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Catholic England: from Henry VIII until the English Bill of Rights (1509-1689)

Thesis submitted as partial fulfillment of the requirements for the degree of *Master* in
Literature and Civilization.

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Academic Year: 2022/2023

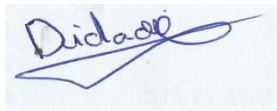
Declaration of Originality

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Date: 29/05/2023

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A handwritten signature in blue ink, appearing to read 'Didaoui', with a stylized flourish extending from the end of the name.

Dedication

This research work is dedicated to my beloved grandmother -may she rest in peace- whose continuous prayers, support and assistance have made possible the fruition of my efforts, it was her dream to see me graduated and I'm glad that I could finally achieve it, even after she's gone. Most of all my thanks first to our Almighty Allah, the great Creator and the author of knowledge and wisdom who made this possible, then to my caring, supportive brothers and sisters who have been my source of strength and inspiration during this journey.

Acknowledgements

My thanks go to my supervisor Dr. MOUSSAOUI for his help in completing this research work. I am deeply indebted to him for the wonderful experience and the most enriching learning journey I have ever had.

I would also like to thank the members of the committee, Prof. BENADLA and Dr. BENZAI who have given their time to read and evaluate this humble work.

Last but not least, I would like to express my regards and blessings to all of those who provided me with support during the completion of this research work.

Abstract

During the late Medieval period in England, as well as the Tudor and Stuart dynasties, religion played a crucial part in the shaping of the political and cultural landscape. The clash between Catholics and Protestants for religious dominance in England left an enduring mark on the kingdom's history. Beginning with Henry VIII's separation from the Catholic Church and extending to the Glorious Revolution and the Bill of Rights, the struggle for religious supremacy had a profound impact. The research delves into the evolution of the political, social, and cultural dynamics of Catholic England during the reigns of the Tudors and Stuarts and the eventual downfall of Catholic rule in England. It investigates the influence of religious conflicts and tensions and to provide answers to a number of significant research inquiries. These inquiries include the factors that contributed to the end of Catholic rule in England, how religious minorities adapted to the social and political changes in England, the effects of religious conflicts and tensions on English society, culture, and politics, and the significant events that changed English history.

Keywords: Bill of Rights, Catholics, Church, Glorious Revolution, Henry VIII, Protestants, Religion, Stuarts, Tudors.

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General introduction

General Introduction

The Tudor and Stuart dynasties, as well as the late medieval political and cultural landscape of England, were greatly influenced by religion. In England in particular, the struggle for religious supremacy between Catholics and Protestants has had a profound effect on the history of the country. From Henry VIII's Reign to His Break with the Catholic Church, through to the Glorious Revolution and the Bill of Rights, this thesis will examine the changing political, social, and cultural dynamics of Catholic England under the Tudors and Stuarts. It will focus on key events and figures, including the reigns of Queen Mary I, the Gunpowder Plot, and the political and religious policies of James I, Charles I, and James II. By exploring these topics, this thesis aims to shed light on the complexities of religious conflict and its impact on English society during this period. Ultimately, this thesis will trace the gradual end of Catholic rule in England, which paved the way for a more tolerant and pluralistic society.

Through this thesis, the researcher hope to provide a more nuanced understanding of the role of religion in shaping the cultural, political, and social history of England during this important period.

This research aims to discuss the fate of Catholicism during the English Reformation and Counter-reformation as a religious power in England, and what caused the end of such a strong religion that was once the official one in England. The following objectives are intended: Firstly, to shed light on the history of the medieval Church of England and its religious issues. Secondly, to discuss how the Tudors ruled and made England witness a shift in religion and politics, besides their relationships with the Roman Catholic Church. Finally, it

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provide a glimpse of the reasons and factors that caused the end of Catholic rule in England.

Hence, the present research questions are:

1. To what extent was the Catholic Reformation a Counter-Reformation?
2. How did The Catholic Church regain power in England?
3. How did Catholic power come to its end in England?

The following research hypotheses are suggested for the above research questions:

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- 1- The Catholic Reformation became known as the Counter-Reformation, defined as a reaction to Protestantism rather than as a reform movement resulting in a series of continuing religious conflicts starting from King Henry VIII until Elizabeth I.
- 2- Communion with Rome was restored by Queen Mary I in 1555 following the Second Statute of Repeal and eventually finally broken by Elizabeth I's 1559 Religious *settlement*.
- 3- To prevent a recurrence of the religious divisions that beset the Catholic James in ruling a largely Protestant England, the Bill of Rights also barred Roman Catholics from the throne. The Bill of Rights became one of the cornerstones of the unwritten English constitution.

This thesis will rely on primary sources such as official documents, royal proclamations, and manuscript collections, as well as secondary sources from leading scholars in the field of Tudor and Stuart history. The analysis will focus on how the changing religious landscape of England impacted the monarchy, the Church, and the broader society.

This research work comprises three chapters to provide a detailed analysis of the changing political, social, and cultural dynamics of Catholic England under the Tudors and Stuarts, besides the complexities of religious conflict and its impact on English society during this period.

The first chapter is devoted to the medieval period and how the Catholic Church functioned in English society before the Reformation, exploring Anglo Saxon and Norman Christianity, the notable Monarchs of that period, and the most significant historical events that happened during their rule.

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The second chapter is devoted to the Tudor era, exploring the transformations of the Catholic Church, and the most important events during that period, such as the English Reformation of Henry VIII, the Counter-Reformation of Mary I, and the protestant Church of Elizabeth I.

Finally, the third chapter is devoted to the Stuart era, exploring the political turmoil, religious conflicts, and civil wars that culminated in their downfall. In addition, it will shed light on the English civil war and the Restoration of the Monarchy, as well as the reigns of James I, Charles I, and the joint Monarchs Mary II and William III, known for the Bill of Rights that marked the end of Catholic rule in England.

Chapter One

Catholicism in Late Medieval England (1327-1485)

1.1.Introduction

In Europe during the Early Modern Period, there were a number of social and political changes, but none as profound as the Reformation. The Protestant Reformation was a schism that occurred in the 16th century when Christian reformers opposed the policies of the Catholic Church. To understand how the Reformation occurred and its significance, one must first understand how the Catholic Church functioned in English society before the Reformation. This chapter will shed light on religion in Medieval England, its society, monarchs, and the most important historical events of that era.

1.2. Religion in the Late Middle Ages

Almost everyone in England during the Middle Ages believed in God. They adhered to the Roman Catholic religion as taught by the Pope in Rome. It was the only religion practiced in England at the time. People also believed that Heaven and Hell were real places, just like Spain and France. Nevertheless, there were two predominant eras of Christianity: that of the Anglo-Saxons and that of the Normans.

1.2.1. Christianization of Anglo-Saxon England: Conversion of the Anglo-Saxons

The first churches were established in England in the second half of the fourth century under the guidance of a hierarchy of bishops and priests. Christianity was the recognized Roman Empire's official religion. By the fifth century, very few pagan shrines remained in use as a result of numerous ancient ones being transformed for Christian usage. However, the fall of the Roman Empire in the late fifth century saw the end of official Christianity in East Anglia, and new Germanic settlers - the Anglo-Saxons - arrived with their own polytheistic gods, including Woden, Thunor, and Tiw, who are still found today in some place names are

reflected in English. Despite the rise of paganism in England, communities still existed in areas further west such as Gloucestershire and Somerset.

The Gregorian mission is of particular interest to the Catholic Church because it was the first recognized papal mission to establish the Church. Augustine established an archdiocese in Canterbury, the former capital of Kent, with the support of Christians already living there, notably Bertha Planck, the Merovingian of the pagan king Ethelbert. Augustine was the first of a series of Catholic archbishops of Canterbury, four of whom (Lawrence, Meletus, Justus, and Honorius) were members of the original Benedictine missionary body. Augustine had acquired a cerebral cortex connecting his new parish to Rome. (Reginald Ball, who died in 1558, was the last Catholic archbishop of Canterbury.) (Crawford, 2021).

1.2.2. Norman Christianity

After the Norman conquest of England, the Anglo-Saxons lost control of the Norman church. Two Benedictine priests, Longfranc and Anselm, both of Continental descent, were most closely associated with this development. Anselm was later ordained a saint of the church. For various reasons, including the importance of maintaining the Gregorian foundations of Augustine's office, Pope Innocent III was forced a century later to confirm Canterbury's primacy over the four Welsh churches.

Pope Adrian IV, Nicholas Bracepier of England, reigned from 1154 to 1159. Cardinal Stephen Fenton, England's first cardinal and later Archbishop of Canterbury (1208-1228), played a major role in the conflict between King John and Pope Innocent III 56 years later. Due to these dire circumstances, Magna Carta was signed and promulgated in 1215. This includes requiring the Church of England not to have clerics appointed by the monarch (Woodbury, 2020).

The Crusades

During the Middle Ages, the Crusades were a series of religious conflicts sanctioned by the Catholic Church to seize the sovereignty of the Holy Land of Jerusalem (Palestine) from the governing Muslim Caliphate. The Vatican issued an appeal for Christian nations to send warriors to fight in the First Crusade, which began in 1095. Britain's role in the Crusades fluctuated over the centuries, from being a minor player to a major force in Jerusalem (Rabon, 2018).

England's first significant contribution to the Crusades occurred during the Second Crusade, which lasted from 1147 to 1150. King Stephen deployed Crusaders from Dartmouth in May 1147. Unfortunately, the Crusader ships were unable to reach Jerusalem and were forced to dock in Portugal. The same year, Pope Eugene III ordered a Reconquista for the Iberian Peninsula, and the English Crusaders assisted King Alfonso I of Portugal in recapturing Lisbon. As part of his penance for the murder of Thomas a Beckett, Stephen's son, King Henry II, also dispatched men to fight in the Crusades. After Saladin retook Jerusalem, Henry took crusading vows and assisted the Knights Templar in collecting funds for the Third Crusade, termed the "Saladin Tithe." Henry unfortunately never had the opportunity to take part firsthand because he passed away the same year the Third Crusade started (Rabon, 2018).

King Richard I was the first English king to actively take part in the Crusades after his accession in 1189. In 1188, Richard and King Phillip II (Philip Augustus) of France agreed to embark on the Third Crusade, and they left the next year. Richard made a trip to Sicily to aid in the release of his sister, Queen Joan of Sicily, who had been imprisoned after the death of her husband, and Tancred, a distant relative of William, assumed power. The Saracens had regained the majority of the region by the time Richard arrived in the Holy Land, so he immediately set about regaining it. Despite leaving less than a year later, Richard managed to

reclaim control of the Palestinian coast and found a new kingdom that would exist for another 100 years. However, Richard and Phillip's friendship deteriorated (Rabon, 2018).

Phillip assisted John in a revolt against Richard when he was captured by Duke Leopold V of Austria and handed over to Holy Roman Emperor Henry VI. Although John was ultimately unsuccessful, Phillip was successful in reclaiming Normandy, which prompted more tensions between Richard and Phillip after the former returned to England. Richard died in 1199 after being hit by a crossbow and having his wound become gangrenous. Richard nominated John as his successor before his death, an act that ultimately altered England with the signing of the Magna Carta in 1215, following John's taxes and abuse of his barons (mostly done to pay off the debt incurred by Richard in the Crusades and later battles against Phillip) (Rabon, 2018).

1.2.3. Church and Society

In the 12th and 13th centuries, monasteries and cathedrals thrived. Almshouses and hospitals operated as new religious institutions to care for the sick and poor. As the ancient barriers between the Normans and the English started to fall apart, towns expanded in size and autonomy. Norman-French started to give way to English as the language of choice. Better coinage and the expansion of the wool trade aided in the development of commerce. But as a money-based economy grew, it started to exert strain on the previous feudal system. (English Heritage, n.d).

1.2.4. Plague, Revolt, and Piety in Medieval England

The period of Medieval England was marked by a number of significant events and movements, including the outbreak of the Black Death, peasant revolts, and a renewed

emphasis on piety and religious devotion. Arriving in England in 1348, the so-called bubonic plague spread rapidly throughout the nation. It is predicted that up to one-third of the population had died from the disease. This had a significant impact on the economy, as there were not enough people left to work the land, and wages increased as a result. The plague also created a sense of fear and paranoia, as people struggled to understand why it was happening and how to prevent it from spreading further. One of its many immediate effects was a severe labor shortage. The bondmen refused to do unpaid "work" for feudal masters, and survivors requested greater wages. Fixing wages and prices at pre-plague levels only served to fuel dissatisfaction (English Heritage, n.d).

The economic and social upheaval caused by the Black Death contributed to a series of peasant revolts, including the famous Peasants' Revolt of 1381. The revolts were driven by a number of factors, including the perceived injustices of the feudal system, the heavy burden of taxation and serfdom, and the desire for greater political representation. While some of the revolts were successful in securing some concessions from the ruling class, they were ultimately brutally suppressed.

Alongside these social and political movements, there was also a renewed emphasis on piety and religious devotion in Medieval England. This was partly a response to the perceived devastation of the Black Death and the desire to seek divine protection from such a disaster in the future. It was also influenced by a growing interest in mysticism and personal spirituality, as well as by the rise of powerful religious orders such as the Franciscans and Dominicans. Yet despite the shift in the center of piety from monasteries to parish churches, religion continued to permeate all aspects of daily life. Many individuals paid to have prayers said for them at chantry chapels and went on pilgrimages in an effort to find redemption (English Heritage, n.d).

Overall, Medieval England was a period of great change and upheaval, marked by significant social, economic, and religious movements. These events continue to shape our understanding of the country's history and heritage and offer valuable lessons for contemporary society.

1.2.5. Dissent and Heresy

Dissent and heresy were also important issues in Medieval England. The term "heresy" referred to a belief or practice that was considered contrary to the official teachings of the Church, while "dissent" referred to a disagreement or opposition to established political or religious authority.

One of the most significant examples of heresy in Medieval England was the rise of the Lollards, a religious movement led by John Wycliffe in the 14th century. The institution of the feudal system was not the only one under attack. John Wycliffe and the Lollards were attacking the Church's doctrines and practices for the first time in English history. The Lollards rejected many aspects of Catholic doctrine and practice, including the veneration of saints and the use of indulgences. They also believed that the Bible should be available in the vernacular language, rather than only in Latin (English Heritage, n.d.).

The Lollards were considered a threat to established Church authority, and their beliefs were targeted by authorities. Wycliffe was ultimately declared a heretic, and the Lollards faced persecution and suppression.

People of other faiths were hardly tolerated, and anyone who held views contrary to those of the Church was referred to as heretic. The royal stronghold, which is now Clifford's Tower, became a haven for York's Jews after anti-Semitic riots in 1190. The rioters slaughtered the few survivors; several chose to commit suicide rather than risk their lives in the presence of

the crowd outside before setting the castle on fire. A century later, all Jews from England were banished by Edward I (English Heritage, n.d.).

Even while many individuals in England complained about the clergy, very few openly questioned the Church's beliefs prior to the latter 14th century. John Wycliffe (d. 1384), an Oxford professor, was renowned for his criticism of the Church's possessions and authority. He questioned extra-biblical notions of Purgatory, pilgrimages, and saint cults. Most significantly, he questioned the authority of priests to concoct the Body and Blood of Christ during Mass. (English Heritage, n.d)

In addition, Wycliffe was the first to translate the Bible into English, which had previously been illegal. Although his disciples were mockingly referred to as "mumblers," or "Lollards," they originally enjoyed some support from influential people. This led a concerned Church to enact the *De Heretico Comburendo* rule in 1401, which authorized the burning of persistent heretics. After a failed Lollard attempt to capture Henry V at Eltham Palace of Greenwich, heresy was associated with treason against the state, losing all its political legitimacy (English Heritage, n.d.).

Another example of dissent in Medieval England was the Peasants' Revolt of 1381, mentioned previously. This popular uprising was driven by a desire for greater political representation and the abolition of serfdom. The leaders of the revolt were ultimately captured, and many were executed.

The issue of dissent and heresy was closely linked to the power of the Church and the State in Medieval England. Those who challenged established authority were often seen as a threat to the social order and were subjected to punishment or persecution. However, these movements also reflect a desire for greater freedom and opportunity, and highlight the ongoing tensions between power and resistance in medieval society (English Heritage, n.d.).

The Tudor Reformation was the first time the state directly overthrew the authority of the Catholic Church in England.

1.3.England in the Late Middle Ages

The thirteenth century, the end of the Angevins, and Henry III's accession are all included in the history of England during the Late Middle Ages. Up until the Tudor family's arrival to the throne in 1485, which is generally seen as the most convenient endpoint for the Middle Ages and the beginning of the English Renaissance and early modern Britain, it is widely regarded as the start of the Plantagenet dynasty. The remarkable rulers and events of this era in England are listed below.

1.3.1. Edward III (1327-1377)

Edward III (r.1327–77) who assumed control in his own right in 1330 was a great warrior king, winning victories in France at Crécy (1346) and Poitiers (1356) during the early years of what was later known as the Hundred Years War (1337–1453). His armies included archers using longbows, which became the dominant English weapon of the later Middle Ages.

Edward III's reign marked restoring royal authority and transformed England's Kingdom into the most effective military force in Europe. During his reign, both the Black Death's devastation and important legislative and governmental developments—particularly the evolution of the English parliament—took place. He proclaimed himself the legitimate heir to the French throne in 1338 after defeating, but not conquering, the Kingdom of Scotland, but his claim was rejected. It was at this point that the Hundred Years' War began (English Heritage, n.d.).

1.3.1.1.The Hundred Years War

The Hundred Years' War (1337–1453) was a 116-year-long battle between England and France. It all started when King Edward III (r. 1327-1377) and King Philip VI (r. 1328-1350) turned a feudal rights dispute in Gascony into a struggle for the French Crown.

King Charles IV of France died in 1328, leaving no sons or brothers to inherit the throne. His closest living relative was his nephew King Edward III of England. The French doctrine of Salic law, however, stipulated that the throne of France could only be passed down through the male line, therefore this presented a problem. Edward III was not qualified to succeed his mother, Isabella, to the French throne because his claim came from her. As a result, the throne went to Charles IV's cousin, Phillip of Valois, rather than him. The French eventually conquered and took control of the whole country, with the exception of Calais.

The Hundred Years' War is commonly divided into three phases separated by truces: the Edwardian Era War (1337–1360); the Caroline War (1369–1389); and the Lancastrian War (1415–1453) (McLean, n.d.).

1.3.2. Richard II (1377- 1399)

Edward III's grandson and successor, Richard II (r.1377–99), was a Plantagenet King known for his patronage of the arts and architecture, as well as his conflicts with the nobility that led to his eventual removal from power by his cousin, Henry Bolingbroke. He inherited a bankrupt treasury and discontent over reverses in the conflicts with France. In 1381 simmering grievances erupted into the Peasants' Revolt.

1.3.2.1.The Peasants ' Revolt

The Black Death (Great Plague) of 1348-1349 killed up to half of England's population. As a result, wages increased as surviving workers realized they could demand greater pay owing

to the labor scarcity. Some peasants travelled around the country in search of the best income. Landowners were upset about having to pay their employees more and placed pressure on the government to act. In 1351, the Labourers' Statute required that salaries be raised to pre-Black Death levels (BBC, 2022).

England was embroiled in constant conflicts with France. These were costly and had to be paid for. Many peasants were outraged when a poll tax was implemented in 1377. They thought it was unjust because it took a larger amount of their income. Peasants revolted against King Richard II in 1381 (BBC, 2022).

The revolution mainly failed to bring about the changes and improvements that the peasants desired, but it did demonstrate their ability to organize themselves in huge numbers. This served as a warning to future rulers that peasants had the ability to create a powerful opposition.

No government in England imposed a poll tax again until 1990 (BBC, 2022).

1.3.3. The Royal Upheavals

Henry V (r.1413-22), the greatest of all English warrior kings, won a stunning victory over the French at Agincourt in 1415, thanks largely to the all-conquering English longbow. He ruled half of France at the time of his untimely death (English Heritage, n.d.).

More problematic was the trend toward creating private armies of liveried retainers as a way to demonstrate status and power. Due to Henry VI's (r.1422-1461 and 1470-1471) inability to rule and the struggle between competing aristocratic factions for control of the monarch and the realm, these factors contributed to the breakdown of order. Between 1455 and 1485, these feuds intensified into a series of short campaigns (and frequently violent

battles), during which the Crown was transferred six times. In some sieges, cannons were employed, but the longbow remained the most common weapon (English Heritage, n.d.).

In 1399, Henry IV (r.1399-1413) deposed and murdered Richard II, the first of many upheavals to afflict the monarchy during this period. Despite opposition from all sides, Henry retained his throne, and his Lancastrian dynasty was saved by his son's achievements (English Heritage, n.d.).

1.3.3.1.The Wars of The Roses

It was a struggle to claim the throne between the families descended from Edward III, the Yorkist faction, and the families descended from Henry IV, the Lancastrian faction.

The wars began in the 1450s. Henry VI lapsed into a mental health stupor in August 1453. In October 1453, Henry's French wife Margaret of Anjou gave birth to the son Edward. With the prospect of the government being in the hands of either an incompetent or child king, Richard the Duke of York decided to act a march on London. He met the royal forces at Saint Albans where the first battle of the Wars of the Roses took place (Emmons, 2023).

Over the next fifteen years, England fell into a state of anarchy with violence, with various functions fighting each other; while Henry's mental health became worst leaving him virtually catatonic and unable to reign.

The Yorks took Henry prisoner and Richard became Lord Protector again. Queen Margaret and her young son, fearful for their lives, went into exile. When Richard of York died in a battle in 1416 after claiming the throne, his son Edward was then crowned King Edward IV (Emmons, 2023).

The Yorkist Edward IV (r.1461–70 and 1471–83) eventually emerged victorious. Nevertheless, his brother Richard III (r.1483–5) alienated supporters by seizing the throne

from his nephew Edward V (r.1483). Richard was defeated and killed at Bosworth (1485) by the Lancastrian heir, Henry Tudor, whose victory ended the turbulent Wars of the Roses (Emmons, 2023).

Henry married Elizabeth of York thus uniting the two houses, and founded the Tudor dynasty. The Tudor Rose includes both red and white roses to symbolize the uniting of the Houses of York and Lancaster (Emmons, 2023).

1.4. Conclusion

The late Middle Ages in England were full of both religious and historical events, as it witnessed England's participation in the Crusades, which made it a great power and gave it a great position in the Catholic Church. Nevertheless, the Catholic religion was exposed to many oppositions and heresies by opponents of the policies of the Church and the Papacy in Rome.

Furthermore, English history was also marred by the continuing conflicts for the throne between France and England on the one hand, and within England, between the houses of York and Lancaster on the other. Medieval England witnessed significant conflicts, most notably the Hundred Years' War and Wars of the Roses, which ushered in the Tudor era under the reign of Henry VII. During the sixteenth century, England underwent sweeping political and religious changes wrought by the Tudors, most notably the English Reformation initiated by King Henry VIII.

Chapter Two

The Tudors, between Reformation and Counter-reformation (1509-1603)

Chapter Two The Tudors, between Reformation and Counter-reformation (1509/1603)

2.1. Introduction

The 16th century witnessed significant political and theological upheavals in England, with key historical events such as the English Reformation and Counter-Reformation playing crucial roles in shaping the era's climate. Notably, the English Reformation instigated during King Henry VIII's reign led to the emergence of the Church of England and a split from the Roman Catholic Church. This resulted in the closure of several monasteries and a remarkable decline of the papacy's influence in England, among many other political consequences. The Roman Catholic Church, on the other hand, responded to the Protestant Reformation with the Counter-Reformation and aimed to reform the Church from within while consolidating its power (Sudworth, 2013).

Since the early Christian era, England underwent the most significant religious changes during the Tudor era, which had an impact on every aspect of society. The Church underwent substantial restorations throughout the reign of the Tudors. A primarily Catholic nation gradually became a predominantly Protestant one as a result of the Reformation. Tudor England featured two of England's most powerful monarchs: Henry VIII and his second daughter Elizabeth I.

2.2. Henry VIII (1509/1547)

Henry VIII was born on June 28, 1491, in Greenwich, England, as the second son of Henry VII and Elizabeth of York. When his elder brother, Prince Arthur, died in 1502, he became heir to the Crown and succeeded in 1509.

In his youth, he was both athletic and intellectual. 'He speaks fine French, Latin, and Spanish; is highly religious; heard three masses every day when he hunted... He is immensely

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fond of hunting and never takes that diversion without tiring eight or ten horses... He also enjoys tennis', said a contemporary observer. Henry's scholastic interests covered both writing and music, and he was a generous patron of the arts (Royal UK, n.d.).

Henry was given the title "Defender of the Faith" by the Pope in 1521 for writing a best-selling book that supported the Roman Catholic Church and attacked Martin Luther (it was published in about 20 different editions throughout England and Europe). (123helpme, n.d)

Henry's foreign policy interests were centred on Western Europe, which was a shifting pattern of alliances settled on the kingdoms of Spain and France, as well as the Holy Roman Emperor. By marriage, Henry was connected to all three: his wife Catherine was the daughter of Ferdinand of Aragon, his sister Mary was the wife of King Louis XII of France in 1514, and the Holy Roman Emperor Charles V was Catherine's nephew (Snell, 2017).

2.2.1. Henry VIII and the Break with Rome 1509–1547

Henry got married to Catherine of Aragon, his brother's widow, in 1509. Princess Mary was Catherine's sole surviving child (b. 1516). Henry's wife was in her forties at the end of the 1520s, and he was yearning for a son (BBC, 2023).

Henry was only the second monarch of the Tudor dynasty, which had been created by conquest in 1485. England had never had a governing queen, and the monarchy was not secure enough to risk passing the Throne to a woman, risking contested succession or foreign power dominance through marriage (Royal UK, n.d)

However, Henry had fallen in love with Anne Boleyn, the sister of one of his many mistresses Mary Boleyn, and had attempted to convince the Pope that his marriage was invalid and that he should be divorced.

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Thomas Wolsey, who was at first a minister and then a Cardinal, failed to obtain the Pope's approval to settle Henry's case in England in May 1529. Catherine wanted to stay married to Henry, and both Henry and Catherine testified, each offering their distinct point of view. People with vast amounts of legal and biblical knowledge debated their marriage. The Court refused to grant Henry's annulment after several months of discussion and waiting. All of Henry's and his advisers' efforts were futile; Wolsey was dismissed and arrested but died before he could be judged (BBC,2023).

Following the failure of attempts to achieve the divorce through pressure on the papacy, Wolsey's eventual successor Thomas Cromwell (Henry's top adviser since 1532) went to Parliament, using its powers and anti-clerical attitude (encouraged by Wolsey's excesses) to resolve the issue (Royal UK, n.d.).

Catherine of Aragon giving evidence at the trial of her marriage, 1529.



(BBC, 2023)

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2.2.2. The Causes of the Split

The year 1534 saw Henry VIII employing Parliament to pass the Act of Supremacy, which granted him the authority to declare himself as the Head of the English Church, thereby enabling him to dissolve his marriage with Catherine. Henry rebelled against Rome for some reasons, including:

- **Henry VIII's Desire to End His Marriage**

After his attempts failed to obtain an annulment from his marriage to Catherine of Aragon after 1529, Henry VIII became resolute in finding other ways to end the marriage. As a result, England's separation from the Catholic Church in Rome and the establishment of the Church of England were facilitated (BBC, 2023).

- **The Influence of Anne Boleyn**

Henry VIII developed romantic feelings for Anne Boleyn, who served as a lady-in-waiting to Catherine of Aragon, in the year 1526. Anne was a knowledgeable woman who had grown up in France and had been exposed to reformist views such as Martin Luther's. According to historical accounts, Anne Boleyn was known to hold many reformist beliefs and had a significant impact on Henry VIII, as she indicated that she would not consummate their relationship unless he first married her (BBC, 2023).

- **The Rise of Protestantism**

Indeed, there were several groups of individuals who had inclinations towards Protestant ideals even before the separation from Rome, and they often met in secrecy to share Protestant writings that were imported into England from Europe. These groups included both men and women who had secretly gathered to spread their beliefs and disseminated

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knowledge about Protestantism. With Anne Boleyn's help, new Protestant characters like Thomas Cromwell and Thomas Cranmer achieved prominence at Court (BBC, 2023).

- **Wealth and Power**

Protestant writers attacked the Pope's authority. In order to prove that a monarch can make religious decisions in his own realm, in 1531, Henry VIII commissioned Protestant scholars and university professors to create religious and historical works. One of these books was "The SuffICIENTLY Abundant Collections" (Collectanea Satis Copiosa in Latin), which proposed that Henry should have the authority to annul his own marriage in England. Many Protestants also criticized the wealth of the Catholic Church, arguing that members of the clergy, monks, and nuns did not lead humble lives. Henry's financial issues would be solved if the Church's fortune were transferred from Rome to him. Henry was constantly in need of money to support his army, build new castles, and expand the Navy (BBC, 2023).

2.2.3. Breaking away from Rome

Henry finally decided to take action in 1533 after waiting for years. He had faith that he could overthrow Rome and lead the Church of England.

To prevent Catherine of Aragon from contacting the Pope, Henry VIII persuaded Parliament to pass laws. Henry declared himself the Head of the Church of England after marrying Anne Boleyn. In 1534, the Treason Act was passed, which meant that anyone who opposed Henry's control over the Church or held negative views of him would be executed (BBC, 2023).

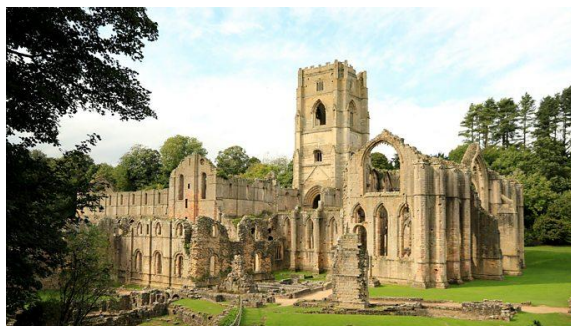
2.2.4. The Dissolution of the Monasteries

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Despite the execution of Anne Boleyn in 1536 on charges of treason and other crimes, Protestant figures like Thomas Cromwell and Thomas Cranmer continued to advocate for religious change. Both Cromwell and Cranmer had enjoyed Anne's support during her lifetime. In line with many Protestants, Cromwell believed in the need to reform the Church, particularly the monasteries. To this end, he dispatched inspectors across the country to survey the monasteries and produce reports on their wealth and the lifestyles of their residents, they said that some monks lived in luxury and prosperity rather than the humble poverty that Christian monks intended to live. They further claimed that certain monasteries forged precious relics to profit from tourists (BBC, 2023).

Henry and Cromwell sent forces to capture the treasures of the monasteries and established the Court of Augmentations, a new arm of government. Its role was to oversee the sale of monasteries and their territories to nobles and gentry. The king received the profits. It was one of the most dramatic changes in English land ownership in history. Henry amassed a vast fortune, and his nobility acquired monasteries and their estates, transforming them into magnificent palaces (BBC, 2023).

The ruins of Fountains Abbey, Yorkshire. This abbey was founded in the 12th century, and was home to a community of monks for over 400 years before it was stripped of its wealth and closed by Henry VIII.

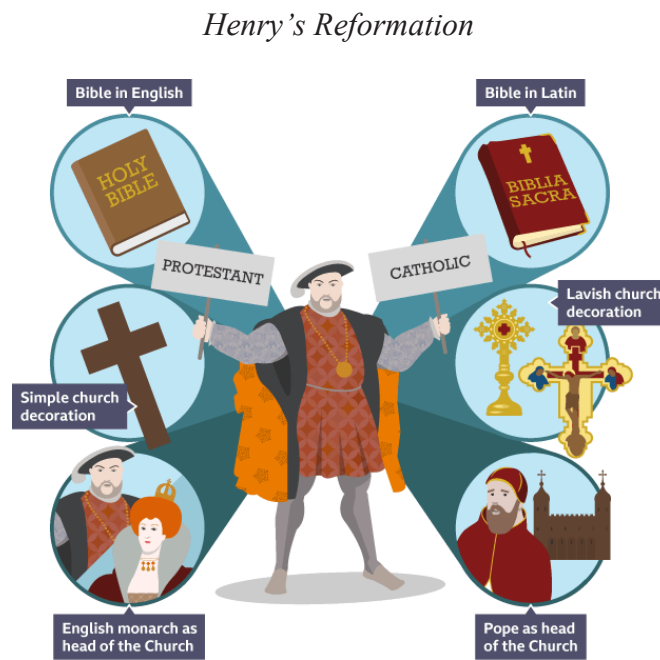


(BBC, 2023)

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2.2.5. Long-term Impact of the Reformation

Even after Henry's died in 1547, the effects of the Reformation in England continued to be felt.



(BBC, 2023)

Henry died in London on 28 January 1547 and his only legitimate child and only son Edward became King.

2.3. Edward VI and the Protestant Reformation 1547-1553

When his father Henry VIII died, Edward VI ascended to the throne at the age of nine, and Regency was established. Although he was intellectually gifted (fluent in Greek and Latin, he kept a detailed journal of his reign), he was not physically strong. Nobles used the Regency to boost their status throughout his brief reign. The former King's Council, led by Henry,

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succumbed to existing factionalism. When Henry died, the new King's elder uncle, Edward Seymour, Earl of Hertford and soon-to-be Duke of Somerset took over as Protector.

2.3.1. Towards a Protestant Church

The Church of England became more visibly Protestant during Edward's reign, as did Edward himself, and he was destined to carry on the tough and complex process of the Reformation. During Edward VI's reign, the main goal was to establish and implement the Protestant church. The Archbishop of Canterbury, Thomas Cranmer, pursued this with passion and voracity. Cranmer's Protestant objectives were taking shape, and by July 1547, established forms of Catholic worship were prohibited. The period's enforced iconoclasm resulted in a broad prohibition of traditional Catholic idolatry such as bell ringing, stained glass windows, painting, and decorating. These policies were legally enforceable under the Act of Uniformity; Edward VI's advisors suggested swift and decisive measures to move towards Protestantism. In 1549, the Book of Common Prayer became established, and the clergy was permitted to marry. In addition, the Prayer Book was also imposed. (Which replaced Latin services with English) (Brain, 2021).

2.3.2. Opposition and Support

Protestant men like his uncles, Edward and Thomas Seymour, raised Edward VI. During his brief reign, England became a more devoted Protestant. This gave hope to those who desired a Lutheran or Calvinist Church.

The religious members of the Privy Council were divided on reform. Cranmer and Ridley supported reform, while bishops like Gardner and the Bishop of London, Edmund Bonner,

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opposed it. The bishops in the Privy Council were fairly evenly divided: nine wanted reform, ten did not, and eight couldn't decide. However, the bishops agreed on two points. The first was support for royal supremacy, while the second was support for breaking away from Rome (Trueman, 2008).

Outside of government, it is more difficult to assess the perspectives of others. The noble elite appear to have been generally supportive of reform or, at the very least, unwilling to oppose it. The evidence implies, however, that the clergy in the localities were more conservative in their views and were not supportive of reform. Yet, the evidence for this is, at best, ambiguous. Many Protestants from continental Europe had settled in East Anglia after fleeing for their lives, thus there was strong support for change (Trueman, 2008).

The Church had been anglicised. This resulted in a Catholic uprising in Cornwall and Devon in 1549. The Prayer Book Rebellion was led by those who disapproved of Edward's new Book of Common Prayer and the changes he was making to the Church (BBC, 2023).

- **The Prayer Book Rebellion 1549**

The Book of Common Prayer, written primarily by Archbishop Thomas Cranmer and serving as the official liturgy of Edward VI's Protestant Church, was introduced into England in 1549. It was in English and took the place of the Catholic Mass that the English were used to. This change was not welcomed by all English people, and there was a disturbance in Devon and Cornwall in the summer of 1549. The rebels advocated for the rebuilding of abbeys, the reinstatement of the Six Articles, the restoration of prayers for souls in purgatory, the policy of only bread being given to the laity, and the use of Latin for the mass (Ridgway, 2018).

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Edward was fourteen years of age and showing clear signs of rapidly declining health. Edward VI was thus consulted on this new plan which he agreed to, naming Lady Jane Grey as his successor in a document called “My devise for the Succession”. When Edward died from tuberculosis in 1553, Lady Jane assumed the throne, the 'nine days queen', ruled briefly following the death of Edward VI until she was usurped by the former king's sister, Mary I (Brain, 2021).

2.4.Mary and the Catholic Counter-Reformation 1553–1558

Mary Tudor was Henry VIII and Katherine of Aragon's fifth child, but the only one to survive infancy. She was born on 18th February 1516 at Greenwich Palace. She lived at Hatfield with her half-sister Elizabeth after her parent's divorce and succeeded to the throne upon the death of Edward VI (Smith, 2020).

Under Mary I, daughter of the Catholic Catherine of Aragon, England became a Catholic state once more. Many Catholics who had remained committed to their faith during the preceding years welcomed Mary's accession to the kingdom with bonfires and festivities. Protestants, on the other hand, were persecuted. During her reign, about 300 people were executed. Some have sought refuge in other countries. Mary received the title of 'Bloody Mary' as a result of her harsh treatment (BBC, 2023).

2.4.1. Accession to the Throne

After her father declared her illegitimate in 1544, Mary was removed from the line of succession. However, she was later restored to the line of succession. Nonetheless, as Henry VIII proclaimed himself as the head of the English Church, Mary's rehabilitation proved difficult, as she remained a fervent Catholic.

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Following Edward VI's death, a bid was launched to place his Protestant cousin Lady Jane Grey on the throne of England. Mary, on the other hand, had her own plans in place for succession within nine days after Jane's accession. Proclamations were made, and a military force was gathered on her Norfolk estates to back her claim to the throne. She gained sufficient support to ride to London and take the throne. Both Jane and her husband, Lord Dudley, were executed. (Study Smarter, n.d)

Mary was crowned on October 1, 1553, and immediately set about restoring the Roman Catholic faith in England.

2.4.2. The Spanish Marriage 1554

Mary declared her intention to marry Prince Philip of Spain, the son of Charles V, in 1554. It was a controversial choice among Protestants, who thought that Henry's reforms would be lost forever, and among those who feared that a Spanish ruler would presage a European conquest of England. Mary went ahead with her plan of marrying Philip despite the potential controversy, persuading Parliament to accept the union after Charles vowed to give Mary unlimited rule and ensure that the crown remained in English hands if the union did not produce an heir. However, Mary's marriage to Philip was just as tumultuous as her father's. Although she was announced to be pregnant twice, both times were false alarms. Moreover, Philip had little regard for Mary and spent most of his time in Europe (History.com Editors, 2009).

2.4.3. The Restoration of Papal Supremacy

Mary I of England, in 1555, restored papal authority to England by abandoning the title of Supreme Head of the Church and reintroducing Roman Catholic bishops. This move brought

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back the Pope as the head of the Church and removed the monarch from that position. Despite her efforts to restore Catholicism, Mary I was quite cautious, and she did not attempt to claim back the monastic properties lost during her father Henry VIII's reign. This was because noblemen had reaped significant benefits from holding these historically holy estates and had become exceedingly wealthy as a result of their ownership. Mary I was advised to drop the matter when it caused a mutiny among the nobles of the time. Additionally, the heresy laws made it unlawful and subject to punishment under this statute and punitive to criticize Catholicism (Study Smarter, n.d.).

2.4.4. Wyatt's Rebellion 1554

On January 25, 1554, a rebel army led by Sir Thomas Wyatt marched on London to put an end to the 'Spanish Marriage' and possibly replace Mary with Elizabeth as queen. The Wyatt rebellion posed such a serious threat that Mary ordered to destruct the bridges across the River Thames. Later, on the 6th of February, Wyatt swam over the Thames and started repairing a bridge. When the opportunity arose, 7,000 protestors marched towards the center of London on February 17. Unfortunately, the queen had already made provisions and surrounded Wyatt and his group with an army of 10,000 soldiers and 1,500 horses. Although the rebels initially gained the upper hand during a street battle, they ultimately assaulted the Palace of Whitehall, which was the Queen's residence. Finally, the cavalry charged in and routed the insurgents, with Wyatt surrendering along the way with a few survivors. The rebels were not spared, as 200 were put to death on April 11th, Wyatt was given the death penalty by hanging, drawing, and quartering (Cartwright, 2020).

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2.4.5. Mary Tudor's Persecution of the Protestants 1555-1558

Mary's initial efforts to reconstruct the ancient Church were measured, but as historian Alison Weir argues in *The Children of Henry VIII*, they became more problematic after her marriage to Philip of Spain, when they were "connected in the public consciousness with Spanish influence." Several notable Protestants fled overseas during her first year in power, but those who remained and publicly expressed their opinions were subject to heresy penalties that carried a harsh punishment: burning at the stake. Around 280 Protestants were burnt at the stake for refusing to convert to Catholicism during Mary's five-year rule, and another 800 fled the nation. This religious persecution gained her the notorious nickname 'Bloody Mary' among later generations (Solly, 2020).

2.4.6. The Loss of Calais 1558

The fall of Calais, England's last holdings in Europe, to the French during Mary Tudor's reign stained her legacy even more.

The heralds of Mary I declared England at war with France on June 7, 1557. The attempt in April 1557 by Sir Thomas Stafford and a hundred French and English rebels to remove Mary, whom Stafford claimed had forfeited her right to the throne by marrying Philip of Spain, sparked this declaration of war. On July 6, 1557, Mary I's husband, King Philip II of Spain, departed England for France, followed a few days later by the Earl of Pembroke and 1,000 English soldiers (Armstrong, 2007).

The Spanish troops conquer Saint-Quentin in August, kicking off the war against France. But, on January 1, 1558, the French used the winter halt in warfare and the frozen marshes to exact their revenge on the English army. 27,000 French troops attacked Calais, which had been in English hands since 1347 when Edward III captured it. It was the last English

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possession in France. French troops led by the Duke of Guise had entered the castle on the 7th of January, forcing the Lord Deputy of Calais, Thomas Wentworth, to surrender (Elizabethfiles, 2011).

It was a devastating blow for Mary I and England and it is stated that Mary shouted to one of her servants, "When I am dead and opened, you shall find 'Philip' and 'Calais' lying in my heart". Mary never saw her husband again, and she died barely ten months later, on November 17th, 1558 (Elizabethfiles, 2011).

On November 17, 1558, Mary, 42, passed away at Saint James' Palace from stomach cancer. The religious conflict that had plagued England for so long was seen to have come to an end with the death of the queen; as a result, the 17th of November was long observed as a national holiday. In Westminster Abbey, Mary was laid to rest. The Crown eventually passed to Mary's Protestant half-sister Elizabeth after her death because she was unable to bear a Catholic heir. Elizabeth Tudor was crowned on January 15, 1559 CE. Protestantism would be reinstated by Queen Elizabeth and her rule then developed into one of the most glorious times in the country's long history (Cartwright, 2020).

2.5. Elizabeth I and the Settlement of Religion 1547–1603

Elizabeth I, the last Tudor monarch, was born on September 7, 1533, in Greenwich, England, to Henry VIII and Anne Boleyn, his second wife. Her childhood was plagued with uncertainty, and her chances of entering the kingdom were slim following the birth of her half-brother Edward in 1537. She was third in line behind her Roman Catholic half-sister, Princess Mary, at the time. Indeed, Roman Catholics always considered her illegitimate, and

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she barely escaped execution after a failed uprising against Queen Mary in 1554 (Royal UK, n.d.).

Elizabeth's reign was eventful and marked a period of significant change in England. She dealt with religious issues, oversaw a period of global exploration and trade, and faced dangers from Mary Queen of Scots and the Spanish Armada. Her 45-year reign is widely regarded as one of the most glorious in English history. During this period, a stable Church of England was established. The 39 Articles of 1563, a compromise between Roman Catholicism and Protestantism, established its doctrines (Study Smarter, n.d.).

It was accepted that the monarch's faith would become the kingdom's religion. Elizabeth, on the other hand, was a moderate Protestant, and her sister had reintroduced Catholicism to England. How might Elizabeth change England's beliefs again while avoiding opposition?

2.5.1. The Elizabethan Religious Settlement

Elizabeth was in a really difficult circumstance. Henry VIII established the Church of England to marry Elizabeth's mother, who was a Protestant. As a result, Elizabeth was raised as a Protestant. After Elizabeth ascended to the throne, many of the Protestants who had left the country during Mary I's reign returned. At the same time, Elizabeth had inherited a government and Parliament dominated by Catholics, and she needed to work with them for the sake of the country (BBC, 2022).

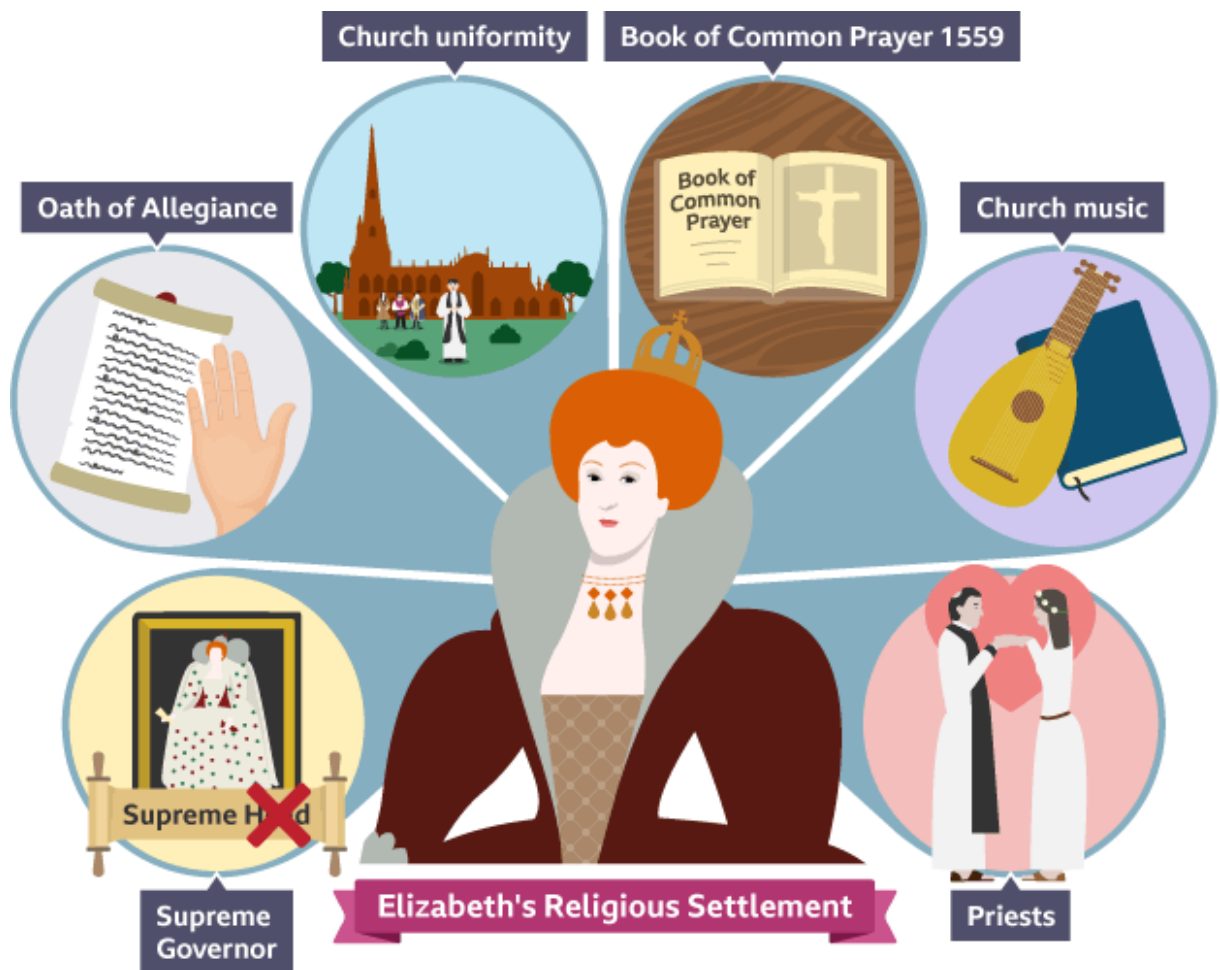
Elizabeth began to restore a more moderate form of Protestantism in England with the assistance of William Cecil. She established the Elizabethan Religious Settlement by passing legislation through Parliament. This settlement converted England to Protestantism, although

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it made religious compromises in order to keep England's Catholics in her new Church. As a result, Elizabeth's settlement became known as the "middle way." (BBC, 2022).

- **The Act of Supremacy of 1559:** Upon her ascension, Elizabeth was appointed as the Supreme Governor of the Church of England, and all church employees were required to take an oath of supremacy. The church outlawed foreign leadership, and failure to recognize Elizabeth as the Supreme Governor was considered an act of treason.
- **The Act of Uniformity of 1559** set the groundwork for Elizabethan church services. All churches were to be uniform or similar in appearance. Any Catholic artwork was replaced with a royal coat of arms. Everyone, whether Catholic, Protestant, or Puritan, was obligated to attend the new Church, otherwise they would be fined.
- **The Book of Common Prayer** was restored by the Act of Uniformity, which was written in English and in a way that satisfies both Catholics and Protestants and was to be used by all. A few adjustments were made to appease Catholics, such as the removal of a prayer against the Pope.
- The Royal Injunctions Act of 1559 strengthened the Acts of Supremacy and Uniformity, which forbade "superstition" in religious ceremonies and required clergymen to report recusants—those who skipped church services—to the authorities.
- The Thirty-Nine Articles of 1563 outlined the principles of the Church of England, which were completed in 1571. They were kind of ambiguous to accommodate adherents of other Christian faiths yet opposed many characteristics of Catholicism. (Studysmarter, n.d)
- Church music, as it had been in Catholicism, was permitted.
- Vestments, or distinctive clothes, were required for priests, which extreme Protestants despised. Protestant clerics were also permitted to marry (BBC, 2022).

The Elizabethan Religious Settlement



(BBC, 2022)

2.5.2. The Elizabethan Church and Government

In December 1559, Elizabeth I chose Matthew Parker as the first Archbishop of Canterbury for the nascent Church of England. Both Queen Elizabeth I and Matthew Parker

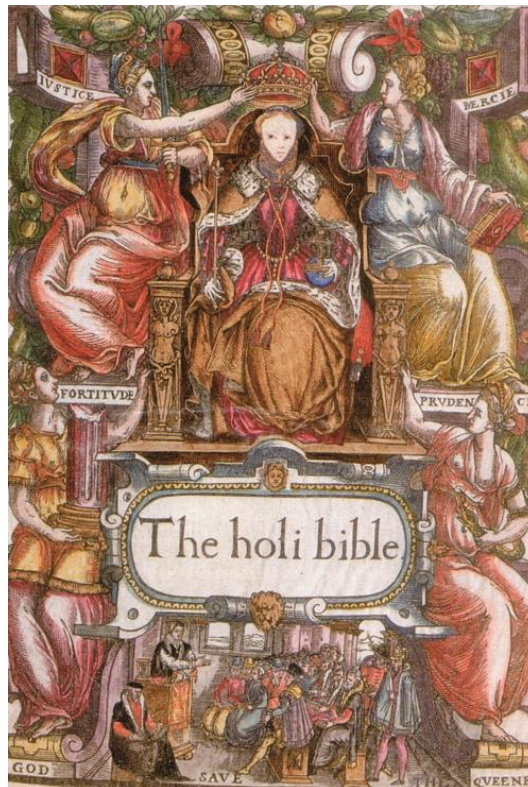
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were staunch opponents of religious radicalism. While the new religious settlement incorporated elements of both Catholicism and Protestantism, both shared a strong reverence for history and sought to ground the church in traditions.

Parker played a significant role in shaping the belief system of the new Church of England, which was published in *The Thirty-Nine Articles of Faith Produced by Convocation* (1563). Although the new Elizabethan hybrid church appeared to have Catholic features, its theology was primarily Protestant. The worth of the scriptures as the "Word of God" was a fundamental tenet of Protestantism, which the Church of England upheld. As a result, religious scriptures were no longer restricted to clergy and written in Latin but were made available to anybody in their language. Parker oversaw the translation of the *Bishops' Bible* into English for use in churches and homes (Royal Museums Greenwich, n.d.).

Elizabeth depicted with Christian virtues

Title Page of Bishops' Bible (1569)



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(Elizabeth R)

Elizabeth I's England was a fairly structured place with a rather complicated system of government. There were national bodies of administration like the Privy Council and Parliament first, then regional bodies like the Marches and the North, and finally county and community bodies. The national, or central, government was comprised of: Monarch, Privy Council, and Parliament.

Elizabeth's foreign policy was mostly defensive in nature. While Elizabeth established diplomatic relations with some of the world's most powerful empires and supported Protestant campaigns throughout Europe, her greatest foreign policy obstacle was Catholic Spain and its Armada, which England eventually defeated. Furthermore, During Elizabeth's reign, the establishment of the Roanoke Colony in the US (now known as Virginia) and the chartering of the East India Company marked the beginning of what would become the mighty British Empire (McLean, n.d.).

The Elizabethan era was a golden age, with Elizabethan adventurers discovering sea channels that opened up new markets following a long period of goods shipping from China. For many countries, it was also a time of global discovery. The Spanish and Portuguese empires were the first to colonize the Americas' New World, followed by the Dutch, French, and English. The English had their sights set on North America, which had yet to be colonized by Europeans (Study Smarter, n.d.).

Overall, Elizabeth's smart and, strong leadership led to victories during a period of immense danger both at home and abroad. Elizabeth used her decision not to marry to her advantage, portraying herself as committed to the kingdom and married to her people, considering that she never married or had any children, earning her the nickname "The Virgin Queen." She died on March 24, 1603, at Richmond Palace, having become a legend during

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her lifetime and ending the 118 years of the Tudor rule. For two centuries, the date of her accession was a national holiday. Elizabeth's successor was James VI of Scotland, who became James I of England (Royal Uk, n.d.).

2.6. Conclusion

The English Reformation and Counter-Reformation were two of the most significant movements in Christian history, particularly in England and other parts of Europe. The English Reformation was a sequence of events that led to the separation of the Church of England from the Roman Catholic Church, with the spread of Protestantism playing a significant role in this process. On the other hand, the Counter-Reformation led to the Catholic Church's revitalization and the strengthening of its authority and teachings.

The events and ideas that shaped both movements had a profound impact on the religious, cultural, and political landscapes of the time. The counter-reformation was initiated by the Catholic Church as a response to the Protestant Reformation, to reinforce traditional Catholic doctrine while purging heresy and other reforms. Despite their differences, both movements had a significant impact on the religious landscape of Europe and influenced the development of religious thought for centuries to come.

Both movements saw great changes in Europe's religious life. Religion was very important in the daily life of the English, and their religious ideas were divided following the Reformation. As Catholics, some continued to embrace the old religion, while others desired even more drastic reforms. King Edward VI, Henry's son, and successor, made Protestantism officially legal in the country.

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Later, Queen Mary attempted to reintroduce the Roman Catholic religion. While some English accepted this, others were burned at the stake for clinging to their religious beliefs during this period. Before Queen Elizabeth's reign, the Church of England was not properly founded. The death of Queen Elizabeth I brought an end to 118 years of Tudor's reign., and was followed by a new one: the Stuart Era.

Chapter Three

The Stuarts and the Decline and Fall of Roman Catholic England (1603-1689)

Chapter Three The Stuarts and the Decline and Fall of the Roman Catholic England (1603-1689)

3.1. Introduction

The Stuarts held dominion over the Kingdoms of Scotland, England, and Ireland. Their ascent to the throne occurred in 1603, with James VI of Scotland assuming the English crown as James I, succeeding the Tudor monarch, Elizabeth I. The Stuarts were the initial kings of Great Britain, as England and Scotland did not officially merge until 1707 during the reign of Queen Anne, a significant period of upheaval in England's history. This era saw the emergence of capitalism, the Enlightenment, and the expansion of the British Empire. While the Stuarts' reign was marked by stability, it also experienced political turmoil, religious conflicts, and civil wars that culminated in their downfall. The Stuart dynasty is notable for its pivotal episodes, including the English civil war and the Restoration of the Monarchy, as well as the reigns of James I, Charles I, and the joint Monarchs Mary II and William III. James I, who reigned from 1603 to 1625, was the first of the Stuart Monarchs.

3.2. The First Stuarts' Concept of the Proper Role and Composition of the Church

James I's perception of his role in the Church was similar to his interpretation of the ruler's position within the state. In both instances, he was considered the head, while the members of the church and state formed the body. In 1597–98, James wrote *The True Law of Free Monarchies* and *Basilikon Doron (Royal Gift)*¹, in which he argues a theological basis for monarchy. Despite being considered a Catholic and a member of the Universal Church, a belief that made him more similar to Henry VIII than many Anglican clergymen. Like the Tudor, James sought to base the governance of the English Church on that of the Ancient

¹ In 1599, King James VI of Scotland published *Basilikon Doron* (The King's Gift), a letter to his young son Henry (1594–1612), drawing on his own experience as king to offer advice on how to be an effective ruler. British Library. (n.d)

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Church, in which the Emperor was the supreme authority in both temporal and spiritual matters. He also regarded the Catholic Church as his own Mother Church and the Mother Church of all Christian religions. The issue was that several corruptions and novelties had infiltrated the Roman Church, which was not part of its ancient doctrines. In his estimation, the institution was infected like a sick man, but he intended was to cure it through reform rather than allowing it to perish (Kerrigan, 1970).

The initial king of the Stuart dynasty recognized the importance of upholding religious authority and uniformity to avoid any challenges to his absolute rule and guarantee religious unification. From the monarch's perspective, bishops and kings were both appointed by divine will, with the intent of safeguarding the hierarchical organization of the Church and the monarch's control. A well-known adage stated that the absence of bishops would result in the absence of a king. The king's efforts to maintain harmony and consensus in the Church while preserving the supremacy of the monarchy are evident in his actions.

The creation of a Church in Scotland based on episcopacy was not only a declaration of royal supremacy in both spiritual and temporal matters but also demonstrated James' religious beliefs. This decision proved that he was neither Catholic nor Puritan and could therefore be accepted by the religious and political climate of England. This political reality was in line with his guidance in *Basilikon Doron*, where he recommended that a king share the same religious beliefs as his subjects (Kerrigan, 1970).

3.3. James I and Religious Issues (1603-1625)

On the death of Queen Elizabeth I in 1603, many people hoped that the atmosphere of religious tension would diminish. Her successor was James VI, King of Scotland. James was a Protestant like Elizabeth but he thought of himself as a peacemaker. Being the son of Mary,

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Queen of Scots, who was a Catholic, he was also anticipated to treat Catholics with greater consideration than Elizabeth. Some Catholics even believed that he might stop their persecution, and allow them to worship freely.

James I was a source of religious disputes in the years 1603 to 1625. There were, however, also other reasons for disputes over religion in the period. The role of Puritans and Catholics created tension as elements of both threatened the authority of the monarch as Supreme Governor. He faced several religious issues during his reign in England, including conflicts between Catholics and Protestants, the rise of Puritanism, and the problem of witchcraft (UK Parliament, n.d.).

3.3.1. Issues with the Catholics

The English religious settlement had created a church that was unsuitable to certain elements among the subjects of the realm. The first Stuarts inherited this controversy along with the English crown. The danger of such a situation was reflected in the attempt of some Catholics in the Gunpowder Plot of 1605 to destroy the King and Parliament (UK Parliament, n.d.).

The English religious settlement had created a church that was unsuitable to certain elements among the subjects of the realm. The controversy which the English Crown inherited along with the first Stuart was the root cause of the issue. The danger of such a situation was reflected in the attempt of some Catholics in the Gunpowder Plot of 1605 to destroy the King and Parliament (Kerrigan, 1970).

Although she was a Protestant, James's wife, Anne of Denmark, converted to Catholicism. This was one of the particular factors that instilled hope for Catholic toleration during his reign. With Elizabeth I and Philip II of Spain now dead, both countries were keen to conclude

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fifteen years of war and signed a peace treaty at the Somerset House Conference in London in 1604. Catholics hoped that the Spanish would press for the toleration of English Catholics in the peace negotiations. They failed to obtain any concessions at all. The King, however, was under pressure from many members of the House of Commons who were strongly anti-Catholic. He also became less sympathetic towards Catholics following the discovery of a series of minor Catholic plots. The Bye Plot of 1603 was a conspiracy to kidnap the King and force him to repeal anti-Catholic legislation. The Main Plot was an alleged plan by Catholic nobles to remove the King and replace him with his cousin, the Catholic Arabella Stuart (UK Parliament, n.d.).

Following centuries of persecution under Elizabeth I, Catholics saw a ray of hope in the form of equal rights offered by James I. However, initial proposals of toleration for Catholics were put aside during Parliamentary disputes in 1604. In James's pursuit of a united Britain, a Scottish MP pledged support by agreeing to enforce Penal and Retreat Laws against Catholics. This was because James needed the support and hoped to unite England and Scotland. The passing of the Acts of Parliament had a significant impact on Catholics, as they saw their chances of equal rights and respect diminishing. During the election of 1604, there was an attempt by a Catholic faction to elect Sir Edward Harwell. However, other candidates suspected a potential threat to a Catholic seat in Parliament and placed an armed guard at the court gates, preventing Harwell from being elected. This incident occurred because of expectations for a more tolerant policy from James (Wax, n.d.).

In 1604, James ended England's war with Spain by signing a treaty, which also aimed to assist his interests in the Pacific. As a result, the hopes of the Catholics were dashed, as most of the English nobility stayed loyal to the English throne and didn't support the Spanish

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succession. Therefore, the unhappy Catholics in England had no external support against the ongoing oppression they faced (Wax, n.d.).

James confirmed that he would accept no dispute over religion by Bancroft's Canons of 1605 and his Oath of Allegiance in 1606. He was willing to pragmatically accept a degree of diversity in the Church as this would maintain a broad Protestant Church, and thus allow the majority to feel capable of Compatibility, even if it was superficial.

3.3.2. Puritans and other Dissenters

King James I had a strong belief in the divine right of kings to govern. He was opposed to religious dissenters like the Puritans, who dismissed the Church of England and demanded a more simple form of worship. James enforced the laws that required conformity to the Church of England customs with great zeal. This led to tension between the Church of England and the Puritans, as well as other religious dissenting groups like the Anabaptists and Quakers (Rema, 2014).

Religion was an issue for James even before he arrived in London from travelling from Scotland in 1603. The Puritans who presented James with the Millenary Petition calling on him as Supreme Governor for further reformation of the Church of England immediately indicated how problematic religion and the various religious groups could be for James as the new King of England (Ben, n.d.).

The situation was not improved by the fact that James had always supported the idea of uniting Catholics and Protestants in a global Church. In the short term, however, James' pragmatic approach to religion enabled him to deal effectively with the disputes caused by both Puritans and Catholics. Through the Hampton Court Conference of 1604, James indicated clearly to Puritans the limits of reform that they could expect from the new

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monarch. James saw the church as a prop to order and his authority; hence, his staged 'no bishop, no king'.

In the early 17th century, King James I reinforced the idea that he would not accept any disputes over religion by setting clear boundaries through Bancroft's Canons of 1605 and the Oath of Allegiance in 1606. However, he also showed a willingness to pragmatically accept a certain degree of diversity in the church, thus promoting a broad Protestant church, in which both Puritans and Catholics alike were allowed to coexist. While he maintained a general attitude of "hating extremes," James' approach helped minimize disputes over religion by allowing the majority to conform to the broad outlook of the Protestant church, even if conformity was just outward. Similarly, James was willing to accept closet or quiet Catholics as long as they outwardly conformed and posed no direct threat to his authority. James also gave the Puritans the 1611 Authorised Version or King James Bible. James' approach of pragmatism and engagement ensured that much that could have caused religious disputes were headed off. Religion became more problematic for James after 1618. The outbreak of the Thirty Years War and the development of Arminianism meant that religion was at the centre of the foreign policy, finance, and parliamentary disputes of 1621 to 1625. Religion caused disputes because many of the Political Nation wanted James to intervene on the Protestant side in the European conflict, even if they were not prepared to pay for it (Ben, n.d).

3.3.3. Issues with the Scottish Church

James I, also faced several issues regarding the Scottish Church during his reign as King of Scotland. One of the main issues he had to deal with was the conflict between the Presbyterian and Episcopal forms of church government. At the time, the Church of Scotland

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was Presbyterian, which meant that it was governed by a system of elders and ministers rather than bishops. However, James I favoured the Episcopal system, which had bishops as the main governing authority. He believed that this system would make the Scottish Church more like the Church of England, which he saw as a model for the ideal church (UK Parliament, n.d.).

James I, also believed that the Scottish Church should be subject to royal authority, which put him at odds with many Presbyterian leaders who believed in the independence of the Church. In 1610, James managed to pass a law, known as the "*Episcopalianisation*"² of the Scottish Church that introduced the Episcopal system into Scotland. This move was controversial and led to several protests and uprisings. In addition to these internal church issues, James I was also concerned with the religious conflicts between Scotland and England. He believed that by introducing the Episcopal system into the Scottish Church, he could create a stronger and more unified front against the Catholic Church and foreign powers. This decision, however, caused much resentment within Scotland, and The Scottish rebellions and civil wars of the 17th century were in part caused by this factor (UK Parliament, n.d.).

Overall, James I's policies towards the Scottish Church were controversial and divisive, with some seeing him as trying to impose his own religious views on a church that was already well-established, while others believed that his reforms were necessary for creating a more unified and powerful Church. His reign saw significant changes in the Scottish Church that would continue to shape its development for generations to come (UK Parliament, n.d.).

² The law that introduced The Scottish Episcopal Church (Scottish Gaelic: Eaglais Easbaigeach na h-Alba; Scots: Scots Episcopal (Ian) which is the ecclesiastical province of the Anglican denomination in Scotland. Canons of the Episcopal Church in Scotland, R. Grant and Son, 1838.

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In 1624, James I's health deteriorated and control eventually passed to his son Charles. On March 25, 1625, James I died and Charles succeeded to the throne, beginning a reign that will go down in history (Brain, n.d).

3.4. Charles I and the Divine Right of Kings (1625-1642)

King Charles I, was the second Stuart King of England, reigning from 1625 until his execution in 1649. Charles I, experienced several problems during his reign, which finally sparked the English Civil War and resulted in his ouster.

During the reign of Charles I, England was predominantly a Protestant nation, with the Church of England serving as the official religion. Nonetheless, severe religious tensions existed in the country. Puritans held a significant number of influential positions in England, including many MPs who didn't deem the Church of England to be adequately Protestant. Puritans were anti-Catholic and were sceptical of any efforts that might seem to reflect the Catholic Church in the Church of England. Charles I and some of his adversaries in Parliament experienced intense conflict since the King was not a Puritan (Hibbert, 2007).

King Charles I attempted to find himself a wife with the help of the Duke of Buckingham. He first went to Spain, but this endeavour failed, and he then turned to France, where he married by proxy Henrietta Maria of France in May 1625. Even though Charles I's marriage produced five children who survived, it caused apprehension in Parliament as his wife was a Catholic, and he assured Louis XIII of France that religious restrictions on Catholics would not be altered. The union also resulted in the transfer of seven English ships to the French to suppress the Huguenots at La Rochelle. Charles's coronation took place in February 1626, but his wife did not support the Protestant ceremony (Brain, n.d.).

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One of the main issues was Charles I's belief in the divine right of kings, which held that monarchs were chosen by God and were only answerable to Him. This belief caused tension between Parliament and the people who believed in the sovereignty of Parliament and their right to representation and taxation.

Another issue was the initiatives taken by Charles I to impose a centralized system of government in England. Without the approval of Parliament, he attempted to increase taxes and put those who objected in jail. He also made an effort to reform the Church of England in a way that many people found unacceptable. Religious divisions also played a role in Charles I's reign. He favoured a high church form of Anglicanism, which was unpopular with Puritans and other non-conformists. Many of these groups supported Parliament during the Civil War.

The last straw was Charles I's attempt in 1642 to have Parliamentarians who disagreed with him arrested. This sparked the Civil War, which the Parliamentarians ultimately won and ended with the execution of Charles I in 1649 (Wroughton, 2011).

3.4.1. Bishops' Wars (1639, 1640)³

The Bishops' Wars of 1639 and 1640 involved England's King Charles I. The English Parliament and its allies and the King and the Scots fought each other in these battles. Charles I, forbade the English Parliament from altering how taxes were levied in Scotland. The battles were won by the English Parliament and its allies, and they eventually sparked the English Civil War of 1642–1651 (Cust, 2005).

³ The Bishops' Wars (1639, 1640) in British history were two short campaigns fought between Charles I and the Scots.
The Editors of Encyclopaedia Britannica. (1998, July 20).

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King Charles I, played a significant role in the Bishops' Wars that occurred between England and Scotland from 1639 to 1640. Charles I, a staunch believer in the divine right of kings, tried to impose Anglican religious practices on the Presbyterian Church of Scotland, which led to the Scottish resistance and ultimately the wars. In 1637, Charles I ordered the introduction of a new Prayer Book in Scotland, which was seen as a threat to Presbyterianism. The decision was met with widespread opposition, and riots broke out in Edinburgh. The Scottish Parliament then issued the National Covenant, a document that pledged support for Presbyterianism and opposition to the Prayer Book (Lenman, 1998).

The conflict escalated in 1639 when Charles I ordered the English army to conquer Scotland to impose the new Prayer Book. This resulted in the First Bishops' War, in which the Scots eventually defeated the English. Charles I was forced to negotiate and signed the Treaty of Berwick, which granted Scottish demands for religious liberty and English troops' removal from Scotland. However, Charles I's attempts to extend his power over Scotland led to a resumption of hostilities in 1640, which became known as the Second Bishops' War. The Scots once again defeated the English army, occupying Newcastle and pushing further into England. This resulted in the Treaty of Ripon, which granted the Scots' religious demands and prompted the recall of Parliament in England to resolve the war's funding (Lenman, 1998).

The Bishops' Wars had many notable ramifications. They damaged Charles I's influence and jeopardized his ability to implement his policies throughout the kingdom, and led to the development of Scottish nationalism. Additionally, the wars increased tensions between Charles I and Parliament, ultimately leading to the English Civil War.

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3.4.2. The Short Parliament

The Short Parliament was a session of the English Parliament summoned by King Charles I in the spring of 1640. It was called to deal with the financial difficulties that Charles had encountered because of his wars with Scotland, but it lasted less than a month (Morrill, 1993).

The Short Parliament met on April 13, 1640, and immediately raised the issue of grievances against the King's government. Charles I was unwilling to make any concessions and refused to engage with Parliament. This led to a deadlock, and on May 5, 1640, Charles dissolved the Parliament, believing that he could govern without it. The Short Parliament was significant because it marked a turning point in the relationship between the King and Parliament. It showed that Charles was unwilling to work with Parliament to resolve England's political and financial issues, and set the stage for the Long Parliament, which was called later that same year (Hirst, 2010).

3.4.3. The Long Parliament

The Long Parliament has played a monumental role in English history. It is considered one of the most crucial Parliaments. Its actions were critical to the events that led up to the English Civil War. It questioned the King's authority, eventually leading to the monarchy's abolition and the foundation of the Commonwealth under Oliver Cromwell's leadership (Worde, 2009).

The Long Parliament was a session of the English Parliament that began on November 3, 1640, and lasted until 1660. It was called by King Charles I to address the financial crisis that he faced following his failed attempts to impose religious uniformity throughout

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his kingdom and his unsuccessful wars with Scotland and Ireland. Unlike the Short Parliament which had lasted only a few weeks, the Long Parliament was to become one of the most significant in English history. It marked a major shift in the balance of power between the monarch and parliament and set the stage for the English Civil War (Morrill, 1999).

The Long Parliament challenged the King's authority and sought to address issues such as religious freedom, the right to express grievances, and the transparency of government. It saw the establishment of a House of Commons Grand Committee to oversee the King's ministers and the abolishment of the Court of High Commission that had previously controlled the Church of England. It also set a few essential constitutional precedents by enacting laws that restrained the King's prerogative powers. These laws eventually led to the elimination of the monarchy and the establishment of a republic under Oliver Cromwell's leadership. Additionally, it led to important documents such as the *Petition Rightst*, which declared that the King was subject to the law and that individuals had basic civil rights. The Long Parliament provides an important case study on the role of Parliaments and constitutional change in the development of modern British democracy (Brain, n.d.)

With tensions on all sides escalating ferociously, in August 1642 When Charles attempted to arrest five members of Parliament, the situation escalated to a level that was considered more severe than anticipated. Communication had broken down, leading to a civil war that divided communities across England (Brain, n.d.).

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The attempted arrest of the Five Members of Parliament



(Brain, n.d.)

3.5. Civil Wars and the Fall of the Monarchy (1642-1649)

The English Civil War broke out in 1642 and divided the country into Roundheads, supporters of parliament, and the Cavaliers, the supporters of the monarchy. This was a war defined by issues of freedom, religion, and the future for English governance. As the fighting raged on, Charles proved himself resilient and commanded his army against the parliamentary forces. The Battle of Edgehill in October 1642 proved indecisive and the fighting continued. This lack of outcome would continue until the pendulum began to

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swing in the parliamentarians' favour, led by Oliver Cromwell and the military commander Sir Thomas Fairfax. In June 1645, at the Battle of Naseby, the royalist forces were crushed, forcing the king to cede many of his men, including around 500 members of the infantry. Resources were now in short supply and time was running out for Charles (Worden, 2009).

Charles tried in vain to recover his forces and consolidate power in the Midlands; however whilst seeking refuge, in May 1646, the Scots caught him and handed him over to the English Parliament, so ending the First English Civil War. He subsequently refused parliamentary demands for a constitutional monarchy and instead launched an escape bid, which saw him imprisoned at Carisbrooke Castle on the Isle of Wight. Despite these dire circumstances for the king, Charles was still focused on restoring his power and continued plotting to launch a revolt in his name. Charles's fate was sealed and in January 1649, he was tried and found guilty of high treason. He was sentenced to death (Brain, n.d.)

3.5.1. The First English Civil War (1642-1646)

When the English Civil War began in earnest in August 1642, Royalist forces (also known as Cavaliers) ruled the north and west of the country, while Parliamentarians (also known as Roundheads) ruled the south and east. By the beginning of 1643, it seemed like the king's soldiers were winning, especially after the Royalists allied with Irish Catholics in an attempt to quell the Irish Rebellion. However, in January 1644, a vital alliance was established between Parliamentarians and Scotland, which resulted in the support of a significant Scottish force fighting on behalf of the Parliament in the war (Brain, n.d.).

The most significant battle of the First English Civil War occurred at Marston Moor, located west of York, on July 2, 1644, where Royalist and Parliamentary forces clashed.

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The king's rule over northern England came to an end when a Parliamentary force of 28,000 defeated a smaller Royalist army of 18,000 soldiers. In 1645, Parliament created a regular and well-equipped army comprising 22,000 soldiers. Under the command of Sir Thomas Fairfax and Oliver Cromwell, the New Model Army was victorious in the Battle of Naseby in June 1645, effectively ending the Royalist cause (Brain, n.d.).

3.5.2. The Second English Civil War (1648-1649) and the Execution of Charles I

Even after being defeated, Charles remained resolute and tried to take advantage of his adversaries' differences in politics and religion. The king was able to negotiate a peace settlement with the Scots while on the Isle of Wight in 1647–1648. Moreover, during the spring and summer of 1648, he was successful in directing the discontentment with Parliament and Royalist sentiment into several military uprisings across England. After Fairfax, the Royalist uprisings were quickly crushed by Cromwell and the New Model Army, and a smaller Parliament was presided over by king-hating extremists. They established a high court and tried the king for treason as they believed that achieving peace would not be possible with Charles still alive. At Whitehall, Charles I was judged guilty and beheaded on January 30, 1649. (Brain.J, n.d)

Charles I's Execution

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(Brain, n.d.)

3.5.3. The Third English Civil War (1649-1651)

After the death of Charles, a republican government was established in England with the help of the New Model Army. Starting in the latter part of 1649, Cromwell oversaw Ireland was successfully reclaimed by his army, however, it is remembered for the brutal killing of thousands of Irish and Royalist soldiers and civilians in what is now known as the infamous Drogheda massacre. In addition, the eldest son of the executed monarch, Charles, who later became the monarch of Scotland in early 1651 as Charles II, reached a compromise with Scotland (Brain, n.d.).

Before being officially crowned as the monarch, Charles II had gathered an army of English and Scottish Royalists. This led to Oliver Cromwell's invasion of Scotland in 1650 as a response. Charles II was defeated at the Battle of Dunbar in September 1650. In 1651, Charles attempted an invasion of England, but he was defeated yet again by a significant Parliamentary army at Worcester. These conflicts eventually led to the Third English Civil War and the broader War of the Three Kingdoms (England, Scotland, and Ireland) which

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were decisively won despite the young king's narrow escape from arrest (History.com Editors, 2009).

3.6. The Puritans in Power: the Age of Cromwell (1649-1660)

The Puritan Interregnum was a significant period in English history, with many cultural, social, and political changes taking place. The Puritans' attempt to establish a godly society influenced many aspects of English life, including the arts, literature, and education. The period also saw the establishment of a professional standing army and the formation of new trade and colonial policies that would shape England's future. The period from 1649 to 1660 is often referred to as the Age of Cromwell or the Puritan Interregnum, as it was a time of Puritan rule in England. This era was characterized by Puritan leadership and began after the execution of King Charles I and the establishment of the Commonwealth with Oliver Cromwell in charge (Morrill, 1990).

The Church of England was abolished during the Puritan Interregnum, and Puritanism became the dominant religion in England. Cromwell was a deeply religious man and believed that it was his duty to establish a godly society in England. He also believed in religious toleration and allowed Jews to return to England after they had been expelled in 1290. The Puritan government was known for strict moral codes and laws, including the banning of theatres and sporting events on Sunday. The government also attempted to regulate people's clothing, food and drink, and personal behaviour (Morrill, 1990).

However, the Puritan government faced many challenges. Many people, who saw it as authoritarian and restrictive, opposed Cromwell's regime. There were also economic difficulties, as England was hit by a severe depression in the mid-1650s. Cromwell died in 1658, and his son Richard Cromwell succeeded him as Lord Protector. However, Richard

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proved to be a weak leader, and he was unable to maintain the support of the army and other key figures. In 1660, the Puritan Interregnum came to an end with the Restoration of the monarchy under Charles II (Morrill, 1990).

3.6.1. The Commonwealth of England

The Commonwealth of England was a governing body that governed England from 1649 to 1653, succeeding the First English Civil War. Its formation followed the execution of King Charles I and the abolition of the monarchy; and it was a republican government. The Council of State led the Commonwealth, which was responsible for the day-to-day governance of England. The Council was composed of members of Parliament and other prominent figures, including Oliver Cromwell and Sir Thomas Fairfax. Cromwell quickly emerged as the dominant political figure, serving as Lord Protector of the Commonwealth from 1653 until his death in 1658 (Hirst, 2004).

England became an official republic under the Commonwealth, and a number of substantial changes were made to the country's political and social systems. The Church of England was abolished and replaced with a Puritan-dominated Church, and a new codified legal system was established. Education was also reformed, with the creation of new universities and the establishment of a public school system. Despite these reforms, the Commonwealth faced significant challenges, opposition, and external threats from Scotland and Ireland, which both rebelled against English rule in the late 1640s and early 1650s (Kuhrt, 2001).

The Commonwealth of England was a short period in history, eventually supplanted by the Restoration of the monarchy in 1660. Nonetheless, it was a significant era for England, as it brought about numerous changes to the political, social, and cultural landscape of the

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country. These changes would leave a lasting impact on England, laying the groundwork for the development of modern democracy, and contributing to the economic and cultural expansion of the country during the 18th and 19th centuries. The Commonwealth can also be seen as a forerunner to the modern British state, with its emphasis on promoting social welfare and the common good through state intervention, as well as the establishment of a professional bureaucracy, helped to shape the modern British state's approach to governance (Kuhrt, 2001).

3.7. The Restoration and the Glorious Revolution (1660- 1689)

After the Civil War and Commonwealth period, England restored the monarchy with the return of King Charles II in 1660. The Restoration period was a time of progress and prosperity for England. The country had a stable government, economic growth, and cultural flowering. During this era, the reconstruction of London following the devastating Great Fire of 1666 was a significant event. However, political tensions began to rise as Charles II displayed his loyalty to the Catholic Church, which raised concerns among Protestants. Charles's successor, James II, was openly Catholic and faced opposition from Parliament and the people. During the Glorious Revolution of 1688, Protestant William of Orange deposed James II, establishing a constitutional monarchy in England.

3.7.1. The Church before the Revolution

Prior to the 1688 Revolution, the Church of England played an important role in English society. The Church of England reclaimed its position as the established church during the Restoration period, which meant it received exclusive rights and privileges, such as collecting tithes and holding certain offices (Houlbrook, 2016).

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The Church played a significant role in English culture, with its leaders actively engaged in public affairs. Alongside its religious services, the Church was accountable for social welfare, education, and charitable programs. Despite its contributions, the Church of England encountered numerous obstacles during this era. A primary challenge was the emergence of non-conformist religious factions, such as the Puritans and Quakers, who held opposing views towards the Church's practices and doctrines. These groups were often subjected to bias and adversity (Houlbrook, 2016).

The Church faced another obstacle in its association with the state. Its strong connections to the monarchy and political system left it exposed to any changes or influences in the political climate. When James II, a Catholic, was in power, he aimed to foster religious acceptance towards non-Christians and Catholics. Regrettably, the Church did not agree with this position and opposed his endeavours. As a consequence, James II was removed from power during the Glorious Revolution (Houlbrooke, 2016).

3.7.2. Charles II and the Restoration of the Monarchy 1660

King Charles II, born in 1630, was the son of King Charles I and ascended to the throne in 1660 after the Commonwealth period and brief rule of Richard Cromwell. His reign, which spanned from 1660 to 1685, was marked by a desire for stability and prosperity following the turbulence of the Civil War and Commonwealth era (Ashley, 1998).

The Restoration of the monarchy in 1660 was a significant event in English history, and King Charles II's reinstatement marked a shift towards stability and prosperity. During his reign, Charles II aimed to restore the authority of the monarchy, rebuild England's economy and infrastructure, and encourage the growth of arts, sciences, and culture, particularly in

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London. He also oversaw the reconstruction of the city after the Great Fire of 1666 and advocated for religious toleration and reconciliation, despite his personal leanings towards Catholicism (Kishlansky, 2005).

However, Charles II faced many challenges from political opponents and religious dissidents during his reign. Tensions existed between Catholics and Protestants, and the king's interest in Catholicism caused concern among some of his subjects. Although some people welcomed his endorsement of religious toleration, others opposed it due to the belief that it could potentially undermine the established Church of England. There are also political challenges, including feuds with parliament and opposition from powerful figures such as the Earl of Shaftesbury. Charles II was popular with his subjects, who admired his charm, wit and easy-going manner. After his death in 1685, James II, a Catholic, took over the throne and was met with even greater obstacles, ultimately resulting in his removal during the Glorious Revolution of 1688 (Kishlansky, 2005).

3.7.3. James II and the Glorious Revolution 1685-1689

James II was King of England, Scotland, and Ireland from 1685 until his overthrow during the Glorious Revolution in 1688. He succeeded his brother Charles II and faced significant political and religious challenges during his reign. One of James II's first acts as king was the Declaration of Indulgence, which suspended the laws that required the suppression of non-Anglican worship. While some welcomed this, others regarded James II's efforts as an endeavor to subvert the Church of England and convert the nation to Catholicism (Miller, 2000).

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James II, a devout Catholic, sought to expand religious tolerance in England to encompass not only Catholics but also non-Christians. However, many viewed this as a threat to the established Church of England and the religious freedom of Protestant subjects. This caused great controversy among his Protestant subjects, and provoked strong opposition from the nobility, clergy and parliament. He also faced opposition from powerful members of the government and church who fear he is trying to establish a Catholic absolute monarchy in England. He remained a controversial figure throughout his life, and his attempts to introduce religious tolerance and Catholicism in England were ultimately unsuccessful. Nevertheless, he remained true to the Catholic faith and continued to support the Jacobite cause, a movement that worked to restore the Stuart monarchy in England (Miller, 2000).

The birth of James II's son in 1688, who was a Catholic heir to the throne, drew further attention from Protestant circles and sparked a series of political events that culminated in the Glorious Revolution. In response to these concerns, in 1688 a group of Protestant nobles invited William of Orange, prince of the Netherlands and husband of Mary, daughter of Protestant James II, to invade England and claim the throne. William's army landed in England in November 1688, and James II was deposed without bloodshed before fleeing to France, where William and his wife Mary were crowned monarchs of England. The event became known as the "Glorious Revolution" because it marked a major shift in Britain to a constitutional monarchy and parliamentary government (Macinnes, 2016).

The Glorious Revolution was also important, as it helped establish England's principles of religious tolerance. The Declaration of Rights, which William and Mary were required to accept before they could assume the throne, affirmed the rights of Protestant subjects and established limits on the power of the monarchy (Jones, 1988).

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3.8. William III and Mary II : The End of Catholic Rule 1689

William III and Mary II were the King and Queen of England, Scotland, and Ireland who came to power following the Glorious Revolution in 1688, they ascended to power and jointly ruled until Mary's passing in 1694. William continued to reign until his death in 1702. Their reign is notable for the significant changes they brought to England, including the Bill of Rights and the end of Catholic rule. William III's first thing. And what Maria II did when she came to power was to issue the Bill of Rights in 1689. The document affirms the rights and liberties of the people and places limits on the power of the monarchy. It laid the groundwork for parliamentary democracy in the United Kingdom and established the fundamental principles of constitutional monarchy (Gibbon, 2016).

The Bill of Rights also declared that the Church of England was supreme and forbade Catholics from ascending to the throne. This resulted in the end of Catholic dominance in England and indicated a significant change in the country's approach to religion. Religious tolerance was still promoted by William III and Mary II, although it was evident that the Church of England remained the dominant religious institution in England. Under William III and Maria II, England was also embroiled in power struggles in Europe, including the Nine Years' War against France. This war is of great significance for consolidating Britain's status as a European power and establishing a European balance of power (Gibbon, 2016).

3.8.1. The English Bill of Rights 1689

The English Bill of Rights was a constitutional document that was passed by the English Parliament in December 1689. It was a response to the Glorious Revolution, which had overthrown King James II and established William III and Mary II as joint monarchs of

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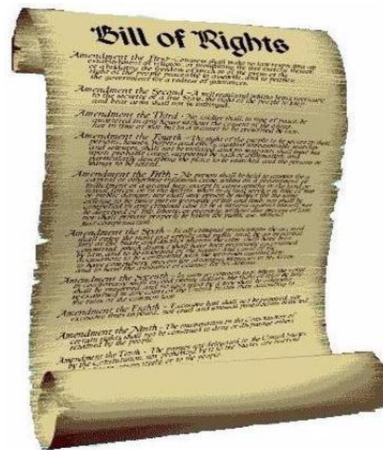
England, Scotland and Ireland. The Bill of Rights laid out the rights and liberties of the people, established the powers of Parliament, and set limits on the power of the monarchy.

Some of the key provisions of the Bill of Rights included:

- The monarch could not suspend or dispense with laws without the consent of Parliament
- The monarch could not maintain a standing army in peacetime without Parliament's consent
- The monarch could not levy taxes or loans without Parliament's consent
- The affirmation of the right to petition the monarch
- The recognition of the right to bear arms in self-defense
- The prohibition of cruel and unusual punishments.
- The affirmation of the right to free speech in Parliament
- The affirmation of the right to a fair trial, including the right to a jury trial.

The Bill of Rights established the principles of constitutional monarchy and laid the foundation for parliamentary democracy in England. Its provisions continue to influence the way that England is governed today, and the document is often cited as a key inspiration for documents such as the US Bill of Rights and the Universal Declaration of Human Rights (Davies, 2015)

The English Bill of Rights



(Sutori, n.d.)

Conclusion

In conclusion, the monarchs and events that shaped the Stuart era during the 17th century in England played a significant role in shaping the country's political, cultural, and religious landscape. The initial Stuart James's reign witnessed the continuing dissent from Puritans and conflicts between Catholics and Protestants. King Charles I's reign marked height of the struggle between the monarchy and the Parliament, which ultimately led to the Civil War, the Commonwealth period, and the Restoration. King Charles II's reign saw the birth of a renewed interest in arts, literature, and culture, whereas his successor James II's rule was characterized by religious tensions and opposition from his subjects. The Glorious Revolution of 1688 saw the ascension of William III and Mary II, and the passing of the English Bill of Rights which not only established the balance of power between the monarchy and the parliament but also established the groundwork for modern democratic principles that continue to influence England's political landscape today. The 17th century was a pivotal period in English history, and the impact of these events and monarchs can still be felt to this day.

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General Conclusion

General Conclusion

The late Middle Ages in England were full of both religious and historical events, as it witnessed England's participation in the Crusades, which made it a great power and gave it a great position in the Catholic Church. However, the Catholic Church faced opposition and heresy from those who were opposed to Church policies and the authority of the Papacy in Rome. At the same time, conflicts for the throne raged on between France and England, as well as within England between the House of York and the House of Lancaster, tainting that country's history. This period was marked by two of the most significant wars in the history of medieval England - The Hundred Years' War and the Wars of the Roses - both of which were sparked by these conflicts, ultimately culminating in the Tudor era under the reign of Henry VII.

In the sixteenth century, England witnessed many political and religious changes during Tudor rule, most importantly the Reformation initiated by King Henry VIII. Two crucial movements in the history of Christianity, specifically in England and other parts of Europe, were The English Reformation and Counter-Reformation. The emergence of Protestantism in England and the establishment of the Church of England as a distinct entity from the Roman Catholic Church were defining moments of the English Reformation. On the other hand, the Counter-Reformation led to the Catholic Church's resuscitation and reinforced its teachings and domination. The implications of the ideas and events that ushered in both movements were far-reaching; shaping the religious, cultural, and political landscapes of the time. The counter-reformation was initiated by the Catholic Church as a response to the Protestant Reformation, to reinforce traditional Catholic doctrine while purging heresy and other reforms. Despite their differences, both movements had a significant impact on the religious landscape of Europe and influenced the development of religious thought for centuries to come.

Both movements saw great changes in Europe's religious life. Religion was very important in the daily life of the English, and their religious ideas were divided following the Reformation. When it comes to Catholicism, there were differing opinions among adherents during the time in question. Some remained steadfast in their adherence to traditional practices, while others were eager for more progressive changes to take place. Under the reign of Edward VI, who followed his father Henry as king, England became an officially Protestant nation under his rule. Queen Mary attempted to reintroduce the Roman Catholic faith at a later time. While some of the English populace accepted this new directive, some were put to death for their unwillingness to renounce their Protestant convictions. The establishment of the Church of England did not occur until the reign of Queen Elizabeth. It took 118 years for the Tudor dynasty to come to an end, which was marked by the passing of Queen Elizabeth I, and was followed by a new one: the Stuart Era.

In conclusion, the Stuart era shaped England's history in multiple ways. The Stuart period in 17th century England had a profound impact on the country's political, cultural, and religious landscape, a result of the monarchs and events that took place during that time. At the start of King James's reign, there were ongoing conflicts between Protestants and Catholics, as well as opposition from Puritans. King Charles I's reign saw the height of tension between the monarchy and Parliament, resulting in the Civil War, the Commonwealth period, and the Restoration. During King Charles II's reign, there was a resurgence of interest in literature, arts, and culture. James II succeeded him, but his rule was marked by religious unrest and opposition from his subjects. In 1688, the Glorious Revolution resulted in the rise of William III and Mary II, along with the implementation of the English Bill of Rights. This bill not only established a system of checks and balances between the monarchy and the parliament, but also laid the foundation for contemporary democratic principles that continue

to shape England's political realm. The 17th century played a crucial role in shaping England's history, and the enduring influence of these events and rulers is still evident today.

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