

The Anglican Canons 1529 1947 6 Church Of England Record Society

This contextualised study illuminates the oft-misunderstood aspects of Richard Baxter's ecclesiology: purity, unity, and liberty. In doing so, it sheds further light on the nature of seventeenth-century English Puritanism, and the quest for the true church and the corresponding conflicts between the Laudians and Puritans. The ethical treatment of non-human animals is an increasingly significant issue, directly affecting how people share the planet with other creatures and visualize themselves within the natural world. The Routledge Handbook of Religion and Animal Ethics is a key reference source in this area, looking specifically at the role religion plays in the formation of ethics around these concerns. Featuring thirty-five chapters by a team of international contributors, the handbook is divided into two parts. The first gives an overview of fifteen of the major world religions' attitudes towards animal ethics and protection. The second features five sections addressing the following topics: Human Interaction with Animals Killing and Exploitation Religious and Secular Law Evil and Theodicy Souls and Afterlife This handbook demonstrates that religious traditions, despite often being anthropocentric, do have much to offer to those seeking a framework for a more enlightened relationship between humans and non-human animals. As such, The Routledge Handbook of Religion and Animal Ethics is essential reading for students and researchers in religious studies, theology, and animal ethics as well as those studying the philosophy of religion and ethics more generally.

Bringing together contributions from art history, architectural history, historiography and history of law, this volume is the first comprehensive exploration of the manifold meanings of foundation, dedication and consecration rituals and narratives in early modern culture.

The position of English monarchs as supreme governors of the Church of England profoundly affected early modern politics and religion. This innovative book explores how tensions in church-state relations created by Henry VIII's Reformation continued to influence relationships between the crown, Parliament and common law during the Restoration, a distinct phase in England's 'long Reformation'. Debates about the powers of kings and parliaments, the treatment of Dissenters and emerging concepts of toleration were viewed through a Reformation prism where legitimacy depended on godly status. This book discusses how the institutional, legal and ideological framework of supremacy perpetuated the language of godly kingship after 1660 and how supremacy was complicated by the ambivalent Tudor legacy. It was manipulated by not only Anglicans, but also tolerant kings and intolerant parliaments, Catholics, Dissenters and radicals like Thomas Hobbes. Invented to uphold the religious and political establishments, supremacy paradoxically ended up subverting them. A essential reference work for the history of the Church of England and Anglican canon law.

• Completely revised and updated history • Evergreen seller for all reference shelves This thorough, carefully researched history sets church events against the background of social changes. This third revised edition will be up-to-date through the events of the 2012 General Convention of the Episcopal Church. Can an orthodox Christian creed and ritual be combined with a liberal church administration and a tolerant civic acceptance of not-so-orthodox views and practices? This question—perennial among Catholics for the past two centuries and the goal of the Anglican quest for a *via media*—finds an affirmative answer in Zdenek V. David's history of the Utraquist church of fifteenth- and sixteenth-century Bohemia. This church declared its autonomy from the Roman church in 1415 after the Bohemian preacher Jan Hus, who had decried clerical abuses and opposed the pope's doctrinal and juridical authority, was condemned by a Roman church council and executed. Sometimes called "Hussitist" (a usage David attacks for exaggerating Hus's role; "Utraquist" is the Latinized form of the Czech name its adherents used) this Bohemian church administered its institutions and educated and managed its clergy independently of Rome for the next two hundred years. David's book focuses on the middle course steered by the Utraquists after the onset of the Protestant Reformation. It rejected core Protestant beliefs, such as salvation by faith alone, and practices, going so far in emphasizing apostolic succession as to have its new priests ordained by Latin-rite or, in a few cases, Eastern-rite Uniate bishops. At the same time, the Utraquists pursued their orthodoxy by disputation rather than hurling anathemas and lived alongside Lutherans, the Unity of Brethren, and others. Ultimately the Utraquist church was reabsorbed into Roman Catholicism and its special features repressed in the Counter-Reformation.

Today, the statement that Anglicans are fond of the Fathers and keen on patristic studies looks like a platitude. Like many platitudes, it is much less obvious than one might think. Indeed, it has a long and complex history. Jean-Louis Quantin shows how, between the Reformation and the last years of the Restoration, the rationale behind the Church of England's reliance on the Fathers as authorities on doctrinal controversies, changed significantly. Elizabethan divines, exactly like their Reformed counterparts on the Continent, used the Church Fathers to vindicate the Reformation from Roman Catholic charges of novelty, but firmly rejected the authority of tradition. They stressed that, on all questions controverted, there was simply no consensus of the Fathers. Beginning with the 'avant-garde conformists' of early Stuart England, the reference to antiquity became more and more prominent in the construction of a new confessional identity, in contradistinction both to Rome and to Continental Protestants, which, by 1680, may fairly be called 'Anglican'. English divines now gave to patristics the very highest of missions. In that late age of Christianity - so the idea ran - now that charisms had been withdrawn and miracles had ceased, the exploration of ancient texts was the only reliable route to truth. As the identity of the Church of England was thus redefined, its past was reinvented. This appeal to the Fathers

boosted the self-confidence of the English clergy and helped them to surmount the crises of the 1650s and 1680s. But it also undermined the orthodoxy that it was supposed to support.

This study examines, within a chronological framework, the major themes and personalities which influenced the outbreak of a number of Evangelical clerical and lay secessions from the Church of England and Ireland during the first half of the nineteenth century. Though the number of secessions was relatively small-between a hundred and two hundred of the 'Gospel clergy' abandoned the Church during this period-their influence was considerable, especially in highlighting in embarrassing fashion the tensions between the evangelical conversionist imperative and the principles of a national religious establishment. Moreover, through much of this period there remained, just beneath the surface, the potential threat of a large Evangelical disruption similar to that which occurred in Scotland in 1843. Consequently, these secessions provoked great consternation within the Church and within Evangelicalism itself, they contributed to the outbreak of millennialism! Speculation following the 'constitutional revolution' of 1828-32, they led to the formation of several new denominations, and they sparked off a major Church-State crisis over the legal right of a clergyman to secede and begin a new ministry within Protestant Dissent.

Exploration of manuscript records and civil law sources to provide a fuller account of the history of the legal profession in England.

The Oxford History of Anglicanism is a major new and unprecedented international study of the identity and historical influence of one of the world's largest versions of Christianity. This global study of Anglicanism from the sixteenth century looks at how was Anglican identity constructed and contested at various periods since the sixteenth century; and what was its historical influence during the past six centuries. It explores not just the ecclesiastical and theological aspects of global Anglicanism, but also the political, social, economic, and cultural influences of this form of Christianity that has been historically significant in western culture, and a burgeoning force in non-western societies today. The chapters are written by international experts in their various historical fields which includes the most recent research in their areas, as well as original research. The series forms an invaluable reference for both scholars and interested non-specialists. Volume one of The Oxford History of Anglicanism examines a period when the nature of "Anglicanism" was still heavily contested. Rather than merely tracing the emergence of trends that we associate with later Anglicanism, the contributors instead discuss the fluid and contested nature of the Church of England's religious identity in these years, and the different claims to what should count as "Anglican" orthodoxy. After the introduction and narrative chapters explain the historical background, individual chapters then analyze different understandings of the early church and church history; variant readings of the meaning of the royal supremacy, the role of bishops and canon law, and cathedrals; the very diverse experiences of religion in parishes, styles of worship and piety, church decoration, and Bible usage; and the competing claims to "Anglican" orthodoxy of puritanism, "avant-garde conformity" and Laudianism. Also analyzed are arguments over the Church of England's confessional identity and its links with the foreign Reformed Churches, and the alternative models provided by English Protestant activities in Ireland, Scotland and North America. The reforms of the 1640s and 1650s are included in their own right, and the volume concludes that the shape of the Restoration that emerged was far from inevitable, or expressive of a settled "Anglican" identity.

In his latest handbook on the records of the major Christian religions, Stuart Raymond focuses on the Church of England. He identifies the available sources, comments on their strengths and weaknesses and explains how to make the best use of them. The history of the Church of England is covered, from the Reformation in the mid-sixteenth century until the present day.

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Anyone who has a family connection with the Church of England or a special interest in the local history of the church will find his book to be a mine of practical information and an essential aid for their research. A sequence of short, accessible chapters gives an insight into the relevant records and demonstrates how much fascinating genealogical information can be gleaned from them. After providing a brief history of the Church of England, and a description of its organization, Stuart Raymond explores the wide range of records that researchers can consult. Among them are parish registers, bishops transcripts, marriage licenses, churchwardens accounts, vestry minutes, church magazines, tithe records and the records of the ecclesiastical courts and Anglican charities and missions. A wealth of research material is available and this book is the perfect introduction to it.

This highly useful book provides quick reference and accessibility to the current canon law of both churches. The entry for every canonical term presents its definition and the law relating to it in each canon. There are cross-references throughout to help the reader make further significant connections. Also included are terms not easily translated across the two canons, and some common terms from the Eastern Catholic Church. The appendices contain changes to the Universal law of the Roman Catholic Church which are outside the 1983 Code of Canon law. At a time when Christians are increasingly working side by side, this is an essential resource for pastoral workers, scholars and clergy in all the churches.

The Reader's Guide to British History is the essential source to secondary material on British history. This resource contains over 1,000 A-Z entries on the history of Britain, from ancient and Roman Britain to the present day. Each entry lists 6-12 of the best-known books on the subject, then discusses those works in an essay of 800 to 1,000 words prepared by an expert in the field. The essays provide advice on the range and depth of coverage as well as the emphasis and point of view espoused in each publication.

Known today largely for dating the creation of the world to 4004BC, James Ussher (1581-1656) was in fact a key figure in early-modern Britain and Ireland. From helping to give Protestants in Ireland a sense of Irish identity by tracing their roots back to St Patrick, to leading the Church of Ireland as archbishop of Armagh, he played a significant role in the events leading up to the outbreak of the English civil war as an exile in England in the 1640s. Tracing the interconnections between Ussher's scholarship and his wider religious and political interests, Alan Ford throws new light on a seminal figure in the history of Irish Protestantism. First critical edition and translation of documents crucial to our understanding of the English Reformation.

A comprehensive introduction to conciliarism, decision-making and conflict-resolution in the history of the Christian church.

Mary Tudor's reign is regarded as a period where, within a short space of time, an early modern European state attempted to reverse the religious policy of preceding governments. This required the use of persuasion and coercion, of propaganda and censorship, as well as the controversial decision to revive an old statute against heresy. The efforts to renew Catholic worship and to revive Catholic education and spirituality were fiercely opposed by a small but determined group of Protestants, who sought ways of thwarting the return of Catholicism. The battle between those seeking to renew Catholicism and those determined to resist it raged for the full five years of Mary's reign. This volume brings together eleven authors from different disciplines (English Literature, History, Divinity, and the History of the Book), who explore the different policies undertaken to ensure that Catholicism could flourish once more in England. The safety of the clergy and of the public at the Mass was of paramount importance, since sporadic unrest took place early on. Steps were taken to ensure that reformist worship was stopped and that the country re-embraced Catholic practices. This

involved a number of short- and long-term plans to be enacted by the regime. These included purging the universities of reformist ideas and ensuring the (re)education of both the laity and the clergy. On a wider scale this was undertaken via the pulpit and the printing press. Those who opposed the return to Catholicism did so by various means. Some retreated into exile, while others chose the press to voice their objections, as this volume details. The regime's responses to the actions of individuals and to the clandestine texts produced by their opposition come under scrutiny throughout this volume. The work presented here also offers new insight into the role of King Philip and his Spanish advisers. These essays therefore present a detailed assessment of the role of the Spanish who came with to England as a result of the marriage of Philip and Mary. They also move away from the ongoing discussions of 'persecution' seeking, rather, to present a more nuanced understanding of the regime's attempts to renew and revive a nation of worshippers, and to eradicate the disease of heresy. They also look at the ways those attempts were opposed by individuals at home and abroad, thereby providing a broad-ranging but detailed assessment of both Catholic renewal and Protestant resistance during the years 1553-1558.

Archbishop Michael Ramsey's archiepiscopate from 1961 to 1974 saw profound renegotiations of the relationship of the Church of England with its own flock, with the nation more widely, with the Anglican church worldwide, and with the other Christian churches. Drawing from unique source material in the Lambeth Palace Library archives and reproducing many original writings of Ramsey for the first time, this book explores key questions which surround Ramsey's tenure. How did Ramsey react to the rapid hollowing-out of the regular constituency of the church whilst at the same time seeing sweeping changes in the manner in which the church tried to minister to those members? What was his role in the widening of the church's global vision, and the growing porousness of its borders with other denominations? And how did the nature of the role of archbishop as figurehead change in this period?

This book seeks to explain the ways in which Anglicans have sought to practise theology in their various contexts. It is a clear, insightful, and reliable guide which avoids technical jargon and roots its discussions in concrete examples. The book is primarily a work of historical theology, which engages deeply with key texts and writers from across the tradition (e.g. Cranmer, Jewel, Hooker, Taylor, Butler, Simeon, Pusey, Huntington, Temple, Ramsey, and many others). As well as being suitable for seminary courses, it will be of particular interest to study groups in parishes and churches, as well as to individuals who seek to gain a deeper insight into the traditions of Anglicanism. While it adopts a broad and unpartisan approach, it will also be provocative and lively. By examining the spaces where authors, printers and readers interact, *Negotiating the Jacobean Printed Book* pulls into focus the importance of the book to Jacobean culture. Contributors to the collection look beyond the traditional literary canon, interrogating not only the texts but their physical nature, before moving onto the habits, proclamations, letters and problems encountered by authors, printers and readers.

The present volume aims at a clarification and a discussion of the church in the 16th century: What did the reformers think about the essence and origin of the holy, apostolic and Catholic church? What was seen as the aim of it, its task and mission? Can human beings see the true church or not? Does it have one existence in this world and another in the world to come? Furthermore, the concept of church is indissolubly

connected to the theological concepts of sin, faith, justification, sanctification, and salvation, and the study of the church also involves reflection upon the nature and scope of the sacraments, the role of the clergy, the aim of church-buildings, the significance of church properties and upon the constituent parts of the mass/church service. Finally, and not least, it is important to investigate the role of the church in the societies of the 16th century, such as the impact of the ruling powers upon them, their significance for education and social cohesion, and the cultural significance of migrating believers, on the run within and beyond the borders of Europe. Together with theological, philosophical and art-historical questions, these issues are considered in order to create a much fuller picture of the church at the time of the Reformation.

A popular 'culture of persuasion' fostered by the Reformation promoted a displacement of late-medieval 'sacramental culture' through argument, textual interpretation, exhortation, reasoned opinion, and moral advice in both pulpit and press. This collection of essays addresses the dynamic interaction of religion and politics in the emerging 'public sphere'.

Volume 13 (Sixth Series), publishing some of the best historical research by world-renowned historians.

The history of the vexed relationship between clergy and warfare is traced through a careful examination of canon law.

Seventeenth-century England was a country obsessed with property rights. For only those who owned property were considered to have a vested interest in the maintenance of law, order and social harmony. As such, establishing the ownership of 'things' was a constant concern for all people, and nowhere is this more evident than in the cases of disputed wills. Based on a wealth of surviving evidence from the Prerogative Court of Canterbury, the probate jurisdiction which probated wills of the more wealthy English property owners as well as some of those with a more modest quantity of property, this book investigates what litigation over the validity of wills reveals about the interplay between society and law. The volume investigates, catalogs, and systematizes the legal issues that were raised in will disputes in the Canterbury Court in the last half of the seventeenth century. However, this is not just a book about law and legal practice. The records from which it draws plunge us into deeply personal and often tragic situations, revealing how the last requests of the dead and dying were often ignored or misinterpreted by family, friends and creditors for their own benefit. By focusing on property law as reflected in cases of disputed wills, the book provides a glimpse at a much fuller spectrum of society than is often the case. Even people of relatively modest means were concerned to pass on their possessions, and their cases provide a snapshot of the type of objects owned and social relationships revealed by patterns of bequests. This too is true for women, who despite being denied full participation in many areas of civic life, are frequently encountered as key players in court cases over disputed wills. What emerges from this study is a picture of a society for which notions of law and private property were increasingly intertwined, yet in which courts were less concerned with formality than with ensuring that the intentions of will-makers were properly carried out.

This book is a comparative study of two Church Communities, specifically the Anglican Communion and the Universal Catholic Church. It demonstrates what caused the Church in England to break away from the Catholic Church, and focuses on how English Law has influenced the Church of England since the sixteenth century, and how the Common Law system has molded its doctrine and ecclesiology. In its comparison, it follows the Churches' histories from their inception up until the English Reformation. It highlights the differences between the two Church Communities from that time, and gives a detailed study of the two Church Communities' understanding of law, authority and ecclesiology and how these

influence the governing aspects of their respective communities. Concomitantly, it discusses the differences between the two main figures of each Community, the Pope and the Archbishop of Canterbury. This book will appeal to Anglicans, Catholics, historians, lawyers, theologians and Christians in general.

This collection of essays raises the profile of churchwardens' accounts, much beloved by many local historians, yet not as well-known as the parish registers and poor law material that also comprised the contents of the celebrated 'parish chest'. Churchwardens' accounts survive for only a minority of parishes of England, Wales and Ireland, meaning they are 'treasure trove' where they do exist. They afford an invaluable source for information about the maintenance of church fabric, furnishings, liturgy, music, and the nature of parish worship and community life in general. We are fortunate to possess such records for over 3,750 parishes, and for the most part, they are thankfully carefully stored in over 125 record offices. This collection illustrates what may be achieved in use of these records, poses questions about the many technical and conceptual problems that will be encountered, and provides invaluable context in terms of changes in record keeping practice over time and location. Essays deal with such matters as the nature of the church year, the impact of the Reformation, local rituals, parish customs, the particularities of survival in Wales and Ireland, the impact of Civil Wars, and what may be gleaned about the history of music. This wide-ranging collection of essays, covering a long period, will spark new research on the many issues raised by a team of experienced experts in the field.

This volume traces the reception and subsequent history of the canon law in England between 597 and 1649. It covers, amongst other topics, the Anglo-Saxon laws, both secular and spiritual; the establishment of consistory courts; and the fate of the canon law during and after the English reformation. Secondly, this volume addresses the subjects under ecclesiastical jurisdiction: civil procedure and the law of proof; monetary obligations and economic regulation; testamentary law and probate jurisdiction; tithes and spiritual dues; churches and the clergy; marriage and divorce; defamation; and crimes and criminal procedure. These subjects are examined using evidence from later medieval and early modern court records, and the volume seeks to place them within the context of formal canon law. The volume also places ecclesiastical jurisdiction within the context of English society and the English common law. Faithful and effective church leadership requires preparation in prayer, theological reflection and a wide range of pastoral, prophetic and practical skills in order to ensure that what the Church discerns as necessary the Church does. Faithful Improvisation? is both a contribution to a current and sometimes vigorous debate on how the Church trains its leaders and also a practical and theological resource for discerning what the Spirit is saying and then acting upon it in local church contexts. Part One includes the full text of the Senior Church Leadership report from the Faith and Order Commission. Part Two offers reflections by Cally Hammond, Thomas Seville, Charlotte Methuen, Jeremy Morris and David Hilborn, on practices, models and theologies of leadership in different periods of church history which informed the FAOC report. Part Three opens up a broader discussion about present and future leadership within the Church of England. Mike Higton sketches out a dialogue between Senior Church Leadership and Lord Green's report, Talent Management for Future Leaders; Tim Harle offers a personal reflection from the perspective of the community of leadership practitioners; and Rachel Treweek concludes with an exploration of the essentially relational character of leadership.

The causes and nature of the civil wars that gripped the British Isles in the mid-seventeenth century remain one of the most studied yet least understood historical conundrums. Religion, politics, economics and affairs local, national and international, all collided to fuel a conflict that has posed difficult questions both for contemporaries and later historians. Were the events of the 1640s and 50s the first stirrings of modern political consciousness, or, as John Morrill

suggest, wars of religion? This collection revisits the debate with a series of essays which explore the implications of John Morrill's suggestion that the English Civil War should be regarded as a war of religion. This process of reflection constitutes the central theme, and the collection as a whole seeks to address the shortcomings of what have come to be the dominant interpretations of the civil wars, especially those that see them as secular phenomena, waged in order to destroy monarchy and religion at a stroke. Instead, a number of chapters present a portrait of political thought that is defined by a closer integration of secular and religious law and addresses problems arising from the clash of confessional and political loyalties. In so doing the volume underlines the extent to which the dispute over the constitution took place within a political culture comprised of many elements of fundamental agreement, and this perspective offers a richer and more nuanced readings of some of the period's central figures, and draws firmer links between the crisis at the centre and its manifestation in the localities.

This collection offers fresh perspectives on British and American preaching in the nineteenth century. Drawing on many religious traditions and addressing a host of cultural and political topics, it will appeal to scholars specializing in any number of academic fields.

Anglicanism arguably originated in 1534 when Parliament passed the Act of Supremacy, which transferred papal power over the Church of England to the king. Today, approximately 550 dioceses are located around the world, not only in England, but also everywhere that the British Empire's area of influence extended. With an estimated total membership of about 75 million, Anglicanism is one of the largest and most varied Christian denominations. With such a long history and widespread flock, it is not easy to keep track of the variations of a religious community that has not ceased adapting since its inception. Hundreds of entries on significant persons and events, concepts and institutions, rituals and liturgy, and national communities, make this an invaluable reference for religious historians, theologians, and researchers. Also included are an introduction, a chronology that traces the church's evolution over time, and a bibliography.

An account of the intellectual and cultural history of church architecture in Stuart England based upon the discourse analysis of forty consecration sermons.

The son of a yeoman, John Prideaux rose to occupy high office in the University of Oxford and the church - rector of Exeter College, Oxford, regius professor of divinity, bishop of Worcester - as a result of his intellectual power, ambition, scholarship, and capacity for hard work, becoming a key figure in early Stuart political and church history.

A thoroughly revised and updated standard work on the Canon law of the Roman Catholic Church and the Church of England, this work now includes a list of Eastern Catholic Churches which are fully Catholic in so far as they are in full communion with the Roman pontiff. On the Anglican side, there is a list of Churches which comprise the Anglican Communion, and the changes brought about by the Churchwardens Measure (2001), the Clergy Discipline Measure (2003) and Ecclesiastical Offices (Terms of Service) Measure (2009) have been included.

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Prior to the 1666 fire of London, St Paul's Cathedral was an important central site for religious, commercial, and social life in London. The literature of the period - both fictional and historical - reveals a great interest in the space, and show it to be complex and contested, with multiple functions and uses beyond its status as a church. St Paul's Cathedral Precinct in Early Modern Literature and Culture: Spatial Practices animates the cathedral space by focusing on the every day functions of the building, deepening and sometimes complicating previous works on St Paul's. St Paul's Cathedral Precinct in Early Modern Literature and Culture is a study of London's cathedral, its immediate surroundings, and its everyday users in early modern literary and historical documents and images, with special emphasis on the late sixteenth and early seventeenth centuries. It discusses representations of several of the seemingly discrete spaces of the precinct to reveal how these spaces overlap with and inform one another spatially, and argues that specific locations should be seen as mutually constitutive and in a dynamic and ever-evolving state. The varied uses of the precinct, including the embodied spatial practices of early modern Londoners and visitors, are examined, including the walkers in the nave, sermon-goers, those who shopped for books, the residents of the precinct, the choristers, and those who were devoted to church repairs and renovations.

The Anglican Canons, 1529-1947 Boydell & Brewer Ltd

Thomas Wentworth landed in Ireland in 1633 - almost 100 years after Henry VIII had begun his break with Rome. The majority of the people were still Catholic. William Laud had just been elevated to Canterbury. A Yorkshire cleric, John Bramhall, followed the new viceroy and became, in less than one year, Bishop of Derry. This 2007 study, which is centred on Bramhall, examines how these three men embarked on a policy for the established Church which represented not only a break with a century of reforming tradition but which also sought to make the tiny Irish Church a model for the other Stuart kingdoms. Dr McCafferty shows how accompanying canonical changes were explicitly implemented for notice and eventual adoption in England and Scotland. However within eight years the experiment was blown apart and reconstruction denounced as subversive. Wentworth, Laud and Bramhall faced consequent disgrace, trial, death or exile.

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