

The Last Divine Office Henry VIII And The Dissolution Of The Monasteries

Jane Austen's England was littered with remnants of medieval religion. From her schooling in the gatehouse of Reading Abbey to her visits to cousins at Stoneleigh Abbey, Austen faced constant reminders of the wrenching religious upheaval that reordered the English landscape just 250 years before her birth. Drawing attention to the medieval churches and abbeys that appear frequently in her novels, Moore argues that Austen's interest in and representation of these spaces align her with a long tradition of nostalgia for the monasteries that had anchored English life for centuries until the Reformation. Converted monasteries serve as homes for the Tilneys in *Northanger Abbey* and Mr. Knightley in *Emma*, and the ruins of the 'Abbeyland' have a prominent place in *Sense and Sensibility*. However, these and other formerly sacred spaces are not merely picturesque backgrounds, but tangible reminders of the past whose alteration is a source of regret and disappointment. Moore uncovers a pattern of critique and commentary throughout Austen's works, but he focuses in particular on *Northanger Abbey*, *Mansfield Park*, and *Sanditon*. His juxtaposition of Austen's novels with sixteenth- and seventeenth-century texts rarely acknowledged as relevant to her fiction enlarges our understanding of Austen as a commentator on historical and religious events and places her firmly in the long national conversation about the meaning and consequences of the Reformation.

Do you have a real relationship with God, or do you just have a religion? Do you know God, or do you just know about God? In *How Big Is Your God?* Paul Coutinho, SJ, challenges us to grow stronger and deeper in our faith and in our relationship with God—a God whose love knows no bounds. To help us on our way, Coutinho introduces us to people in various world religions—from Hindu friends to Buddhist teachers to St. Ignatius of Loyola—who have shaped his spiritual life and made possible his deep, personal relationship with God.

The Last Divine Office Henry VIII and the Dissolution of the Monasteries Bluebridge

Authority and accessibility combine to bring the history and the drama of Tudor England to life. Almost 900 engaging entries cover the life and times of Henry VIII, Mary I, Elizabeth I, William Shakespeare, and much, much more. * Almost 900 entries covering people, events, ideas, movements, institutions, and publications * An extensive chronology of important events from the Battle of Bosworth Field in 1485 to the death of Elizabeth I in 1603 * Maps and photographs * A guide to related topics * Appendixes that include genealogies and lists of European monarchs, contemporary popes, English bishops, speakers and sessions of Parliament, and major battles, rebellions, and uprisings * A bibliography of historical novels set in the period * An annotated list of films and television programs set in the period * A list of useful websites * An extensive, up-to-date bibliography divided into topical sections

During the Pilgrimage of Grace for a short time Henry VIII lost control of the North of England and there was a very real possibility of civil war. Protesting against the king's betrayal of the 'old' religion, his new taxes, and his threat to the rights of landowners, the poor and the powerful united against their king and his henchman Thomas Cromwell, raising an army of 40,000. The leader of the Pilgrimage was the charismatic, heroic figure of Robert Aske, a lawyer. Under his influence and persuasion most of the Northern nobility joined the rebellion and gathered for battle at Doncaster where they would have outnumbered the king's soldiers by 4 to 1. But Aske had an unshakeable belief in justice and fair dealing, which was to prove his undoing. He was persuaded by the king's men to abandon military force and negotiate terms in London. Once there he was arrested, charged with treason and hanged in chains. Another 200 'pilgrims' were executed in the North as a 'fearful spectacle'. 'But Faustus' offenses can never be pardoned: the serpent that tempted Eve may be sav'd but not Faustus'. Christopher Marlowe knew this only too well when he penned his famous play in the days when Elizabeth I was on the throne. His deal with the Dark Man to extend his life has had him wandering, rootless for centuries and has driven him away from normal society. As the millenium turned he was living in exile on an island in Maine in a fortress where the Dark Man's descendents couldn't find him. Enter Edy Chenoweth, a woman with a mission. Her grandfather has recently passed away and as a last gesture she wants to make the final issue of his magazine, *Guilt-Edged Murder*, the best it can be. To finish the story about the death of Christopher Marlowe, she needs to interview the reclusive Marlowe scholar who lives in seclusion in Maine. Nicholas Marley has not made her trip easy, but Edy is determined to find the answers her grandfather sought so she can print the memorial issue of GEM. But on the island she finds that things are not what they seem and it gradually dawns on her that her host is far more odd and special than she had ever imagined. Giving in to the attraction that has made the separation of centuries mean nothing, their tryst is interrupted by the Dark Man's minions who are determined that this time, Christopher Marlowe will truly die.

This book uses history and the Bible to offers a fresh and scriptural interpretation of passages of the Bible which for centuries remained a mystery to the student of Bible prophecy, including "Mystery, Babylon the great, the mother of harlots and of the abomination of the earth". I will explore the myths and deception of Roman Catholicism and their direct connection with the idolatrous worship system of the Mother and Child of ancient Babylon. The claims that Roman Catholicism is the only true Church of Christ on Earth and the claim that man can't find salvation apart from her is the greatest deception the world has ever known. Centuries of moral crisis and sexual abuse of children speak volumes about the true nature of the leaders of the Catholic Church. The abhorrence of marriage and the negative view of women recorded in the Canon Laws clearly reflect the Vatican's Gnostic belief on sexual intercourse and the imposition of celibacy. Many people throughout the world equate "Christianity" with everything that is vile, contemptible and depraved. For centuries the Roman C. Church suppressed basic human rights and also persecuted and murdered anyone who held beliefs which conflicted with the dogma of the church. During the horrors of the "Inquisition" tens of thousands of people were tortured, dismembered, beaten, and burned alive, all in the name of a fraudulent faith. Roman Catholicism is the false representation of truth and also the cause great many people throughout history have repudiated true Christianity. The history of crimes the papacy has committed throughout history is so compelling that it would inevitably lead any objective thinker to the conclusion that throughout the history of the world there hasn't been any other organization as notorious as the Roman C. Church. The long history of cruelty, crimes and immorality that for centuries the church of Judas has committed on every generation, provides irrefutable proof that she is not of God.

Henry VIII's dissolution of the monasteries, through the never-before-told story of how one priory was saved and become Durham's mighty cathedral What happened to the monks, their orders and the communities they served after Henry VIII's break with Rome in 1536? In *THE LAST OFFICE* Geoffrey Moorhouse reveals how the Dissolution of the Monasteries affected the great Benedictine priory at Durham, drawing for his sources on material that has lain forgotten in the recesses of one of our great cathedrals. The quarrel between Henry VIII and the papacy not only gave birth to the Church of England but heralded the destruction of the 650 or so religious houses that played a central role in the spiritual and economic life of the nation. Durham proved to be the exception. On New Year's Eve 1539, the monks sang the last compline. Next morning the priory and its community were surrendered into the hands of the King's commissioners. But then nothing happened. An interregnum lasted 16 months before the priory was reborn as the new cathedral church of Christ and the Blessed Virgin, part of the new Church of England. The Prior became the Dean and 12 monks were retained as prebendaries. In Geoffrey Moorhouse's original and absorbing study, one of the great catalytic events of our past comes alive through the personalities and events at one key monastery. The great-grandmother of *Downton Abbey*, *Barford Abbey* is among the first of a new genre of "abbey fictions." Using the abbey as both a site and a question mark, Susannah Minifie Gunning weaves a story of new and broken relationships, of change and fear of change, and of heredity and inheritance. The abbey becomes not simply a symbol tied to the gothic but also a setting for social dramas that prefigures the realist novels of the nineteenth century. In two compact volumes, the novel achieves innovations in narrative manner and style. *Barford Abbey* may seem to offer the consolations of melodrama and the comforts of marriage, but the balance of the novel reminds us that parts of life can sometimes be left out and that life's losses cannot genuinely be recovered. This new Broadview Edition is the only critical edition

available of this important novel. Historical appendices include material on epistolary novels, abbey fictions, and the reception of Barford Abbey.

Dr. M. B. Goldstein was encouraged at a young age to question the beliefs of his people. Free to discover God in his own way, Goldstein passionately searched for God through history, science, and mental and spiritual analysis. Now, in his comprehensive study of the psychological analysis of faith, Goldstein shares insight and knowledge he gained in his unique spiritual journey, seeking to help anyone who wishes to learn more about the history and philosophy of religious belief. Dr. Goldstein, a retired psychiatrist and professor of psychiatry, relies on twenty years of extensive research—including the study of more than five hundred of the most important works of religion, history, and philosophy—to offer a step-by-step investigation of the important contributions to the major religions and philosophies of belief. As Goldstein traces six thousand years of history through to modern humanity, he highlights the differing views existing among religious and scientific communities regarding the creation of the universe, the human involvement with faith, and the ways God beliefs have evolved over time. The Newest Testament provides an introspective look at religion and beliefs by exploring and attempting to bridge a divide through understanding, facts, and intelligent faith.

Just five weeks after its publication in January 1836, *Awful Disclosures of the Hotel Dieu Nunnery*, billed as an escaped nun's shocking exposé of convent life, had already sold more than 20,000 copies. The book detailed gothic-style horror stories of licentious priests and abusive mothers superior, tortured nuns and novices, and infanticide. By the time the book was revealed to be a fiction and the author, Maria Monk, an imposter, it had already become one of the nineteenth century's best-selling books. In antebellum America only one book, *Uncle Tom's Cabin*, outsold it. The success of Monk's book was no fluke, but rather a part of a larger phenomenon of anti-Catholic propaganda, riots, and nativist politics. The secrecy of convents stood as an oblique justification for suspicion of Catholics and the campaigns against them, which were intimately connected with cultural concerns regarding reform, religion, immigration, and, in particular, the role of women in the Republic. At a time when the term "female virtue" pervaded popular rhetoric, the image of the veiled nun represented a threat to the established American ideal of womanhood. Unable to marry, she was instead a captive of a foreign foe, a fallen woman, a white slave, and a foolish virgin. In the first half of the nineteenth century, ministers, vigilantes, politicians, and writers--male and female--forged this image of the nun, locking arms against convents. The result was a far-reaching antebellum movement that would shape perceptions of nuns, and women more broadly, in America.

Literature has the capacity to send us across time and space. Through it, we get to know people from different centuries whose experiences as well as the context and culture they inhabited can be understood and relived through the power of the written word and the marvel of human empathy. Both books included here allow us a glimpse into now extinct kingdoms, antique settlements and wild naturescapes. The stories contained within will not only expand your vision of history but will also, hopefully, thwart your expectations and help you rethink the past. *The Book of the Marvels of the World*, more commonly known as *The Travels of Marco Polo*, continues to be one of the most widely read and circulated travel books ever written. It includes the traveller's fascinating recollections of ancient kingdoms and nations all the way from Venice in the Italian Peninsula to Hangzhou in Eastern China. *The Itinerary Through Wales* narrates Gerald of Wales' trip to recruit soldiers for the Third Crusade around Wales in the 12th century. It contains beautiful descriptions of Welsh landscapes and historical events next to descriptions of miracles and fantastic creatures that are a reflection of its time. Both are included in full, in Modern English and are heavily annotated. Includes charts and illustrations to enliven the experience.

Leaving her Dominican Order to stand by a cousin who has been condemned to death by Henry VIII, novice Joanna Stafford and her father are arrested and ordered by the Bishop of Winchester to recover a religious artifact believed to hold a sacred power.

The Reformation used to be singular: a unique event that happened within a tidily circumscribed period of time, in a tightly constrained area and largely because of a single individual. Few students of early modern Europe would now accept this view. Offering a broad overview of current scholarly thinking, this collection undertakes a fundamental rethinking of the many and varied meanings of the term concept and label 'reformation', particularly with regard to the Catholic Church. Accepting the idea of the Reformation as a process or set of processes that cropped up just about anywhere Europeans might be found, the volume explores the consequences of this through an interdisciplinary approach, with contributions from literature, art history, theology and history. By examining a single topic from multiple interdisciplinary perspectives, the volume avoids inadvertently reinforcing disciplinary logic, a common result of the way knowledge has been institutionalized and compartmentalized in research universities over the last century. The result of this is a much more nuanced view of Catholic Reformation, and once that extends consideration much further - both chronologically, geographically and politically - than is often accepted. As such the volume will prove essential reading to anyone interested in early modern religious history.

In a work that is as much about the present as the past, Brad Gregory identifies the unintended consequences of the Protestant Reformation and traces the way it shaped the modern condition over the course of the following five centuries. A hyperpluralism of religious and secular beliefs, an absence of any substantive common good, the triumph of capitalism and its driver, consumerism—all these, Gregory argues, were long-term effects of a movement that marked the end of more than a millennium during which Christianity provided a framework for shared intellectual, social, and moral life in the West. Before the Protestant Reformation, Western Christianity was an institutionalized worldview laden with expectations of security for earthly societies and hopes of eternal salvation for individuals. The Reformation's protagonists sought to advance the realization of this vision, not disrupt it. But a complex web of rejections, retentions, and transformations of medieval Christianity gradually replaced the religious fabric that bound societies together in the West. Today, what we are left with are fragments: intellectual disagreements that splinter into ever finer fractals of specialized discourse; a notion that modern science—as the source of all truth—necessarily undermines religious belief; a pervasive resort to a therapeutic vision of religion; a set of smuggled moral values with which we try to fertilize a sterile liberalism; and the institutionalized assumption that only secular universities can pursue knowledge. *The Unintended Reformation* asks what propelled the West into this trajectory of pluralism and polarization, and finds answers deep in our medieval Christian past.

Recreating lay people's experience of the religion of the pre-Reformation church, this text argues that late-medieval Catholicism was neither decadent nor decayed, but was a strong & vigorous tradition, & that the Reformation represented a violent rupture from a popular & thoroughly respectable religious system. Previous ed.: 1992.

Exploring the enormous upheaval caused by the English Reformation and the Dissolution of the Monasteries, this vivid new history draws on long-forgotten material from the recesses of one of the world's greatest cathedrals—the great Benedictine Durham Priory, now the Anglican Durham Cathedral. Once a bastion of the Benedictine monks in the north of England, the Priory was dissolved after nearly 500 years on the orders of King Henry VIII in 1539, in his quest to separate the church in England from its headquarters in Rome. This illuminating guide to religious history and its social and political contexts, seen through the arches of one of England's most celebrated cathedrals, examines the devastating economic and spiritual consequences of the Dissolution, revealing how one of history's most effective and chilling apparatus of plunder and ruin erased the orders of monks and nuns that had served some 650 monastic religious houses in England and Wales.

Path of the Purified Heart traces the classic Christian spiritual journey toward transformation into the likeness of Christ in a unique, fascinating way. Drawing on the voices of wise elders from the past and present, Dunham illumines the common path all Christians and spiritual seekers may take toward union with God. Through the motifs of the liturgical year and the labyrinth, the author weaves in her own journey on this path during her "year of purification."

This book calls attention to the importance of scholarly reflection on the writing of liturgical history. The essays not only probe the impact of important shifts in historiography but also present new scholarship that promises to reconfigure some of the established images of liturgy's past. Based on papers presented at the 2014 Yale Institute of Sacred Music Liturgy Conference, *Liturgy's Imagined Past/s* seeks to invigorate discussion of methodologies and materials in contemporary writings on liturgy's pasts and to resource such writing at a point in time when formidable questions are being posed about the way in which historians construct the object of their inquiry.

The Editor, in presenting this work of the learned Abbe Bacquez to the Catholic Public, ventures to hope that it will supply a want long felt among the Clergy and others who have to use the Breviary for a book treating practically of the Divine Office. He has to express his acknowledgments and grateful thanks to Thomas Taunton, Esq., of Hern's Nest, Rugeley, his father, who prepared with great care the first translation. The Editor has advisedly entitled the book "From the French," as he does not profess to give, in all cases, a literal translation, but has adapted the Author's work to English readers. Henry Edward Cardinal Manning says of this book: "Saint Leonard of Port Maurice, when asked by a priest to give him a rule of life, said: "Say your Mass and your Office well". We are all apt to turn from the substance in our hands to the shadows that allure us. To say the Holy Mass, even in the midst of our infirmities, as the Holy Mass ought to be said, would lift us in ascending towards God to a nearness which we can hardly conceive; for the Holy Mass is a daily renewal of our union with our Divine Master. To say the Divine Office as it ought to be said would fill us with inexhaustible matter of mental prayer, for it is the work of the Holy Ghost and of the Saints. The seven hours are seven visits day by day to the heavenly court; our voice is united to the Eternal adoration; and our daily Office ascends in the Golden Censer with the prayers of the Saints. The translation, therefore, of this most edifying work from the walls of S. Sulpice, the source of so much sacerdotal perfection, comes to us most opportunely, and we heartily commend it to the use of the Clergy and of the Faithful." This work begins: "The first condition for performing any work in a proper manner is to feel its importance. We generally neglect that of which we think little; and the pains we take and the efforts we make are in proportion to the greatness of the end we have in view, and to the desire we have to attain it. Let us then begin by trying to understand the Divine Office: let us try to appreciate its nature, its sense, and its principal characteristics." We pray this will help all who recite the Divine Office from the Roman Breviary to do so well.

A celebration of the meaning and comfort printed books bring to our homes and lives, from the curation and design experts at Juniper Books. Explore the significance of the home library, embellished with alluring photography and illustrations, in a keepsake worthy of any bibliophile's collection. For the Love of Books shares the vision of Juniper Books, a business that embraces the roles that books fulfill in our lives and their staying power. It recounts the history of books and private libraries, and champions the resilience of books in the digital era. Dive into the nuances that define books for reading, books for decoration, and books for inspiration. Instructive chapters provide useful details for creating and curating one's own home library, whether it be a single shelf or multiple rooms each with their own collection. You will never look at your bookshelves the same way again. For the Love of Books is about storytelling beyond the pages of our favorite books. Our books—the ones we choose to keep—tell the story of who we are. They remind us who we once were and who we aspire to be. Thatcher Wine founded Juniper Books in 2001. The company creates custom libraries and has perfected the art of turning books inside out to allow for books to tell stories not just to us, but about us. Working with booklovers, homeowners, and designers, Juniper Books has provided the world with a fresh new approach to the printed book. Thatcher grew up in New York City where his parents owned and operated The Quilted Giraffe, one of the most innovative restaurants in America. Thatcher graduated from Dartmouth College with a degree in history and art history and lives in Boulder, Colorado. Elizabeth Lane is the founder of Quarterlane, a quarterly subscription book service which merged with Juniper Books in 2018. She is also the book buyer for her local independent bookstore, Partners Village Store and Kitchen in Westport, Massachusetts. Prior to working in books, Elizabeth worked in contemporary visual art—in galleries, nonprofit initiatives and museums in New York, Austin, and Chicago. Elizabeth graduated from Davidson College with a degree in art history and received her masters degree from the School of the Art Institute of Chicago.

In the foreword to the first edition Geoffrey Moorhouse wrote: 'In a sense, the story of Calcutta is the story of India . . . It is the story of how and why Empire was created and what happened when Empire finished . . . The imperial residue of Calcutta, a generation after Empire ended, is both a monstrous and a marvellous city. Journalism and television have given us a rough idea of the monstrosities but none at all of the marvels. I can only hope to define the first more clearly and to persuade anyone interested that the second is to be found there too'. Geoffrey Moorhouse succeeds triumphantly in his aims. First published in 1971 this title has stood the test of time. Remarkably it was the first full-length study of Calcutta, seat of the British Raj, since 1918. 'The book is organized out of a profound understanding of the true issues and is brilliantly executed.' Paul Scott, *Guardian*

'It was because I was afraid that I had decided to attempt a crossing of the great Sahara desert, from west to east, by myself and by camel. No one had ever made such a journey before . . .' In October 1972 Geoffrey Moorhouse began his odyssey across the Sahara from the Atlantic to the Nile, a distance of 3,600 miles. His reason for undertaking such an immense feat was to examine the roots of his fear, to explore an extremity of human experience. From the outset misfortune was never far away; and as he moved further into that 'awful emptiness' the physical and mental deprivation grew more intense. In March 1973, having walked the last 300 miles, Moorhouse, ill and exhausted, reached Tamanrasset, where he decided to end his journey. *The Fearful Void* is the moving record of his struggle with fear and loneliness and, ultimately, his coming to terms with the spiritual as well as the physical dangers of the desert.

Henry is afraid of loud noises. When he and his mother move to the big city, the rumble of cars and busses outside his window won't let him sleep. Then, one night, a two-headed monster takes Henry on an adventure that changes his life forever.

A fictionalized history of fourth-century Irish monks describes their spirituality and their influence on other areas of the world

At the heart of life in any medieval Christian religious community was the communal recitation of the daily "hours of prayer" or Divine Office. This book draws on narrative, conciliar, and manuscript sources to reconstruct the history of how the Divine Office was sung in Anglo-Saxon minster churches from the coming of the first Roman missionaries in 597 to the height of the "monastic revival" in the tenth century. Going beyond both the hagiographic "Benedictine" assumptions of older scholarship and the cautious agnosticism of more recent historians of Anglo-Saxon Christianity, the author demonstrates that the early Anglo-Saxon Church followed a non-Benedictine "Roman" monastic liturgical tradition. Despite Viking depredations and native laxity, this tradition survived, enriched through contact with varied Continental liturgies, into the tenth century. Only then did a few advanced monastic reformers conclude, based on their study of ninth-

century Frankish reforms fully explained for the first time in this book, that English monks and nuns ought to follow the liturgical prescriptions of the Rule of St Benedict to the letter. Fragmentary manuscript survivals reveal how monastic leaders such as Dunstan and Æthelwold variously adapted the native English liturgical tradition - or replaced it - to implement this forgotten central plank of the "Benedictine Reform". Jesse D. Billett is Assistant Professor in the Faculty of Divinity, Trinity College, Toronto.

"This book provides a timely and original overview of the Dissolution of the Monasteries and its longer term effects on the social and physical landscape of England and Wales during the decades that followed. Whilst primarily focusing on archaeological material, the book also encompasses a range of diverse historical sources. It is aimed at students and scholars seeking an introduction to the main debates surrounding the Dissolution, as well as providing original in-depth case studies to illustrate these"--

Reproduction of the original: Adventures in Australia by W.H.G Kingston

Robin Hood and his band of Merry Men live the life of outlaws - stealing from the rich to feed the poor. Together, they fight to end the cruel reign of Prince John and bring peace to England. This exciting tale has been retold and adapted with new illustrations, making it perfect for younger readers aged 4+.

In this fascinating study, Henry Ansgar Kelly examines the treatment of fifteenth-century English history - the period covered in Shakespeare's history plays, from Richard II to the accession of Henry VII - by contemporary chroniclers, by sixteenth-century historians, and by Elizabethan poets, notably Shakespeare. The author reveals the large role that political bias played in the contemporary accounts: favorite sons were endowed with divine support while cosmically base troubles were attributed to the opposition. He shows that instead of the 'Tudor myth' spoken of by present-day scholars there is a Lancaster myth, a York myth, and a somewhat different Tudor myth. Each is heralded by the partisans of these dynasties. The Lancaster myth regards Richard II's overthrow as providentially arranged and Henry IV's reign as a divine favor, continued under Henry V and Henry VI. The York myth considers Henry VI's loss of the reign as a providential restoration of the usurped throne to the lawful heir of Richard II, namely Edward IV. Kelly finds that the real Tudor myth differs importantly from the widely accepted version in that, far from accepting the Yorkist view that the Henries were punished by God, it accepts the legitimacy of the Lancastrian dynasty: it regards Henry VII, the closest surviving Lancastrian heir, as the providential instrument in the defeat of the wicked Yorkist Richard III and the divinely favored bringer of peace to England. The myth was formulated by the historians and poets who wrote immediately after Henry VII's accession to the throne in 1485. The later chroniclers (especially Polydore Vergil, Hall, and Holinshed) incorporated elements of all three myths - Lancaster, York, and Tudor - but for moralistic rather than for political purposes, often with contradictory results. Shakespeare's great contribution, Kelly asserts, was to sort out the partisan layers that had been blended in the recent compilations available to him and to distribute them to appropriate spokesmen - Lancastrian sentiments to Lancastrians, and so on. He thus eliminated all the purportedly objective providential judgments of his sources and presented such judgments as the opinions of the persons voicing them, thereby allowing each play to create its own ethos and mythos and offer its own hypotheses concerning the springs of human and cosmic action.

The first account of the dissolution of the monasteries for fifty years—exploring its profound impact on the people of Tudor England Shortly before Easter, 1540 saw the end of almost a millennium of monastic life in England. Until then religious houses had acted as a focus for education, literary, and artistic expression and even the creation of regional and national identity. Their closure, carried out in just four years between 1536 and 1540, caused a dislocation of people and a disruption of life not seen in England since the Norman Conquest. Drawing on the records of national and regional archives as well as archaeological remains, James Clark explores the little-known lives of the last men and women who lived in England's monasteries before the Reformation. Clark challenges received wisdom, showing that buildings were not immediately demolished and Henry VIII's subjects were so attached to the religious houses that they kept fixtures and fittings as souvenirs. This rich, vivid history brings back into focus the prominent place of abbeys, priories, and friaries in the lives of the English people.

Henry's rushed approach to life creates problems at every turn. Readers will enjoy following Henry through his day to see if he discovers the importance of doing things carefully.

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