

**DEMOCRATIC AND POPULAR REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
UNIVERSITY OF ABDELHAMID IBN BADIS – MOSTAGANEM-**

**FACULTY OF FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH**



UNIVERSITE
Abdelhamid Ibn Badis
MOSTAGANEM

Dissertation Submitted to the Department of English in Partial Fulfilment of the Requirement for the “Master” Degree in Literature and Interdisciplinary Approaches.

Reformation and the Rise of the Empire:

**The Uniqueness of the English Reformation and Its Role
in the Rise of the British Empire**

From the 16th to the 20th Century

**Submitted by Miss:
CHEBAB Zineb**

**Supervised by:
Mr. TEGUIA Cherif**

Board of Examiners:

- **Chairperson: Mrs. GHERNOUT Soumia.....University of Mostaganem**
- **Examiner : Mrs. AISSAT DjamilaUniversity of Mostaganem**
- **Supervisor: Mr. TEGUIA CherifUniversity of Mostaganem**

Academic Year: 2022/2023

Dedication

To my precious family and friends

Acknowledgements

I would like to thank the founding father of our speciality, Pr. LARBI YUCEF, for creating this speciality and giving us the opportunity to widen our history knowledge. Mrs AISSAT, since she helped us build a curious mind and dig deeper whenever we engage in research. Dr. REZGA, for her assistance in choosing the topic of this dissertation. And finally, the one and only Mr TEGUIA, our supervisor and inspiring professor who helped us a lot during the past years of our studies, especially in our final year. We would never be here without his continuous cheering, great advice, and patience. We were very lucky to be his students and we will be forever proud of that.

I also want to express my gratitude to the board of examiners who accepted to read our humble work and we would like to welcome their valuable remarks.

Table of content

DEDICATION.....
ACKNOWLEDGEMENTS.....	II
ABSTRACT	III
TABLE OF CONTENT	IV
LIST OF MAPS.....	VII
GENERAL INTRODUCTION	1
CHAPTER ONE: HISTORICAL BACKGROUND	3
INTRODUCTION	3
1. PAGANISM IN PRE-ROMAN BRITAIN (400 BC-55 BC).....	3
2. INTRODUCTION OF CHRISTIANITY BY THE ROMANS (1 ST CENTURY BC- 4 TH CENTURY AD) 4	4
2.1. <i>Caesar’s Campaigns</i>	4
2.2. <i>Roman Britain: From Local and Roman Beliefs to Christianity</i>	4
2.2.1. <i>Local and Roman Gods</i>	5
2.2.2. <i>Constantine The Great and the Arrival of Christianity</i>	5
3. THE ANGLO-SAXON INVASIONS (5TH- 8TH CENTURY AD).....	6
3.1. <i>Origins, Beliefs, and Impact on Religion</i>	7
3.2. <i>Christianizing The Heptarchy (6th -7th Century AD)</i>	9
3.2.1. <i>Kent: The Starting Point</i>	9
3.2.2. <i>Converting the Rest of the Heptarchy</i>	10
3.2.3. <i>Theodore of Tarsus and the Unification of the Church (7th Century AD)</i>	12
3.3. <i>The Legacy</i>	13
4. BRITAIN IN THE VIKING AGE (8TH-11TH CENTURY AD).....	13
4.1. <i>Origins, Beliefs, and Characteristics</i>	14
4.2. <i>The Danish Inroads and Impacts</i>	14
4.3. <i>Alfred the Great and the Rise of the House of Wessex (9th Century AD)</i>	15
4.3.1. <i>The Creation of the Danelaw</i>	16
4.4. <i>St. Dunstan’s Reformations (10th Century AD)</i>	17
5. THE NORMANS AND THE LAST INVASION OF ENGLAND (11 TH CENTURY AD).....	17
5.1. <i>The Battle of Hastings and the Coming of a New Dynasty (1066 AD)</i>	18
5.2. <i>Changes Brought by the Normans</i>	18
5.3. <i>The Church during the Norman Era and After (11th-12th Century AD)</i>	19
5.3.1. <i>Under William I (1066-1087 AD)</i>	19
6. MONARCH VS POPE	19
6.1. <i>Thomas Becket (12th Century AD)</i>	20
CONCLUSION	20
CHAPTER TWO:	21
EUROPEAN REFORMATION VS ENGLISH REFORMATION (16TH CENTURY)..	21
INTRODUCTION.....	21
1. THE CHURCH IN THE MEDIEVAL ERA (5TH-15TH CENTURY).....	21
2. THE FALLACIOUS TENETS OF ROMAN CATHOLICISM	23

2.1.	<i>The Pope Is Impeccable</i>	23
2.2.	<i>Salvation in the Church Only and by Works</i>	23
2.3.	<i>Interpretation of the Bible</i>	23
2.4.	<i>Sale of Indulgences</i>	24
3.	ROOTS OF THE REFORMATION (14 TH -15 TH CENTURY AD).....	25
3.1.	<i>John Wycliffe (England, 14th Century AD)</i>	25
3.2.	<i>Jan Hus (Bohemia, 14th-15th Century AD)</i>	26
4.	MARTIN LUTHER AND THE EUROPEAN REFORMATION (16 TH CENTURY)	26
4.1.	<i>The Ninety-five Theses</i>	28
4.2.	<i>The Birth of Protestantism</i>	29
4.3.	<i>Protestantism's Beliefs</i>	30
4.4.	<i>Major Protestant Branches</i>	31
5.	THE ENGLISH REFORMATION (16 TH CENTURY).....	31
5.1.	<i>The English Church in the Late Middle Ages (13th-16th Century)</i>	32
5.2.	<i>The Outcome of Magna Carta (1215 AD)</i>	32
5.3.	<i>Edward III and John Wycliffe (14th Century AD)</i>	33
5.4.	<i>The Wars of the Roses (1455-1485 AD)</i>	34
6.	THE TUDORS AND THE ERA OF DRASTIC CHANGES (1485-1603 AD).....	35
6.1.	<i>Henry VII, the First Tudor</i>	35
6.2.	<i>Henry VIII and the Great Matter (1509-1533)</i>	35
6.2.1.	<i>Anti-Papal Legislations and the Break with Rome</i>	36
6.2.2.	<i>The Launch of the English Reformation</i>	37
6.3.	<i>Edward VI Continues the Reformation (1547-1553 AD)</i>	39
6.4.	<i>Mary I and the Reversed Reformation (1553-1558 AD)</i>	40
6.5.	<i>Elizabeth I Establishes the Anglican Church (1558-1603 AD)</i>	41
6.5.2.	<i>The Religious Settlement and the Birth of Anglicanism</i>	41
6.5.2.	<i>Anglicanism Beliefs</i>	42
6.5.3.	<i>Beyond the Elizabethan Settlement</i>	43
	CONCLUSION.....	44
	CHAPTER THREE :	45
	THE RISE OF THE EMPIRE (16TH-20TH CENTURIES)	45
	INTRODUCTION	45
1.	DEFINITION, TYPES, AND CHARACTERISTICS OF AN EMPIRE	45
2.	THE RISE OF THE BRITISH EMPIRE (16 TH - 19 TH CENTURIES).....	46
2.1.	<i>Reasons for the Rise of the British Empire</i>	47
2.1.1.	<i>The Age of Exploration (1400s-1600s)</i>	47
2.1.2.	<i>Mercantilism</i>	49
2.1.3.	<i>Maritime Power</i>	49
2.1.4.	<i>Industrial Revolution and Advanced Technology (18th-19th Centuries)</i>	50
2.1.5.	<i>Enhanced Social Life (16th -19th Century AD)</i>	51
2.2.	<i>The Evolution of the Empire</i>	52
2.2.1.	<i>Unification of the Kingdoms and the First British Empire (16th-18th Centuries)</i>	52
2.2.1.1.	<i>Union of the Kingdoms (17th-18th Centuries)</i>	52
2.2.1.2.	<i>The First British Empire (17th -18th Centuries)</i>	56
2.2.2.	<i>The Second British Empire (19th-20th Century AD)</i>	60

CONCLUSION..... 64
GENERAL CONCLUSION..... 65
WORK CITED LIST 68

List of Maps

Map 1: Settlement routes of Angles, Saxons and Jutes..... p 08

Map 2: Sea Routes and Settlements of the Great Powers during the Age of Exploration
(1577-1580).....p 48

General Introduction

Among the many fields of history, the European continent stands out as a land of many historical milestones that have had far-reaching global consequences. One of the most interesting European histories is the one of Britain, a country strongly known for its monarchy and a subject of continuous investigation among historians over the years. From the religious upheavals of the Reformation to the significant influence of the British Empire, Britain's story is one of immense historical, cultural, and political importance.

The European Reformation, which emerged in the 16th century, was a strong movement that challenged the authority and practices of the Roman Catholic Church. Led by famous figures like Martin Luther, John Calvin, and Huldrych Zwingli, the Reformation fired theological debates and aimed to restore what its adherents believed to be the rightful teachings of Christianity. While the Reformation spread across Europe, its ideas found fresh atmosphere in Britain, setting the stage for great religious and political transformations.

In the wide context of the European Reformation, the English Reformation holds particular importance. In the 16th century, England experienced a unique religious and political revolution as King Henry VIII sought an annulment from his marriage to Catherine of Aragon. This desire for divorce led to a break with the authority of the Pope, establishing the Church of England as a separate institution with the English monarch as its head. The English Reformation had profound consequences, not only in terms of religious doctrine and practice but also in shaping the power dynamics between church and state.

The effects of the Reformation and the establishment of the Church of England transcended the matters of faith. They intersected with the rise of the British Empire, an expansive global power that spanned several centuries and continents. From the 16th to the 20th century, the British Empire extended its reach across the globe, encompassing territories in North America, the Caribbean, Africa, Asia, and the Pacific.

In this respect, this dissertation focuses on the study of the 16th century's European and English reformations and tries to see the difference between the two. It also covers the role of

the English Reformation in the rise of the British Empire. Therefore, the analysis of this issue extends to provide answers to the following problems:

- What made the English Reformation unique even though it took place at the same time as the European one?
- How did the English Reformation help Britain rise as an empire?

As a first attempt to resolve the mentioned problems, these hypotheses were provided:

- Perhaps the results that came out of the reforming movement were noteworthy, that it made England's Reformation unique.
- The Reformation gave strength to the English monarchy alongside the neighboring kingdoms and more freedom that they could rise on their own without Rome.

The dissertation is divided into three chapters: Chapter One gives a historical background about the history of religion in England, in order to understand more about how the change came with the Reformation. The second chapter attempts to give answers to the first problem, and it starts by covering how the Reformation started in Europe in the first place then move to the English one. Finally, in the third chapter one tries to answer the second question, by covering the consequences of the Reformation in England as well as its influence on the other kingdoms of the British Isles and how it led to the rise of the British Empire.

Chapter One: Historical Background

Introduction

According to various history books, the history of Britain is a set of numerous invasions from different tribes and nations. The famous invasions that reached the British Isles were the Romans, the Anglo-Saxons, the Vikings, and the Normans, each one of them had a huge impact on various fields of the country. Religion was the field that got affected the most, and Christianity was introduced to the British by the coming of the Romans, prior to that, the people of the land were pagans and had different beliefs. Therefore, this chapter will try to present a historical background of religion in Britain (focusing more on England) in the different periods that the country went through, starting from paganism to the late Middle Ages Christianity.

1. Paganism in Pre-Roman Britain (400 BC-55 BC)

To make it very clear, the term Britain was first used by the Romans. Before their arrival, the land was mainly known as The Island of Albions¹, and was inhabited by different tribes governed by local chiefs, the main ones were the Celtic people (“Britain Before”), and were rumored to be travelers who landed there coming from eastern Europe (Dyllon & Mac Ana). No one knows specifically what these Celts believed in, however, they believed in life after death since it was found that they buried food and other things with their dead ones. The people who were very famous for being religious individuals and considered as nowadays priests are called the Druids, and they were responsible for teaching religion to common individuals. The Druids taught a doctrine called « Transmigration », which means the reincarnation of the soul. For them, when a person dies, his soul will leave the body and can be reborn again in another body, sometimes it is human, and other times can be an animal. They also believed in the otherworld as being a place underground or islands in the sea, such land was called « the Land of the Living » or « the Land Of the Young », it was believed to be a place where only happy things exist, a land where there was no illness, aging, or death. As to temples, there was no evidence of their existence, the Celts had their rituals and ceremonies in the wild and close to nature (“Celts”).

¹ A name given by the Greek geographers around 4th century BC and that meant “White Land” in Latin and referred to the chalk cliffs in Dover.

2. Introduction of Christianity by the Romans (1st Century BC- 4th Century AD)

The contributions of The Roman Empire were countless, they developed the land with the creation of cities, and improved the social life of the inhabitants, but that did not happen in a glimpse of an eye, the invasion was not an easy task for the Romans, the expeditions took several years to invade the land, and only by that time the history of Roman Britain began.

2.1. Caesar's Campaigns

The first attempts were led by the noteworthy Roman leader Julius Caesar around 55 BC, where he took a small force with him and landed 10 miles only from The Dover Straits ("Strait of Dover"). In the next year 54 BC, he could manage to move a little further and this time he got into actual battles with the locals, and won most of them. The most known battle at that time in which he was the leader was against the famous Celtic king Cassivelaunus, King of the Catuvellauni² tribe that occupied southern Britain. The loss of this tribe, however, did not make other tribes feel less secure, on the contrary, it gave them strength to stand up and fight their common enemy. The remaining Celts stood against Caesar's army, and despite their loss as well, they fought like heroes and stood till the end (Trevelyan 29-30).

One can say that the first attempts by Caesar were not that successful, Britain in his time was not officially Roman since he had to leave it after the battles with the Celts and go back to Europe to deal with rebellions that took place in Gaul (Ricketts). Caesar's won battles in Britain were the only achievements of the Empire under his rule, but it did not change the fact that they paved the way for the real conquest later on, and the start of the real history of Roman Britain under Emperor Claudius.

2.2. Roman Britain: From Local and Roman Beliefs to Christianity

The year is 43 AD, and by this time, the emergence of Britain as a Roman province started, and finally, the dreams of Julius Caesar became true. The success of Claudius in conquering the land gave Rome the chance to expand its territory overseas and spread its civilization. Each Emperor, starting with Claudius, left a special mark on the land, whether it was political, social, military-related, or religious. However, the latter was the most important mark that the Romans left on Britain.

²A powerful Belgic tribe (comes from Belgae, a tribe that invaded ancient Britain in the 1st century BC) that was based in the Midlands (what became later the kingdom of Mercia) and they were famous for their strong resistance to the Romans.

2.2.1. Local and Roman Gods

Christianity was not directly introduced with the official conquest by Claudius, it was not until the coming of Constantine in the 4th century that Christianity came to light. This does not neglect the fact that the Romans, before Christianity, brought their own religious beliefs, as well as reading and writing, and introduced them to the Britons.

There was mutual acceptance and respect for both beliefs, the Britons welcomed what the Romans brought, and the Romans did not force their beliefs on them as well, they tried to combine the two (“Romans Religion”). This is called “Syncretism”, which means that a set of different beliefs come to be merged (merriam webster), this resulted in the mixture of pagan gods and Roman deities. An example of this can be shown with two deities: Sulis, the goddess of medicine, fertility, and healing. For the Britons, she was the one behind the creation of the hot springs in the city of Bath. But with the coming of the Romans, her figure was merged with the Roman goddess of healing Minerva, and created the super deity called Sulis Minerva. The second one is called Cocidius, and he was often portrayed as a man with a helmet, holding a spear and shield in his hands. The Romans identified him with their god of war Mars, and similarly, they did it with other Celtic battle deities such as Loucetius and Belatucadrus (Evans).

2.2.2. Constantine The Great and the Arrival of Christianity

Many people link Christianity in Britain to St Augustine around the late 6th century AD with his Christianizing mission (to be tackled by the second wave of invaders). However, it is claimed that there was actually a Roman figure called Constantine who preceded him and had the favour of spreading Christianity in the country. First, it should be noted that this religion was not new to the Britons, it was actually there because of some Roman merchants who used to come to Britain and tell tales about Jesus Christ and his faith to the Britons. Some converted to it but worshiped in total secrecy (“Christianity In Britain”). These worshipers devoted their bodies and souls to Christianity as if they knew it was their true salvation, unlike the others who remained with pagan and Roman beliefs. And because of this secrecy and total devotion, the Roman authorities were not allowing this religion to be practised and acted severely with Christians at that time:

Christianity was just one cult amongst many, but unlike the cults of Rome, Christianity demanded exclusive allegiance from its followers. It was this intolerance of other gods, and its secrecy, which rattled the Roman authorities

and led to repeated persecutions of Christians. Christians were forced to meet and worship in secret. (“Christianity in Britain”).

This situation changed when a young man called Constantine traveled with his father Constantius I³ of Rome to Britain in order to save London from Frankish troops that belonged to the Usurper Allectus⁴ who took Britain under his rule. Constantius defeated him and was crowned Emperor there (Morgan 38). Yet, a year later, he died leaving the crown to his son Constantine, who later on became to be known as Constantine the Great. This was mainly due to his big achievements in various matters including religious ones (“Constantine The Great”). By the year 312 AD, Constantine converted to Christianity, and with this, he gave freedom to Christian citizens in Britain to practise the religion with no fear. He saw that Christianity would help him unite the empire again and reach military success. From the beginning of 313 AD onward, Christian worship was allowed in the Roman Empire as a whole (“Christianity In Britain”).

One can say Constantine the Great had a great impact on Britain and Rome in general, because of him Christianity was spread officially and people worshipped freely and with no fear of persecution or any kind of danger. Nevertheless, Christianity was regarded as a minority only, and the rest of the people remained pagans for a long time, which made it easy for the next invaders of Britain to control the area, they were of pagan beliefs themselves and will be formally known as The Anglo-Saxons.

3. The Anglo-Saxon Invasions (5th- 8th Century AD)

When any civilization reaches its peak of glory, there will be for sure a time after when it reaches its breakdown. *Roma Invicta* which is Latin for “Unconquered Rome”, was no longer used after the fall of the Western Roman Empire in 476 AD, mainly due to the Germanic conquest that left Rome under a new dynasty of rulers.

The beginning of the end started when Emperor Constantine III⁵ was sent a message from Europe demanding help since the Empire there was under attack by barbarian tribes. So, Constantine had no choice but to leave Britain in 410 AD to defend his home in Europe (Daileader), and with his departure, Britain was left defenceless. Even though he left some

³Emperor of Rome between 305-306 AD and father of Constantine.

⁴A Roman politician who usurped the throne of Roman Britain from its Emperor Carausius, and was defeated later by Constantius I.

⁵Roman Emperor of Britain 407-410 AD, and co-emperor of the Roman Empire 409-411 AD.

officers there, this did not do much with the coming of the new invaders: the Angles, the Saxons, and the Jutes. Their coming brought a lot of changes to Britain, and religion was no exception.

3.1. Origins, Beliefs, and Impact on Religion

The Anglo-Saxons were not total strangers to the land, there were some of them in the Roman army, and others who inhabited the land years before their actual invasion. According to the famous monk Bede⁶, they officially invaded Britain at the request of back then ruler of the Britons Vortigern, who sought their help in defending the land from the Picts and Scotti who occupied nowadays Scotland (Augustyn).

The Anglo-Saxons were of Germanic origins, they spoke Germanic languages and had pagan beliefs. They worshipped Norse gods, the famous ones were Odin, the principal god of Norse mythology, and Thor the god of thunder and son of Odin himself. Just like the Celts, they had a strong belief in the afterlife, and their graves tell a lot about that, and these graves differ from men's to women's when it came to burying the bodies with some belongings. Men's graves often contained spears and swords, while women's had sewing and weaving tools ("What Anglo-Saxon Believe").

There were not much of historical records about the Anglo-Saxons era, for they were not the type of people who recorded their history, they relied more on orality, which is why this period of time in the history of Britain is called The Dark Ages, as Dr Abdelkader Ahmed Alyoucef claimed:

Britain like any other part of the Roman Empire has witnessed raids from the Germanic tribes since the retreat of the Roman garrison in 408 AD. And the invading groups belong to three main tribes which are the Jutes, the Saxons, and the Angles. The history of Britain starting from that date until the late 6th century is considered a dark age and nobody knows what happened then exactly. And what the historians have as information regarding this matter is taken from what the English historian Bede who lived in the 8th century wrote in his books "An Ecclesiastical History of the English People" and "Anglo-Saxon Chronicle."⁷

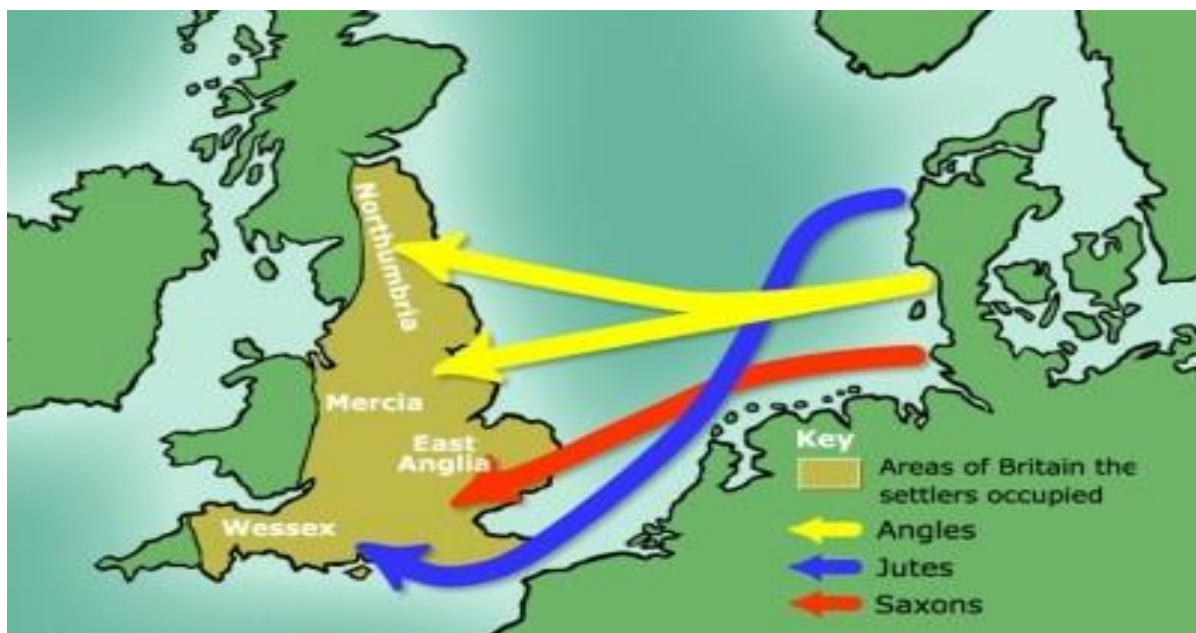
It is said that of all the invaders of Britain, the Anglo-Saxons had the biggest effect on the Britons, a mark that can be seen in the English language itself (Coghlan). Taking the days of the week, it should be highlighted that some of their names were derived from Norse gods.

⁶English monk and writer during the Early Middle Ages. He is considered the "Father of English History".

⁷Personal translation from "The European Middle Ages 476-1500" p166-167.

For example, Wednesday is a combination of the name “Odin” or “Woden” and “day”, which means the “day of Woden”. Thursday, as well, is combined of “Thor” and “day”, which is the “day of Thor”. In addition to the weekly division, the Anglo-Saxons gave Britain a territorial division, it included seven different kingdoms formally known as “the heptarchy”. The Angles ruled Mercia, Northumbria, and East Anglia; Essex, Sussex, and Wessex were all ruled by the Saxons; only Kent was administered by the Jutes.

Map 1: Settlement routes of Angles, Saxons and Jutes



Source: <https://www.thehistoryofenglish.com/old-english> Accessed on: 05/05/2023

As it was mentioned earlier, Christianity was regarded as a small minority in the period that followed Constantine the Great and continued to be that way when the Anglo-Saxons invaded Britain. This means that paganism was still part of the life of the Britons, and got reinforced after the coming of these Germanic tribes since they were pagans, and dominated the land in big numbers, which made paganism the dominant belief during that era. Some believe that with the coming of these tribes, there was a war between the gods, each minority fighting for their beliefs and trying to convince the other side that their gods were powerful. Consequently, some Christians ended up falling for paganism, which increased the latter's spread even more.

The life of these pagan people was about to change with the appearance of a traveler from overseas who took the history of England and Christianity to the next level with his preaching mission, his name was St. Augustine, and he did not just initiate the Christianizing

mission in England, but paved the way for other missionaries after him to carry on the spreading of Christianity.

3.2. Christianizing The Heptarchy (6th -7th Century AD)

Even though paganism was increasing in Britain with the coming of the Anglo-Saxons, Christianity was finding its way into the other parts of the British Isles, which are the Celtic regions. By the late 4th century to the 5th, Scotland witnessed Christianization by the coming of St Ninian, a Briton who pilgrimaged to Rome and was consecrated as a bishop. He was considered as the first missionary in Scotland (“St. Ninian”). In the early 5th century, Wales was converted, and then Ireland as well with the coming of a monk called St. Patrick (Paxton). After years, the Christian Celts broke with Rome and established the Celtic Church (Lambert), and alongside St Augustine, this would also be an important element that helped in the process of Christianizing the Anglo-Saxon pagans.

3.2.1. Kent: The Starting Point

It is 595 AD, and Pope Gregory the Great of Rome called for a monk named Augustine, and another 40 churchmen to accompany him on a mission to England in order to convert the pagan Anglo-Saxons to Christianity. The famous mission is known as “The Gregorian Mission” or “St. Augustine Mission”, and the kingdom of Kent was the chosen place to begin with for Augustine and his company, since it had a powerful ruler who was King Aethelberht. The famous encounter between the latter and the monks, according to Bede, took place outdoors because Aethelberht was afraid that the arriving people would practise witchcraft, but after discussing with them and knowing their real intentions, the king gave them permission to start preaching (‘Who was Augustine’).

One of the most important aspects that helped the spread of Christianity in the kingdom was the presence of pagan Aethelberht’s wife Bertha, who was a Frankish princess and Christian as well. This made it easy for Augustine to begin his mission, and the fact that Aethelberht did not forbid his wife to practise her religion freely, made it clear that he was sympathizing with what Augustine was doing. The king of Kent, however, took some time to convert to this religion, but he never stood against Augustine and his companions, he welcomed them and gave them good hospitality. In addition, he gave them the freedom to preach and provided them with residence in Canterbury, the capital of the kingdom, in St. Martin’s church, the latter was Bertha’s private chapel (“Who Was Augustine”). After some time, Aethelberht became Christian, and in consequence, he gave the order to build a church dedicated to St Peter

and Paul⁸ in 598 AD. Later, the church was renamed after Augustine, who was given the honor to be the first Archbishop of Canterbury, the title which is considered to this day the most important religious title in the Church of England (“Who was Augustine”).

3.2.2. Converting the Rest of the Heptarchy

After the success in Kent, Northumbria was the next stop for the Christianizing mission around 627 AD. After the death of Aethelbert, Kent was no longer the most powerful among the kingdoms, the political superiority this time was with Northumbria under the rule of king Edwin. Edwin married Aethelbert's daughter Aethelburga, and she came to this kingdom accompanied by one of Augustine's companions in his first mission, bishop Paulinus who was known for his excellent perspicacity and great capacity of patience, two adequate factors that assisted in the conversion of the kingdom to Christianity. Bishop Paulinus tried to convince king Edwin that heathenism was deleterious for political affairs because he knew that Edwin was a good politician and cared very much about his kingdom. The king as a result was baptized, and with his conversion, many people took the same path, and just like Canterbury, York was selected as the cathedral city. Paulinus continued his missionary travels with his assistant and reached farther areas in the south. By the year 633 AD, most of the northern part of England adopted the Christian religion (Wakeman 4-5).

East Anglia in 632AD, as well witnessed the wave of Christianity, and it was due to the efforts of a missionary called Felix coming from Burgundy the kingdom of Francia (modern France), followed by the kingdom of Wessex in 635 AD with a bishop called Birinus. Mercia however, was the biggest issue that faced the Christianizing missionaries and was a real terror for some. It was ruled by a king named Penda whose heart and soul glorified paganism and abhorred the Christian religion and any single thing related to it. He saw the real danger coming since he found himself surrounded by Christians from all sides: Northumbria to the north-east, The kingdoms of Wales and Strathclyde to the west and north-west, to the east the kingdom of East Anglia, and in the south was Wessex. His aversion to Christianity led him to commit massacres against its adherents for twenty years, even kings were not spared from his evil. Edwin of Northumbria was one of the victims and was killed by Penda in a battle called Hatfield in 633 AD assisted by the Welsh king Cadwallon. This led to the overthrowing of the Church of Northumbria, which made bishop Paulinus leave for Kent. Paganism once again came back to this kingdom, and this time the role of Christianizing would not be related to Canterbury, but

⁸ Important figures in Christianity and among the twelve apostles who were followers of Jesus Christ according to the New Testament.

rather to the Celtic Church taking place in the north, established by the famous monk named St Columba in its home the island of Iona (Wakeman 5-6). This would also affect the process of Christianizing the pagan kingdom of Mercia in the following years, with the appearance of two exiled heirs, who were related by blood to King Edwin.

When Edwin reigned over Northumbria, his two nephews (sons of Edwin's brother, the former king of Northumbria) Oswald and Oswy were sent into exile among the Celts in Dalriada⁹, and right there they were educated in the monastery of the Island of Iona, in which they were baptized and got exceedingly attached to the type of religion there. Hearing about his uncle's death in Northumbria, Oswald prepared himself to take back what belongs to him by the right of succession, and he had to get involved in a battle with King Cadwallon. He took his enemy by surprise and killed him in the battle of Heavenfield in 633AD, and with this, he became king of Northumbria ("Celtic Church in Northumbria"). In order to bring back Christianity once again into his kingdom, Oswald called for the help of the Celtic Church, and St. Aidan¹⁰ was sent for the mission settling in Lindisfarne. With his coming, a new view was brought regarding the liabilities of a missionary Bishop, as well as Celtic Christian traditions (Wakeman 6-7).

King Oswald died in battle against Penda of Mercia in 642AD, and Northumbria again lost its ruler, as a result, the kingdom was divided into two small kingdoms Bernicia and Deira, just like it was back in the times before its unification as a large united kingdom ("Oswiu"). Yet, this time it was Oswy (also spelled "Oswiu") the brother of the later Oswald who would fight for Northumbria, and be the reason for the Christianization of Mercia for the first time. Oswy ruled over Bernicia in the north and was subordinate to Penda for a very long time until the battle of Winwaed, described as Christianity against heathenism, in which the situation was taken to another course. Penda invaded Bernicia, but Oswy's forces managed to defeat the army of Penda and he got killed during the battle in 655 AD. Later on, Northumbria was reunited as a kingdom by king Oswy, not just that, but he also succeeded in extending his rule over the north of Mercia and gave the southern part of it to Penda's Christian son Paeda.

The rule of the brothers Oswald and Oswy helped in the spread of the church of Northumbria. In 635 AD, Oswald helped in converting Wessex, and Oswy did likewise with Essex, in which he appointed bishop Cedd, a Northumbrian who was educated in the Irish

⁹Old kingdom that covered nowadays the seaboard of Scotland and the northern part of Northern Ireland.

¹⁰An Irish monk who was responsible for converting the Anglo-Saxons in Northumbria to Christianity.

church (Morgan 79). St Cedd was also the one that King Paeda called in order to help Christianize his kingdom Mercia (Discover St Cedd), likewise did St Chad in that kingdom after the death of his brother Cedd (Sargent 2). With this, only Sussex remained pagan but was converted in the later years.

3.2.3. Theodore of Tarsus and the Unification of the Church (7th Century AD)

By the mid-7th century, one can say that the heptarchy was Christian, however, there was this issue of what “type” of Christianity should be followed by the kingdoms. As was seen before, Christianity’s spread in the heptarchy was by both the Roman and Celtic missionaries, which is why some were following the Catholic Church in Rome, and others were for the Celtic Church. It was very hard to decide which apparatus of the church was suitable for all people in the heptarchy. Not just that, but the real problem was about how to celebrate Easter¹¹ since it is a pivotal event for Christians. In the Celtic Church, the celebration was different in the time of the event from the Roman one. In order to fix this problem, the task was designated to a monk called Theodore of Tarsus, and his policies gave great assistance to the unification of all churches in the land (Wakeman, 8).

Theodore got called by Pope Vitalian of Rome at the request of King Oswy to be the Archbishop of Canterbury, and by the year 668 AD, he was consecrated at Rome. His job was to join together the dioceses¹² of England in true unity and dependence on Canterbury. Theodore made sure to secure that and even gave some freedom to Scottish monastic institutions, on the condition that the government and direction of the church had to stay under Roman statesmanship and culture. In 673AD, he held a meeting called Synod¹³ of Hertford, and it was decided that the dioceses in England should follow that of the Roman Church, and so was the case of the celebration of Easter. This synod was not the first of its kind, in fact, it was preceded by one called the Synod of Whitby that was held in Northumbria in 664AD, by the call of its king Oswy. The latter decided to leave Celtic Christianity, and submit to that in Rome (Wakeman 8), and with this, one can say that Whitby and Hertford’s Synods were the major turning points in the history of Christianity in England.

¹¹A religious celebration in Christianity and Judaism in which Christians celebrate the crucifixion of Christ and his return after three days, on the other hand, Jewish people celebrate the Passover.

¹²Ecclesiastical districts under the jurisdiction of a bishop.

¹³ An assembly of religious men (monks, bishops, archbishops...etc) when gathered in order to discuss an important issue regarding religion.

3.3. The Legacy

Thanks to the Roman and Celtic missionaries, the pagan Anglo-Saxons became Christians. Christianity introduced prominent things to the English, reading and writing were reinforced with the coming of Latin, and kings used it for the creation of written laws and charters¹⁴ to transfer property and rights across the kingdoms (Hudson). History started to be recalled as well, and the reason why this part of history exists in our hands presently is owed to the renowned scholar and historian St Bede the Venerable. More churches were built, and other ones became schools to learn religion, art, needlework, painting, and more things were practised as well (Wakeman 10-11). The teachings and doctrines of Theodore, with the help of St Hadrian and St Wilfrid, were of huge significance to the ecclesiastical system in England and provided more utility to the intellectual and social life of the people. On top of that, their work resulted in the lessening of the Celtic Church's influence on the people, and by time, the traces of it were gone with the wind (Spence 19), and England started showing more of a Roman character. This gave stains of how the relationship between the infant church in England and the papacy began. Hence the churches started to give some odor of unity across the land even though they were distinctive in locations. Accordingly, it presented for the first time a sense of a united society among the people, a sense that was not familiar before. and the route to a more civilized united country, rather than tribalism, was being built.

Nevertheless, Britain for another time was disrupted, and the process of building one united land would be stopped for some time because of a new invasion that put the political, social, and religious life of the Christian Anglo-Saxons in colossal danger. The invasion was implemented by another pagan society coming all the way from northern Europe, taking the name of the Danes, who are mainly known as The Vikings.

4. Britain in the Viking Age (8th-11th Century AD)

The centuries of invasions that passed on Britain brought noteworthy alterations and even more to come. It started with the Roman conquest and the civilizing mission, then followed by their introduction of Christianity to the people. Later on, came the Anglo-Saxons, and their time was characterized by the re-prevalence of paganism, the appearance of the heptarchy, the Romano-Celtic missionaries, and the eventual outcome of a Christian society. The role of the invaders after that was played by other northern European folks who also happened to be pagan,

¹⁴A written document made by a sovereign or ruler that grants or defines the rights and duties of the people to which it is given to.

they are the infamous Vikings, and by their coming, Britain witnessed what is called the Viking Age. The new invaders turned the land on its head, and their arrival was escorted by chaos and disorder which affected Britain's politics and Christianity.

4.1. Origins, Beliefs, and Characteristics

The Vikings were inhabitants of Scandinavia, which is the region that covers nowadays Denmark, Norway, and Sweden. They were famous for being barbarian explorers and seafarers, who liked invading others' lands and taking what seemed valuable and useful to them, not mentioning the damage they caused to the land and the people. Their raids affected the neighboring countries in Europe, as well as territories in Asia and North America (Stone 351).

The Danes had the same beliefs as their predecessors the Anglo-Saxons, they worshiped the Norse gods as well, in point of fact, they had more devotion to these gods than the Anglo-Saxons. Thus, it gave them that sense of power and lack of fear when they were in battle because death was the key to meeting Odin at the gates of Valhalla. They are renowned to fight their enemies with ferocity, using mainly axes and shields as weapons, and both men and women were to be found in their armies. They had some kind of idiosyncratic helmets and boats, the helmets usually had horns on the right and left sides, and the boats were long and arcuate from the front and back, designed to make them easy to sail and get dragged on the beach.

Ragnar Lothbrok is considered the most famous figure in the history of the Northmen who invaded England, in addition to his three sons later, Ivar the Boneless, Ubbe, and Halfdan. There were many theories about the reasons of their coming, however, most historians say it was for the love of adventure, as well as the overpopulation in their homes. They came and altered the history of England forever because they will be the reason for it being born as one kingdom ruled by one king ("the Vikings in Britain").

4.2. The Danish Inroads and Impacts

The year 793 AD is considered to be the first chronicle of a Viking raid in England, which happened to be on the shores of Lindisfarne, or as it is called Holly Island, in Northumbria. Initially, the notorious seafarers targeted monasteries much because they contained gold and silver plates, chalices, and crucifixes, and they were poorly defended. The Danes often captured people and took them as slaves, and sometimes they used to take them back to their homes in order to serve in their houses ("The Vikings in Britain"). These raids consisted in plundering at first, and the invaders used to go back home when finished. However,

starting from 851 AD, they started to settle down, first near the shores, and then they went deep inside the land, spreading terror and disturbing the peace of the citizens. This was recorded in *The Anglo-Saxon Chronicle* by clearly saying: “*This year the Heathen men, for the first time, remained over winter, and from this time there was no peace for AEngland*”(Herford 72-73). The inroads were rumored to be made by Halfdan Ragnarson and Ivar the Boneless, the sons of Ragnar Lothbrok as mentioned earlier, seeking revenge for their father’s death. Ragnar met his end in a hole of snakes by the orders of King AElla of Northumbria. When the Great Heathen Army, as the chronicle named them, set foot in East Anglia in 865AD, England was no longer a heptarchy, but rather divided into four main kingdoms: Northumbria, Mercia, East Anglia, and Wessex (“When Vikings Ruled”).

The attacks affected mostly the churches and the monks, simply because they detested the idea that people who resembled them much left their ancestors’ beliefs, and went for another religion that seemed weak in their eyes (Herford 73). And as was mentioned earlier, the dioceses were of great wealth, booties like silver and gold meant a great deal for these pagan burglars. The heathen Northmen had no mercy on the captured people, old or young, man or woman, meant absolutely nothing to them, and they tortured Christians using methods that the mind cannot imagine, simply to give up Christianity, and eventually, some Christians did, due to their fear of the heathens.

The struggle went on for a long period, and the English were weakened over time, monasteries at Wearmouth and Whitby became mere ruins and monks had no choice but to run away, and the Danes spread all over the land bringing destruction to every piece of land they stepped on (Herford 73). Through the years, every kingdom fell under the reign of the Vikings, except for Wessex which remained the last kingdom standing, facing the dangerous enemies with tremendous courage (“When Vikings Ruled”). But in life, nothing truly lasts permanently, and indeed, this horrible situation that the English were living in was going to change for the better, by virtue of the courageous actions of one single magnanimous man named King Alfred of Wessex.

4.3. Alfred the Great and the Rise of the House of Wessex (9th Century AD)

Wessex at that time was ruled by King Egbert, a very strong man who never failed in defending his kingdom from the Danish attacks, the same with his son AEthelwulf, which made Wessex the strongest amongst the kingdoms, and the better was yet to come. AEthelwulf was succeeded by his four sons, the last two who ruled were AEthelred and Alfred. The former was

on the throne when the heathens attacked Wessex, but the brothers gave them a serious defeat. Yet, the success did not last forever and the attacks were launched once again on the kingdom, and amidst this crisis, Aethelred died leaving the throne to his little brother Alfred (Morgan 92-93). There is no name in the history of the English people more loved than the name of King Alfred the Great, and no single English monarch had the honor of being named “the Great” but King Alfred, because of the immense attainments he brought to England when he succeeded in defeating the pagan Northmen and then uniting the people (“Alfred the Great”).

4.3.1. The Creation of the Danelaw

The reign of Alfred was a watershed in the history of England concerning the jeopardy that Christianity was in. One story, in particular, tells how he succeeded in turning a pagan foe into a Christian friend, and the impact reached the latter’s whole nation to be Christian. It was about the famous battle that he had against King Guthrum of the Danes, called the Battle of Edington which took place in 878 AD (“When Viking Ruled”). Alfred defeated him and the two went to sign a peace agreement known as the Treaty of Wedmore, which had the condition of the pagan king being baptized (“When Viking Ruled”). Guthrum accepted the condition and went to the king’s camp, accompanied by some of his men, and stayed days there. Alfred could win the friendship of the Dane king, the latter as well kept his promises, and it did not take that long until the two became faithful Christian friends and strong allies to each other. By this, a great number of Northmen became Christians and accepted living in peace with their English neighbors (Herford 76-77). The two kings, after some time, went to accept another agreement that defined the territories of each nation and insisted also on peaceful trade. The Vikings were given the north of the country, taking the name of “the Danelaw”, which comes from the Old English expression *Dena Lagu* and means “Danes law”(“When Viking Ruled”).

Alfred the Great’s achievements secured the political position of Wessex, and with his successors in the later years, it affected as well the remaining parts of the land. He was given the name of “king of the Angles and Saxons” in the Chronicle, and his grandson Aethelstan¹⁵ became to be known as “king of the English”, hence the birth of England as one kingdom. The treaty of Alfred and Guthrum was a turning point in history, in which England saw the creation of the Danelaw and the Danes becoming Christians. However, the situation of the church was very bad, and the only man who was apt to rise with it again was a bishop named Dunstan.

¹⁵Grandson of Alfred the Great and the first king to rule over England.

4.4. St. Dunstan's Reformations (10th Century AD)

He was an abbot of Glastonbury Abbey, then a bishop of London, and in the next years, he became archbishop of Canterbury, and later became a saint (“Who Was St Dunstan?”). Dunstan was one of the strongest men of his time when it came to reforming and making the Church stronger, and even helped kings in governing and defending the kingdom. When king Edgar ruled the kingdom, he was made the King’s Treasurer, a position that was of great weight that gave Dunstan the power to control both the Church and the kingdom because Edgar was a weak king. With this, he convinced the king to have no less than fifty monasteries, into which he insisted on very stern rules for the monks called Benedictines, which are rules based on the works of St. Benedict¹⁶, and made sure that the king send copies of all the Benedictines to the churches around the kingdom which lacked these rules. The monk also emphasized the celibacy of the clergy for life, a common thing in Christianity and especially the Western church, to make sure that the churchmen devoted all their time to the service of the Church. The works of Dunstan helped deeply the Christian community in England, and his services introduced great results since the Church saw a huge development and flourish. By this, England ended up having a third of the whole land in the hands of the clergy (Herford 78-80).

As much as Christianity and the church were flourishing with St. Dunstan, soon the flourishing started to fade away after his death, however, that would not last for long. The next invaders were to bring various things that altered the political and social life forever, and who happened to be of Viking origin.

5. The Normans and the Last Invasion of England (11th Century AD)

From Normandy, they came, descendants of the famous Dane warrior Rollo who was given land in northern France when he came to invade it as a kind of peaceful agreement. Hence, the duchy of Normandy, which was named after Rollo and his companions’ origins “the Northmen” and later became “Norman”, was born. They are the last to make a raid on England, more of a conquest to be precise, and which was executed by the Duke of Normandy William the Bastard, who earned the name of William the Conqueror after he conquered England and was crowned king (Stone 260). But how come the Duke of Normandy was to become king of England?

¹⁶Christian monk who established the principles of monasticism called “Benedictine Rule”, which means the life of the clergy.

5.1. The Battle of Hastings and the Coming of a New Dynasty (1066 AD)

It is the year 1044AD, and a man called Edward the Confessor was king of England. As the name indicates, he was more of a devout Christian than a ruler, and in his reign, more churches were ordered to be built. Edward was raised as a Norman more than an English, all because of his mother Emma since she was of Norman origins. There was a time when he visited Normandy and met with one of his relatives William, the center of our topic. William was promised by Edward to be his successor in England because he wanted a trustworthy person to lead the kingdom after his death, especially since he was with no heir to the throne and hated the idea of a Godwinson (his wife's family) ruling England ("Norman").

After his death, the thing that Edward was worried about happened when Harold Godwinson, the brother of Edward's wife, took the throne claiming that Edward in his death bed pointed at him when asked about his successor. It was not very convincing evidence, but he became king anyway, and William was to be furious about it. William wanted what was his right, and after days of preparation in Normandy, he headed to England and took Harold by surprise, since the latter had just finished a battle with the Danish king Harald Hardrada who wanted to invade the kingdom("Norman").

William and Harold fought in the famous battle of Hastings, which took place in October 1066 in Hastings and ended with William being the victor, then crowned king of England by the right of conquest. William's victory meant the end of the Anglo-Saxons dynasty, with Harold being the last Anglo-Saxon to rule England, and opened the way to a new dynasty of rulers: The Normans (Stone 260).

5.2. Changes Brought by the Normans

The Normans brought huge changes to England regarding most, if not all, fields. A new society, new language, new architecture, especially the Churches, and a new political system. The Anglo-Saxon noblemen were replaced by the new Normans and even took lands in the country. The introduction of feudalism stated that a monarch gave land to people in exchange for military service. A new way of building churches was called "motte and bailey", a motte was a high area and was accompanied by a walled courtyard or bailey. William created a book containing what every citizen in England earned in land and wealth, a very detailed and organized work named Domesday Book. Language as well had a significant change, the

vocabulary of the Anglo-Saxon languages was affected by the French, and many new words were introduced (Cartwright).

5.3. The Church during the Norman Era and After (11th-12th Century AD)

The conquest of the Normans was regarded as a revolution in the Church of England as it was in politics and social life in general. It did not just bring foreigners to the dioceses, but it changed the whole religious life of the kingdom. It introduced brand-new elements in architecture and made England covered with fine churches and majestic cathedrals. But the most important thing is the fact that it brought the English Church closer to the Catholic world than ever before, and this relies upon how the conquest happened in the first place. It is said that the Roman Pope who ruled the Christian world at that time was hoping to bring England more submissive to Rome, and there was not a more submissive region to it than Normandy. This made the Pope more than glad to have England conquered by the Normans, and he was the one who gave license to William to execute the mission (Herford 82).

5.3.1. Under William I (1066-1087 AD)

The Churches were built and accustomed to the Norman rule and traditions and the influence was spreading very fast until all the English got used to the new customs. William had chosen a new archbishop to Canterbury named Lanfranc, one of the most noteworthy religious men of his age. He was the man who helped William in bringing changes to the land and especially the Church. Lanfranc made sure to spread the Norman religious rituals, which are based on the Roman ones, across the English Christendom. And by this, he could bring some sense of uniformity which was absent in the past years. The mass and the chants were done according to the new ruling system, there was resistance at first, but the people had no choice but to follow them. Overall, Lanfranc made such success in making the clergy in England submissive to the king and the pope (Herford 82-90).

6. Monarch vs Pope

By the coming of the Normans, the era of invaders had come to an end, and England by then was being shaped year after year with the coming of a new ruler. The issues this time were linked to the relationship between the monarchy, the church in England, and the papacy, with the second being the center of the issue. The whole thing was about monarchs trying to take control of both the political and the religious side of their kingdom, however, the church in England was a bit of a hard task since it had the pope as the main controller. It started in the

reign of William I and continued with his son William II (Rufus), with them detesting the idea that they should give homage to the pope and that Rome should have authority over England. Both father and son resisted this idea and had both the kingdom and the church controlled by them (Herford 112-116).

6.1. Thomas Becket (12th Century AD)

The famous incident that turned England and the Catholic world upside down was without doubt the one that took place in the days of King Henry II. It was the start of the Plantagenets¹⁷ dynasty, and Henry wanted the church more submissive to him, so he appointed his best friend Thomas Becket to be archbishop of Canterbury. He thought he could entrust him with his wish; by this, he could rule with peace of mind. Yet, soon everything turned against him, and the friend he trusted seemed no longer to be recognized (Stone 35). Thomas Becket turned against him and became the number one loyal servant of the church opposing royal authority over it, as well as having strong support for ecclesiastical supremacy over the world (“The Early Plantagenets”). The tension grew bigger when Henry got all the followers of Thomas exiled, and in the year 1170 AD, he crowned his eldest son king in the presence of the archbishop of York and not Canterbury as the tradition said (“The Early Plantagenets”). Becket at that time was in France and he got very furious after hearing the news, he made an urgent request to Rome to have Henry excommunicated, and later on, returned to England and started taking action against the clergy who took part in the coronation. King Henry was fed up with his behaviors and by accident, he expressed his anger through words that got taken seriously by his men, and the latter went and took the life of Thomas Becket while he was praying in Canterbury’s Abbey (Stone 35).

Conclusion

Years after years, the struggle between the crown and the papacy continued, and the hate grew more each time. Rome was getting a lot of power and dominance over all the Christendom, and popes were enjoying their position with these two factors, however, there was a time when the struggle came to an end. The next chapter will discuss the period in which England stopped the authority of Rome over the English church, which is known as The Reformation, and try to see what made the latter different from its original birthplace in Europe.

¹⁷A dynasty that governed England with the coming of Henry (II) Plantagenet the grandson of Henry I, and the son of the latter’s daughter Matilda who was married to Geoffrey Plantagenet the count of Anjou.

Chapter Two:

European Reformation vs English Reformation (16th Century)

Introduction

After the analysis of the history of religion in Britain, focusing mainly on England, in the previous chapter, attention will be turned to the early days of the Reformation period. But first and before engaging in the study of the Reformation, an analysis of the medieval church will be given as an attempt to understand the reasons that lead to that incident. Then, one will inspect the roots and causes of the Reformation in Europe first, then in England.

1. The Church in The Medieval Era (5th-15th Century)

After the fall of the Roman Empire around 476 AD, Europe witnessed the beginning of the Medieval era, this period was mainly characterized by the wide spread of Christianity (Wasson). The latter became the dominant religion in Europe through the years thanks to the missionaries sent by the Catholic Head Church in Rome who reached even the farthest places of the continent, therefore, Catholicism was regarded as the engine that motored the social and political life of each European country (Mark).

On a daily basis, Christianity brought many things to the life of the people. Besides faith, the Church provided help to whoever was in need, as well as taught them reading and writing since the Church encouraged the spread of literacy across the Christendom. In general, the Church gave good contributions to the citizens and other institutions like schools and orphanages (Mark). Nevertheless, the religious institution gained way more than it provided because of the donations made by numerous levels of society alongside the taxes, which made it really wealthy. The Church taxes were in the form of what is called a tithe, a tax by which people provided the church with 10% of their income, and paid for specific occasions like baptism, ceremonies, saints' days, and funerals. This helped build magnificent cathedrals and monasteries using bigger, more impressive, and more colorful architecture than other normal buildings (Roller).

On the other hand, the state was no exception to the Church's authority. Monarchs as well had to respect and obey whatever the religious institution said. And just like other ordinary Christians, kings can be blessed or get excommunicated by the Church, which is why they dealt carefully with the institution and any member related to it. Since he was « God's representative on earth » and the head of the Catholic Church, the Pope had the upper hand that could prevent people from entering heaven or hell. Therefore, excommunication represented a sincere threat to the Christian community, especially in the case of monarchs and wars, for them coming against the Church and the Pope meant losing the war and certainly winding up in hell for sure, and that was what kept them in complete obedience to the institution (Roller).

Everything done by the Church was nowhere to be questioned and there was no room for doubts because, after all, it symbolized the only link between God and humans on earth, and it was the only one that had the authority to declare if something was right or wrong. Through the years, one can say that the Church got even wealthier, and by that, its power increased more, which made it possible for the fathers to participate in political affairs and not just religious ones, this led eventually to the crash of the two main leading powers in Europe: the Catholic Church and the State ("Conflict Church State").

The tension between the two authorities rose very high by the late medieval era. Since the Church became a contributor to politics, it curtailed the monarchs' action zone and freedom. Excommunication was the main source of conflict between the two powers, it was the Pope's ability to silence any member of the royals including the king himself, and over time, his authority transcended politics to even personal matters of the monarchs.

The situation was about to change towards the end of the 13th century when royalty started showing some kind of resistance to members of the church, which made them gain their strength another time. The nobles and feudal lords once took the side of the Church, nonetheless, their power was reduced, and the Pope's influence over them was declining ("Conflict Church-State"). But the most significant resistance that stood against the wrongdoings of the Catholic Church was the one led by religious figures, their challenge was the most important factor that assisted in the rise of the Reformation as a religious movement.

2. The Fallacious Tenets of Roman Catholicism

The Roman Catholic Church got very corrupt over time, and there was a huge difference between what it preached and what it was doing. In the late Medieval era, being a Christian was largely about doing specific things for the Church, but it was never about the real connection between people, the Gospel, and God (McGrath). The following elements are the main doctrines that the Church used to control Christendom, and that were the reasons that the religious reforming movement started to take place across Europe.

2.1. The Pope Is Impeccable

This meant that whatever the Pope did or said, it was the right thing, and there was no man that could equal him, he was someone who could not err. The Church made it clear to everyone that the Pope and the clergy were more holy than ordinary people, and they were the only key that could bring them God's grace and salvation therefore they had the authority to forgive sins, as Pope Boniface VII (14th Century) stated: "*We declare, state, define and pronounce that it is altogether necessary for salvation for every human creature to be subject to the Roman pontiff.*" (Arnold).

2.2. Salvation in the Church Only and by Works

Rome taught the doctrine of salvation implemented in the belief of the Pope as God's representative on earth and the Roman Catholic Church as the only true church, and if anyone neglected this belief was to be damned. The Church insisted on the righteousness of its teachings since they would bring salvation to anyone who worked according to them. Every person who opposed the Church's teachings would be accused of heresy or even worse than that: excommunication (Arnold). Accordingly, one can have salvation if he executed the works that the Church demanded, and this simply meant complete obedience to the institution. In short, the religious institution emphasized strongly outward and penitential deeds, as well as complete adherence to its laws (Arnold).

2.3. Interpretation of the Bible

The services in the Catholic Church were all in Latin, which made few privileged people only able to read or understand the Bible and what occurred in the Church. The religious institution had the idea that religion and the Bible could be understood better through stories and pictures mainly portrayed in the windows of the cathedrals and churches, or through plays

and entertainment in religious celebrations. This doctrine was not of much help to the people and they had many lacks when it came to the truthful understanding of the Bible (“Reformation”).

2.4. Sale of Indulgences

In order to understand this element, two terms need to be clarified which are deeply linked together with the term « Indulgence »: Purgatory and Treasure of Merits. « Purgatory » comes from the Latin word « Purgatorium » which means a place for purification, hence the verb « to purge ». This place of « purging » is somehow a temporary punishment where the souls of people who died in a state of grace get ready for heaven. This doctrine of purgatory is paramount in Roman Catholicism, it is a place where most souls even devoted Christians will go upon their death. If a soul died and had a small amount of impurity, it would pass by purgatory first, a midway between earth and heaven. Purgatory is not hell, it is simply a path to becoming righteous no matter how much time it takes, as long as the soul was to be purified and declared justified by God and then goes straight to heaven (Samson).

In Catholicism, the Treasure of Merit can be pictured as a treasure box that contains a huge amount of spiritual merit built of all the selfless good acts that were performed by Christ since he died for the sins of mankind, the Virgin Mary since she believed in Jesus Christ like everyone else did, the saints and the martyrs who as well devoted their lives to the services of Christianity and the Church. Thus, their good works got stored in the Treasure of Merit placed in heaven, which the person can benefit from only with the permission of the Pope and the clergy, this merit helped those in need of salvation (Mark). Simply, the Treasure of Merit provides forgiveness to those who sinned in their life and needed salvation.

So, the idea of Indulgence was the seeking of forgiveness through the Treasure of Merit in order to have a short stay in purgatory and go quickly to heaven. The Pope conferred Indulgences to people who fulfilled specific conditions, and this would grant them relief from the temporal punishments of purgatory which were measured by hours, days, months, and years (Samson). At first, the indulgences were gained by penitential acts asked by the Church once the sinner finished his confessions to one of the Church’s priests. If the sinner could not fulfil this act due to health or social problems, then a fine was required (Mark). By the late medieval era, the Church got very corrupt and Indulgences were becoming the business of the era. Instead of acts, they were gained through paying a certain amount of money to the Church. The bigger

the amount was, the shorter the period in purgatory one could stay, and sometimes the money could even grant a direct way to heaven without staying in purgatory (Mark).

Eventually, the selling of Indulgences became the drop that flooded the cup as it showed to many that the Church was in very bad condition and had no true meaning of good faith. In consequence, scholars and religious men across Europe started showing opposition to what the institution was doing, hence the roots of the Reformation were appearing.

3. Roots of the Reformation (14th-15th Century AD)

This religious movement is mostly linked to the renowned German monk Martin Luther. However, it is worth noting that two scholars actually preceded him and deserve to receive the merit of initiating some sort of resistance against the Catholic Church, and who later inspired Martin Luther, such people were John Wycliffe and Jan Hus.

3.1. John Wycliffe (England, 14th Century AD)

John Wycliffe (1328-1384 AD) was an English scholar and priest who dedicated his life to academic writings and theology. As a devoted religious man, he was furious with the bad state that the Church had ended up in. His main concern was the corrupt hierarchy of it and the false doctrines that were only for the benefit of the clergy. Wycliffe wanted to reform the Church by criticizing those doctrines and trying to work for what was good for the whole Christians with no exceptions, especially ordinary people. He was against Latin as the only language used in the services of the Church and the Bible because it was not helpful to the ordinary community since most of them were not educated and could not understand it (“John Wycliffe”). Not just that, but he refused wholly the idea of the papacy and declared that there was no scriptural evidence of the existence of such a position. Accordingly, he emphasized the guidance of the scriptures alone as the reliable source to know the truth about God without going through the Church and the clergy. Starting from that, Wycliffe promoted the belief that all Christians should know and understand faith for themselves, and to do so, Scripture needed to be translated into their own languages. This led to the creation of the first complete English Bible translated from Latin in 1382 AD (“John Wycliffe Condemned”).

Wycliffe’s views did not stop at that, the scholar had other opinions concerning the relationship between Rome and the English monarchy. He believed that the State in England should be ruled by the monarchs and the secular administration without any interference from the Papacy or the Church, as stated in his work « On Civil Dominion »: “ *England belongs to*

no pope. The pope is but a man, subject to sin, but Christ is the Lord of Lords and this kingdom is to be held directly and solely of Christ alone". This made him gain many supporters including nobilities like John of Gaunt, who protected him from any danger coming from the Church. The latter of course condemned Wycliffe and after he died in 1384, the Church declared him a heretic and ordered his remains to be burned ("John Wycliffe Condemned").

John Wycliffe was an idea, and the idea never dies. Even after his death, his doctrines continued to exist because of his supporters who were called the Lollards. They kept his views and ideas alive and assisted in spreading them in England, however, they faced many difficulties and were subject to persecution by the state, and not until the 16th century that they started emerging (Stone, p221).

3.2. Jan Hus (Bohemia, 14th-15th Century AD)

Jan Hus (1372-1415 AD) was a priest and a preacher at Bethlehem Chapel in Bohemia (the nowadays Czech Republic) who studied theology at the University of Prague before his ordination as a priest. He was very interested in the writings of Wycliffe since the English priest had the same views as he did, Jan Hus abhorred what the Roman Church was doing in his day (Kilcrease). He attacked the moral failings of the clergy and even the pope. Just like Wycliffe, he came against the doctrine of indulgences. He affirmed that forgiveness of sins is sought through complete repentance, not by giving money to the Church. He once addressed this issue by saying: *"One pays for confession, for mass, for the sacrament, for indulgences, for churching a woman, for a blessing, for burials, for funeral services and prayers. The very last penny which an old woman has hidden in her bundle for fear of thieves or robbery will not be saved. The villainous priest will grab it."* ("Today History Hus").

The Church was furious because of Hus' actions, therefore, it condemned him of heresy and he was imprisoned for weeks in poor conditions. On his trial in 1415 AD, he demanded the Church to justify whether his doings were wrong using the Bible, and only with that he would be ready to withdraw his beliefs, but otherwise, he kept defending his reforming doctrines against the Church ("Today History Hus"). Hus was burned at the stake in the same year, and just like Wycliffe, his views continued with his followers after his death ("Hus").

4. Martin Luther and the European Reformation (16th Century)

Martin Luther (1483-1546 AD) was a monk from the Holy Roman Empire (eastern Germany), theologian, professor, then church reformer whose doctrines brought remarkable

changes to Christianity and politics in various places in Europe (Whitford). In 1501 AD, he started studying at the University of Erfurt where he learned about grammar, logic, metaphysics, and other related subjects in order to obtain a Master's degree in Arts, however, his interest changed due to his insecurity about his salvation by God. For that, he entered the Augustinian Monastery at Erfurt with the aim of becoming a monk, and perhaps by that he could win God's grace and throw away his fear(Whitford). At the monastery and alongside praying, Luther engaged in the study of theology until he got his doctorate. After that, he gave his full time to teaching and preaching (Moussem 71).

Around 1508 AD, he started giving lectures at the University of Wittenberg, and while staying there, he continued his ambitious mind to search more about the true meaning of salvation. The latter was not the only thing that triggered his curious self, but indulgences were of great matter as well. His intense study of the Bible changed entirely his comprehension of salvation, Luther learned that the righteousness of God was not sought through achievement but rather a gift to be accepted by faith (Lindberg 63).

As part of his priesthood, Luther went to Rome as a pilgrim in 1510 AD, and just like any other devout Christian, Rome represented the peak of places for spiritual aspirations. However, sooner his expectations were to be crashed by the ugly truth of the supposed holy city of Christendom. Luther found Rome sunk in deep corruption not just among ordinary people, but even the clergy and it went as far as the Pope himself. He was extremely shocked when he discovered that the Church was monetizing God's grace. It was the final nail in the coffin, at that moment, Luther knew he had to go deeper into his research and find the truthful meaning of salvation ("Luther's Visit"). Luther returned to his teachings at Wittenberg's University and gradually expressed his opposition to the Roman Catholic doctrines about indulgences, purgatory, and salvation. His ideas were winning him supporters among the students, but he did not draw the attention of the Church until the year that changed the course of Christianity at once (Moussem, 71).

In the earliest months of 1517 AD, there was a monk called Johann Tetzel who was roaming in the towns of Germany selling indulgences as told by the Roman Pope Leo X in order to build St. Peter's Basilica in Rome, and in return, donators would be spared from the burden of purgatory and can go to heaven ("John Tetzel"). Tetzel knew how to do his work, and many people feared hell so they had nothing to do but give him money. His famous saying was: "*When the coin in the coffer rings, the soul from Purgatory springs*" ("The 95 Theses").

When Tetzel reached Wittenberg, Luther heard about him and his actions, and it brought him even more ire and resentment toward the behaviors of the Church, nonetheless, he did not act immediately and just waited for the right moment to come (“The 95 Theses”).

Martin Luther thought carefully about how and when to express his ideas against the wrongdoings of Tetzel and the Church. The Castle Church of Wittenberg was connected to the university, and the officials always used its doors as a board to publish any important document. So he thought about using the church as the perfect place to express his ideas, and concerning the time, there was no more suitable time for him than the day on which a great number of Christians would gather to celebrate All Saints’ Day¹⁸, it was November the first. On that day at noon, Martin Luther nailed a document written in Latin that had 95 theses and which he called « for the purpose of explaining the efficacy in the Indulgence », he made duplicates in German as well and sent them to the University Printing Press (Lindsay 64-65). Luther’s 95 Theses marked the dawn of the Protestant Reformation and showed hope for the birth of a new era, an era of change.

4.1. The Ninety-five Theses

The theses were a strong rejection of the Church’s doctrines that had no relation to the true Christian faith. According to Lindsay, Luther showed three main points in his theses. First, he made a clear distinction between what belonged absolutely to God and what might have been within the hands of the Pope. Forgiveness of sins, which he strongly emphasized, was in God’s hands and Him alone, and the Pope had no power to remit any penalties except the ones that he gave by his own authority. Second, Luther insisted on continuous repentance as the true law of Christian life, by which he rejected the doctrine of confession and satisfaction that are done under the ministry of priests. Finally, he proclaimed that the so-called good works which are done for the sake of the Church have no value when compared to the ones performed out of spontaneity because they show heartfelt gratitude and modesty of the soul toward the forgiving God (Lindsay 70-71).

In his theses, Luther claimed that the Pope had no right to attach the explanation of Scripture to himself only, but it was the right of anyone who was able to read it and understand it, and he had no right to provide Indulgences. Luther also insisted on the subjugation of the

¹⁸A celebration done by Catholics dedicated to all the saints of the Church and celebrated annually on November 1st.

clergy to civil authority, which made many nobilities and royalty support his ideas. He went on in the theses and stood firm on giving the clergy the right to marriage (Luther himself married a nun called Catrine Pora), as well as the right to divorce for every Christian. And most importantly, he insisted on the unnecessary of ceremonies and festivals for they were the reason that kept people away from their daily prayers and works (Moussem 73). With the Ninety-five Theses, Martin Luther pushed for the supremacy of Scripture, challenged the authority of the Pope, and challenged the value of rituals when it came to salvation (“Diet Augsburg”). This fell under the doctrine named « the justification by faith ». The latter called for salvation by faith in Christ alone and the Gospel, which meant that only faith would contribute to people’s salvation and not the good works, as the latter contributes only to the external welfare and the benefit of others around them. This explains his rejection of the traditional ceremonies and festivals (Cary 65-66).

Martin Luther’s thoughts and concepts had a great number of supporters across Germany, especially after he had published other writings in the German vernacular the following year that backed up what came in the Ninety-five Theses and helped the ordinary people understand their faith and embrace it wholly, one of them was his translation of the Bible into German (Moussem 74). And since the Reformation was going synchronously with the Renaissance¹⁹, it made people more eager to go read and seek the truth by themselves, because the Renaissance encouraged reading as well as reforming the present and aiming for the better (Kennedy). People were fed up with the harsh mistreatments and the false tenets of the Church, which was why they saw in Luther’s ideas a promising outlook (Moussem 74).

4.2. The Birth of Protestantism

What John Wycliffe and Jan Hus dreamed of and could not achieve in their times, was Martin Luther’s biggest and most noteworthy success. They had one goal in their life: Reforming the Church and saving Christians from the darkness of its corrupt system and doctrines. With Luther, the process got bigger and the call to reform the Church was being heard even in the farthest places like England, hence the birth of the Protestant Reformation, but what is Reformation exactly?

¹⁹A movement born in Florence, Italy in the 15th century and affected Europe mostly. It called for the advancement in different fields of study like science, art, literature, philosophy...etc.

Two terms related to the topic must be distinguished; religious reformation and Reformation with a capital « R ». The first simply means the process of making changes in a religious institution for the better by trying to rescue it from error and make it in the right course (“Reformation Definition”), and it can be applied in other fields as well like politics. The second term, which is our main topic, is used to define the religious revolution that happened in the Western Church during the 16th century AD and was officially started by Luther and his Ninety-five Theses in 1517, then continued with other leaders later on (“Reformation Britannica”).

Martin Luther’s aim was to try and reform the bad things about the Church and make better of it, however, his attempts turned into a drastic change that led to the birth of a new branch of Christianity called « Protestantism » (Cary 64). The name derives from an incident that happened in 1529 in the Holy Roman Empire called the Protestation at Speyer, when a group of German princes and other nobilities gave a formal written request to the Imperial Diet, taken in the city of Speyer, as a form of protest against the imperial ban against Martin Luther and his thoughts that were spread in the empire. These people who opposed the doctrine of the Catholic Church became known as « Protestants » (“Protestation Speyer”). Through time, the term Protestant started referring to members of the churches that had split from the Roman Catholic Church since the 16th century AD (McGoldrick).

4.3. Protestantism’s Beliefs

Protestants believe in five basic tenets called the Five *Solas* which means « alone » or « only » in Latin (“Protestant Denominations”). *Sola Scriptura* (Scripture alone), *sola Christus* (Christ alone), *sola fide* (faith alone), *sola gratia* (grace alone), and *solus Deo gloria* (glory to God alone). These five tenets represent the core of Protestantism and they are what distinguish it from Catholicism, as Mathew Berrett, an American professor of Christian theology at Midwestern Baptist Theological Seminary, explained :

These five statements of the evangelical faith lay at the center of what distinguished the theology of the Reformation from the theology of the Roman Catholic church in the 16th century. Sola scriptura is the belief that because Scripture is God’s inspired Word, it is the only inerrant, sufficient, and final authority for the church. Solus Christus is the assertion that Christ alone is the basis on which the ungodly are justified in God’s sight. Sola

fide maintains that the believer receives the redemption Christ has accomplished only through faith. Sola gratia proclaims that all of our salvation, from beginning to end, is by grace and grace alone. Because of these things, the Reformers held fast to the phrase soli Deo gloria, that only God receives glory for our salvation. (Barrett).

4.4. Major Protestant Branches

Just like Jan Hus influenced Martin Luther to start his reforming movement ((Terrill)), Luther also was an influencer of others. This led to the appearance of different branches of Protestantism :

- **Lutheran:** Their principles were built on the teachings and doctrines of Martin Luther, which means that the Bible is the only true source of authority and power, under the concept of stating “by grace alone through faith alone based on Scripture alone” (Castillo).
- **Calvinist:** Based on the French protestant reformer John Calvin (1509-1564 AD) who wrote the famous book “ Institutes of Christian Religion ”. In this work, Calvin agreed with Luther’s thoughts on the Bible as being the only authority. Nevertheless, he focused more on the Body of Christ as a universal spirit and a combined communion with the Lord. Calvinists believe that salvation is God’s own doing and it is not because of people’s good deeds. They also reject all religious symbols except the crucifix (Castillo).
- **Presbyterian:** From its name, this church follows a Presbyterian system which means that its leaders are a group of elders (Castillo). This branch was formed in Scotland under the influence of John Calvin and John Knox (1514-1572 AD) the leader of the Reformation in Scotland (Fairchild), Presbyterianism also holds the Bible as the ultimate authority (Castillo).
- **Anglicanism:** It rose during the reign of Henry VIII in the time of the Tudors dynasty in England. Its rise and beliefs will be discussed fully in the following research elements.

5. The English Reformation

After the analysis of the Medieval Church and how the European Reformation came to exist, the focus now will be on the reforming days of the English Church. Before engaging in

the study of the English Reformation, a review will be given about the situation of the English Church during the middle ages in relation to the State, starting with the Magna Carta to the reign of Henry VIII and the official start of the Reformation in England.

5.1. The English Church in the Late Middle Ages (13th-16th Century)

Ever since its conversion to Christianity, England was Catholic and had no exception when it came to the authority of the Roman Church. The latter had hands in different religious, political, and social matters of the monarchy, and just like other countries in Europe at that time, the Church dominated the life of all the citizens, as well as the political affairs of the monarchs since it had immense wealth and power (“Struggle Church Crown”).

The Church and the State were not separate and the Papacy was nowhere to be questioned by the kings, therefore, any conflicts were discussed in unity between the clergy and the secular government. The clergy claimed that they were not the subject of the king’s law but rather the canon law of the Church. This put the two powers in a long history of tension. Two major incidents pictured the conflict between the Crown and Church: Archbishop Thomas Becket vs King Henry II (as mentioned in the first chapter), and Archbishop Stephen Langton vs King John I. The dispute between the first two was resolved by giving the clergy immunity from trials and punishments declared by the State (“Struggle Church Crown”). Whereas in the second, their conflict ended up giving submission to the authority of the Pope over England (Wakeman 30).

5.2. The Outcome of Magna Carta (1215 AD)

King John was the last son of Henry II to rule England. His reign was characterized by the continued dispute between him, the barons, and the Pope. As a feudal lord, he had constant demand for money and men and this angered the barons. In addition to that, he lost many of his lands in France due to various unsuccessful military campaigns. Despite his loss, he demanded even higher taxes without asking the barons, and this was regarded as a violation of the laws of Feudalism.

The quarrel grew bigger when they wanted to appoint a new Archbishop of Canterbury after the death of her previous one in 1205 AD. The Pope wanted to end the two years conflict by naming Stephen Langton as the next Archbishop in 1207, but King John refused, which placed England under an interdict, and later on, the king was excommunicated by the Pope in

1209 AD. The Pope's continuous threats and the fear of foreign invasions made John submit to the demands of the Church and surrendered England to the Pope in 1213. The latter became the feudal lord of England and John, being his vassal, had to pay a certain amount of fines each year ("John Quarell"). The king also accepted Langton as the new Archbishop of Canterbury ("Stephen Langton").

The long struggle between the barons, the Church, and King John paved the way for the barons to write a charter in which they enacted certain laws that protected them and the Church and granted them certain liberties by which it restrained the king's authority over them and reinforced their contribution to future affairs of the monarchy (Helmholz). In 1215 AD, King John was obliged to sign the document, and the latter was called Magna Carta or The Great Charter ("Magna Carta"). The Great Charter guaranteed some freedom to the Church of England, however, the results were more for the benefit of the Papacy. Even though the Papacy had authority over it, the English Church was somehow distinct and unique from the other churches before the incident of the Magna Carta, and the latter strengthened the control of the Roman Church even more (Stone 226).

5.3. Edward III and John Wycliffe (14th Century AD)

King Edward III (1312-1377 AD) was the great-great-grandson of King John. Unlike his ancestor, Edward's reign (1327-77 AD) was characterized by the rise of ecclesiastical patriotism²⁰, in which he passed Anti-papal statutes that held back the growing wishes of the Papacy to make the Church of England blindly obey it (Spence 99-100). It was caused because of the ongoing demand for heavy taxation by the Pope on the clergy, and especially because of the appointment of foreigners to the English benefices (Williams). The king refused entirely Rome's attempts to appoint bishops and other religious officials in England and punished whoever supported the action of the Head Church (Spence 100). And by 1366 AD, the money paid to the Papacy since the days of King John was officially renounced by the Parliament (Williams).

As mentioned before, Wycliffe was the first to go publicly and call for a reformation of the Church, starting with the one in England and later on attacking Rome. Wycliff witnessed the last days of Edward III's reign as well as the beginning years of the reign of his grandson

²⁰ Patriotism is one's strong love for his own country and anything related to it. Thus, ecclesiastical patriotism is one's love and appreciation of his country's church and desire to bring it under the jurisdiction of the country and not the Roman Catholic Church.

Richard II. Those years had Wycliffe so disturbed by the amount of corruption in the religious system, and the horrible situation because of the Black Death that took the lives of many people including the clergy causing difficulty in replacing them. Not forgetting the oppression of the Papacy and the immense power that the Church held due to its great wealth alongside the false doctrines that were only created through tradition and not Scripture (Spence 103-104).

Since he won the admiration of John of Gaunt, the third son of Edward III, Wycliffe was selected as a religious counsellor for the king, and with his great intellectual mind, Wycliffe got the attention of the monarch (Saeed). Wycliffe's views met with Edward's needs, the latter refused the authority of the Papacy over the state and the Church of England, and Wycliffe was one of the supporters of men's free will and Scripture being the only authority that Christendom had to accept. In 1374, the king appointed Wycliffe, alongside other royals and clergy, to meet a papal delegation in Brussels to discuss the variation between a King and a Pope. It was the moment when he started defending the doctrine of « dominion by God and grace », by which he meant that dominion, or the right to exercise authority in church or state and to own property, was given to men directly from God rooted in his grace, and not merely of human merit or achievement. Therefore, no man in a state of mortal sin should be an official of the state or church or own property. Wycliffe argued that the Church was in a state of corruption and sin, thence it had to leave all its wealth and the clergy should live in poverty. This was what backed up Edward III's decision to come against the Papacy, and what was carried on later by his son John of Gaunt who became governor of England until his nephew and future king Richard II came of age (Kiefer). As it was said before after the death of Wycliffe, his supporters the Lollards were the only ones who continued calling for the reformation of the corrupt church, and with their disappearance, the echo of the reformation was no longer heard for over a century.

5.4. The Wars of the Roses (1455-1485 AD)

The period that came after Wycliffe and the Lollards and preceded the Reformation was characterized by political unrest and warfare. It involved the famous civil wars fought between two houses, Lancaster and York the descendants of Edward III, for the English crown between 1455-1485 AD (30 years). They were called the Wars of the Roses, taking their name from the banner of each house, a white rose for the house of York and a red rose for the house of Lancaster (Stone, p310). This period had not much of an impact on the religious life in England

(Herford, p148) not until the appearance of a man called Henry Tudor, a descendent of John of Gaunt, and the start of a new dynasty in England called the Tudors.

6. The Tudors and the Era of Drastic Changes (1485-1603 AD)

The Tudors dynasty is the most famous dynasty in the history of England. Their access to the throne of England marked the end of the Wars of the Roses with Henry Tudor, a Lancastrian descendent of John of Gaunt who defeated Richard III of York (the last ruler of England during the War of the Roses) and married Elizabeth of York.

6.1. Henry VII, the First Tudor

Henry Tudor became Henry VII of England, and with his coming the dynasty of the Plantagenets came to an end. Throughout his entire reign, the Church and the clergy were in a significant position as any other politicians, they had their presence in very important matters, and Catholicism remained unchallenged. However, the king brought changes to some laws of the Church, for instance, he took away the clerical immunity for the clergy and made it possible for the secular courts to have them on trial (Hughes).

The reign of Henry VII did not witness remarkable events in relation to the Church, however with his second son Henry coming to the throne, the history of England and its church was forevermore altered.

6.2. Henry VIII and the Great Matter (1509-1533)

Henry was the second son of Henry VII and was never expected to be king since his eldest brother Arthur was heir to the throne. Arthur married the Spanish princess Catherine of Aragon in 1502, and only a year later he suddenly died of an illness, leaving Henry VII in crisis. The king had not prepared his youngest son for a great position like kingship, his world turned upside down when his supposed heir to the throne died, after Arthur died, the king ordered his son Henry to join the royal household in order to start his preparation for kingship. Henry the future king was brought up as a well-educated prince who mastered different skills, from music and poetry to hunting, wrestling, and swordplay. This gained him the name of “a golden prince”. In 1509 AD, Henry VII died and his son Henry became the next king of England as Henry VIII at the age of 17. The latter was the first in almost a century to peacefully inherit the throne from his father. Henry VIII married his brother’s widow Catherine of Aragon, and together they were crowned king and queen at Westminster Abbey (‘Henry VIII’).

When it came to politics, Henry VIII proved to be a great politician and a man who would devote his life to leading his kingdom to glory against its enemies, his only problem was the lack of a male heir. Throughout all his years of marriage with Catherine, she could not provide him with a son who would succeed him. Instead, she gave him a daughter named Mary. Mary was the only survivor of all the pregnancies Catherine had, and there was a time when the queen could no longer bear children. Henry was desperate to have a male heir, he wanted to secure the Tudors' bloodline and protect the kingdom from another bloodshed over the throne ('Henry VIII').

Since the queen was hopeless, Henry wished to file a divorce and marry someone who could bring him a successor, but he had no chance to do so in a Catholic world governed by the Roman Papacy. According to most historians, this was the trigger that caused the start of the English Reformation mainly known as "The King's Great Matter" (Cartwright).

6.2.1. Anti-Papal Legislations and the Break with Rome

Henry had eyes on Anne Boleyn, a lady-in-waiting at court, whom he wished to marry and thought maybe she would provide him with male heirs. He could not do that until he divorce his wife Catherine. Yet divorce was not permitted by the Catholic Church, so he had to bring a strong reason in order to fulfil his wish. In 1527 AD, he addressed the Pope and asked his permission to annul his marriage with Catherine on the basis that she was his brother's wife and it was a great sin to marry her in the first place. The Pope could not meet the need of the English king, because first of all, he had no right to declare the illegitimacy of something granted by his predecessor since it would create chaos and disorder among the clergy. Second, Catherine of Aragon was the aunt of Charles V, emperor of the Holy Roman Empire, who at that time had immense power and authority over many areas in Europe including Spain and parts of Italy, and the pope was nowhere to mess with this case (Wakeman, p53).

The process of solving the king's great matter involved four "Thomases". The first was Thomas Wolsey, cardinal archbishop and lord chancellor of the king, the latter appointed him to negotiate the divorce with a delegate sent from Rome, but he failed. For that, the king decided to dispose him from his position in 1529 AD and appointed a second Thomas, the one named More. Thomas More, a lawyer, a statesman, and a devout Catholic, had no promising changes for the king and was another failure, his case was related to the third Thomas, a Cromwell, whose ideas clashed with More's and they were not to his liking (Cartwright). Thomas

Cromwell, a lawyer who was influenced by John Wycliffe and Martin Luther (Green), advised the king to proceed with the divorce without the Pope and take the authority over the Church of England for himself. Having the approval of the king, Cromwell passed a series of Acts through the Parliament, named “the Reformation Parliament” (Mostadi, p153), that challenged directly the authority of the papacy over the English State and Church (Cartwright), the most important ones were:

- **The Act in Restraint of Annates (1532 AD)**, reduced the amount of money paid to Rome.
- **The Act in Restraint of Appeals (1533 AD)**, gave the king full authority over all matters of the monarchy and officially took away the authority of the papacy in Rome.
- **The Act of Supremacy (1534 AD)**, declared the monarch as the supreme head of the church, which made him hold the highest authority over both Church and State’s legal matters and it is a unique position in Europe (Cranmer).
- **The Treason Act (1534 AD)**, declared the illegality of opposing the king or coming against him and his policies (Ade).

The first two acts made it possible for Henry VIII to annul his marriage with Catherine, and it was officially declared void by the fourth Thomas and the Archbishop of Canterbury, Thomas Cranmer, in 1533 AD. Henry, later on, could marry Anne Boleyn, however, Anne gave birth to a girl named Elizabeth, who would later be of much importance to the English Church and State. Henry was faced with some criticism after the passing of the Act of Supremacy, and Thomas More was one of them. With the passing of the Act of Treason, the religious man was executed in 1535 AD and was replaced by Thomas Cromwell, who was declared first minister and vicegerent in Church affairs (Cartwright). What facilitated the spread of Protestantism was the help of the Lollards, who had a revival during the 16th century, and especially after the break with Rome. They helped in winning the public opinion for the favour of Henry’s decision to forsake the Roman Church ('Lollard'). The Act of Supremacy officialized the break with the Catholic Head Church in Rome and made England answer to no authority but the one of God.

6.2.2. The Launch of the English Reformation

Henry VIII was a pure Catholic, he was even named “defender of the faith” by the Pope, and remained Catholic even after the break with Rome. Nevertheless, he could not resist the

changes that were occurring around him. The atmosphere was full of Protestantism supporters, including Thomas Cromwell and Thomas Cranmer, which left the king with no other choice but to go with the flow, hence the Reformation in England began (Herford, p154).

After Henry, the new head of Church, made him vicar-general, which is the king's vicerent in Church matters, Thomas Cromwell started his journey of reforming the English Church. He began by appointing the specific teachings that the clergy had to deliver to the people, all written in his famous Ten Articles of 1536 AD which were mainly inspired by Martin Luther. In these articles, he emphasized the importance of Justification by faith alone and not the works, as well as the Bible being the one true source of Christian doctrine which should be read by all Christians with no exception, not forgetting the unusefulness of both Purgatory and the worshiping of saints (Cartwright).

The process then was followed by the closure of the old Catholic churches and monasteries under the Act of Suppression in 1536 AD, then followed by the second one in 1539 AD. The process was called "the Dissolution of Monasteries", Henry and Cromwell saw the bad effect these institutions brought to the life of the kingdom as a whole. They were but a source of corruption and delusion run by unreasonable priests and nuns who took away people's money causing poverty while they enjoyed great wealth (Wakeman p153; Cartwright). The amount of treasury gained from the dissolution was all taken by the crown, and Henry VIII used it to strengthen the navy, reward his loyal servants who helped with the Reformation, and for pleasure (Pruitt).

The most significant move done during the English Reformation was without a doubt the translation of the Bible into the English language so that anyone could read and understand it. It was not the first time that the Bible was translated into English for there were previous attempts by scholars and religious men. John Wycliffe and William Tyndale were ones to recall. As was mentioned earlier, in the 14th century Wycliffe translated it but it was from a Latin version, however, William Tyndale, an English priest, gave a direct translation from Hebrew and Greek between 1525 and 1535 AD using the printing press (Peters). Tyndale was declared heretic and burnt at the stake in 1535 AD by the order of Henry VIII (Spence 144–45). With the start of the Reformation and the huge need for change, Henry VIII ordered a translation of the Bible, which was carried out by scholar and bishop Miles Coverdale ('Reformation and Its Impact'). The Latter based his translation on Tyndale's previous works, and by 1539 AD, the English Bible made its official appearance and was ready to be used (Spence 144).

The reforms made by the king and his first minister were the contributors that assisted in the birth of a new Church of England, fully separate from Rome and distinct from other churches across Europe. Henry VIII was the key figure that officially launched the Reformation in England, and under his reign, the English State took full control of the Church. Nevertheless, the Reformation was carried much further in the reign of his three sons Edward, Mary, and Elizabeth (Herford 190).

6.3. Edward VI Continues the Reformation (1547-1553 AD)

Anne Boleyn could not provide Henry VIII with a male heir. Henry VIII grew unsatisfied with Elizabeth being their only child. Unfortunately, all of Boleyn's tries in order to have a son were failures, and she was later on executed by the order of the king for committing adultery. Henry VIII married Jane Seymour after her, and amongst all of Henry's six marriages, she was the only one who provided him with a son named Edward and became Edward VI, the third Tudor to rule England and the second to lead the Reformation after the death of Henry VIII in 1547 AD (Pruitt).

Edward VI was called "the boy king" because he sat on the English throne at a very young age, he was only 10 years old. Thus, he was accompanied by Thomas Cranmer the Archbishop of Canterbury, and his two uncles Edward and Thomas Seymour, the most supporting men of Protestantism ('Reformation and Its Impact'). In Edward's reign, the Reformation saw a continuation through the passing of many legislations from the parliament that reinforced Protestantism even more than it did in the reign of Henry VIII (Mostadi 334).

One of the most important acts to be passed was the Act that declared the removal of institutions that symbolized the Catholic faith, such as Colleges and Chapels. It was passed in 1547 in an attempt to finish the religious reforms that started in the previous reign, and it strengthened the deep implication of parliament in religious affairs. In 1549, it was followed by the ratification of the Act that ordered the deletion of all religious images and pictorial stained glass windows from the churches (Mostadi 334; Cartwright).

The most noteworthy contribution of Edward VI's reign is without a doubt the Book of Common Prayer (Herford 190). Written in English by Thomas Cranmer, the book rejected the old tradition of conducting church services in Latin. It was made official by the Act of Uniformity in 1549 which stated that all churches had to use the Book of Common Prayer as the one and only form of worship, and all services were to be held in English, not Latin (Mostadi

334). The book had another version of it in 1552 AD, and this time it made a more radical change from Catholicism by rejecting the idea of transubstantiation regarding the elements of the Eucharist²¹ (Cartwright).

Protestantism in the second Tudor reign had more presence than in the first reign. Many changes were brought by the king and parliament, and there were many protests against it, unfortunately, the Reformation process did not continue further due to the short reign of Edward VI. The latter died very young and he was succeeded by his half-sister Mary in 1553 AD (Herford 190).

6.4. Mary I and the Reversed Reformation (1553-1558 AD)

Mary was a strong supporter of Catholicism and held a strong dislike for Protestantism, which she believed was responsible for the annulment of her mother Catherine of Aragon's marriage to her father, and for declaring her illegitimate. In all the years of her reign, she worked hard to reverse the English Reformation and establish the Catholic belief once again in England (Trevelyan 229).

As soon as she was crowned queen in 1553 AD, her first move was to reverse all the legislations made during her brother Edward's reign through the Act of Repeal in 1553 AD. It was backed up with a second one in 1555 AD, and this time the Act declared void all legislations made after 1529 AD including the Act of Supremacy. By this, the authority of the Roman Pope over the Church of England was restored (Cartwright). What reinforced Mary's desire for a Catholic monarchy was her marriage to Prince Philip of Spain in 1554 AD, who became Philip II when crowned king in 1556 AD. Philip was given the title of "King of England" ('Mary I Facts'), but he never actually ruled England, and he spent most of his time in Spain.

Many people expressed their disagreements with the Catholic queen, especially after she married Philip II because they feared it would encourage the Spanish King to absorb England into his Catholic Empire. Strong evidence of this was a rebellion that occurred in Kent in 1554 AD led by a politician called Thomas Wyatt, hence the rebellion was named "the Wyatt's Rebellion". He dragged nearly 3000 men to London in order to show dissatisfaction with the queen's decisions and try to provide, as he claimed, "better council and counsellors". The rebellion was a failure and over a hundred of the rebels were executed including Wyatt

²¹Eucharist comes from the Greek "eucharistia" which means "thanksgiving". A ritual to remember the Last Supper of Christ and his disciples involves bread and wine and it is essential in Christian worship.

(Morgan 300). During her reign, Mary I killed almost 300 Protestant martyrs, one of them was the Archbishop of Canterbury Thomas Cranmer in 1556 AD, and that was the reason why she was called “Bloody Mary”. Her reign was the shortest amongst the Tudors, and after her death childless in 1558 AD, she was succeeded by her half-sister Elizabeth (Cartwright).

6.5. Elizabeth I Establishes the Anglican Church (1558-1603 AD)

Elizabeth, the only child of Henry VIII with Anne Boleyn, was the fifth and last Tudor to take the English Crown, and she became a queen when the realm was witnessing a very hard time. England was divided between Catholicism and Protestantism, thus, the new monarch and with the cooperation of the parliament provided new reforms to the Church of England (Cartwright).

To carry on with her duties as queen and reformist, Elizabeth surrounded herself with some trusted intellectual statesmen, they were a group of powerful nobles who gave good counsel to the queen without controlling her. The group was called “the Privy Council”, and the most famous figures of it were William Cecil, appointed as Secretary of State in 1558 AD and her most important minister; Robert Dudley, Earl of Leicester and a trustworthy adviser; and Sir Francis Walsingham, the one who was in charge of Elizabeth’s secret service and advisor in foreign affairs (‘Elizabeth’s Key Ministers’).

Elizabeth was a Protestant, yet she was keen to keep good relations with the Catholics of her kingdom. Her aim was to bring a Church that can unify all the religious parties, so she went to restore her brother’s reformed Church and provided it with some changes, and gave England a more modern and standard Church (Cartwright; Wakeman 62–63; Herford 201). The reformation process started off at a leisurely pace, Elizabeth began with the release of all prisoners of conscience and made it possible for those who fled because of persecution during the reign of Bloody Mary to return home safe once again (Herford 200).

6.5.2. The Religious Settlement and the Birth of Anglicanism

Elizabeth’s endeavors to bring religious stability to her kingdom were called “the Religious Settlement” (also known as the Elizabethan Settlement), it was in the shape of two important acts. The first Act that was passed was the Act of Supremacy in 1559 AD, which gave back the religious independence of the Church of England as well as the political independence of the State that were taken during Henry VIII’s reign (Mostadi 335), as stated below:

I, A. B., do utterly testify and declare in my conscience, that the queen's highness is the only supreme governor of this realm, and of all other her highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal, and that no foreign prince, person, prelate, state or potentate, has, or ought to have, any jurisdiction, power, superiority, preeminence, or authority ecclesiastical or spiritual, within this realm; and therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities, and do promise that from henceforth I shall bear faith and true allegiance to the queen's highness, her heirs and lawful successors, and to my power shall assist and defend all jurisdictions, pre-eminences, privileges, and authorities granted or belonging to the queen's highness, her heirs and successors, or united and annexed to the imperial crown of this realm. So help me God, and by the contents of this book. (Gee&Hardy 449).

With this Act, the English monarch took back the position of « Supreme Head of the Church », however this time, Elizabeth replaced “head” with “governor” (Wakeman 63).

The second and most important act to be passed was the Act of Uniformity in 1559 AD. As stated earlier, the new queen wanted to have a standard Church that could bring all the religious parties together, therefore, she brought the Book of Common Prayer which was made under the reign of her brother Edward VI and made some revisions to it. Elizabeth wanted to make the book in a way that can express the views of each religious group of the realm, thus the new version of the book was in line with Protestantism and contained also some principles of Catholicism (Mostadi 335; Herford 201). The Act paved the way for the emergence of the Thirty-Nine Articles in 1563 AD, which finally gave a clear definition to the English Protestantism that became known as Anglicanism (Cartwright).

6.5.2. Anglicanism Beliefs

A combination of Protestantism, mostly Calvinism and Lutheranism, and some Catholic principles gave birth to Anglicanism as a new branch of Protestantism. Anglicanism, like Protestantism, calls for Salvation in God and God alone, and every human on earth can have it by the true faith in Him. It also emphasizes the primacy of the Scripture, which is regarded as the supreme authority since it contains the word of God and all-important things that can bring salvation (‘What Is Anglicanism’). When it comes to the Eucharist, Anglicanism deals with bread and wine as a simple reminder of the sacrifice made by Christ, not an actual transformation into his body and blood like in Catholicism (Cartwright). In Anglicanism, there

is a threefold order of ministry: bishops, priests, and deacons. The Archbishop of Canterbury is the highest figure in this rank, a bishop is the chief administrative official in the church. Priests and deacons carry on their works mostly in local churches, the priests' role includes proclaiming the Gospel, providing guidance for people, and managing the sacraments, the function of the deacons here is to assist the priests with the sacraments and help spread the Gospel ('Anglican Communion').

6.5.3. Beyond the Elizabethan Settlement

Anglicanism overall was accepted by the majority of the citizens, and many welcomed the idea of a middle ground between Protestantism and Catholicism. However, the queen faced huge criticism from both Catholic and Protestant radicals. Each party wanted to put their pure doctrines to be followed by the whole kingdom without combining it with the other party. Therefore, in 1559 AD "the High Commission" was created, a supreme ecclesiastical court that targeted Catholics and Puritans (Protestant radicals) who were suspected to be a threat to the Church and State. In order to carry on its role, the legislative apparatus passed several acts in the following years that set apart the danger represented by the two religious radicals in the kingdom (Mostadi 336). There were many tries to take Elizabeth down from her position, mostly from Catholicism supporters. Two great dangers came from major Catholic monarchs: King Phillip II of Spain and Mary Queen of Scots (Cartwright).

Mary Queen of Scots was related to Elizabeth by blood. She was the granddaughter of Margret Tudor, sister of Henry VIII, who was married to the Scottish King James IV, a Stuart. Many radical Catholics in England resented Elizabeth, they were completely against her reign and considered her as illegitimate since they did not recognize the divorce of Henry VIII from Catherine of Aragon. They saw Catholic Mary as the perfect fit for their utopian catholic kingdom, which made Mary claim her right to the English throne due to her Tudor bloodline. Elizabeth stood brave to this conspiracy, and when it was confirmed that the Scottish Catholic Queen was guilty of conspiracy against her, Mary Stuart was executed in 1567 AD (Stone 235; Cartwright).

Elizabeth's greater achievement was when she put an end to the danger of the invasion of Catholic Spain. Phillip II was desperate to take England under his empire and bring it back to Catholicism once again, so he prepared for a secret invasion. His plan was crashed when Elizabeth's spies knew of the dangerous inroad in 1587 AD, a year before the actual incident, so they took their measures and prepared themselves for the better and the worst. When the

Spanish Armada, the most powerful fleet in the world at that time, came to raid England in 1588 AD, the queen and her subjects stood fiercely against it and made history by defeating the unbreakable Armada ('Spanish Armada').

The Tudors era was an era of immense. Each king and queen had a special reign of its own, and the most significant characteristic of this era is the official breakout of the English Reformation with Henry VIII, and the establishment of the Anglican Church with Elizabeth I. Elizabeth was the last Tudor to rule the kingdom, and the last monarch to complete the Reformation. Protestantism and with the defeat of the Spanish Armada, English national consciousness and pride started to emerge (Armitage 62).

Conclusion

This chapter highlighted the reasons and characteristics of the European and English Reformations. Every single one of them brought great changes to Catholicism, and as an outcome of this, new branches like Protestantism and Anglicanism started to emerge. In the next chapter, one will shed light on what came after the establishment of the Anglican Church in England, and discover the role of the English Reformation in the rise of a new empire: The British Empire

Chapter Three :

The Rise of the Empire (16th-20th Centuries)

Introduction

As mentioned in the previous chapters, the 16th-century Reformation was a major turning point for England. It brought tremendous changes that went beyond the establishment of the Anglican Church with the monarch as its head. The Reformation also paved the way for England's strong position in Europe and the world, leading to the birth of the British Empire. Therefore, the main focus and the core of this chapter is to define what an empire is and its characteristics, as well as the process of growth of the British Empire. In addition, the chapter will also examine the role of the Reformation in the birth of the British Empire and study the impact of Protestantism on the British colonies.

1. Definition, Types, and Characteristics of an Empire

The term comes from the Latin word “imperium” which means “to rule”. It refers to a powerful state exercising authority and control over other territories using various forms of domination (O’Neil), “Collins Dictionary” defines it as: “*a number of individual nations that are all controlled by the government or ruler of one particular country*” (Collins English Dict.). Empire has been a political structure since ancient times like the Greek and Roman Empires and lasted until the starting days of colonialism²² like the British Empire (O’Neil). An Empire rises to exist when the central power, that is the one exercising its dominion, could rule over a large number of territories and spread its influence on its people (‘Comparing the Rise’). Hence, the policy and process of building these empires is called “Imperialism”.

It should be made clear that empires over time changed when speaking about what type of control they exercised. Before the 16th century, the empire was mainly about the expansion of territories and controlling a great number of lands. That was what the Romans and Ottomans did, and they were called “classical” empires. The latter based their control mainly on military forces and focused on protecting their empires from outside threats. However, empires that

²²The policy of having full (or some) control over another country, occupying it with settlers and taking advantage of its resources.

emerged after the 16th century aimed to control trade through their maritime force. These empires were called “mercantile” empires, and their true power was in the oceans and seas, the best example of such type was the British Empire. Mercantile empires’ activities were limited to seizing labour, controlling bases and depots²³, and extracting wealth from their colonies to enrich the empire. These empires worked on the indirect control of their lands overseas, most of the time they incorporated local leaders into power to overcome the solidity of the local people. It was the main difference between them and the classical empires, the latter had full and direct authority over the lands under their empires (Launiusr).

Four main characteristics determine the prosperity of an empire and each one completes the other. The first one resides in having central power that can expand and take over other regions. Annexation of other territories is the first step in forming an empire, but it is worth noting that this central power must have great control over these territories to maintain its strength and last for a long period. The second aspect is related to military force. With it, the empire can fight and take over another region and help maintain control over it, which is the main role of a central power. The next characteristic is economy. It is regarded as a prominent tool to gain power and influence in different contexts. If an empire controls trade and commerce and projects a strong influence inside and outside the empire, then it is likely to establish itself in a great position in the world. The fourth aspect of a strong empire is culture and religion, two important factors that empires use to spread their influence. They are what facilitate the manipulation of the occupied territories by the central power through the wide spread of its language, faith, and traditions (‘Empire Definition’).

2. The Rise of the British Empire (16th- 19th Centuries)

In its rising days, Britain was forming itself as one united kingdom, and it is worth noting that the building of the empire and the formation of the United Kingdom went simultaneously with each other, and the building of the empire was a long process. The unification of the kingdoms started with the union of England and Wales. Then the formation process continued to include Scotland as well in 1701 AD, and the name became The Kingdom of Great Britain. Ireland was the last one to join in 1801 AD and the name changed to “the Kingdom of Great Britain and Ireland” (‘United Kingdom | History’).

²³A place for storing huge quantities of food, equipment, and different necessities.

The British Empire referred to all the lands that were once under the subjugation of the British Crown. Built over so many years, the empire expanded from some parts of the American continent (North and Central America) to Asia, Africa, Australia, and New Zealand (Chandler). It had its roots in the days of Henry VII when he ordered explorers to discover routes to Asia through the Atlantic. The missions continued throughout the reign of the Tudors and the empire officially began to rise during the reign of Queen Elizabeth I, precisely in 1585 AD. In that year, the Queen ordered Walter Raleigh²⁴ to build a colony on Roanoke Island, which is now part of the USA. However, the mission was unsuccessful due to the loss of supplies during the trip, alongside the tension that rose between the native people and the British settlers and descended into violence. The British, therefore, abandoned the land and went back to their homes in 1590 AD. The first successful colony was achieved after James I took the throne of England, it was named Jamestown and was founded in 1607 AD by Captain John Smith ('The British Empire').

2.1. Reasons for the Rise of the British Empire

Historians had long debates on how and why Britain rose as a huge empire. Many theories were suggested over the years and discussed the large growth of the British Empire as well as how it was able to surpass other empires in the world. However, the following elements are the most common reasons that helped in the rise of the British Empire, and more importantly, a link will be made with the Reformation to explore how it contributed to each of the elements that assisted in the growth of the Empire.

2.1.1. The Age of Exploration (1400s-1600s)

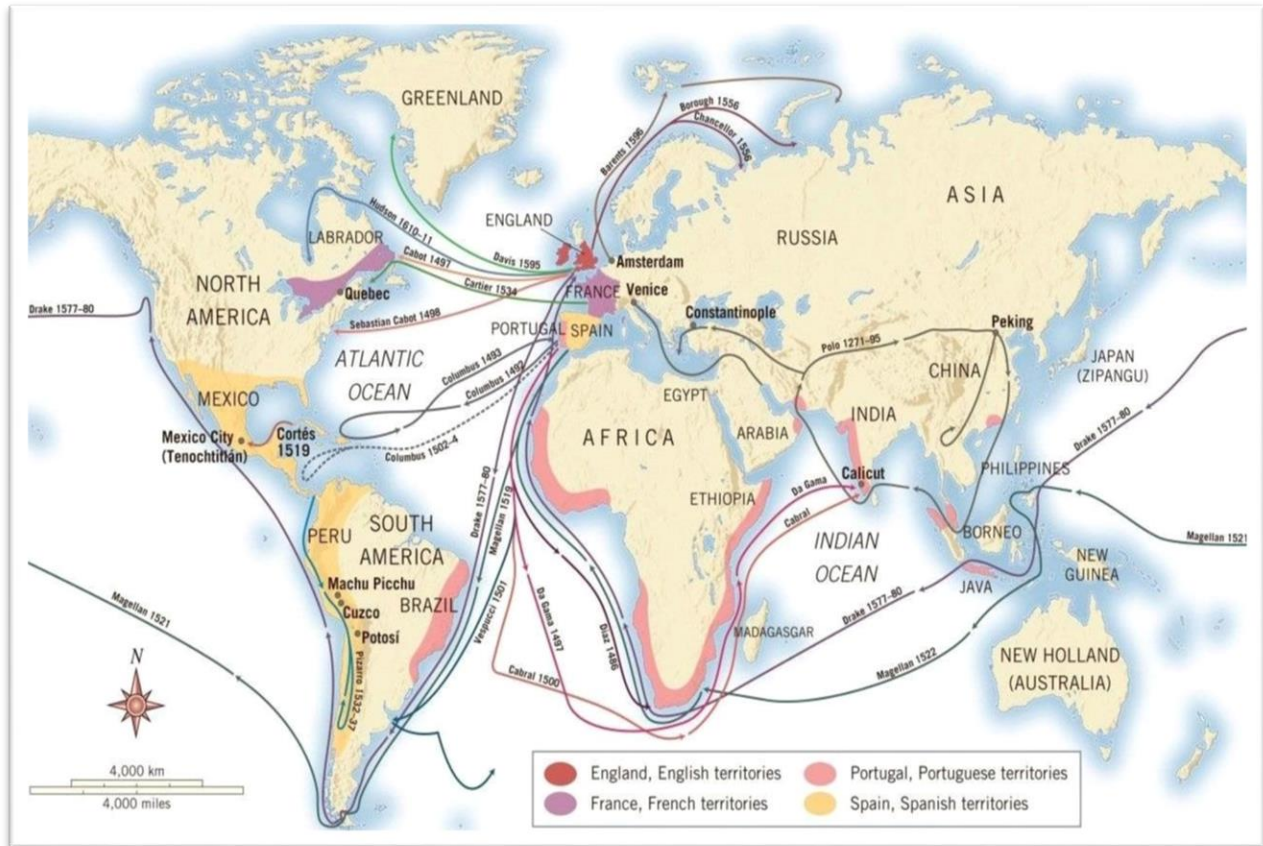
After the Ottoman conquest of Constantinople (the Byzantine Empire) in 1453 AD, Europe lost its traditional (by land) trade routes to India and China. Therefore, Europeans attempted to find another route to reach Asia and continue their trade like before. They discovered new routes by sea, which was the stepping point for the start of the era of discovery and exploration. Portugal (in 1488 AD) and Spain (in 1492 AD) were the main launchers of the exploring missions, and through the Treaty of Tordesillas²⁵, they agreed to divide the New World by which Spain took most of the Americas while Portugal took India, Asia, and Brazil

²⁴An English adventurer and nobleman who was one of Elizabeth's favourite statesmen. He was one of her companions in the battle with the Spanish Armada, he also had different expeditions to the New World.

²⁵A document signed by the Spanish monarchs Isabella and Ferdinand, and the Portuguese monarch John II which called for the division of the New World (newly occupied lands outside Europe) between the two Catholic powers in order to avoid any conflict.

('Age of Exploration'). The Spanish and Portuguese empires dominated the 1500s explorations which led to their increase in wealth and spread of influence over the world in general.

Map 2: Sea Routes and Settlements of the Great Powers during the Age of Exploration (1577-1580)



Source: <https://www.studentsofhistory.com/routes-of-famous-european-explorers>

Accessed on : 10/05 /2023

As discussed before, Britain joined the course of exploration during the Tudors era. The British were in large continuous competition with Spain and Portugal, and other European countries like France and Holland. The rival countries raced to discover new lands and set up colonies there to find resources and establish future markets for their goods. Britain wanted a strong position for itself as well, therefore and in the footsteps of Spain and Portugal, the British started their journey of building an empire after the successful foundation of Jamestown ('the British Empire'). And it was not only a matter of expanding territories, but a reason to challenge the main supporters of Catholicism. Britain did not agree with the papal claims to universalize

Catholicism, therefore, Protestant explorers like Francis Drake²⁶ neglected the Treaty of Tordesillas that was signed by the pope and sailed near the Spanish territories in South America attacking and seizing their wealth, as well as spreading their faith among the native all while championing themselves as Protestants (Harrell).

2.1.2. Mercantilism

From the 16th to the 18th centuries, mercantilism was the most common economic theory and policy used in Europe. It was reinforced after the coming of Protestantism and the abandoning of blind obedience to the Catholic Church. Unlike the old Catholic tradition that called for the complete detachment of people from material things, the Protestant faith accepted the acquisition of property and material goods. Protestantism believed in the political strength and economic stability of the nations, especially the economy ('Original of Mercantilism'). Therefore, mercantilism and on the basis of these principles, called for the idea that a nation's economic power resided in the amount of its wealth's stockpile (especially if it was gold or silver), and its exports surpassing the imports. It emphasized the prominence of having a balanced trade, therefore, it saw the acquisition of colonies as a good way to gain raw materials and have markets for finished goods (Kenton). The governments usually used explorers and companies²⁷ to take on these missions, and the most famous company was the British East India Company. By the coming of the 18th century, Britain could dominate most of the trade routes and hold a large economic power which made it emerge as an eminent mercantilist power (Luscombe).

2.1.3. Maritime Power

The British Royal Navy would become a very powerful institution, but the process took some time due to the rivalry between Britain and the other European powers. Portugal and Spain dominated the sea during the 16th and 17th centuries, and Britain was only trying to catch up with them. The Dutch and French were the only ones able to challenge the Spanish and Portuguese, however, Britain ended up as a dominant naval power after the Glorious Revolution of 1688 AD which led to the ascending of Protestant William of Orange to the British throne, co-ruling with his British wife Queen Mary II. When the Dutch came, they brought new banking

²⁶An English admiral and explorer who was famous for challenging the Spanish in the seas. His navigation skills won him the honour of being the first Englishmen to circumnavigate the world. He was also one of the heroes in the battle with the Spanish Armada.

²⁷Business organizations that were active during the imperialism era. They were authorized by the government to establish colonies overseas and manage trade.

techniques that allowed the British to borrow money. Through that money, the Navy got expanded and became very powerful. This was proved during the Seven Years War²⁸ that occurred between 1756 and 1763 AD, when the British Royal Navy defeated the supposedly more powerful French Empire (Luscombe).

It is important to mention that Britain's need for building a strong naval power was linked deeply to the importance of defending the Protestant faith. As mentioned earlier, sailors like Francis Drake were highly dragged by their strong attachment to Protestantism as well as financial gain. The faith embraced the prominence of wealth and nations' political strength, which intrigued the Protestant British to focus on building a powerful navy that could face the threats of Catholic maritime powers like the Spanish (as seen when it defeated the Spanish Armada) and French (Seven Years War). This provided protection for their land, wealth, and faith (Rodger 156). And through the years, Britain was able to dominate the seas, leading to the emergence of the Industrial Revolution (Luscombe).

2.1.4. Industrial Revolution and Advanced Technology (18th-19th Centuries)

Europe from the 15th century onwards witnessed the outbreak of the Renaissance followed by the Reformation and the Age of Enlightenment²⁹, important factors that called for the working of the mind and seeking innovation and progress. Britain benefitted the most from them and took all the ideas of these movements and worked on them until it became the first nation to make use of the power of steam and the eventual development of the steam engine. The latter was the key factor that attributed to the start of the Industrial Revolution in the mid-18th century. One of the key benefits of the Reformation in this matter is Protestantism's promotion of individuals' works and professions as a way to seek salvation. This was based on the idea of Calvinism which was called the "Protestant ethic". Choosing an occupation and pursuing it to achieve great profit was considered a religious duty according to Calvinists (Hill).

Using the Calvinist principle as an influence, British Protestants were racing to start working and chasing success. Especially when Adam Smith³⁰ emphasized the necessity of free trading and private ownership of capital, trade and industry, this led to the birth of capitalism.

²⁸Also known as the French and Indian War in North America. It involved Great Britain and France fighting over the expansion of their territories in the region.

²⁹Known as the Age of Reason, was an intellectual movement that emerged in Europe between the 17th and 18th centuries. It gave emphasis on reason, science, scepticism, and individualism.

³⁰A Scottish scholar and economist who was named the "Father of Economics". His ideas were the reason for the birth of capitalism.

Capitalism called for the freedom of individuals and companies in owning means of production like factories and farms, and free markets set the price of goods depending on supply and demand ('6.3 Capitalism and the First'). Capitalism sooner replaced Mercantilism and caused the Industrial Revolution, and it was a very successful economic policy since it had lesser intervention from the government unlike Mercantilism (Beck). The revolution would later flood the markets all around the world with high-quality and mass-produced goods, which made it very difficult for others to compete with the technology gap created by the British. Machine guns, rifles, train locomotives, and steamships gave the British armed forces great advantages. With the new advanced armed force, Britain could challenge stronger enemies and yet beat them off. The Industrial Revolution also had the advantage of the advancement in medicine, which gave the British soldiers and explorers the easiness to go further in their missions and get access to even inaccessible areas (Luscombe).

2.1.5. Enhanced Social Life (16th -19th Century AD)

Starting from the Tudor era, Britain witnessed an increase in the population due to the high rates of birth and life expectancy. The cities could bare the growing population and even provide new markets and work to enhance the economy. From the 17th to 18th century, however, there was social unrest and a lack of good living conditions due to political unrest. The situation began gradually enhancing with the coming of the Industrial Revolution and beyond with the government's attempts to reform social life (Tiffany).

The doctrines of Protestantism assisted deeply in this matter, especially since their leaders Luther and later on Calvin were supporters of literacy and the development of the self in different aspects. It started with one's own reading and interpretation of the Bible and evolved to touch other fields and disciplines. This went along with Protestant ethics regarding work, and during the Industrial Revolution, the population increased highly and there was a drop in death rates. All due to better education, awareness of public health, and advanced medical care. Britain was the first nation to witness such growth in population, and since it worked hard on improving its economy, maritime power, and building colonies overseas, the country could provide new homes for its citizens outside the island. The colonies went to include the Thirteen Colonies (what will become USA), Canada, Australia, and New Zealand, which helped built an Anglo-based culture in these colonies (Luscombe).

2.2. The Evolution of the Empire

The history of the empire is divided into two parts: The First British Empire, which started officially during the reign of Elizabeth I and ended with the American War of Independence, and the Second British Empire which emerged later with the Industrial Revolution, and is the one that is historically remembered when referring to the British Empire due to its huge growth and prosperity (Chandler). As stated earlier, the empire evolved at the same time as the unification of the kingdoms. There were several reasons that helped in the creation of the United Kingdom, and Protestantism was one to recall (Clark 260).

2.2.1. Unification of the Kingdoms and the First British Empire (16th-18th Centuries)

Unifying the Kingdoms and the First Empire could be described as “Protestant Britain vs Catholic France”. It was what Linda Colley spoke about in her book *Britons* and which was mentioned in Clark’s research article (Clark 151), and which Armitage also spoke about in his book. An important factor like Protestantism played a key role in this part of British history. At first, the Reformation created a strong national identity for the English, and later on, it influenced the neighbouring kingdoms as well. By quoting the words of Linda Colley, Armitage saw Protestantism as the bond that brought together the diverse and separate nations of the British Isles and paved the way for a British nation to be born and then expand to become an empire (Armitage 62).

2.2.1.1. Union of the Kingdoms

To begin with, the unification went through the passing of the Acts of Union. Starting with Wales, then Scotland, and Ireland at last. Nevertheless, before officialising the union, England had limited authority over Wales and Ireland that dated back to the 12th and 13th centuries.

- **Wales:** The first act was during the days of Henry VIII and the Reformation. It was passed by the British Parliament between 1535 and 1542 AD that officialised the union between England and Wales ('Power'). After the break with Rome, it was necessary for the monarchy to secure the uniformity of the realm and the Protestant faith. Therefore, there was a need to spread Protestantism in Wales as well. It began with the dissolution of monasteries in Henry VIII’s reign and then continued during the Elizabethan era later on. Two renowned Welsh scholars had great contributions to the prevalence of the faith in Wales, they were William Salisbury and Richard Davies. The scholars were very motivated by the ideals of

Protestantism and they had a strong concern for their nation's cultural heritage. They found that the promotion of the faith would bring wide acceptance if it was done through the Welsh language. Thus, the New Testament and the Book of Common Prayer were translated into Welsh through an act of Parliament in 1563 AD. By 1567 AD, the translated versions of the books were indeed published (Smith).

- **Scotland:** England and Scotland, at first, were united only through a shared monarch under the "Union of Crowns" in 1603 AD when James VI of Scotland ascended the English Crown as James I, and the two remained geographically separate for over a century. Being the son of the executed Mary Queen of Scots, the king was the only relative of the former heirless Queen Elizabeth I. James, the first Stuart to take the throne of England, was a strong defender of Protestantism. He maintained the religious settlements that were made by Elizabeth I and contributed more to the English Bible. He called for a revision of the Bible which was published under his name as "King James Version" in 1611 AD. James I of England had always wanted to merge the Kingdoms of Scotland and England, but he was unsuccessful in doing so. Throughout the Stuarts' reign, there was political and religious unrest that resulted in bloodshed between the kingdoms including Ireland. When James's Protestant son Charles I became king in 1625 AD, tension started spreading among Protestants when he married a Catholic princess and appointed a more Catholic-inclined bishop who started tampering with the stability of the Protestant theology (Morgan 361).

Scotland had a Presbyterian Church which was established after the religious reforms of John Knox, the leader of Protestantism in the kingdom. The church was different from that of England since it accepted no head of faith but that of God. The Scots saw the real danger coming from Charles I since he wanted absolute rule over both kingdoms, which meant that the Presbyterian Church was to be controlled by him as well. He sought the help of the English Parliament to raise an army against the Scots, and the Parliament was not ready to give him that only through some conditions. Charles I, therefore, went to the Irish Catholics to have them as allies, and the situation got even worse when speculations about other alliances between him, Spain, and the pope to invade Scotland (Morgan 360). And the risk was very high when Charles wanted to force the Scots to accept a new version of the Book of Common Prayer based mainly on the values of the Anglican Church, and the Scots showed no signs of tolerance toward this and refused immediately (Wohlers).

Neither the Scots nor the English Parliament with the strongest presence of Puritans accepted his ideas and attempts to establish an absolute monarchy. This conflict led to the start of the War of the Three Kingdoms, known sometimes as the British Civil Wars (1639-1653 AD). After several years of war, the Parliament led by the Puritan Oliver Cromwell were victorious, and Charles I was executed (Cary).

Oliver Cromwell dissolved the monarchy and established a republic named the “Commonwealth of England”, a unitary state³¹ that included England and Wales in 1649 AD, and Scotland and Ireland in 1653 AD. The Republic did not last for long due to its instability and the severe ideology of the Puritan system. Cromwell died in 1658 AD and was followed by his son Richard Cromwell. Eventually, soon after the latter died in 1660 AD, the monarchy was restored once again. The re-establishment of the monarchy as well as the Church of England took the name of the “Stuart Restoration”, with Charles II, son of Charles I, succession to the throne. Charles II died without a legitimate heir, so his brother James succeeded him in 1685 AD as James II of England and VII of Scotland. James II represented another danger to the Anglican and Presbyterian Church since he was a Catholic, and this could lead to possible foreign invasions of Catholic powers like France. Both parliaments thought that his reign was a short-term issue since it was made that his eldest daughter from his first wife, Protestant Mary, would be the heiress in the line of succession. Yet, concerns grew when a male heir, James Edward Stuart, was born to James II from his second wife, and a probable Catholic dynasty (Cary).

The Catholic king’s male heir alongside his continuous Catholic provocations, resulted in the outbreak of the Glorious Revolution in 1688 AD. The revolution secured the succession of James II’s Protestant daughter Mary as Mary II, co-ruling with her Protestant husband William of Orange as William III of England in 1689 AD (Stone 153). In the same year, the Bill of Rights was passed by the Parliament and through which the kingdom became a constitutional monarchy, and forbade any Catholics from ruling the kingdom. With the new regime, the monarchs were limited in power, and more importantly they could not rule without the consent of Parliament (‘English Bill of Rights’).

Scotland by then was fearing a possible future invasion by Catholic Stuarts, and after an unsuccessful foundation of Scottish colonies in the Americas, the kingdom was ready to

³¹A political system in which the power is centralized in one government.

join with England and Wales, however, it did not include the Presbyterian Church, and the religious institution remained independent. England on the other hand did not want any attempts of a Scottish alliance with Catholic France, for it would bring the kingdom and Protestantism to danger. Thus, the Act of Union was passed in 1707 AD during the reign of Queen Anne I, the sister of Mary II, since the latter died with no living heirs. The Scottish parliament was dissolved and a united Parliament thus was created bringing 45 commoners³² and 16 lords³³ as representatives of Scotland in the United Kingdom Parliament (Cartwright).

- **Ireland:** Ireland was under the authority of the English monarchs since the Reformation. Prior to that, English kings were entitled Lords of Ireland and it dated back to the Norman invasions of the land in the 12th century. Their rule was limited only to the regions inhabited by the Anglo-Norman people, and the rest, the Gaelic (native Irish), were self-governed (Schwartz 04). When Henry VIII became king, he was engaged in many diplomatic affairs on Irish soil in order to bring the land under his royalty (Quinn 343). After the strong English influence, the Catholic Irish Church was reformed.

In 1541 AD, Henry VIII succeeded in making Ireland part of his rule with the Parliament passing an act that transformed Ireland from an Irish Lordship to the Kingdom of Ireland, and Henry as its king (Schwartz 29). When it came to the state of Protestantism in Ireland, it was not easy to be spread as in Wales or Scotland for it was the home of a great number of Catholics (Whelan 02). A small minority only accepted the new faith and they were the Anglo-Irish (descendants of the Anglo-Norman) and a small number of the Gaels (Ford 03), this led to continuous concern from both sides.

During the 16th and 17th centuries, attempts were made by the monarchs to further spread English influence and control, alongside Protestantism, in Ireland. It was in the shape of plantations settlements by English and Scottish Protestants in Irish regions like Ulster and Munster. It was mainly to overrun Catholicism and bring Ireland closer to the kingdom. This led to a major displacement of Irish Catholics and the growing of a strong conflict between the new Protestant settlers and the native Irish citizens. Consequently in 1641 AD, Gaelic Irish rebelled against the settlers and massacred many of them, however,

³²Members of the House of Commons, one of the main chambers of the British Parliament. Commoners are selected by the public in general elections.

³³Members of the House of Lords. Their positions are mainly through inheritance or through life achievements.

the results were soon subdued by the forces of Oliver Cromwell (Stone 192–94). After the Glorious Revolution in England and the disposal of Catholic James II, a movement called the “Jacobite Movement” was growing. The name originates from the Latin word “Jacobus” which means “James” in English and it referred to the supporters of the disposed King James II and his Stuart descendants (Mehdid 11–12).

The movement was largely supported by Irish Catholics. Therefore, in 1689 AD the exiled James II led a campaign in Ireland to restore the crown, which was supported by the French King XIV and the majority of the Irish Catholics. As a result, a war broke out between him and William III of England which took the name of “Williamite War”. William was victorious and James II once again was exiled; by that, the dreams of the Catholic Irish were never achieved (Stone 197–98). Yet, they did not stop at that point and continued with their aims to stop the restrictions of Great Britain on Catholics. They started a rebellion in the mid-18th century expressing their rejection of any British control over Ireland (Kelly 249), and another one in the late years of the same century, more specifically in 1798 AD.

The rebellion of that year was an influence of the French Revolution that brought down the French Monarchy (Bridge, Marshall, Williams 04), and it was the creation of the “United Irishmen”, Irish rebels who wanted to establish a Republic in Ireland (Stone 195). The rebellion was another failure and negotiation for a possible union with Great Britain was in progress. William Pitt the Younger, the Prime Minister back then, was the one who called for a union of Great Britain and Ireland, in order to stop the long-heated tension and secure the kingdom from any possible French invasion or internal conflicts. After some negotiations, the Act of Union was passed in 1801 AD which created the Kingdom of Great Britain and Ireland (Hundelt 73–75). The union of all the kingdoms became known as “the Union Jack” portrayed in a flag that gathered all the flags of the kingdoms.

2.2.1.2. The First British Empire (17th -18th Centuries)

The First Empire started on the American continent, in Jamestown Virginia as discussed earlier. During the 17th century, British settlers expanded mostly in North American territories and the Caribbean, and later on, the expeditions reached parts of India and Africa. The British settlements in North America consisted of various religious groups. Anglicans settled in the south and they were the minority that represented the monarchy in the colonies. Most of the

colonists were those who did not find shelter at home due to religious oppression during the Elizabethan and Stuart era. Starting with the Pilgrims, who were a small group coming from the most radical part of the Puritan movement and had no interest in ties with the state, settled in Plymouth, Massachusetts, in 1620. Then came the Puritans who spread across New England in an attempt to create what they could not achieve at home, a pure church based on the ideas of John Calvin following a congregational principle. And over the years, Congregationalism³⁴ grew wider and became intolerant. Other British dissenters established two other colonies in North America, the Catholics in the colony of Maryland and the Quakers in Pennsylvania. By the end of the century, the Protestant life in the American colonies was apparent. To the north, a strong Congregational establishment was thoroughly ensconced in power, while to the south, Anglicanism was supreme (Melton 14–15).

The colonies were Britain's economic and religious force overseas, but they often got into conflicts because of the government's control over them through the principles of Mercantilism (Barth 13). The State was seeking power by increasing its wealth, and by that, the jeopardy of foreign interference would be surpassed. Mercantilism motored the economic life of the First Empire and colonies played a big role in it. The colonies were producing goods for the sake of enriching the mother state that is in the British Isles and leaving the colonies with a small amount of money. Whenever they tried to expand their economic opportunities and independence, the State forbade it, which made them in continuous discrepancy, especially during the reign of James II (Barth 19–20).

The situation was maintained however after the Glorious Revolution and the coming of a Protestant king and queen, William III and Mary II. The Revolution created a sense of unity between the State and colonists that was shaped by a common faith and enemy, which were Protestantism and France. This made it acceptable for the colonists to subdue to the economic principles of mercantilism, but it did not last forever (Barth 560). Instability between the state and colonies grew higher throughout the 18th century. The government rose taxation in the colonies in order to pay its debts for the bank and the companies that landed it money in wartime. One example of that is the Seven Years War between 1756-1763 AD. The war brought Britain imperial expansion over French colonies in North America and earned a strong position in the world, however, it came with a huge cost. Britain turned to the colonies to extract taxation,

³⁴A Protestant principle that emphasized self-governing, individuality, and freedom of decision regarding matters of faith and worship of the local churches.

but the colonies refused to pay any taxes to the government without representation in the British Parliament ('American Revolution') stating their famous verbal protest “ no taxation without representation” (Gruder, 01).

The Government tried to contain the problem using the Church of England. Missionaries were sent to the colonies during the 1750s in order to bring them closer to the Anglican Church and eventually to the State. Bishops and priests, administered by the Society for the Propagation of the Gospel (SPG)³⁵, provided help and education for the colonists and used preaching as a means to show the importance of unity between the State and the Church ('Anglicanism and Revolution'). Despite the efforts made by the State and Church to maintain the problem, it did not bring any difference and the colonies remained supportive of their religious and political freedom (Cohen 559). With the wider range of unfinished and unsolved issues between the state and the colonies, a war broke out (Marshall 145). Britain got into a war with her colonies that was widely known as the “Revolutionary War of Independence” between 1775 and 1783 AD ('American Revolution'). The Americans, as they became known after the Declaration of Independence³⁶ in 1776 AD, were mostly driven by the principal doctrine of Protestantism which is freedom alongside the influence of the Age of Enlightenment (Pestana 06). Britain miscalculated its policy when it dealt with the colonies, and this miscalculation made the mother country not aware of the highly independent spirit the colonists had toward any intervention from the government (Morgan 461). After the rise of the United States in 1776 AD, the war continued between them and Britain since the latter would not acknowledge their independence. On that basis, the colonies went to ally with the kingdom's number one rival, the French, in 1778 AD, and with the alliance stole Britain's most precious power overseas during its first empire (Colley 04).

What is interesting to talk about when dealing with the First British Empire is the engagement in the Trans-Atlantic Slave Trade, which was a prominent element that contributed to the economic field of Europe in general and the Empire in particular. The mid-seventeenth century was characterized by a large scale of enslaved Africans (Pestana 13), and Britain was considered the premier slave trader during that era (Akala 08). The slave trade, however, dates back to the 15th century during the era of exploration when Europe made its first contact with

³⁵An Anglican missionary organization that was responsible for the spread of the Christian faith and the establishment of Anglican churches in the British colonies.

³⁶The declaration was on the 4th of July 1776, in which the Thirteen British Colonies declared their independence from the British Crown and the birth of the United States of America.

West Africa made by the Portuguese (Morgan 15). Britain was engaged in the slave trade from the 17th century till its abolition at the start of the 19th century. During that period, the Crown shipped more than three million Africans to work in the plantations in the Caribbean and the American colonies (Walvin 189). Most of the goods produced there were very much the core of the economy in the motherland, especially during the Industrial Revolution (Eltis and Engerman 133; 136). For most of the British of that era, the slave trade was an essential part of the Empire and a source of power. As Malachy Postlethwayt, a trade theorist, claimed in 1746, *"The Negroe-Trade and the natural Consequences resulting from it, may be justly esteemed an inexhaustible Fund of Wealth and Naval Power to the Nation"* (C. L. Brown 273)

The Church of England was another thread woven into the fabric of the slave trade, and one of the justifiers of this inhuman act. In fact, the Church owned plantations and benefited from them just like any other slaveholders. And throughout most of the slave trade period, having slaves was not seen as an immoral or irreligious thing to do. On the contrary, it was what Walvin called "a matter of rendering unto Caesar" (Walvin 190), a biblical reference to Christ's response when asked about if the Jews should pay taxes to the Roman Empire, and replied by: *"Render unto Caesar the things that are Caesar's, and unto God the things that are God's"*³⁷ (Winther). Another related story about the involvement of the Anglican Church in the trade was the way they used to manipulate the slaves to accept their fate as slaves. Some Anglicans did not want to convert the enslaved people to Christianity because of their fear of the possibility that the faith would lead them to demand their freedom. Therefore, they used some specific versions of the Bible directed to the slaves only, and which 90% of it was removed since it contained references to freedom (Jill).

There were other religious people, however, who firmly opposed the slave trade and worked hard on raising their voices in order to stop it. Slave trade abolition started with the efforts of the Quakers of Philadelphia and London in the late 18th century, and gradually influenced other religious groups, like the Evangelicals³⁸, and politicians to follow them in their missions. The abolitionists used different means of propaganda in order to show society and the state how wrong was the idea of slavery, whatever was its material benefits. Numerous important groups and organisations were swayed by their calls and immediately stood behind

³⁷A verse from the Bible that refers to a conversation Jesus Christ had with the Romans about if Jews should pay taxes to the Roman Emperor.

³⁸A Protestant movement emerged during the 18th century that called for the supreme authority of the Gospel and the importance of preaching.

the abolition movement (Walvin 191). Two of the important leading figures of the abolition among members of the Parliament were William Wilberforce and William Gladstone (Quinault 363). The efforts of all the contributors to the abolition of slavery, whether religious groups, commons, politicians, or Africans who were based in London, helped in echoing the voice of abolition in Parliament until the latter called for the end of the slave trade in 1807 AD and slavery itself in 1833 AD. Nevertheless, slavery remained in the United States until 1865 AD (Walvin 193).

The Stuarts era was full of religious and political instabilities that affected the union of the kingdoms and the building of the Empire overseas. It was difficult for Britain to maintain the issues inside and outside the Empire. The War of Independence marked Britain's loss of its most important empire overseas, and with the emergence of the United States, the First British Empire collapsed. Nevertheless, at the beginning of the 19th century, the leading force of Protestantism could unite the different nations of the British Isles and create a strong fort against Roman Catholicism (Armitage 61). Consequently, Britain could start another chapter of expansion overseas, and the direction after that was concentrated on Africa and the East, by which Britain would create its second and most remembered empire.

2.2.2. The Second British Empire (19th-20th Century AD)

After the long struggle and unrest (political and religious) and the expenses of industrialization of the late 18th century, Britain was witnessing a revival at the beginning of the 19th century, specifically during the Victorian Era (1837-1901 AD). First, the Act of Union that was passed in 1801 AD, made Britain united not just geographically, but spiritually as well. The newly established Church, later on, became a source that encouraged unity among the British nation. It promoted moral as well as religious instructions against the threats of revolution and republicanism that shook Britain because of the French Revolution and Napoleonic Wars³⁹(Brown 54–55). With industrialization, Britain became a dominant industrial country in the world, providing more than 25 % of the world's outcome of industrial commodities. Therefore, the Industrial Revolution triggered the ambitions of the kingdom to renew its expansion overseas once again. Britain and other European powers adopted a policy

³⁹A series of wars fought between some allied European powers including Britain against the French Empire by the lead of Napoleon Bonaparte to whom the name is related. It ended with the Battle of Waterloo in which Napoleon was defeated and the allied forces were winners. After the wars, Britain emerged as a major power.

known as New Imperialism which made an end to the core of the Old Imperialism, mercantilism, and set a fresh start with capitalism.

With the massive production at home due to the Industrial Revolution, Britain was in need of global markets, and so new roads for colonization were made. Many businessmen and bankers had the excess money and will to invest. Industrialization required a constant supply of cheap labour and raw materials, therefore, they needed to establish direct control over the colonies that provided these necessities and by that, according to them, the economy would work effectively. Colonies were seen as important for military power, security, and nationalism. A strong navy was an essential element for a great empire; thus, colonies were used as military bases to take on needed supplies and which could be beneficial for wartime ('Age of Imperialism' 149). As these reasons were crucial for Britain to expand its empire again, religion as well played a significant role.

Historically, Christians had always believed that they embraced the true religion on earth, and even after the division of the Western Church and the emergence of Protestantism in the 16th century, both sides of the division (Catholic and Protestant) were taught that their faith was the right one and they were obliged to spread it (Pestana 31–32). Adding to that and during the 19th century, many Europeans, including Britain, saw the acquisition of colonies as a characteristic of a nation's greatness and a source of national pride, since they were the chosen ones and so they should rule over others (Bullón 02). According to them and as white Christians and civilized people, their job was to civilize non-whites and convert them to Christianity. This was what the English writer and poet, Rudyard Kipling, meant in his poem called "The White Man's Burden". Kipling in his poem asserted that the Western nations had the duty (or burden as he called it) to go civilize the uncivilized. As mentioned earlier, for an empire, it was necessary to give a strong influence of its faith and culture among its dominion, as a form of unity and uniqueness.

This task was designated to people called the "missionaries", religious people who were appointed with a "mission" to convert the indigenous of the colonies to Christianity and help them in different fields of life. In order to organize the role of the missionaries, Britain created several associations and the most famous one was the London Missionary Society founded in 1795 AD (Stone 243), the one in which the famous Scottish missionary David Livingstone was a member.

- **India**

Britain had a strong presence in India as well. The British took control of some parts of India in the 18th century through the achievement of the East India Company and gradually started to expand. In 1857 AD, some Indian natives led a rebellion against British rule called the Sepoy Mutiny, and after suppressing the rebellion, Britain took full control of India and became an important part of the Empire in 1858 AD. Britain profited a lot from India, which is why it was called the “Jewel in the Crown” due to its many valuable resources that helped the growth and prosperity of the Empire (‘age of Imperialism’ 149). The British advocated education, brought social changes, and promoted technological advancement in the area. Missionaries as well made a significant influence on the citizens of India. Their presence was under the concept of promoting “justice” in the country and challenging the “unjust” reality of the life of the indigenous. Throughout the 19th century, they associated themselves with individuals and groups who shared their principles so they could reinforce their support and could advance missionary work in the colonies. These missionaries asserted in their writings that the British rule in India and their work would benefit in inculcating justice, mercy, and charity among the Indians. This means that their work was not merely religious, but it was also for spreading good moral values and welfare (Cleall 02).

One example of this is how they interpreted the way women were treated in society. The missionaries portrayed Indian women as victims of the unjust and cruel treatment of their men and society in general. “Hindoo woman” was a famous case in 19th-century reformist writings and an essential topic of imperial discourse that was used to justify imperialism (Cleall 04). By invoking such a cause, missionaries could “enlighten” Indian society and especially women of the sad reality they were living in. They used Christian British women as examples to show Indian women how great they could be if embraced the cultural and religious aspects of the British, especially when it came to education. Unlike British women, Indian women lacked education, and for the missionaries this was seen as “barbaric” (Cleall 06).

- **Africa**

For many centuries, Africa was always seen as a mysterious continent and one which was very difficult to discover. This earned it the name of the “Dark Continent”, and not until the outbreak of the Industrial Revolution that Africa became easier to access (Bullón 04). When one talks about British missionaries of the 19th century, David Livingstone tops the list, and to him belonged the principle of the “Three Cs” that of Christianity, civilization, and commerce.

He believed that the mission was not only about spreading Christianity, but it involved the whole scope of humans' activity and should be a centre that can meet all of their social, economic, and spiritual needs. Livingstone was very interested in carrying out his mission in Africa since it was affected by the inhuman activities of his fellow Europeans in the shape of the slave trade. Therefore, he believed that their suffering could be lessened through the introduction of legitimate commerce and a well-structured government, one that embraces the principles of Christianity. He argued that Christianity, civilization, and commerce when united, would enhance the life and development of Africans, help increase the population lost in the slave trade, and change the fierce institution of the natives' society. (Nkomazana 45)

Just like in India, Britain's held the banner of moral rightness and the will to enforce justice with its war against slavery (James 188). With Christianity, there would be doctrines for moral guidance, and legitimate commerce would encourage Africans to build their own economy and develop trade with the Europeans. Livingstone believed that the consequences of the slave trade and illiteracy were the biggest obstacles to both Christian and economic progress in the continent. Thus, he saw that education could cause the development of Africans and would eventually initiate their development of natural resources. He assumed that the prosperity of agriculture and industry would help Africans raise their standards of living and ultimately overcome their greatest enemy, slavery (Nkomazana 45).

The missionaries in general were the key to exploring the colonies and especially the regions which were not easy to reach before. With the missionaries spreading Christianity and educating in the colonies, it became less difficult for the British government to communicate with the locals, which would benefit and quicken the process of trade.

In the first three-quarters of the 19th century, Britain was seen as a dominant and powerful country that excelled in almost every field of human activity. "My first feeling was to congratulate myself that I was born an Englishmen", said Charles Darwin when witnessing the prosperous port of Sydney in 1836 AD. To him, the city's buildings and energy were proof of "the power of the British nation", unlike other colonies that were ruled by the Spanish or Portuguese which made small progress over the past centuries. David Livingstone expressed the same feeling when passing by the Portuguese colony of Angola in 1855 AD. He believed that if Angola was under the possession of England, it would have been a great economic power and a mass-producer of many products like cotton. For many British, the power of their empire

resided in a combination of their great abilities and hard work, the huge growth of their industrialization, and the prowess of their navy. But what contributed more was their Protestant faith which emphasized personal integrity, hard work, and sincerity to the well-being of all humanity, thus improving the British sense of strength (James 169).

Conclusion

The chapter highlighted the post-Reformation period in England and the role of Protestantism in the birth of the British Empire. It pointed out the contribution of the Protestant faith in the unification of England, Wales, Scotland, and Ireland which led to the creation of one united kingdom. It examined as well its part in the rise of both the First and the Second British Empire. Religious and political instability during the 17th and 18th centuries led to the collapse of the First British Empire, and not until the complete union of the kingdoms in the 19th century that Britain could witness a revival and so the Second Empire started emerging.

General Conclusion

The story of religion in England is very interesting and one that attracts the minds of many researchers. First, as this research presented, England became officially Christian with the efforts of Saint Augustine. Alfred the Great and with the deep influence of Christianity against the Pagan Vikings set the basis of a united English nation which was brought to light with his grandson Athelstan.

The Church of England, like any other churches, in the mediaeval era was subject to the corrupt system of the Roman Catholic Church. The breakout of the European Reformation with Martin Luther led to the separation of the Church of England from the Catholic Church in Rome and paved the way for the spread of Protestantism in the kingdom. Hence, the English Reformation began setting the stage for great changes in England particularly and Britain as a whole.

What one can say about the special thing that sets the English Reformation apart from Europe is its purpose, duration, and outcome. First of all, while the European Reformation was led by a theologian and religious figure who was Martin Luther, the English one was an act of state by the lead of Henry VIII. Furthermore, the religious movement in Europe was mainly a question of correcting false doctrines and bringing true faith to all Christians. In England, however, it was a question of authority. The English Reformation was mostly political because Henry VIII was facing issues of succession. The king's great matter was indeed a major cause of the English Reformation, but that does not neglect the fact that religion was also a factor in the process. As discussed in the second chapter, Henry VIII was surrounded by a great number of religious men who contributed to the religious reforms in the Church of England. Men like Thomas Cromwell, Thomas Cranmer and even the Lollards had a great influence on the king, which helped in bringing the Protestant faith to the English.

Second, the Reformation in England took much more time than it did in Europe. After Luther nailed his 95 theses, his ideas were spreading quickly, however, it was not the case for England. The Reformation there took a very long period to be finally completed, and at some point, it was reversed. Four monarchs were responsible for bringing changes to the Church of England, starting with the separation from Rome and the dissolution of monasteries with Henry VIII, followed by Edward VI and the introduction of the Book of Common Prayer. Then, with Mary I, Catholicism was regained once again. It was not until the coming of Elizabeth I that the

English Reformation was finally completed. One of the important things to be pointed out is the efforts made by the Lollards and John Wycliffe. One can say that it was because of Wycliffe that Luther started his journey of reforming the corrupt church. Thus, one can consider that the English Reformation dates back to the days of John Wycliffe, and thanks to his influence, the Lollards were of big help during the Henrician Reformation.

The Reformation in Europe established Protestantism as the new faith in many countries, however, in England, it helped in establishing Anglicanism, a middle way between Protestantism and Catholicism. The English Reformation paved the way for the birth of a new and strong Church of England, the Anglican church, which helped in building the identity of the English. The Reformation as well assisted in bringing the kingdoms of the British Isles together to build one United Kingdom and expand it to create a large empire overseas. The English Reformation influenced both Wales and Ireland to establish Protestantism as their official religion, while Scotland was influenced by John Calvin's doctrines. And thanks to the Scottish reformer, John Knox, Protestantism spread widely in the kingdom.

The Reformation made England free from the authority of the Roman Catholic Church and gave it a new identity. England with Protestantism and especially after the defeat of the Spanish Armada in 1588, made a name for itself. After defeating a great Catholic nation like Spain, the English became aware of their ability to become great power as well and were encouraged to compete with other powerful nations, championing themselves as Protestants. The union of the kingdoms and the building of the empire happened simultaneously, and it wasn't until the official union of all the kingdoms in the 19th century that the British Empire started to grow wider and stronger.

For this reason, the Second British Empire succeeded and the first one did not. In the first empire, Britain lacked religious and political stability at home (the War of the Three Kingdoms) and tried to expand the empire in the New World. However, its attempts were not successful. In the second empire on the other hand, the kingdoms joined together under the banner of Protestantism, their common weapon against Catholicism (Linda Colley). The union gave birth to one British nation sharing the same faith and fighting against one common enemy.

Protestantism brought together the different nations of the British Isles, and together they started working on enhancing and expanding the British Empire. Their faith was not just a weapon to fight Catholic powers, but a moral doctrine used in every field of life. First, it made them go develop themselves and encourage them to do better for others through the influence

of the “Protestant ethic” (John Calvin). This explains the economic and social advancement during the Industrial Revolution.

The missionaries were key figures in the process of expanding the Empire. They promoted Protestantism and British values as the road to civilization and development which facilitated the course of trade and helped in spreading the British culture throughout the colonies.

However, despite the achievements of the British Empire under the banner of Protestantism, it was also wielded as a tool of superiority. This was evident during the era of slavery, which inflicted immense damage on the colonies. Those under British rule, such as in Africa and India, experienced profound economic and social hardships, some of which persist to this day.

Overall, one can say that the findings of this dissertation supported the hypotheses suggested in the introduction. The outcome of the English Reformation indeed made it very unique and special than the European one. And what made it even special is the way it helped Britain to strengthen itself and rise as a huge empire making it one of the most interesting empires in the history of Europe and the world.

Work Cited List

Books

- Armitage, David. *The Ideological Origins of the British Empire*. 0 edition, Cambridge University Press, 2000. *Amazon*, <https://zlibrary.to/pdfs/the-ideological-origins-of-the-british-empire>.
- Brown, Stewart J. 'The National Churches and the Union in Nineteenth-Century Britain and Ireland'. *Bonds of Union : Practices and Representations of Political Union in the United Kingdom (18th-20th Centuries)*, edited by Isabelle Bour and Antoine Mioche, Presses universitaires François-Rabelais, 2017, pp. 57–78. *OpenEdition Books*, <https://doi.org/10.4000/books.pufr.4041>.
- Cary, Phillip. *The History of Christian Theology*. The Great Course, 2008.
- Colley, Linda. *Britons : Forging the Nation, 1707-1837*. New Haven : Yale University Press, 1992. *Internet Archive*, <http://archive.org/details/britonsforgingna0000coll>.
- Gee, Henry, and William John Hardy. *Documents Illustrative of English Church History*. London, Macmillan and co.ltd.New York, Macmillan&co., 1896.
- Herford, Brooke. *The Story of Religion in England*. Woodfall and Kinder, Milford Lane, Strand, W.C., 1878.
- James, Lawrence. *The Rise and Fall of the British Empire*. 0003rd edition, St. Martin's Griffin, 1997.
- Lindberg, Carter. *The European Reformation*. 2nd Edition Wiley-Blackwell, 2009.
- Lindsay, Thomas M. *Luther and the German Reformation*. 1900.
- Melton, J. Gordon. *Encyclopedia of Protestantism*. Facts On File, Incorporated, 2005, <https://zlibrary.to/pdfs/encyclopedia-of-protestantism-2>.
- Morgan, Kenneth O. *The Oxford History of Britain*. Rev. ed., Oxford University Press, 1999.

Pestana, Carla Gardina. *Protestant Empire: Religion and the Making of the British Atlantic World*. University of Pennsylvania Press, 2011.

Spence, H. D. M. *A History of The English Church*. Willington Street West, 1901.

Stone, Norman. *The Wordsworth Dictionary of British History*. Wordsworth, 1994.

Trevelyan, G. M. *A Shortened History of England*. Penguin (Non-Classics), 1988.

Wakeman, Henry Offely. *The History of Religion in England*. Revingtons, 1890.

عبد القادر أحمد اليوسف. العصور الوسطى الأوروبية 476-1500. بيروت ، 1968.

(*The European Middle Ages 476-1500*).

Articles

Akala. 'The Great British Contradiction'. *RSA Journal*, vol. 164, no. 2 (5574), 2018, pp. 18–21.

Andrea Robertson Cremer. 'Doc17-Review: "Protestant Empire: Religion and the Making of the British Atlantic World". By CARLA GARDINA PESTANA'. *The William and Mary Quarterly*, vol. 67, no. 2, 2010, p. 383. *DOI.org (Crossref)*, <https://doi.org/10.5309/willmaryquar.67.2.383>.

Bridge, Marshall, Williams, Carl, P. T. ., Glyndrw. 'Doc8-A British Empire'. *Taylor & Francis Group*, vol. The International History Review, 1990, <http://www.jstor.org/stable/40106129>.

Brown, Christopher L. 'Doc24-Empire without Slaves: British Concepts of Emancipation in the Age of the American Revolution'. *The William and Mary Quarterly*, vol. 56, no. 2, 1999, pp. 273–306. *JSTOR*, <https://doi.org/10.2307/2674120>.

Bullón, Dorothy. *Doc30-THE MISSIONARY MOVEMENT OF THE NINETEENTH CENTURY*. 2014. *Zotero*, <https://didache.nazarene.org/index.php/volume-14-1/1030-didache-v14n1-07b-19th-cent-missions-bullonen/file>.

- Clark, J. C. D. 'Doc11-Protestantism, Nationalism, and National Identity, 1660-1832'. *The Historical Journal*, Cambridge University Press, 2016,
<http://www.jstor.org/stable/3021021>.
- Cleall, Esme. 'Doc31-From Divine Judgement to Colonial Courts: Missionary "Justice" in British India, c. 1840–1914'. *Cultural and Social History*, vol. 14, no. 4, Aug. 2017, pp. 447–61. *DOI.org (Crossref)*, <https://doi.org/10.1080/14780038.2017.1329126>.
- Cohen, Charles L. 'Doc19-The Colonization of British North America as an Episode in the History of Christianity'. *Church History*, vol. 72, no. 3, 2003, pp. 553–68.
- Cole, Douglas. 'Doc20-The Problem of "Nationalism" and "Imperialism" in British Settlement Colonies'. *Journal of British Studies*, vol. 10, no. 2, 1971, pp. 160–82.
- Currin, John M. 'Doc6-To Play at Peace: Henry VII, War Against France, and the Chieregato-Flores Mediation of 1490'. *Albion*, vol. 31, no. 2, 1999, pp. 207–37. *DOI.org (Crossref)*, <https://doi.org/10.2307/4052743>.
- Doc9-TheAge of Imperialism.Pdf*.
<https://www.tamaqua.k12.pa.us/cms/lib07/PA01000119/Centricity/Domain/119/TheAgeofImperialism.pdf>. Accessed 10 May 2023.
- Eltis, David, and Stanley L. Engerman. 'Doc22-The Importance of Slavery and the Slave Trade to Industrializing Britain'. *The Journal of Economic History*, vol. 60, no. 1, 2000, pp. 123–44.
- Ford, Alan. 'Doc16-The Protestant History of the Irish Reformation'. *Studies: An Irish Quarterly Review*, vol. 106, no. 424, 2017, pp. 448–55.
- Gruder, Vivian R. 'Doc32-'No Taxation without Representation': The Assembly of Notables of 1787 and Political Ideology in France'. *Legislative Studies Quarterly*, vol. 7, no. 2, May 1982, p. 263. *DOI.org (Crossref)*, <https://doi.org/10.2307/439671>.
- Helmholz, Richard H. *ADoc4-The Church and Magna Carta*. 2016.

- Kelly, James. 'Doc13-The Origins of the Act of Union: An Examination of Unionist Opinion in Britain and Ireland, 1650-1800'. *Irish Historical Studies*, vol. 25, no. 99, 1987, pp. 236–63.
- Mostadi, Siham. *ADoc2- Parliamentary Activity during the English Reformation (1529-1571)*. 2018.
- Moussem, Abdelhafid. *ADoc3-The Reality Of Religious Reform In Germany; From German Lutheranism To European Protestantism*. 2021.
- Nkomazana, Fidelis. 'Doc7-Livingstone's Ideas on Christianity, Commerce and Civilization'. *Botswana Journal of African Studies, Vol.12, Nos.1 & 2 (1998)*, 1998, pdfproc.lib.msu.edu › DMC › pdfs › PULA › pula012001 › pula012001005.
- Quinault, Roland. 'Doc25-Gladstone and Slavery'. *The Historical Journal*, vol. 52, no. 2, 2009, pp. 363–83.
- Quinn, David B. 'Doc14-Henry VIII and Ireland 1509-1534'. *Irish Historical Studies*, vol. 12, no. 48, 1961, pp. 318–44.
- Rodger, N. A. M. 'Doc10-Queen Elizabeth and the Myth of Sea Power in English History'. *Transactions of the Royal Historical Society, Sixth Series, Vol. 14 (2004)*, Pp. 153-174, 2004, <http://www.jstor.org/stable/3679312?origin=JSTOR-pdf>.
- Saeed, Ibtisam Salman. 'Doc5-جون ويكلييف ودوره السياسي والفكري في إنكلترا (1320-1384)'. *Journal of Tikrit University for Humanities*, vol. 29, no. 3, 2, 3, 2, Mar. 2022, pp. 276–96. jtuh.org, <https://doi.org/10.25130/jtuh.29.3.2.2022.13>.
- Sargent, Andrew. 'ADoc1-RELIGION AND POLITICS IN THE KINGDOM OF MERCIA'. *RELIGION AND POLITICS*.
- Schwartz, Emily. *Doc15-Henry VIII and the Irish Political Nation: An Assessment of Tudor Imperial Kingship In 16th Century Ireland*. Zotero, <https://digitalworks.union.edu/cgi/viewcontent.cgi?article=1386&context=theses>.

Walvin, James. 'Doc26-Slavery, the Slave Trade and the Churches'. *Quaker Studies*, vol. 12, no. 2, Dec. 2008, pp. 189–95. *DOI.org (Crossref)*, <https://doi.org/10.3828/quaker.12.2.189>.

Whelan, Kevin. *Doc12-The Other within. Ireland, Britain and the Act of Union.Pdf*. www.academia.edu, https://www.academia.edu/31351982/The_other_within_Ireland_Britain_and_the_Act_of_Union_pdf. Accessed 14 May 2023.

Dissertations

Barth, Jonathan Edward. *Dis2-Money, Mercantilism and Empire in Early English Atlantic 1607-1697*. 2014, http://ebot.gmu.edu/bitstream/handle/1920/8852/Barth_gmu_0883E_10624.pdf?sequence=1&isAllowed=y.

Hundelt, Martine. *Dis3-William Pitt and Catholic Emancipation*. Marquette University, 1948, https://www.marquette.edu/library/theses/already_uploaded_to_IR/hunde_m_1948.pdf.

Mehdid, Rachid Aymen. *Dis1-Welsh Role in The Jacobites War*. 2020, <http://e-biblio.univ-mosta.dz/bitstream/handle/123456789/17191/Mehdid%20Rachid%20Aymen-converted.pdf?sequence=1&isAllowed=y#:~:text=2%2D%20Wales%20had%20no%20active,support%20to%20the%20banned%20king>.

Webography

Adam Augustyn. *S14-Anglo-Saxon | Definition, History, Language, Countries, Culture, & Facts | Britannica*. <https://www.britannica.com/topic/Anglo-Saxon>. Accessed 11 Dec. 2022.

Ade, Marie. 'S68-Thomas Cromwell: The 16th-Century Lawyer Who Served Henry VIII'.

LawCareers.Net, 2022, <https://www.lawcareers.net/Explore/BlogPost/Marie-Ade/http%3a%2f%2fwww.lawcareers.net%2fExplore%2fBlogPost%2fMarie-Ade%2fThomas-Cromwell-the-16th-century-lawyer-who-served-Henry-VIII>.

admin. *S91-The Origin of Mercantilism – Article1000.Com*. 21 May 2017,

<https://article1000.com/the-origin-of-mercantilism/>.

Andy Coghlan. 'S15-Ancient Invaders Transformed Britain, but Not Its DNA'. *New Scientist*,

2015, <https://www.newscientist.com/article/mg22530134-300-ancient-invaders-transformed-britain-but-not-its-dna/>.

Arnold, Jack. *S35-THE ROMAN CATHOLIC CHURCH OF THE MIDDLE AGES*

Reformation Men and Theology. 1999,

https://www.thirdmill.org/newfiles/jac_arnold/CH.Arnold.RMT.1.html.

Barrett, Matthew. 'S55-The Five Solas'. *The Gospel Coalition*,

<https://www.thegospelcoalition.org/essay/the-five-solas/>. Accessed 4 Apr. 2023.

BBC. "What Did The Anglo-Saxons Believe ?".

<https://www.bbc.co.uk/bitesize/topics/zxsbcdm/articles/zs3gcdm>

Beck, Elias. 'S94-Economics in the Industrial Revolution'. *HISTORY CRUNCH - History*

Articles, Biographies, Infographics, Resources and More,

<https://www.historycrunch.com/economics-in-the-industrial-revolution.html>. Accessed 11 May 2023.

Cartwright, Mark. 'S28-The Impact of the Norman Conquest of England'. *World History*

Encyclopedia, <https://www.worldhistory.org/article/1323/the-impact-of-the-norman-conquest-of-england/>. Accessed 4 Jan. 2023.

---. 'S66-English Reformation'. *World History Encyclopedia*,

https://www.worldhistory.org/English_Reformation/. Accessed 17 Apr. 2023.

- . 'S98-Anne, Queen of Great Britain'. *World History Encyclopedia*,
https://www.worldhistory.org/Anne,_Queen_of_Great_Britain/. Accessed 13 May 2023.
- Castillo. 'S56-The World's Largest Christian Protestant Denominations'. *Christian.Net*, 25 June 2021, <https://christian.net/resources/the-worlds-largest-christian-protestant-denominations/>.
- Chandler, Gemma. 'S86-British Empire Facts!' *National Geographic Kids*, 29 June 2020,
<https://www.natgeokids.com/nz/discover/history/general-history/british-empire-facts/>.
- Christensen, Christian. 'S24-What's the Difference Between the Vikings and Anglo-Saxons?' *Scandinavia Facts*, <https://scandinaviafacts.com/vikings-anglo-saxons-differences/>. Accessed 1 Jan. 2023.
- Cranmer, Frank. 'S107-Church and State in European Monarchies'. *The Constitution Unit Blog*, 4 May 2023, <https://constitution-unit.com/2023/05/04/church-and-state-in-european-monarchies/>.
- Editors. *S4-Gallic Wars | Roman History | Britannica*.
<https://www.britannica.com/event/Gallic-Wars>. Accessed 3 Dec. 2022.
- . 'S8-Romans: Religion'. *English Heritage*, <https://www.english-heritage.org.uk/learn/story-of-england/romans/religion/>. Accessed 9 Dec. 2022.
- . *S11-BBC - Religions - Christianity: Christianity in Britain*. 2011,
https://www.bbc.co.uk/religion/religions/christianity/history/uk_1.shtml.
- . *S12-Constantine the Great: History of York*.
<http://www.historyofyork.org.uk/themes/constantine-the-great>. Accessed 10 Dec. 2022.

- . 'S16- Who Was St. Augustine?' *English Heritage*, <https://www.english-heritage.org.uk/visit/places/st-augustines-abbey/history-and-stories/who-was-st-augustine/>. Accessed 15 Dec. 2022.
- . 'S39-John Wycliffe'. *The British Library*, The British Library, <https://www.bl.uk/people/john-wycliffe>. Accessed 29 Mar. 2023.
- . *S60-Stephen Langton | Archbishop of Canterbury | Britannica*. <https://www.britannica.com/biography/Stephen-Langton>. Accessed 6 Apr. 2023.
- . 'S74-Spanish Armada - Defeat & Definition'. *History.Com*, 6 Sept. 2019, <https://www.history.com/topics/european-history/spanish-armada>.
- Editors, History com. 'S3-Celts'. *HISTORY*, 24 Oct. 2019, <https://www.history.com/topics/ancient-history/celts>.
- Elinor Evans. 'S10-Religion in Roman Britain: Spreading the Word of the Gods'. *HistoryExtra*, <https://www.historyextra.com/period/roman/religion-roman-britain-gods-pagan-deities/>. Accessed 9 Dec. 2022.
- Fairchild, Mary. 'S57-How and When Was the Presbyterian Church Founded?' *Learn Religions*, 2021, <https://www.learnreligions.com/presbyterian-church-history-701365>.
- Green, John. *S67- 'History Lite': Hilary Mantel's Cromwell Trilogy*. <https://www.culturematters.org.uk/index.php/arts/fiction/item/3474-hilary-mantel>. Accessed 19 Apr. 2023.
- Harrell, George. *S90-The Race for Empire: The Role of the Reformation in English Colonization – Roman Roads Press*. 21 Oct. 2015, <https://romanroadspress.com/2015/10/reformation-and-colonization/>.
- Hill, Rodger B. *S92-History of Work Ethic--4.Protestantism and the Protestant Ethic*. 1996, <http://workethic.coe.uga.edu/hpro.html>.

History, Imagining. 'S1-Britain Before the Romans: The Celts - A Guide for Key Stage 2'.

Imagining History, 19 May 2020, <https://www.imagininghistory.co.uk/post/britain-before-the-romans>.

Hudson, Allison. 'S23-Religion in the Anglo-Saxon Kingdoms'. *The British Library*, The British Library, <https://www.bl.uk/anglo-saxons/articles/religion-in-anglo-saxon-kingdoms>. Accessed 31 Dec. 2022.

Hughes, Kieran. 'S64-Yellowboxhistory.Co.Uk ~'. *Yellowboxhistory.Co.Uk*, 2019, <http://www.yellowboxhistory.co.uk/358843884>.

Jill, Lawless. 'S102-Church of England Sheds Light on "shameful" Slave Trade Ties'. *AP NEWS*, 31 Jan. 2023, <https://apnews.com/article/anglicanism-religion-dd656463d44d6348750d57cc6c91c0c7>.

Kennedy, Lesley. 'S50-How the Renaissance Challenged the Church and Influenced the Reformation'. *HISTORY*, 27 Sept. 2021, <https://www.history.com/news/renaissance-influence-reformation-humanism>.

Kenton, Will. 'S88-What Is Mercantilism?' *Investopedia*, <https://www.investopedia.com/terms/m/mercantilism.asp>. Accessed 9 May 2023.

Kiefer, James E. *S63-John Wyclif, Translator and Controversialist*. <http://justus.anglican.org/resources/bio/27.html>. Accessed 10 Apr. 2023.

Kilcrease, Jack. 'S105-Reformers Prior to the Reformation'. *Lutheran Reformation*, 5 Oct. 2017, <https://lutheranreformation.org/history/reformers-prior-reformation/>.

Lambert, Tim. 'S17-A History of Christianity in England'. *Local Histories*, 14 Mar. 2021, <https://localhistories.org/a-history-of-christianity-in-england/>.

Launiusr. 'S82-A Typology of Empires throughout History'. *Roger Launius's Blog*, 21 Aug. 2015, <https://launiusr.wordpress.com/2015/08/21/a-typology-of-empires-throughout-history/>.

- Luscombe, Stephen. *S89-The British Empire*. <https://www.britishempire.co.uk/>. Accessed 9 May 2023.
- Mark, Joshua J. 'S31-The Medieval Church'. *World History Encyclopedia*, https://www.worldhistory.org/Medieval_Church/. Accessed 24 Mar. 2023.
- . 'S37-Medieval Indulgence & Martin Luther'. *World History Encyclopedia*, <https://www.worldhistory.org/article/1902/medieval-indulgence--martin-luther/>. Accessed 28 Mar. 2023.
- McGoldrick, James Edward. *S52-Three Principles of Protestantism / Christian Library*. 1983, <https://www.christianstudylibrary.org/article/three-principles-protestantism>.
- McGrath, Alister. 'S34-The State of the Church Before the Reformation - Modern Reformation'. <https://Modernreformation.Org/>, 1995, <https://modernreformation.org/resource-library/articles/the-state-of-the-church-before-the-reformation/>.
- Myles Dillon Proinsias Mac Cana. *S2-Celtic Religion - Beliefs, Practices, and Institutions / Britannica*. <https://www.britannica.com/topic/Celtic-religion/Beliefs-practices-and-institutions>. Accessed 3 Dec. 2022.
- O'Neil, Daniel J. *S79-Empire / Political Science / Britannica*. 17 Apr. 2023, <https://www.britannica.com/topic/empire-political-science>.
- Paxton, Jennifer. 'S18-The Arrival of Christianity in Ireland: The Romans and Saint Patrick'. *Wondrium Daily*, 9 Aug. 2020, <https://www.wondriumdaily.com/the-arrival-of-christianity-in-ireland-the-romans-and-saint-patrick/>.
- Parker, Peter the. *B21-Caste in India, Caste Everywhere: How to Keep or Lose an Empire*. London: J. Heaton & Son, 1850. *JSTOR*, <https://jstor.org/stable/saoa.crl.23626334>.
- Peters, Bosco. *S70-Wycliffe and Tyndale-Liturgy*. 5 Feb. 2011, <https://liturgy.co.nz/wycliffe-and-tyndale>.

- Philip Daileader, PhD. 'S13-What Happened to Britain After the Romans Left?' *Wondrium Daily*, 1 Dec. 2017, <https://www.wondriumdaily.com/britain-after-the-romans-left/>.
- Pruitt, Sarah. 'S69-How Henry VIII's Divorce Led to Reformation and the Church of England'. *History.Com*, 6 Jan. 2020, <https://www.history.com/news/henry-viii-divorce-reformation-catholic-church>.
- Richard Cavendish | Published in *History Today* Volume 55 Issue 8 August 2005 (real author). *S5-Julius Caesar's First Landing in Britain | History Today*. <https://www.historytoday.com/archive/julius-caesar%E2%80%99s-first-landing-britain>. Accessed 3 Dec. 2022.
- Ricketts, Collin. 'S7 - Julius Caesar's Triumphs and Failures in Britain'. *History Hit*, 31 July 2018, <https://www.historyhit.com/julius-caesars-triumphs-and-failures-in-britain/>.
- Roller, Sarah. 'S32-5 Reasons Why the Medieval Church Was So Powerful'. *History Hit*, 2021, <https://www.historyhit.com/reasons-why-the-medieval-church-was-so-powerful/>.
- S9-Definition of SYNCRETISM*. <https://www.merriam-webster.com/dictionary/syncretism>. Accessed 9 Dec. 2022.
- 'S19-The Celtic Church in Northumbria: The Early Christian Church in Britain and Ireland'. *Díseart Institute of Irish Spirituality and Culture in Dingle*, <https://diseart.ie/celtic-pilgrimage/the-celtic-church-in-northumbria-the-early-christian-church-in-britain-and-ireland/>. Accessed 30 Dec. 2022.
- S20-Oswiu | King of Northumbria | Britannica*. <https://www.britannica.com/biography/Oswiu>. Accessed 30 Dec. 2022.
- S22-St Ninian*. <https://www.britannica.com/biography/Saint-Ninian>. Accessed 31 Dec. 2022.

- ‘S25-The Vikings in Britain: A Brief History’. *The Historical Association*, 13 Jan. 2011, <https://www.history.org.uk/primary/resource/3867/the-vikings-in-britain-a-brief-history>.
- ‘S26-When the Vikings Ruled in Britain: A Brief History of Danelaw’. *Sky HISTORY TV Channel*, <https://www.history.co.uk/articles/when-the-vikings-ruled-in-britain-a-brief-history-of-danelaw>. Accessed 3 Jan. 2023.
- ‘S27-Who Was Saint Dunstan?’ *St. Dunstan’s Episcopal Church*, <https://stdunstan.net/about/who-was-st-dunstan/>. Accessed 4 Jan. 2023.
- S29-United Kingdom - The Early Plantagenets | Britannica*. <https://www.britannica.com/place/United-Kingdom/The-early-Plantagenets>. Accessed 7 Jan. 2023.
- ‘S33-Conflict between the Church and the State | Medieval Period’. *Political Science Notes*, 28 July 2016, <https://www.politicalsciencenotes.com/medieval-political-thought/conflict-between-the-church-and-the-state-medieval-period/1053>.
- S38-KS3 > The Reformation | History of Parliament Online*. <https://www.historyofparliamentonline.org/schools/ks3/reformation>. Accessed 28 Mar. 2023.
- S40-John Wycliffe Condemned as a Heretic | History Today*. <https://www.historytoday.com/archive/john-wycliffe-condemned-heretic>. Accessed 30 Mar. 2023.
- S41-Hus*. <https://www2.kenyon.edu/projects/margin/hus.htm>. Accessed 30 Mar. 2023.
- S45-John Tetzel: Salesman of Indulgences*. <https://www.christian-history.org/john-tetzel.html>. Accessed 1 Apr. 2023.
- ‘S46-The 95 Theses’. *Lineage Journey*, <https://lineagejourney.com/timeline-details/event/undefined>. Accessed 1 Apr. 2023.

- ‘S47-The Diet of Augsburg’. *Lineage Journey*, <https://lineagejourney.com/timeline-details/event/undefined>. Accessed 2 Apr. 2023.
- ‘S48-Reformation - Definition, Meaning & Synonyms’. *Vocabulary.Com*, <https://www.vocabulary.com/dictionary/reformation>. Accessed 3 Apr. 2023.
- S49-Reformation / Definition, History, Summary, Reformers, & Facts | Britannica*. <https://www.britannica.com/event/Reformation>. Accessed 3 Apr. 2023.
- ‘S51-Protestation at Speyer’. *Henry VIII, the Reign*, <https://www.henryviiihereign.co.uk/protestation-at-speyer-1529.html>. Accessed 4 Apr. 2023.
- ‘S54-Protestant Denominations: List & Beliefs | Branches of Protestantism’. *Study.Com*, <https://study.com/academy/lesson/protestant-denominations-list-beliefs-branches.html>. Accessed 4 Apr. 2023.
- ‘S58-The Struggle between Church and Crown’. *The History Classroom*, <http://thehistoryclassroom.weebly.com/the-struggle-between-church-and-crown.html>. Accessed 6 Apr. 2023.
- ‘S59-The Magna Carta and the Emergence of Parliament’. *The History Classroom*, <http://thehistoryclassroom.weebly.com/the-magna-carta-and-the-emergence-of-parliament.html>. Accessed 6 Apr. 2023.
- S61-John - Quarrel with the Church | Britannica*. <https://www.britannica.com/biography/John-king-of-England/Quarrel-with-the-church>. Accessed 7 Apr. 2023.
- ‘S65-Henry VIII’. *Historic Royal Palaces*, <https://www.hrp.org.uk/hampton-court-palace/history-and-stories/henry-viii/>. Accessed 17 Apr. 2023.

- 'S71-The Reformation and Its Impact'. *BBC Bitesize*,
<https://www.bbc.co.uk/bitesize/topics/zwcsp4j/articles/zgkcr2p>. Accessed 22 Apr. 2023.
- S72-Mary I Facts and Myths. <https://www.rmg.co.uk/stories/topics/mary-i-facts-myths>.
Accessed 24 Apr. 2023.
- 'S73-Elizabeth's Key Ministers and Advisers - The Early Rule of Queen Elizabeth I - AQA - GCSE History Revision - AQA'. *BBC Bitesize*,
<https://www.bbc.co.uk/bitesize/guides/zqt9xsg/revision/2>. Accessed 25 Apr. 2023.
- 'S75-What Is Anglicanism?' *Saint John's Utah*, <https://sjutah.org/what-is-anglicanism>.
Accessed 28 Apr. 2023.
- S77-Alfred 'The Great' (r. 871-899). <https://www.royal.uk/alfred-great-r-871-899>. Accessed 5 May 2023.
- S78-Norman | People | Britannica. <https://www.britannica.com/topic/Norman-people>.
Accessed 5 May 2023.
- S80-Empire Definition and Meaning | Collins English Dictionary. 7 May 2023,
<https://www.collinsdictionary.com/dictionary/english/empire>.
- 'S81-Comparing the Rise and Fall of Empires (Article)'. *Khan Academy*,
<https://www.khanacademy.org/humanities/world-history/ancient-medieval/classical-states-and-empires/a/rise-and-fall-of-empires>. Accessed 8 May 2023.
- 'S83-Empire Definition: Characteristics | StudySmarter'. *StudySmarter UK*,
<https://www.studysmarter.co.uk/explanations/history/modern-world-history/empire-definition/>. Accessed 8 May 2023.
- S84-United Kingdom | History, Population, Map, Flag, Capital, & Facts | Britannica. 8 May 2023, <https://www.britannica.com/place/United-Kingdom>.

S87-Age of Exploration and Discovery.

https://www.ducksters.com/history/renaissance/age_of_exploration_and_discovery.php. Accessed 9 May 2023.

S93-6.3 Capitalism and the First Industrial Revolution - World History Volume 2, from 1400 | OpenStax. <https://openstax.org/books/world-history-volume-2/pages/6-3-capitalism-and-the-first-industrial-revolution>. Accessed 11 May 2023.

S96-Power: 1500-1707 | Exploring Celtic Civilizations.

<https://exploringcelticciv.web.unc.edu/power-1500-1707/>. Accessed 12 May 2023.

‘S99-English Bill of Rights - Definition & Legacy’. *HISTORY*, 10 Oct. 2019,

<https://www.history.com/topics/european-history/english-bill-of-rights>.

S100-American Revolution | Encyclopedia.Com.

<https://www.encyclopedia.com/history/united-states-and-canada/us-history/american-revolution>. Accessed 15 May 2023.

S101-Anglicanism and Revolution | Encyclopedia.Com.

<https://www.encyclopedia.com/history/news-wires-white-papers-and-books/anglicanism-and-revolution>. Accessed 15 May 2023.

‘S104-An Introduction to Tudor England’. *English Heritage*, <https://www.english-heritage.org.uk/learn/story-of-england/tudors/>. Accessed 18 May 2023.

S106-Lollard | English Religious History | Britannica.

<https://www.britannica.com/topic/Lollards>. Accessed 21 May 2023.

Samson, John. *S36-Purgatory, Indulgences, the Treasury of Merit and the Gospel of Jesus Christ | Effectual Grace*. 22 July 2013,

<https://effectualgrace.com/2013/07/22/purgatory-indulgences-the-treasury/>.

- Smith, Jenkyn Beverley. *S97-Wales - Wales from the 16th to the 21st Century* / *Britannica*.
<https://www.britannica.com/place/Wales/Wales-from-the-16th-to-the-21st-century>.
Accessed 12 May 2023.
- Terrill, Jerry L. 'S53-The Influence of Jan Hus on Martin Luther'. *Houston Graduate School of Theology*, 19 Feb. 2018, <https://www.hgst.edu/hgst-blog/2018/02/19/the-influence-of-jan-hus-on-martin-luther>.
- The Chapel of Saint Peter on The Wall, Bradwell on Sea Essex. *S21-Discover St Cedd* / *St Peter's Chapel Bradwell*. <https://www.bradwellchapel.org/history/st-chedd>. Accessed 31 Dec. 2022.
- The Editors of Encyclopaedia Britannica. *S6-Strait of Dover* / *History & Facts* / *Britannica*.
<https://www.britannica.com/place/Strait-of-Dover>. Accessed 3 Dec. 2022.
- Tiffany, Stuart. 'S95-Victorian Britain: A Brief History'. *The Historical Association*, 17 Jan. 2011, <https://www.history.org.uk/primary/resource/3871/victorian-britain-a-brief-history>.
- Wasson, Donald L. 'S30-Fall of the Western Roman Empire'. *World History Encyclopedia*,
<https://www.worldhistory.org/article/835/fall-of-the-western-roman-empire/>. Accessed 24 Mar. 2023.
- Whitford, David M. *S43-Luther, Martin* / *Internet Encyclopedia of Philosophy*.
<https://iep.utm.edu/luther/>. Accessed 31 Mar. 2023.
- Williams, Thomas. *S62-CATHOLIC ENCYCLOPEDIA: Edward III*.
<https://www.newadvent.org/cathen/05321a.htm>. Accessed 9 Apr. 2023.
- Wohlers, Charles. *S108-The 1637 Scottish Book of Common Prayer*.
http://justus.anglican.org/resources/bcp/Scotland/BCP_1637.htm. Accessed 31 May 2023.

World, Special to People's. 'S42-Today in History: Jan Hus Burned at the Stake 600 Years Ago'. *People's World*, 6 July 2015, <https://www.peoplesworld.org/article/today-in-history-jan-hus-burned-at-the-stake-600-years-ago/>.