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book argues that coffeehouses and the coffee trade were central to the making of the Atlantic world in the century leading up to the American Revolution. Fostering international finance and commerce, spreading transatlantic news, building military might, determining political fortunes and promoting status and consumption, coffeehouses created a web of social networks stretching from Britain to its colonies in North America. As polite alternatives to taverns, coffeehouses have been hailed as penny universities, a place for political discussion by the educated and elite. Reynolds shows that they were much more than this. *Coffeehouse Culture in the Atlantic World 1650-1789* reveals that they simultaneously created a network for marine insurance and naval protection, led to calls for a free press, built tension between trade lobbyists and the East India Company, and raised questions about gender respectability and the polite middling class. It demonstrates how coffeehouses served to create transatlantic connections between metropole Britain and her North American colonies and played an important role in the revolution and protest movements that followed. *The Church of England and the Holocaust* Tom Lawson, 2006

Explores the Church of England's understanding of the Third Reich and its impact on the reactions to and memory of the Holocaust in Britain. Argues that the Anglican Church did not engage with the Third Reich through the prism of the persecution of the Jews. English Christians commonly perceived Nazism as significant through its anti-Christianity as an attack on Christian culture and not through its antisemitism. In the 1930s the Church was opposed to war but when Nazi antisemitism became much more pronounced after 1938 the Church incorporated this persecution into its image of Nazism as anti-Christian. While there was some concern for Jewish victims, especially on the part of George Bell and William Temple, particular concern was expressed for the German Christian victims of totalitarianism. This led the Anglican Church after the war to favor reconstruction of West Germany as a buffer against communism and anti-Christianity. The Church objected to war crimes trials as being opposed to Christian forgiveness vs the Jewish value of vengeance, a view which sought to reduce the significance of Nazi antisemitism and the Holocaust. **The Development of the Mechanics' Institute Movement in Britain and Beyond** Martyn Walker, 2016-08-12. The Development of the Mechanics Institute Movement in Britain and Beyond questions the prevailing view that mechanics institutes made little contribution to adult working class education from their foundation in the 1820s to 1890. The book traces the historical development of several mechanics institutes across Britain and reveals that many institutes supported both male and female working class membership before state intervention at the end of the nineteenth century resulted in the development of further education for all. This book presents evidence to suggest that the movement remained active and continued to expand until the end of the nineteenth century. Drawing on historical accounts, Walker describes the developments which shaped the movement and emphasises the institutes' provision for scientific and technical education. He also considers the impact that the British movement had on the overseas development of mechanics institutes, particularly in Canada, America, Australia and New Zealand. The book concludes with a discussion of the legacy of the movement and its contribution to twentieth century adult education. *The Development of the*

Mechanics Institute Movement advances the argument that the movement made a substantial contribution to adult education for the working classes and provided a firm foundation for further education in Britain and beyond It will appeal to academics researchers and postgraduate students in the areas of education history and sociology as well as the philosophy of education technical and vocational education and post compulsory education

### **Popular Politics in Nineteenth Century England**

Rohan McWilliam,2012-11-12 Popular Politics in Nineteenth Century England provides an accessible introduction to the culture of English popular politics between 1815 and 1900 the period from Luddism to the New Liberalism This is an area that has attracted great historical interest and has undergone fundamental revision in the last two decades Did the industrial revolution create the working class movement or was liberalism which transcended class divisions the key mode of political argument Rohan McWilliam brings this central debate up to date for students of Nineteenth Century British History He assesses popular ideology in relation to the state the nation gender and the nature of party formation and reveals a much richer social history emerging in the light of recent historiographical developments

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