



For we must consider that we shall be as a City upon a hill. The eyes of all people are upon us. Soe that if we shall deal falsely with our God in this work we have undertaken, and so cause him to withdraw his present help from us, we shall be made a story and a byword throughout the world.

John Winthrop

quote fancy

# Introduction

- Henry VIII implemented the Reformation in England from the top down during the 1530s. Until the Glorious Revolution of 1688, however, the British Crown vacillated between an ancient faith, gradually evolving into a broad yet regulated Protestantism of various types, and occasional leanings back toward Catholicism.
- Although Queen Mary momentarily restored the papal authority during five years of her reign, 1553-1558, and the Commonwealth challenged the Anglican church from 1649 to 1660, the break with Rome and the Supremacy of the King over the Church of England endured.

# References

- I will cite these historians by their last names and page numbers:

Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England, C.1400-C.1580*, (New Haven: Yale University Press, 2005). Kindle.

Alec Ryrie, *Protestants: The Faith That Made the Modern World* (New York: Viking, 2017).

Richard Britnell, *The Closing of the Middle Ages? England 1471-1529*, (Malden: Blackwell Publishers, 1997).

Andro Linklater. *Owning the Earth: The Transforming History of Land Ownership* (Bloomsbury, New York, 2023),

# Reformation Top Down: Uneasy lies the Head that Wears the Crown

- We have been discussing *cuius regio, eius religio* in different contexts. England followed the rule almost two decades before the Peace of Augsburg in 1555 and more than a century before the Peace of Westphalia, 1648. England parted ways with the Catholic Church in 1534.
- Based on the three specific kingdoms we have discussed, and particularly as we will see in the case of England and Scotland today, it is not so easy to interfere with the depth of people's beliefs despite all the power that a provision like *cuius regio, eius religio* assumes to confer on the secular rulers.

# Top Down

- We noticed that the all-mighty Habsburgs, the Holy Roman Emperor, besides being lords of extensive European lands in the South and the North, failed to impose their will on several German-speaking princedoms and the Spanish Netherlands.
- Henry VIII diverged from the papal authority in Rome but preferred taking his Catholic subjects with him, preferably, at their own pace.

# Top Down

- France, which we discussed last week, offers examples of two French Kings, Henry III and IV, who lost their lives to their subjects' strong feelings about their faith.
- Henry III (1574-1589), a catholic, had tried in collaboration with the Prince of Navarre (later Henry IV) to reduce the anti-Reformation anger. Last week, we learned about the Duke of Guise, who was responsible for the massacre of the Huguenots at Vassy in 1562. The Catholic League, united under him, disapproved of Henry III's initiatives, pushed him out of Paris. One of its members assassinated Henry III in 1589.

# Top Down

- Henry IV (1553-1610), the prince of Navarre, was a Protestant. He replaced Henry III in 1589.
- The Catholics distrusted him more than his predecessor. His marriage to the daughter of late Henry II and the sister of Charles IX, in August 1572, was the occasion of the St. Bartholomew's Day massacre in Paris and subsequently in other parts of France as well.
- Facing continuing Catholic resistance, Henry IV converted to Catholicism in 1593, regained control of Paris in 1594, and signed the Edict of Nantes, conciliatory toward Protestantism, in 1598.
- A Catholic who found Henry IV's toleration of Protestantism heretical, assassinated him in May 1610.



# Top Down

- Mary Queen of Scots (1542-1587), a granddaughter of Henry VII, lost her life, possibly for being a Catholic heir presumptive to the British throne.
- A Queen since she had been a week old, Mary had a tragic life. Married at the age of 15 to the French King Francis II, she became a widow in two years (1558-60). Back in her realm, she married Henry Stuart, Lord Darnley (1565-67), a cousin and the father of James VI, later James I, the King of England.
- Widowed again in 1567, she married James Hepburn, 4th Earl of Bothwell, the same year. Protestant Scottish nobility had doubts about the death of Lord Darnley and Bothwell's, and, allegedly, the Queen's role in it, leading to a conflict between the loyalists and Protestant nobles.



# Top Down

- The Protestant nobility defeated the loyalists and imprisoned the Queen in June 1567. They forced her to abdicate next month and elevated her thirteen-month-old son James VI to the throne, 1567-1625.
- Failed in her last attempt to defeat the Protestant nobles, Mary fled to England in 1568.
- Her protestant cousin Elizabeth I confined/imprisoned her at various Castles for nineteen years.
- In 1586, she was arrested despite her denying any involvement in a plan hatched by a catholic named Babington to assassinate the Queen of England and enthrone Mary. Tried under the Queen's Safety Act of 1584, the court found her guilty.
- The Queen acquiesced to execute her capital punishment in early 1587.

# Reformation: Henry VIII (1509–1547)

- In *The Stripping of the Altars: Traditional Religion in England*, Eamon Duffy made a twofold argument:
- Firstly, the Reformation in England was not an uncomplicated imaginative liberation, the restoration of true Christianity after a period of degeneration and corruption, but, for good or ill, a great cultural hiatus, which had dug a ditch, deep and dividing, between the English people and their past” (p. 15).
- Secondly, the change had been crown-imposed, moving cautiously and, moderately, Anglicizing and creating a new Rome in London and at Canterbury, and adopting a version of the Reformation negotiated over several generations.

# Reformation: Henry VIII (1509–1547)

- Henry VIII had stretched a personal quarrel with Pope Clement VII to a struggle for supremacy over the church and the people's faith. Reformation in England entered, Britnell says, through Leviticus 18:16, which instructed, 'You shall not uncover the nakedness of your brother's wife...' (Britnell, 23).
- Henry VIII used that verse to argue that his marriage to Catherine d' Aragon had to be annulled because Pope Julius II should not have allowed him to marry his late brother's wife in the first instance.

# Reformation: Henry VIII (1509–1547)

- Clement VII refused to grant the annulment.
- Henry VIII, through a parliamentary Act of Supremacy (1534) declared that the King of England was Supreme in his realm in religious matters as well, breaking away from Rome.
- The archbishop of Canterbury sanctified his divorce and marriage to Anne Boleyn.

# Reformation: Henry VIII (1509–1547)

- Henry VIII, with a divided mind, remained ambiguous about the direction in which he should steer a conservative and traditionalist England.
- As early as 1521, Pope Leo X had recognized Henry VIII's pamphlet, *Assertio septem sacramentorum* ("Defense of the Seven Sacraments"), against Martin Luther by declaring him a Defender of the Faith. The British Crown retains that title to date:

*Whereas it has pleased Almighty God to call to His Mercy our late Sovereign Lady Queen Elizabeth the Second of Blessed and Glorious Memory, by whose Decease the Crown of the United Kingdom of Great Britain and Northern Ireland is solely and rightfully come to The Prince Charles Philip Arthur George: We, therefore, the Lords Spiritual and Temporal of this Realm and Members of the House of Commons, together with other members of Her late Majesty's Privy Council and representatives of the Realms and Territories, Aldermen and Citizens of London, and others, do now hereby with one voice and Consent of Tongue and Heart publish and proclaim that **The Prince Charles Philip Arthur George** is now, by the Death of our late Sovereign of Happy Memory, become our only lawful and rightful Liege Lord Charles the Third, by the Grace of God of the United Kingdom of Great Britain and Northern Ireland and of His other Realms and Territories, King, Head of the Commonwealth, **Defender of the Faith**, to whom we do acknowledge all Faith and Obedience with humble Affection; beseeching God by whom Kings and Queens do reign to bless His Majesty with long and happy Years to reign over us. Given at St. James's Palace this tenth day of September in the year of Our Lord twenty thousand and twenty-two.*

*God Save The King.*

**Proclamation of King Charles III**  
**10 September 2022**

# The Reformation: Henry VIII (1509–1547)

- Lutheranism had been making its way to England. Examples included Anne Boleyn, who was a convert, as were the Archbishop of Canterbury, Cranmer, and the Chief Minister and vice-gerent, equivalent of a Papal legate, Thomas Cromwell.
- Henry VIII showed restraint in deeply held beliefs such as the use of images, saints, purgatory, and intercession on behalf of the dead, which his reformist supporters sought to promote.
- He also attempted to control the impact of a vernacular Bible by prescribing the versions of scriptures permitted, restricting who could read the Bible, and requiring Royal approval for the import and circulation of translated scriptural books (Duffy, 526).



# The Reformation: Henry VIII (1509–1547)

- Duffy explains the moderation of Henry VIII, citing examples of the adoption of the Ten Articles (1536), the Bishop's Book (1537), the Six Articles (1539), and the formation of a royal commission on religion (1543).
- The Ten Articles of 1536 permitted the veneration of images, the cult of the saints, and the practice of the intercession of the dead. The Parliament also allowed “censing, kneeling, and offering” before images.
- The article on Purgatory retained the belief that the dead benefit from the prayers of the living while rejecting the notion of indulgences.

# The Reformation: Henry VIII (1509–1547)

- The Act of Six Articles of 1539 outlawed clerical marriage. The king also established a royal commission to investigate the religious questions, giving additional edge to the traditionalists.
- On Good Friday 1539, Henry “had crept to the cross, “from under the chapel door upward...” He also made a point of receiving holy bread and holy water every Sunday....” (Duffy, 540).
- Cromwell fell from the royal grace to the executioner’s block within a year, and leading proponents of reform, Latimer and Nicholas Shaxton, resigned their sees.

# The Reformation: Henry VIII (1509–1547)

- Reformist Latimer won an “Act for the abrogation of certain holidays,” decimating the ritual year (Duffy, 507). The king, however, directed the bishops not to talk about the act openly and realized soon how difficult it was to enforce such fundamental changes to religious practices as reflected in the traditionalists’ resentment (Duffy, 508-509).
- The Bishops’ Book, 1537, gave some advantage to the defenders of tradition and further tampered with the Ten Articles. Unlike Articles, the Book discussed all seven sacraments while reaffirming the teaching of the Ten Articles on Purgatory and prayers for the dead (Duffy, 514).

# The Reformation: Henry VIII (1509–1547)

- Against monasteries, however, Henry VIII acted decisively. Through two acts of Parliament —the Act for the Dissolution of the Lesser Monasteries (1536) and the Act of Suppression in 1539 —he took over the resource-rich monasteries of England.
- For the first time in British history, however, the change did not depend on the well-defined group of Earls, barons, and gentry. It was based on a question of faith.

# The Reformation: Edward VI (1547-1553)

- Reformers like Cranmer, along with the regency and privy council, pushed through major protestant reforms on behalf of Edward VI:
- The authorities required all parishes to destroy images and return all prohibited valuables to the government. Royal visitors and commissioners verified confiscation and liquidation on site.
- By April 1548, the Council forbade any preaching in the parishes without special license from Cranmer or the Protector.
- In 1548, the Parliament adopted the reformist Act of Uniformity, which authorized the issuance of the prayer book of 1549 and made possible a more openly Protestant character of the second prayer book of 1552, eliminating “almost everything that had till then been central to the lay Eucharist piety” (Duffy, 591).

# The Reformation: Edward VI (1547-1553)

- The shift “from Latin to English immediately rendered (obsolete) the entire musical repertoire” of the Church.
- In January 1550, the Council issued an Act “for the defacing of images and the bringing in of books of old Service in the Church.” The Act also ordered the destruction of all images by June of that year, realizing how many of them had been hidden by King’s subjects in their homes.
- In November, the Privy Council ordered the abolition of altars throughout the realm. The second Edwardine Book of Common Prayers, 1552, nearly completed the breakaway with the Catholic past.
- Edwardine England suppressed religious “rebels” violently.

# The Reformation: Mary (1553–1558)

- Queen Mary reestablished essentials of a modified Catholicism, but cracked down heavily on reformers and violators of *cuius regio, eius religio*. Archbishop Cranmer was also executed.
- Reconstruction occurred selectively. The nobles, for example, secured an assurance that the Queen would not restore monasteries and their confiscated properties. In this context, we must note that England was going through a socioeconomic change as well.



# The Reformation: Mary (1553–1558)

- By 1540, Henry VIII controlled the confiscated monastic estates worth £150,000 in annual rent.
- Within seven years, by 1547, he sold half of his newly acquired assets, raising some £1,400,000.
- Initially, the courtiers bought the land, but with a difference. These acquisitions were not feudal fiefs, holding them in a relationship of mutual obligations.
- This land began to change ownership rather quickly as the nobles sold it out to the emerging affluent classes (Linklater, 20).
- Mary's zeal for Catholicism had to exclude the restoration of privately owned precious economic assets to the monasteries.

# The Reformation: Mary (1553–1558)

- The Catholic revival flowed through acts of Parliament:
- First Act of Repeal (1553) cancelled all religious changes made during Edward VI's reign, restoring the church to what it had been under Henry VIII's Six Articles of 1539.
- Second Act of Repeal (1554) abolished royal supremacy and returned England to papal authority.
- Revival of Heresy Laws (1554) enabled the prosecution of Protestants for heresy. Mary burnt over 280 individuals for various religious reasons.

# The Reformation: Mary (1553–1558)

- Queen Mary's plan to perpetuate Catholic rule over England, however, failed.
- She arranged to marry the Habsburg catholic prince Philip to bequeath a Catholic heir-apparent to the British throne, but the spouses failed to have a child.
- The nobles had also negotiated no allocation of a fief to her foreign husband and denied him coronation.

# The Reformation: Elizabeth (1558–1603)

- Queen Elizabeth I attempted to firmly and constitutionally anchor England in the Protestant tradition.
- The Queen restored the Edwardine reform in 1559, including “an English liturgy, the provision of Bible and Paraphrases, the abolition of images....and the abolition of the cult of saints and of the dead,” (Duffy, 716).
- Any recovered images and banned books were set on fire in marketplaces and church greens, to eliminate the chance of their restoration, as it had happened in the reign of Mary.
- Religious celebrations were attached to the Queen’s accession day, 17 November to mark the impact of the Protestant Revolution following her accession.

# The Reformation: Elizabeth (1558–1603)

- Act of Supremacy (1559) restored England to the status under Henry VIII, reviving the monarch as “Supreme Governor” of the Church of England, ending papal authority in England. The act also required clergy and royal officials to swear an Oath of Supremacy, rejecting papal claims.
- Act of Uniformity (1559) mandated the use of the revised *Book of Common Prayer* in all church services, enforcing Protestant worship nationwide. The act also set rules for church attendance: every Sunday service, and fixed fines for recusants.

# The Reformation: Elizabeth (1558–1603)

- Royal Injunctions (1559) determined specific practices for worship, such as allowing processions, prescribing clerical dress, and removing church images associated with Catholic worship. It also mandated the destruction of “idolatrous” images, required the display of English Bibles and sermons.
- [The Thirty-Nine Articles \(1571\)](#) articulated the official doctrinal statement of the Church of England, setting its theology and understanding of a distinct Protestantism.

# The Reformation: Elizabeth (1558–1603)

- These are some excerpts from the [Thirty-Nine Articles \(1571\)](#):
- 10. Of Free-Will. The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God. **Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.**
- 11. Of the Justification of Man: **We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings.** Wherefore, that we are justified by Faith only, is a most wholesome Doctrine...



# Scottish Confession 1560

## Chapter 13 - The Cause of Good Works

- The cause of good works, we confess, is not our free will, but the Spirit of the Lord Jesus, who dwells in our hearts by true faith, brings forth such works as God has prepared for us to walk in. For we most boldly affirm that it is blasphemy to say that Christ Jesus abides in the hearts of those in whom is no spirit of sanctification. Therefore we do not hesitate to affirm that murderers, oppressors, cruel persecutors, adulterers, filthy persons, idolaters, drunkards, thieves, and all workers of iniquity, have neither true faith nor anything of the Spirit of the Lord Jesus, so long as they obstinately continue in wickedness...But the sons of God, as already said, fight against sin, sob and mourn when they find themselves tempted to do evil, and if they fall, they rise again with earnest and unfeigned repentance. They do these things, not by their own power, but by the power of the Lord Jesus, apart from whom they can do nothing.

# The Reformation: Elizabeth (1558–1603)

- Besides internal Puritan pressure for a comprehensive overhaul of the church, Elizabeth I faced two external onslaughts from the Catholic powers.
- In 1570, Pope Pius V issued a bull that condemned Queen Elizabeth as a heretic and absolved her subjects from allegiance to their ruler.
- The Catholics became more of suspects in England once the bull reached there.

# The Reformation: Elizabeth (1558–1603)

- In 1588, the Spanish Crown decided to punish England for piracy attacks on its ships transporting Latin American bullion and for its faith.
- Inclement weather foiled the aggressive designs of the Spanish Armada.
- Elizabeth I celebrated her victory as God's blessings for her rule and found one more reason to spurn the Puritans. England could have been punished if God was on the side of the dissenters.

# The Reformation: Elizabeth (1558–1603)

- Unmarried, Elizabeth I also partially resolved the problem of her successor, thereby avoiding a repeat of the 1553 kind.
- The solution connected England and Scotland in two opposite ways.
  - First, Elizabeth's court eliminated any chance that Catholic Mary, Queen of Scots, would take over as the British Queen.
  - Second, her Privy Council also ensured that Mary's son, the Protestant King of Scotland, James VI, would succeed Elizabeth I.

# The Reformation: James I (1603–1625)

- James VI, as James I, the founder of the Stuart dynasty, succeeded Elizabeth I, the last monarch of Henry VII's Tudor family.
- James I had been the king of a Calvinist Scotland.
- Since 1560, John Knox (1514-1572), a Minister, had steered Scotland toward Calvinist Geneva. The Parliament abolished Catholic Mass and established the Reformed Church of Scotland. The Scots Confession and the Book of Common Order preferred Geneva's Presbyterian congregations to the Episcopal congregations of the Anglican church.

# The Reformation: James I (1603–1625)

- James VI, however, preferred the Anglican model because it secured a role for the monarchy and a better organization.
- By 1610, he had re-established episcopacy in Scotland, and, in 1618, sought to introduce more reforms through the Five Articles of Perth.
- These efforts to realign the Scottish Church along the British model generated widespread resentment in Scotland.
- As James I, since 1603, he continued the Elizabethan era policies. As the Puritans had resented those initiatives, he convened a conference in 1604 but refused to grant their preference for a Calvinist, presbyterian church.

# The Reformation: James I (1603–1625)

- James I introduced the King James Bible in 1611.
- Henry VIII had declared Ireland a Kingdom in 1542. Ireland, with the consent of its parliament, became a realm under total control of the British monarchy. The transition turned out to be painful.
- England allocated Irish lands to the British Protestant nobility. The political and economic exploitation frustrated Ireland.



# The Reformation: James I (1603–1625)

- Holding on to Catholicism became an emblem of resistance to Protestant overlords of British colonialism.
- Confessional divisions contributed to the Irish uprising and the British Civil War of 1641, during the reign of James I's son and successor, Charles I.
- Cromwell's aggressive military campaign overpowered Irish resistance by 1650.

# The Reformation: Charles I (1625-1649)

- In our last lecture, we met the Dutch followers of Jakob Arminius, who challenged predestination. They pressed for it through a public Remonstrance, insisting that human beings can cooperate with God in salvation.
- Charles I appointed the Arminian William Laud as Archbishop of Canterbury in 1633. Laud, like the Arminian Movement and unlike the Calvinist theology, emphasized free will, sacramental worship, and ceremonial beauty.
- This violation of the established theology angered the Anglicans, Presbyterians in Scotland, and particularly the Puritans, who had a prominent role in opposing Charles I.
- Charles I's French Queen, keeping a Catholic chapel in London, also did not help him (Ryrie, 109).

# The Reformation: Charles I (1625-1649)

- Charles I encountered a Parliament determined to enhance its role in the British power structure. Facing assertiveness, he dismissed the Parliament in 1629 and did not summon it until 1640.
- During the “personal rule,” as the Parliament was not there to approve the taxation, Charles I “raised money by various methods, including imposing a massive total of £ 50,000 in fines for illegal enclosures” (Linklater, 42).
- Unable to run the Kingdom without taxation, Charles I summoned a resentful Parliament back to session in 1640. Frustrated with its hostility, the royal troops tried to force the Parliament to vote; violence ensued (42).

# The Reformation: Charles I (1625-1649)

- The Parliament refused to grant Charles I his wishes and subsidies to suppress a rebellion in Scotland, protesting efforts to align the Presbyterian church with the Book of Common Prayer he had introduced. He lost the Second Bishop's War in 1640. The Scottish Covenanters joined Cromwell to defeat the King.
- The Irish rebelled the following year for reasons including religious discrimination. The rebellion was disastrous for the British Protestants in Ireland. About 4,000 of them lost their lives. The Parliament refused to recruit an army under his command to counter the rebellion (Ryrie, 111).
- Between 1642 and 1651, a ruinous civil war wracked England, Scotland, and Ireland, a situation described as the Three Kingdoms' War.

# The Reformation: Charles I (1625-1649)

- The King fled London in 1642. Besides the New Model Army's victories on the battlefield, the Parliament reversed several of his actions. Archbishop Laud, for example, was first arrested and then executed in 1644.
- Arrested in 1647, Charles I faced the charge of treason before the High Court of Justice in 1649. The prosecution called him a "Tyrant, a Traitor, a Murderer, and a public Enemy to the Commonwealth of England." The Court found him guilty as charged and executed him. England became a republic.
- Linklater comments that Cromwell, "...an instinctively property-supporting dictator," replaced Charles I (46).

# The Reformation: Commonwealth (1649-1660)

- Under Cromwell, the Commonwealth practiced Puritanism.
- Beginning with the Bishops' Exclusion Act of 1642, Cromwell's Parliament dismantled the Anglican church and its episcopal model, introducing Presbyterianism.
- The Commonwealth also banned theaters in 1642. They did not reopen their doors until the Restoration.
- Cromwell's Council adopted, and the Parliament endorsed, the first written constitution of the Republic on January 2, 1654, [the Instrument of Government](#).
- Here are excerpts from this constitution about religious matters:

# The Reformation: Commonwealth (1649-1660)

XXXV. That the Christian religion, as contained in the Scriptures, be held forth and recommended as the public profession of these nations; and that, as soon as may be, a provision, less subject to scruple and contention, and more certain than the present, be made for the encouragement and maintenance of able and painful teachers, for the instructing the people, and for discovery and confutation of error, hereby, and whatever is contrary to sound doctrine; and until such provision be made, the present maintenance shall not be taken away or impeached.

XXXVI. That to the public profession held forth none shall be compelled by penalties or otherwise; but that endeavours be used to win them by sound doctrine and the example of a good conversation.

# The Reformation: Commonwealth (1649-1660)

XXXVII. That such as profess faith in God by Jesus Christ (though differing in judgment from the doctrine, worship or discipline publicly held forth) shall not be restrained from, but shall be protected in, the profession of the faith and exercise of their religion; so as they abuse not this liberty to the civil injury of others and to the actual disturbance of the public peace on their parts: **provided this liberty be not extended to Popery or Prelacy**, nor to such as, under the profession of Christ, hold forth and practise licentiousness.

XXXVIII. That all laws, statutes and ordinances, and clauses in any law, statute or ordinance to the contrary of the aforesaid liberty, shall be esteemed as null and void.



# The Reformation: Charles II (1660-1685)

- Following the Restoration, Charles II revived the Anglican church, reversing the exclusion of Bishops. This was, nonetheless, not an easy task given the impact of the Commonwealth initiatives. Here are some of the laws Charles II enacted:
- The Corporation Act (1661) barred nonconformists from holding public office in cities and towns.
- Conventicle Act (1664) made it illegal for more than five people (outside of a family) to gather for a religious meeting not conducted by an Anglican priest. The act targeted unauthorized religious gatherings, known as conventicles, to suppress non-Anglican worship.
- Five Mile Act (1665): forbade nonconforming ministers from coming within five miles of any town or parish where they had previously preached in a bid to prevent dissenting ministers from influencing their former congregations.

# The Reformation: James II (1685–1688)

- Charles II remained under higher expectations of suppressing dissent against the Anglican church. James II totally frustrated these Anglican hopes.
- After Mary II, James II was the first Catholic monarch. His efforts to enhance tolerance for Catholics and protestant dissenters peaked with the 1687 Declaration of Indulgence suspending penal laws against them.
- Seven Immortals, a group of Protestant leaders, vehemently opposed him. The birth of a Catholic heir-apparent in 1688 further alarmed them.

# The Reformation: James II (1685–1688)

- James II's opponents invited his daughter Mary and his Dutch son-in-law, William of Orange, to invade England in 1688. Landing at Brixham, he moved towards London. The British public welcomed him.
- James II fled the country to find safety in France.
- This Glorious Revolution resulted in a constitutional monarchy under joint constitutional monarchs, William and Mary, beginning in 1689 until 1694/1702.

# Post-1688: Monarch's Faith Legislated

- The Bill of Rights 1689 stipulated that no Catholic, or anyone married to a Catholic, could become monarch.
- The Coronation Oath Act 1688 formalized the monarch's obligation to preserve the Anglican Church's doctrine, worship, discipline, and governance as established by law.
- The Act of Settlement 1701 secured the Protestant succession to the throne by excluding Catholics and those married to Catholics from the line of succession.
- This is an excerpt from the oath of King Charles III, 2023:

# King Charles III, Excerpt from the Coronation Rite, May 6, 2023

Archbishop of Canterbury:

- Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? Will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them or any of them?
- The King: All this I promise to do.

# New Lands: New Beginnings

- Despite religious turbulations between 1555 and 1688, the British Monarchy chartered multiple companies to explore and trade with the world.
- Beginning in 1555, Mary I granted, and Elizabeth I reinforced, the Muscovy Company's monopoly over trade with Russia.
- In 1600, Elizabeth awarded, and James I strengthened the East India Company's monopoly over trade with India and Asia.

# New Lands: New Beginnings

Between 1620 and 1681, the monarchs issued various charters for North America:

- 1606: James I, the Virginia Company; 1620: part of it, Mayflower Compact settled at Plymouth, New England
- 1629: Charles I, to the Massachusetts Bay Company
- 1632: Charles I to Lord Baltimore for Maryland
- 1662: Charles II, Connecticut
- 1663: Charles II, Rhode Island, and the Carolinas
- 1681: Charles II, William Penn for Pennsylvania

# New Lands: New Beginnings

- Unlike India and Muscovy, the charters for North America were precursors to exploration and settlement, providing legal frameworks, land rights, and often self-government to colonies.
- The East India Company excluded any religious ambition and avoided missionaries until the Charter Act of 1813 required them to allow missionaries from England and other parts of the British Empire to work legally within its Indian territories.



# New Lands: New Beginnings

Left to themselves, the settlers exercised full freedom of faith within their jurisdictional realms:

- Virginia adopted the Anglican church.
- New England states became home to Calvinist Puritanism.
- Ousted from Massachusetts in 1635, Roger Williams founded the First Baptist Meeting House in Rhode Island.
- William Penn opened doors to the Religious Society of Friends, the Quakers, resented everywhere except in Rhode Island.
- Persecuted Catholics entertained hopes, though short-lived, of a Catholic regime in Maryland.
- The Carolinas engaged John Locke to write a constitution for them and welcomed multifaith settlers.

# Conclusion

- Beginning in the late 1530s, the British monarchs remained engaged with the choice of a reformed church or different degrees of Catholicism.
- We can place Henry VIII in a unique category as a monarch who broke with Rome but hesitated to move away from the spirit and practices of Catholicism.
- In a second category, we can place Edward VI, Elizabeth I, James I, and Charles II, who established the constitutional and liturgical Anglican traditions.

# Conclusion

- Charles I will also be in a unique category because he challenged the protestant theology, provoked a civil war, and lost his life to the charges of treason.
- Like Henry VIII, Cromwell will have a unique category because no other ruler enforced Puritanism.
- Mary I and James II, both being Catholics, will be in the same category. Mary was more substantive than James II because she restored the religious supremacy of Rome. James II was more consequential than her because he parented a catholic heir to the throne.
- James II also caused the Protestants to complete the Reformation legislative process by constitutionally excluding Catholics from ascending the British throne.

# Conclusion

- We also learned that Presbyterianism challenged the royal authority as it excluded its interference in church matters.
- Remarkably, the charters the British Crown granted for its North American colonies generated flourishing grounds for forms of Protestantism disallowed at home.
- The political context had a role in the extent to which the Reformation would spread. Irish Catholicism persisted, above all, as a symbol of resistance to British colonialism.
- Next week, we will sum up the Reformation, discussing the Counter-Reformation.