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One of the reforms that Henry VIII is well-known for is his break from Rome and the influence of the Catholic Church. The three big superpowers England, Spain, and France were all predominantly Catholic in their faith. As such, they all lived under the guidance and laws of the Vatican and its Pope. Henry VIII wanted a male heir.

Turning Point: Henry VIII and His Political Reformation
English Reformations: Religion, Politics, and Society Under
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Christopher Haigh's book, English Reformations, begins by showing that before 1530 there was no strong undercurrent for the Protestant Reformation in England in fact the exact opposite was true as Catholic England was going strong.

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religious views and practices of ordinary English people. With the benefit of hindsight, other historians have traced the course of the Reformation as a series of events inescapably culminating in the creation of the English Protestant establishment. Haigh sets out to recreate the sixteenth century as a time of excitement and insecurity, with each new policy or ruler causing the reversal of earlier religious changes. This is a scholarly and stimulating book, which challenges traditional ideas about the Reformation and offers a powerful and convincing alternative analysis.

This text studies the Reformation in England. It discusses Protestantism and explores the religious views and practices of the ordinary English people. The author presents the

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sixteenth century as a time of excitement and insecurity, with each new policy or ruler causing the reversal of earlier religious changes.

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changes. --From publisher's description.

The 17th century was a dynamic period characterized by huge political and social changes, including the Civil War, the execution of Charles I, the Commonwealth and the Restoration. The Britain of 1714 was recognizably more modern than it was in 1603. At the heart of these changes was religion and the search for an acceptable religious settlement, which stimulated the Pilgrim Fathers to leave to settle America, the Popish plot and the Glorious Revolution in which James II was kicked off the throne. This book looks at both the private aspects of human beliefs and practices and also institutional religion, investigating the growing competition between rival versions of Christianity and the

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growing expectation that individuals should be allowed to worship as they saw fit.

This book is a study of the English Reformation as a political and literary event. Focusing on an eclectic group of texts, unified by their explication of the key elements of the cultural history of the period 1510-1580 the book unravels the political, poetic and religious themes of the era. Through readings of work by Edmund Spenser, William Tyndale, Sir Thomas More and John Skelton, as well as less celebrated Tudor writers, Betteridge surveys pre-Henrician literature as well as Henrician Reformation texts, and delineates the literature of the reigns of Edward VI, Mary Tudor and Elizabeth I. Ultimately, the book argues that this literature,

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and the era, should not be understood simply on the basis of conflicts between Protestantism and Catholicism but rather that Tudor culture must be seen as fractured between emerging confessional identities and marked by a conflict between those who embraced confessionalism and those who rejected it. This important study will be fascinating reading for students and researchers in early modern English literature and history.

This study provides a radical reassessment of the English Reformation. No one in eighteenth-century England thought that they were living during ‘ the Enlightenment ’ ; instead, they saw themselves as facing the religious, intellectual and political problems unleashed by the Reformation, which

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began in the sixteenth century. Moreover, they faced those problems in the aftermath of two bloody seventeenth-century political and religious revolutions. This book examines how the eighteenth-century English debated the causes and consequences of those revolutions and the thing they thought had caused them, the Reformation. It draws on a wide array of manuscript sources to show how authors crafted and pitched their works.

This history tells the story of how the English, over three generations, adapted to the religious changes forced upon them by the Reformation and, in doing so, radically reconstructed their culture.

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A study of clerical reaction to the sizeable number of Catholics who outwardly conformed to Protestantism in late 16c England. An important and satisfying monograph... Many insights emerge from this rich and original study, which whets the appetite for more. ENGLISH HISTORICAL REVIEW [Diarmaid MacCulloch]

Table of contents

Throughout his early career, Sir Edward Coke joined many of his contemporaries in his concern about the uncertainty of the common law. Coke attributed this uncertainty to the ignorance and entrepreneurship of practitioners, litigants, and other users of legal power whose actions eroded

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confidence in the law. Working to limit their behaviours, Coke also simultaneously sought to strengthen royal authority and the Reformation settlement. Yet the tensions in his thought led him into conflict with James I, who had accepted many of the criticisms of the common law. Sir Edward Coke and the Reformation of the Laws reframes the origins of Coke's legal thought within the context of law reform and provides a new interpretation of his early career, the development of his legal thought, and the path from royalism to opposition in the turbulent decades leading up to the English civil wars.