The Voices Of Morebath Reformation And Rebellion In An English Village

Saints, Sacrilege and Sedition

The Renaissance and Reformation

Christianity in the West, 1400-1700

Religion and the Decline of Magic

Reassessing the Henrician Age

Luther, Conflict, and Christendom

Broken Idols of the English Reformation

New Worlds, Lost Worlds

Reformation Divided

Dreaming the English Renaissance

Ten Popes Who Shook the World

Marking the Hours

Beginning at Jerusalem

The World Turned Upside Down

Why Can the Dead Do Such Great Things?

Royal Books and Holy Bones

Sources and Debates in English History

A People's Tragedy

A Country Merchant, 1495-1520

England's Glorious Revolution 1688-1689

English Society 1580–1680

The Reformation: A Very Short Introduction

Popular Politics and the English Reformation

The Stripping of the Altars

Fire from Heaven (Epub)

Heretics and Believers

Why were so many religious images and objects broken and damaged in the course of the Reformation? Margaret Aston's magisterial new book charts the conflicting imperatives of destruction and rebuilding throughout the English Reformation from the desecration of images, rails and screens to bells, organs and stained glass windows. She explores the motivations of those who smashed images of the crucifixion in stained glass windows and who pulled down crosses and defaced symbols of the Trinity. She shows that destruction was part of a methodology of religious revolution designed to change people as well as places and to forge in the long term new generations of new believers. Beyond blanked walls and whited windows were beliefs and minds impregnated by new modes of religious learning. Idol-breaking with its emphasis on the treacheries of images fundamentally transformed not only Anglican ways of worship but also of seeing, hearing and remembering. From its earliest centuries, one of the most notable features of Christianity has been the veneration of the saints -- the holy dead. This ambitious history tells the fascinating story of the cult of the saints from its origins in the second-century days of the Christian martyrs to the Protestant Reformation. Robert Bartlett examines all of the most important aspects of the saints -- including miracles, relics, pilgrimages, shrines, and the saints' role in the calendar, literature, and art. The book explores the central role played by the bodies and body parts of saints, and the special treatment these relics received. From the routes, dangers, and rewards of pilgrimage, to the saints' impact on everyday life, Bartlett's account is an unmatched examination of an important and intriguing part of the religious life of the past--as well as the present.'His finest work and one that was both symptom and engine of the concept of "history from below" Here Levellers, Diggers, Ranters, Muggletonians, the early Quakers and others taking advantage of the collapse of censorship to bid for new kinds of freedom were given centre stage Hill lives on' Times Higher Education In 'The World Turned Upside Down' Christopher Hill studies the beliefs of such radical groups as the Diggers, the Ranters, the Levellers and others, and the social and emotional impulses that gave rise to them. The relations between rich and poor classes, the part played by wandering 'masterless' men, the outbursts of sexual freedom, the great imaginative creations of Milton and Bunyan - these and many other elements build up into a marvellously detailed and coherent portrait of this strange, sudden effusion of revolutionary beliefs. 'Established the concept of an "English Revolution" every bit as significant and potentially as radical as its French and Russian equivalents' Daily Telegraph 'Brilliant marvellous erudition and sympathy' David Caute, New Statesman 'This book will outlive our time and will stand as a notable monument to the man, the committed radical scholar, and one of the finest historians of the age' The Times Literary Supplement 'The dean and paragon of English historians' E.P. ThompsonNo period in British history has more resonance and mystery today than the sixteenth century. New Worlds, Lost Worlds brings the atmosphere and events of this great epoch to life. Exploring the underlying religious motivations for the savage violence and turbulence of the period-from Henry VIII's break with Rome to the overwhelming threat of the Spanish Armada-Susan Brigden investigates the actions and influences of such near-mythical figures as Elizabeth I, Thomas More, Bloody Mary, and Sir Walter Raleigh. Authoritative and accessible, New Worlds, Lost Worlds, the latest in the Penguin History of Britain series, provides a superb introduction to one of the most important, compelling, and intriguing periods in the history of
the Western world. Published to mark the 500th anniversary of the events of 1517, Reformation Divided explores the impact in England of the cataclysmic transformations of European Christianity in the sixteenth and seventeenth centuries. The religious revolution initiated by Martin Luther is usually referred to as 'The Reformation', a tendentious description implying that the shattering of the medieval religious foundations of Europe was a single process, in which a defective form of Christianity was replaced by one that was unequivocally benign, 'the midwife of the modern world'. The book challenges these assumptions by tracing the ways in which the project of reforming Christendom from within, initiated by Christian 'humanists' like Erasmus and Thomas More, broke apart into conflicting and often murderous energies and ideologies, dividing not only Catholic from Protestant, but creating deep internal rifts within all the churches which emerged from Europe's religious conflicts. The book is in three parts: In 'Thomas More and Heresy', Duffy examines how and why England's greatest humanist apparently abandoned the tolerant humanism of his youthful masterpiece Utopia, and became the bitterest opponent of the early Protestant movement. 'Counter-Reformation England' explores the ways in which post-Reformation English Catholics accommodated themselves to a complex new identity as persecuted religious dissidents within their own country, but in a European context, active participants in the global renewal of the Catholic Church. The book's final section 'The Godly and the Conversion of England' considers the ideals and difficulties of radical reformers attempting to transform the conventional Protestantism of post-Reformation England into something more ardent and committed. In addressing these subjects, Duffy shines new light on the fratricidal ideological conflicts which lasted for more than a century, and whose legacy continues to shape the modern world. In these vivid and approachable essays Eamon Duffy engages with some of the central aspects of Western religion in the thousand years between the decline of pagan Rome and the rise of the Protestant Reformation. In the process he opens windows on the vibrant and multifaceted belief and practices by which medieval people made sense of their world: the fear of death and the impact of devastating pandemic, holy war against Islam and the invention of the blood libel against the Jews, provision for the afterlife and the continuing power of the dead over the living, the meaning of pilgrimage and the evolution of Christian music. Duffy unpicks the stories of the Golden Legend and Yale University's mysterious Voynich manuscript, discusses the cult of 'St' Henry VI and explores childhood in the Middle Ages. Accompanying the book are a collection of full colour plates which further demonstrate the richness of late medieval religion. In this highly readable collection Eamon Duffy once more challenges existing scholarly narratives and sheds new light on the religion of Britain and Europe before and during the Reformation. Dreaming the English Renaissance examines ideas about dreams, actual dreams people had and recorded, and the many ways dreams were used in the culture and politics of the Tutor/Stuart age in order to provide a window into the mental life and the most profound beliefs of people of the time. Around 1500 England's society and economy had reached a turning point. After a long period of slow change and even stagnation, an age of innovation and initiative was in motion, with enclosure, voyages of discovery, and new technologies. It was an age of fierce controversy, in which the government was fearful of beggars and wary of rebellions. The 'commonwealth' writers such as Thomas More were sharply critical of the greed of profit hungry landlords who dispossessed the poor. This book is about a wool merchant and large scale farmer who epitomises in many ways the spirit of the period. John Heritage kept an account book, from which we can reconstruct a whole society in the vicinity of Moreton-in-Marsh, Gloucestershire. He took part in the removal of a village which stood in the way of agricultural 'improvement', ran a large scale sheep farm, and as a 'woolman' spent much time travelling around the countryside meeting with gentry, farmers, and peasants in order to buy their wool. He sold the fleeces he produced and those he gathered to London merchants who exported through Calais to the textile towns of Flanders. The wool growers named in the book can be studied in their native villages, and their lives can be reconstructed in the round, interacting in their communities, adapting their farming to new circumstances, and arranging the building of their local churches. A Country Merchant has some of the characteristics of a biography, is part family history, and part local history, with some landscape history. Dyer explores themes in economic and social history without neglecting the religious and cultural background. His central concerns are to demonstrate the importance of commerce in the period, and to show the contribution of peasants to a changing economy. Views the Reformation as it appeared in pamphlets and sermons, woodcuts and paintings, poetry and song, correspondence, and contours of daily life. "In the fifty years between 1530 and 1580, England moved from being one of the most lavishly Catholic countries in Europe to being a Protestant nation, a land of whitewashed churches and anti-papal preaching. What was the impact of this religious change in the countryside? And how did the country people feel about the revolutionary upheavals that transformed their mental and material
worlds under Henry VIII and his children? In this book a reformation historian takes us inside the mind and heart of Morebath, a remote and tiny sheep farming village where 33 families worked the difficult land on the southern edge of Exmoor. From 1520 to 1574 Morebath's only priest, Sir Christopher Trychay, kept the parish accounts on behalf of the churchwardens. Through his eyes we catch a rare glimpse of the life and pre-reformation piety of a sixteenth-century English village. The book also offers a unique window into a rural world in crisis as the reformation progressed. Sir Christopher documents the changes in the community reluctant Protestant, no longer focused on the religious life of the parish church, and increasingly pre-occupied with the secular demands of the Elizabethan state, the equipping of armies and the payment of taxes. Morebath's priest, garrulous to the end of his days, describes a rural world irrevocably altered, and enables us to hear the voices of the villagers after four hundred years of silence."--Page 2 of cover.Designed to accompany the survey text Early Modern England: 1485–1714, this updated and expanded Sourcebook brings together an impressive array of Tudor–Stuart documents and illustrations, as well as extensive bibliographies and research and discussion guides. New edition contains 50 new documents, more explanatory text, illustrations, biographical background, and study questions Wide range of documents, from both manuscript and print sources, and from transcripts of private and public life Editorial material introduces students to the critical context; chapter bibliographies and questions allow ready integration into classroom, and research and source analysis assignments. Bibliography of Historians Debates with the latest articles and essays Accompanies the survey text Early Modern England: 1485–1714 Click here for more discussion and debate on the authors blogspot: http://earlymodernengland.blogspot.com/ [Wiley disclaims all responsibility and liability for the content of any third-party websites that can be linked to from this website. Users assume sole responsibility for accessing third-party websites and the use of any content appearing on such websites. Any views expressed in such websites are the views of the authors of the content appearing on those websites and not the views of Wiley or its affiliates, nor do they in any way represent an endorsement by Wiley or its affiliates.] PT 3: Catholic books in a Protestant world. Includes bibliographical references (p. 152-156) and index. 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. In the fifty years between 1530 and 1580, England moved from being one of the most lavishly Catholic countries in Europe to being a Protestant nation, a land of whitewashed churches and antipapal preaching. What was the impact of this religious change in the countryside? And how did country people feel about the revolutionary upheavals that transformed their mental and material worlds under Henry VIII and his three children? In this book a reformation historian takes us inside the mind and heart of Morebath, a remote and tiny sheep farming village on the southern edge of Exmoor. The bulk of Morebath's conventional archives have long since vanished. But from 1520 to 1574, through nearly all the drama of the English Reformation, Morebath's only priest, Sir Christopher Trychay, kept the parish accounts on behalf of the churchwardens. Opinionated, eccentric, and talkative, Sir Christopher filled these vivid scripts for parish meetings with the names and doings of his parishioners. Through his eyes we catch a rare glimpse of the life and pre-Reformation piety of a sixteenth-century English village. The book also offers a unique window into a rural world in crisis as the Reformation progressed. Sir Christopher Trychay's accounts provide direct evidence of the motives which drove the hitherto law-abiding West-Country communities to participate in the doomed Prayer-Book Rebellion of 1549 culminating in the siege of Exeter that ended in bloody defeat and a wave of executions. Its church bells confiscated and silenced, Morebath shared in the punishment imposed on all the towns and villages of Devon and Cornwall. Sir Christopher documents the changes in the community, reluctantly Protestant and increasingly preoccupied with the secular demands of the Elizabethan state, the equipping of armies, and the payment of taxes. Morebath's priest, garrulous to the end of his days, describes a rural world irrevocably altered and enables us to hear the voices of his villagers after four hundred years of silence. English Reformations takes a refreshing new approach to the study of the Reformation in England. Christopher Haigh's lively and readable study disproves any facile assumption that the triumph of Protestantism was inevitable, and goes beyond the surface of official political policy to explore the 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. England’s Glorious Revolution is a fresh and engaging examination of the Revolution of 1688-1689, when the English people rose up and deposed King James II, placing William III and Mary II on the throne. Steven Pincus’s introduction explains the context of the revolution, why these events were so stunning to contemporaries, and how the profound changes in political, economic, and foreign policies that ensued make it the first modern revolution. This volume offers 40 documents from a wide array of sources and perspectives including memoirs, letters, diary entries, political tracts, pamphlets, and newspaper accounts, many of which are not widely available. Document headnotes, questions for consideration, a chronology, a selected bibliography, and an index provide further pedagogical support. Witchcraft, astrology, divination and every kind of popular magic flourished in England during the sixteenth and seventeenth centuries, from the belief that a blessed amulet could prevent the assaults of the Devil to the use of the same charms to recover stolen goods. At the same time the Protestant Reformation attempted to take the magic out of religion, and scientists were developing new explanations of the universe. Keith Thomas’s classic analysis of beliefs held on every level of English society begins with the collapse of the medieval Church and ends with the changing intellectual atmosphere around 1700, when science and rationalism began to challenge the older systems of belief. ‘In another world it is otherwise, but here below to live is to change, and to be perfect is to have changed often.’ From An Essay on the Development of Christian Doctrine (1903) Saint John Henry Newman was one of the most controversial and influential thinkers of his day, and his many writings have remained highly influential since his death in August 1890. He is also widely regarded as one of the finest prose stylists of modern times, as well as a popular poet and hymn-writer. Published to coincide with Newman’s canonization by Pope Francis in October 2019, this engaging and judicious introduction to Newman’s life and legacy will be welcomed by newcomers and seasoned enthusiasts alike. Winner of the Hawthornden Prize for Literature. The reign of Mary Tudor has been remembered as an era of sterile repression, when a reactionary monarch launched a doomed attempt to reimpose Catholicism on an unwilling nation. Above all, the burning alive of more than 280 men and women for their religious beliefs seared the rule of “Bloody Mary” into the protestant imagination as an alien aberration in the onward and upward march of the English-speaking peoples. In this controversial reassessment, the renowned reformation historian Eamon Duffy argues that Mary’s regime was neither inept nor backward looking. Led by the queen’s cousin, Cardinal Reginald Pole, Mary’s church dramatically reversed the religious revolution imposed under the child king Edward VI. Inspired by the values of the European Counter-Reformation, the cardinal and the queen reinstated the papacy and launched an effective propaganda campaign through pulpit and press. Even the most notorious aspect of the regime, the burnings, proved devastatingly effective. Only the death of the childless queen and her cardinal on the same day in November 1558 brought the protestant Elizabeth to the throne, thereby changing the course of English history. The Bishops of Rome have been Christianity’s most powerful leaders for nearly two millennia, and their influence has extended far beyond the purely spiritual. The popes have played a central role in the history of Europe and the wider world, not only shouldering the spiritual burdens of their ancient office, but also in contending with - and sometimes precipitating - the cultural and political crises of their times. In an acclaimed series of BBC radio broadcasts Eamon Duffy explored the impact of ten popes he judged to be among ‘the most influential in history’. With this book, readers may now also enjoy Duffy’s portraits of ten exceptional men who shook the world. The book begins with St Peter, the Rock upon whom the Catholic Church was built, and follows with Leo the Great (fifth century), Gregory the Great (sixth century), Gregory VII (eleventh century), Innocent III (thirteenth century), Paul III (sixteenth century), and Pius IX (nineteenth century). Among twentieth-century popes, Duffy examines the lives and contributions of Pius XII, who was elected on the eve of the Second World War, the kindly John XXIII, who captured the world’s imagination, and John Paul II, the first non-Italian pope in 450 years. Each of these ten extraordinary individuals, Duffy shows, shaped their own worlds, and in the process, helped to create ours. After Henry -- Visitation -- Services for the Living and Dead -- The Time of Schism -- Common Prayer -- 11 SLAYING ANTICHRIST -- 'Item, We will have . . .' -- 'The Perseverance of God's Word' -- Rochets and Strangers -- Mary's Mass -- The Kingdom of Christ -- Carnal Gospelling -- 12 THE TWO QUEENS -- Devices for the Succession -- God and the World Knoweth -- The Clucking Hen -- Rebellion -- Verbum Dei -- Zeal for God’s Service -- Exiles and Nicodemites -- 13 TIME OF TRIAL -- Reconciliation -- Welcome the Cross of Christ -- Profitable and Necessary Doctrine -- The Hand in the Fire -- Legacies -- PART IV Unattainable Prizes -- 14 ALTERATION -- A Glass with a Small Neck -- Elevation and Coronation -- Parliamentary Problems -- Supremacy and Uniformity -- Alterations and Additions -- Old Bishops, New Bishops -- Visitation and Resistance -- 15 UNSETTLED ENGLAND -- Country Divinity -- Enormities in the
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Divinity -- Without Tarrying for Any -- Bonds and Associations -- War -- Armada and Marprelate -- Strange Contrariety of Humours -- POSTSCRIPT --
ACKNOWLEDGEMENTS -- NOTES -- INDEXA lively history set in sixteenth-century England, detailing the hitherto unknown case of an extraordinary
physician, magician, and con-man named Gregory Wisdom - and the London underworld to which he belonged.As an authority on the religion of medieval and
early modern England, Eamon Duffy is preeminent. In his revisionist masterpiece The Stripping of the Altars, Duffy opened up new areas of research and
entirely fresh perspectives on the origin and progress of the English Reformation. Duffy's focus has always been on the practices and institutions through
which ordinary people lived and experienced their religion, but which the Protestant reformers abolished as idolatry and superstition. The first part of A
People's Tragedy examines the two most important of these institutions: the rise and fall of pilgrimage to the cathedral shrines of England, and the destruction
of the monasteries under Henry VIII, as exemplified by the dissolution of the ancient Anglo-Saxon monastery of Ely. In the title essay of the volume, Duffy tells
the harrowing story of the Elizabethan regime's savage suppression of the last Catholic rebellion against the Reformation, the Rising of the Northern Earls in
1569. In the second half of the book Duffy considers the changing ways in which the Reformation has been thought and written about: the evolution of Catholic
portrayals of Martin Luther, from hostile caricature to partial approval; the role of historians of the Reformation in the emergence of English national
identity; and the improbable story of the twentieth century revival of Anglican and Catholic pilgrimage to the medieval Marian shrine of Walsingham. Finally,
he considers the changing ways in which attitudes to the Reformation have been reflected in fiction, culminating with Hilary Mantel's gripping trilogy on the
rise and fall of Henry VIII's political and religious fixer, Thomas Cromwell, and her controversial portrayal of Cromwell's Catholic opponent and victim, Sir
Thomas More.First Published in 1982. Routledge is an imprint of Taylor & Francis, an informa company.Table of contentsA study not of the institution of the
Church but of Christianity itself, this book explores the Christian people, their beliefs, and their way of life, providing a new understanding of Western
Christianity at the time of the Reformation. Bossy begins with a systematic exposition of traditional or pre-Reformation Christianity, exploring the forces that
tended to undermine it, the characteristics of the Protestant and Catholic regimes that superseded it, and the fall-out that resulted from its
disintegration.Josselin was vicar of Earls Colne, Essex, from 1641 until his death in 1683, and this is the intimate record of his ministry and his private doubts
and triumphs as a Christian that give the Diary its shape. As a prosperous farmer, he also noted details of harvests, accounts, the weather and farming
methods, which pieces together a picture of yeoman farming at that time. As father and husband he felt impelled to record a series of observations on family
life that seem unique for this period. Recognized as one of the great seventeenth-century diaries, ranging over topics from sin and disease, dreams and money
to millenarianism and the Civil War, this richly rewarding document reveals Josselin as a sympathetic and entirely human figure, and provides fascinating
insights into the thought-world of seventeenth-century life.At twenty, when his reign began, Alexander the Great was already a seasoned soldier and a complex,
passionate man. FIRE FROM HEAVEN tells the story of the boy Alexander, and the years that shaped him. Resolute, fearless, and inheriting a striking beauty,
Alexander still needed much to make him The Great. He must survive- though with lifelong scars- the dark furies of his Dionysiac mother, who kept him
uncertain even of his own paternity; respect his father's talent for war and kingcraft, though sickened by his sexual grossness; and come to terms with his
heritage from both.Martin Luther was the subject of a religious controversy that never really came to an end. The Reformation was a controversy about
identity; and the improbable story of the twentieth century revival of Anglican and Catholic pilgrimage to the medieval Marian shrine of Walsingham. Finally,
portrayals of Martin Luther, from hostile caricature to partial approval; the role of historians of the Reformation in the emergence of English national
identity; and the improbable story of the twentieth century revival of Anglican and Catholic pilgrimage to the medieval Marian shrine of Walsingham. Finally,
education. Rudolph W. Heinze examines the various positions taken by medieval church reformers, explores the efforts of the leading reformer Martin Luther, and emphasises how the reformation brought moral and doctrinal changes to Christianity, permanently altering the religious landscape, then and now. The Reformation transformed Europe, and left an indelible mark on the modern world. It began as an argument about what Christians needed to do to be saved, but rapidly engulfed society in a series of fundamental changes. This Very Short Introduction provides a lively and up-to-date guide to the process. It explains doctrinal debates in a clear and non-technical way, but is equally concerned to demonstrate the effects the Reformation had on politics, society, art, and minorities. Peter Marshall argues that the Reformation was not a solely European phenomenon, but that varieties of faith exported from Europe transformed Christianity into a truly world religion. The complex legacy of the Reformation is also assessed; its religious fervour produced remarkable stories of sanctity and heroism, and some extraordinary artistic achievements, but violence, holy war, and martyrdom were equally its products. A paradox of the Reformation - that it intensified intolerance while establishing pluralism - is one we still wrestle with today. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable. Glenn W. Olsen is a Professor of History at the University of Utah. "The first part of the book reviews the main features of religious belief and practice up to 1536. Duffy examines the factors that contributed to the close lay engagement with the structures of late medieval Catholicism: the liturgy that was widely understood even though it was in Latin; the impact of literacy and printing on lay religious knowledge; the conventions and contents of lay prayer; the relation of orthodox religious practice and magic; the Mass and the cult of the saints; and lay belief about death and the afterlife. In the second part of the book Duffy explores the impact of Protestant reforms on this traditional religion, providing new evidence of popular discontent from medieval wills and parish records. He documents the widespread opposition to Protestantism during the reigns of Henry and Edward, discusses Mary’s success in reestablishing Catholicism, and describes the public resistance to Elizabeth’s dismantling of parochial Catholicism that did not wane until the late 1570s. A major revision to accepted thinking about the spread of the Reformation, this book will be essential reading for students of British history and religion."--BOOK JACKET. Eamon Duffy publishes a book on the broad sweep of English Reformation history, including a study of Late Medieval religion and society. The sixteenth century was an age of Reformation. There was religious reformation, as Protestantism came to England, Scotland and even Ireland, bringing liberation, chaos and bloodshed in its wake. And there was political reformation, as the Tudor and Stewart (later ‘Stuart’) monarchs made their authority felt within and beyond their kingdoms more than any of their predecessors. Together, these two reformation produced not only a new religion, but a new politics -absolutist yet pluralist, populist yet law-bound - and a new society - controlled, fractured, yet more widely engaged and empowered than ever before. In this book, Alec Ryrie provides an authoritative overview of these momentous events, showing how religion, politics and social change were always intimately interlinked, from the murderous politics of the Tudor court to the building and fragmentation of new religious and social identities in the parishes. Drawing on the most recent research, he explains why events took the course they did - and why that course was so often an unexpected and an unlikely one.

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