schmidt@lmu.de)**

**Hidden Presences of Thomas More in Marian Literature**

The cultural politics of Catholic restoration under Mary Tudor have probably been as crucial to the historical legacy of Thomas More as More's image was to the regime's own historical self-presentation. Not only did the Marian period see the first reappearance in print of many of More's writings after 20 years, in an effort to present him as the proto-type of a learned humanist-martyr whose example counteracted the false claims of Protestant "pseudo-martyrs". The overwhelming presence of More's figure and work in official Catholic discourse, especially from 1556 onwards, also generated many instances of Morean echoes pervading a great variety of Marian literary texts and genres. In this paper I will lay special emphasis on such hidden presences of More within classical translations of the period, from John Brende's *History of Quintus Curtius*, which was published almost simultaneously with the 1553 Marian edition of More's *Dialogue of Comfort*, to George Colvile's Boethius and Nicholas Grimald's *De officiis* (both published in 1556), whose appearance coincided with the preparation of More's *English Workes* for print. As I would like to show, such implicit echoes and allusions to More's life and writings not only reshaped the classical works themselves, both updating them and enriching them with additional cultural and political significations; above all they helped to invest the programme of Marian religious restoration with the credentials of classical learning promoted by the early Tudor humanists.

