History and English Gothic Churches

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Introduction

Gothic architecture is a hallmark of European churches from the twelfth century onwards. With famous cathedrals, from La Notre Dame de Paris to the Duomo di Milano, exhibiting the style, it is evident that it has a lasting presence. However, forms do not often arise by themselves; they are the results of events that occur around them, and they reflect these changes. Additionally, architecture is influenced by all events that happen around it, just as events are affected by the buildings that are nearby. This relation is necessary to understand, as architecture can often act as a lens into the past if viewed correctly. Furthermore, churches frequently influence the lives of the public, whether through religious reasons or social rights. Too often, the complexities of history and social relationship get ignored, leaving a simplified view of a church as an entity unto itself, independent of its context.

Many events do have little impact on churches – entire centuries provide small changes except to mindsets and details. Even in these times, churches still influence people. Therefore, it is essential to view the mindset of the century, and specific events, when one analyzes the relation. From 1100 AD onwards, Gothic churches have been present in England, and since their inception, they have had a strong connection with historical events. From influencing the paths of events to having their style altered, and being directly affected by events in their vicinity, Gothic churches can provide insight into many of the significant events of the past millennium.

12th Century

The twelfth century was a time of calamitous unrest, caused by issues with the succession. Although such problems occurred, there was substantial societal growth, resulting from the beginning of an enlightenment. The products of Englishmen and English culture are not as great as those of other nations, which provided ideas to England, but a two-way exchange of information and ideas did occur and benefited English society greatly[1]. Even in this age of new ideas and new architecture – this marks the first appearance of Gothic Churches[2] – there were concerns about how London might be influenced, not only by royal conflict but also by the changing times. Many viewed this period as the sixth era predicted by the prophet Daniel in the Bible, and as religion was essential to all at the time, these fears caused widespread panic and paranoia[3].

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[1] For more on this exchange of information see Rodney M. Thompson, "England and the Twelfth-Century Renaissance" (Oxford: Oxford University Press on Behalf of The Past and Present Society) 3-21.

[2] Gothic being a subjective term, as there can be no clear delineation between Romanesque and Gothic architecture. Many other scholars have encountered this same issue in their attempts to classify what is typically referred to as Norman architecture. An enlightening article on this debate is Bell's 1888 piece, "On the Distinction Between Romanesque and Gothic". For the sake of this paper, I aim to define the difference based upon year of initial construction, instead of architectural features. Churches built between the twelfth and sixteenth centuries *Anno Domini* will be considered Gothic, regardless of elements that one might define as Romanesque, Norman, or, in the case of restored churches, to provide a comprehensive list gathered from the works of Hamlin Alfred Dwight Foster, Carson Dunlop, and Herbert Pothorn; *History of Architectural Styles*, *Architectural Styles*, and *A Guide to Architectural Styles*, respectively: Tudor; Elizabethan; Victorian; Baroque; English Baroque; Georgian; Adam; Regency; Neo-Grecian; Gothic Revival; Italianate; Egyptian Revival; Timber Frame Revival; Black-and-White Revival; Jacobethan; Tudorbethan; Edwardian Baroque; Second Empire; Queen Anne Style; Moorish Revival; Mediterranean Revival; Arts and Crafts; Functionalism; Futurism; De Stijl; Art Deco; International; New Town; Post Modernist; Arcologic; Deconstructivist; Hostile; Earthship; or any other styles that might have influenced the church at some point in its history. Due to the various incidents in Greater London over the past millenium, to eliminate churches that have been modified after the end of the Gothic period would limit the scope of research to such a narrow window that no information could be gathered, and by analyzing churches with an awareness of such influential events that might have changed a church's layout, interior, or exterior, one can better understand a larger window of history. Thus, the criteria for a church to be Gothic in the scope of this paper is that it has features that are either originally from this period, or are reconstructed from the plans of this time frame. Even with such criteria, there are less than fifty churches in the Greater London area that are eligible for examination, many of which add little or nothing to discussion.

[3] For more information on this mindset see C Stephen Jaeger, "Pessimism in the Twelfth-Century "Renaissance"" (Speculum, 2003): 1151-1183.

Impacts of the Twelfth-Century Enlightenment on Churches

The enlightenment of the twelfth century served as a bridge for new ideas to arrive in

England. One such idea was Gothic architecture. Although Norman architecture was beginning

to make the shift from Romanesque to Gothic, the sudden influx of ideas from Germany, Italy,

Spain, and France provided a kick-start that began Gothic architecture as it is commonly known

today[4]. The prominence of the equilateral arch[5], buttresses[6], different capitals[7], vaulting styles[8],

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[4] For more information see Edward Bell, "On the Distinction Between Romanesque and Gothic" (The Archaeological Review, 1888): 237-251.

[5] A type of arch in which two arcs are formed from the springers (bottom of an arch), ending at the opposite springer and the keystone (top of an arch); other types of arches include: lancet arches, where two arcs are formed from outside the arch, ending at the opposite springer and the keystone; obtuse arches, where two arcs are formed from inside the arch, ending at the opposite springer and the keystone; triangular, where a triangle is made from the springer to the keystone; semicircular, in which a semicircular arc formed from the midpoint of the springing line (the span from one springer to the other), ending at both springers; segmental arches, with an arc formed from below the midpoint of the springing line, ending at both springers; the basket arch, with two arcs formed from the springing line, ending at their own springer and extending in a line to the keystone; rampant arches, where uneven arcs are formed, one at a springer and ending at the opposite springer and the keystone, and the other, inside the arch, ending at the opposite springer and the keystone; horseshoes, which have an arc formed from above the midpoint of the springing line, ending at both springers; the stilted arch, with a semicircular arc formed from above the midpoint of the springing line, ending at both springers; shouldered arches, where two arcs are formed from the springing line, ending in their own springer and at 90 degrees from there, at which point, a rectangle is extended upwards; four-centre, with two arcs formed from the springing line, ending in their own springer, and below each arc's center, another arc is drawn, which meets with the first arc and the keystone; and ogee, where two arcs are formed from the springing line, equidistant to each other and their springer, and create the base, going from each springer to another arc, formed from the level of the keystone above each springer. Pictures of each type are included in the album found at http://users.wpi.edu/~scsallen/ as photographs 1-13.

[6] Projecting supports built against walls to counteract roof and tower weights. As Gothic churches constructed larger windows, more load was placed on buttresses, and different designs occur as a result. The five primary kinds are: angle buttresses, or buttresses at the end of each wall; clasping buttresses, which are built around corners; setback buttresses, where the buttresses are distanced from the edges; diagonal buttresses, or buttresses at angles from corners; and flying buttresses, which are buttresses distanced from walls that arch to the intended support point. Pictures are in the album as photographs 14-18.

[7] The head of a pier, with a flat upper section, and lower tapering section. This increases the support of arches and comes in varying designs, such as: the cushion, a simple unadorned version; the crocket, a stylized leaf form creating 'scrolls'; the stiff leaf, a version with leaves on stems; the water leaf, a more flowing form of a leaf; the natural leaf, a natural-looking leaf; and other styles, which occur in the form of separations, known as scallops.

[8] The inside roof system of a church. Typically created through interconnected arches, it comes in three main variations: quadripartite; a form consisting of bays of diagonal ribs, tiercerons (secondary supports) and liernes (tertiary supports) with dividing longitudinal and transverse ridge ribs meeting at points referred to as bosses; tierceron, where points diverge in tiercerons to bosses along the ridge ribs without diagonal ribs or liernes; and lierne, with fewer tiercerons, but a ring of liernes around the central boss. Pictures are in the album as photographs 19-21.

window traceries[9], roofs[10], and other features[11] all began at this time, defining Gothic

architecture as it is popularly known today.

Examples of the Impacts of the Twelfth-Century Enlightenment on Churches

This enlightenment's effects are in all the Gothic churches of England. Without the

twelfth-century enlightenment, churches would not have buttresses, equilateral arches, and

vaulting in the familiar Gothic styles. One can see this explicitly in Saint Bartholomew the Great,

where the church's construction began in 1123. Various parts of the church display Norman

features, such as semicircular arches, while others have typical Early Gothic architectural

features, such as four-centre arches[12]. In fact, the church was constructed as this enlightenment

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[9] The support system of windows; typically, one of the following: y-tracery, a curved upper-case y support; intersecting tracery, a curved upper-case y support, with additional lines on each side, following the curve of the other side; geometrical tracery, a foiled window in the top, with smaller supporting sets of windows, typically with three additional foils; reticulated tracery, a set of supports, which separate into Y's and weave together; panel tracery, a set of panels built in a few layers, culminating in smaller panels and designs in the curved arch section; and panel tracery, which, like the other type of panel tracery, but with smaller, equal-sized panels, which continue into the curved section where possible. This will be referred to as Style Two Panel Tracery. Pictures are in the album as photographs 22-27.

[10] The roof of a church, which can occur with three different construction methods: collar beam roof, where principal rafters (the roof's supports) are held by one beam, the collar beam; queen post roof, with common rafters (outer supports built on to principal rafters) are supported by collar beams and tie beams horizontally, and vertically by queen posts, which run from the ends of collar beams to tie beams, and purlins run from one collar beam to the next, and principal rafters support the common rafters; and hammer-beam roof, where braces run from wall posts at corbels to hammer-beams, and hammer-beams meet with struts, which run to purlins, and arched braces, which run to another hammer-beam in an iterative process with the final hammer-beam having a king post, which runs from the middle of the hammer-beam to the top of the roof, at a ridge piece, but common and principal rafters still serve the same purpose and have the same connections. Pictures are included as photographs 28-30.

[11] Some notable examples of other architectural changes include: piers, the column on which an arch is carried, formed by the abacus (the top of the arch), the capital, the shaft (the vertical distance of a pier), and the base (the bottom section of a pier, which supports and ground the arch); galleries, the different levels that a church may have, with many Gothic churches having a nave floor (main floor), triforium or tribune (second floor, with passages), and clerestory (third floor, with additional seating and a place for the choir); and foils, or decorative leaf-shaped curves, typically found with three leaves (trefoils), four leaves (quatrefoils), and five leaves (cinquefoils), with less common six leaf (sixfoils), and eight leaf (octofoils) varieties. See the album for pictures as photographs 31-34.

[12] See photographs 42-46.

occurred, as the nave and triforium are both built in the traditional Norman style, and the clerestory and roof are in Early Gothic styles.

Another example of this change is in Saint Helen's, which contains some features that are typical of both Norman and Gothic architectural styles. With wide windows that do not fit into any of the thirteen types of arches found in Gothic architecture, there must be other influences. These windows are a result of the Norman style[13]. However, there are still supporting buttresses and equilateral arches on the inside, demonstrating Gothic elements as well. The influences of both Gothic and Norman architecture are both visible in Saint Helen's.

1135-1153: The Anarchy

The Anarchy is an eighteen-year period in English history, beginning in 1135 and ending in 1153[14]. During this period, various lineages attempted to take advantage of a supposed vacancy of the throne. Two notable families were those of Stephen of Blois, and Empress Matilda Angevin, but eventually, other parties, such as the Welsh, Ranulf of Chester and Robert of Leicester, and David I of Scotland became involved in a quest for power.

This eighteen-year period was difficult for all, and many saw Stephen I as a villain, who directly caused substantial conflict in England and did not keep his word[15]. Some elements of this mythos might be correct, such as Stephen's betrayal of the church: after promising that the church would receive additional liberties and freedoms for their support of his ascension, he

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[13] See photographs 62-67.
[14] For more information on the war see Diana E. S. Dunn, *War and Society in Medieval and Early Modern Britain* (Liverpool: Liverpool U. Press, 2000).
[15] For supporting data see Antonia Gransden, "Realistic Observation in Twelfth-Century England" (Speculum, 1972): 29-51.

removed rights and privileges to better support his reign during the war[16]. However, many now agree that even if Stephen was not the ideal king, he was the best option of the candidates[17]. Resolution eventually occurred when Stephen recognized Empress Matilda's son as his rightful heir.

Impacts of the Anarchy on Churches

The Anarchy had little impact on the stylistic choices made in the construction of churches, but instead, influenced their building. During times of war, churches become a necessity, as people begin to look to higher powers for salvation. As such, construction started on many churches in the eighteen-year period that comprises The Anarchy.

The number of churches also speaks to the concessions that King Stephen I made to the church. In renouncing simony, giving churches full ownership of their possessions, and granting churchmen the right of free disposition, he set the stage for bishops and priests to put money towards the construction of new places of worship[18]. Although he later argued against the rights of the clergy, the period in which churches had these privileges was enough for church construction to begin in an unprecedented amount.

Examples of the Impacts of the Anarchy on Churches

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[16] For the promised privileges see Edmund King, *King Stephen* (New Haven/London: Yale U. Press, 2010): 46. For the arguments that occurred in 1144, see Ralph Henry Carless Davis, *King Stephen, 1135-1154* (Berkeley: U. California Press, 1967): 100-102.

[17] For different elements of the era that contributed to Stephen's difficulties and a more nuanced picture of the king than might be gathered from Gransden's more topical article see C. Warren Hollister, "Stephen's Anarchy" (Albion: A Quarterly Journal Concerned with British Studies): 233-239.

[18] For the rights see Edmund King, *King Stephen* (New Haven/London: Yale U. Press, 2010): 46; however, the consequence of increased construction of churches is a speculation on the part of the author. Very little correlation has been drawn between the two, but such connections seem unavoidable when the data is analyzed.

The impacts of the Anarchy are visible through the sheer quantity of churches built as opposed to any visual qualities. Three churches built between the years 1135 and 1153 survive in London: St. Helen's; St. Andrew Undershaft; and St. Sepulchre-without-Newgate[19][20]. For a quarter of the Gothic churches that still stand in London to have roots to a fifth of a century, out of a five-century span, is no coincidence: this number speaks to the power that religion had over people at a time where it was the only comfort. Other Gothic churches got founded in this time, but they did not survive the Great Fire; the lack of churches applies to all periods of Gothic architecture. However, many of the surviving churches are within one district, which escaped by the fire. This district is a sample of what London was like and demonstrates the number of churches likely built throughout the city during this time of war.

13th Century

The thirteenth century was an age of revolution. Although the common association as against a monarchy, rebellion in this century occurred against not just the King, but also against the church and the nation. In 1215, the revolution of the barons against the King through the Magna Carta set a precedent for the rest of the century. This document rewrote the rules of the monarchial government[21] and provided the churches protection of their rights[22].

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[19] For this data see George Godwin and John Britton, *The Churches of London: A History and Description of the Ecclesiastical Edifices of the Metropolis* (C. Tilt, 1839), C. Hibbert, D. Weinreb, and J. Keay, "The London Encyclopedia" (Macmillan, 2008), and The Corporation of London, "NEWGATE: Conservation Area Character Summary" (1999).

[20] See photographs 51-55, and 62-67.

[21] For the consequences of the Magna Carta see Ralph Turner, *King John: England's Evil King?* (Gloucestershire: The History Press, 1994).

[22] For these consequences of the Magna Carta see David A. Carpenter, *The Minority of Henry III* (London: Methuen London, 1990).

Another critical revolution was that of Scotland. The Treaty of York defined the

boundaries of Scotland and England in 1237; however, within the century, the Scots, led by

William Wallace, were attacking the English. In 1297, at the Battle of Stirling Bridge, the Scots

defeated the English[23]. The Welsh were also rebelling, both in 1287 and 1294, led by,

respectively, Rhys ap Maredudd and Madog ap Llywelyn[24].

Revolutionary changes also occurred internally. Knighthood changed from a primarily

professional role to more of a ceremonial role, and changed the primary qualifications for being

knighted, from a military role, where having distinguished pedigree made one more eligible, to a

system that rewarded familial ties before militant proficiency. The ceremonies of becoming a

knight changed, as did the titles that went along with the position[25].

1245: Rebuilding of Westminster Abbey

In 1245, King Henry III began reconstruction of Westminster Abbey to properly enshrine

Saint Edward the Confessor, one of the previous Kings of England[26]. In doing so, inspiration was

taken from many of the gothic cathedrals of France, specifically: La Cathédrale Notre-Dame de

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[23] For details on the battle see Battlefields Trust, "Battle of Stirling Bridge" (2018).
[24] For Welsh rebels see *Dictionary of Welsh Biography* and John Edward Lloyd, *A history of Wales from the earliest times to the Edwardian conquest* (Longmans, Green & Co., 1911).
[25] For these changes see Kathryn Faulkner, "The Transformation of Knighthood in early Thirteenth-Century England" (The English Historical Review, 1996) 1-23.
[26] For a detailed account of King Edward see Frank Barlow, *Edward the Confessor* (Berkeley and Los Angeles: U. California Press, 1970).

Reims[27], La Basilique St. Denis de St. Denis[28], and La Saint-Chapelle de Paris[29] due to the

rivalry between King Henry III of England and King Louis IX of France[30].

This church was essential to the monarchy as it provided religious justification of the

King's right to rule. Since King Edward was sainted, a relation to him was a way to claim

"Divine Right" to the throne. Therefore, it was invaluable to create a new shrine to St. Edward

the Confessor to provide a reminder to the public of the power and right to the throne claimed by

the monarchy, and to allow appropriate places to pray around Saint Edward's grave[31].

This construction introduced many new concepts to English Gothic architecture. In his

article, *The Decorative Character of Westminster Abbey* Geoffrey Webb states that,

> Beginning at the bottom, the piers of the arcade storey [sic] are of Purbeck
> marble, with Purbeck marble shaftings, the acutely pointed arches of the arcade
> are elaborately moulded [sic] in an English, rather than a French manner, and
> the spandrels of the main arcades up to the triforium string are covered with
> diaper ornament of considerable elaboration. The triforium storey [sic] itself is
> almost more richly treated with carving, moulding [sic] and diapers. The
> enrichment of this storey extends up to the clerestory string, above which are the
> ribs of the vault and the windows of the clerestory, and the first areas that we
> have met with of unadorned masonry1 on either side of the clerestory windows.
> Considering the height of the building and the narrowness of the central vessel,
> these unenriched areas are almost negligible in the total effect of the internal
> elevation.

Regarding the nave of Westminster Abbey. This analysis shows the elaborate nature of the

decorations of the church. With almost all of it decorated in Gothic styles and elements drawn

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[27] For the stylistic choices of the reconstruction of Reims Cathedral see Robert Branner, "Historical Aspects of the Reconstruction of Reims Cathedral, 1210-1241" (Speculum, 1961) 23-37.

[28] For the architectural choices of St. Denis see Sumner McK. Crosby, "Early Gothic Architecture – New Problems as A Result of the St. Denis Excavations" (Journal of the Society of Architectural Historians, 1948) 13-16.

[29] For information on the Saint-Chapelle see Robert Branner, "The Sainte-Chapelle and the Capella Regis in the Thirteenth Century" (Gesta, 1971) 19-22.

[30] For details on the reconstruction of Westminster Abbey see Suzanne Lewis, "Henry III and the gothic Rebuilding of Westminster Abbey: The Problematics of Context" (Traditio, 1995) 129-172.

[31] Ibid.

from other nations, it was inevitable that new forms began. Furthermore, it was similarly

foreseeable that these new ideas affected other churches.

Impacts of the Rebuilding of Westminster Abbey on Churches

In Westminster Abbey, there are critical stylistic choices that directly translated to a new

age of Gothic architecture in England[32]. By introducing new techniques of arch-making and

window supports, the era of the Geometric English Gothic style began.

Westminster Abbey uses three-quarter hollows with fillets[33], three-quarter roll and

hollow chamfers[34], attached lateral rolls[35], chisel-nosed and blunt-nosed units[36], concave

fillets[37], plain bell bases[38], double bell bases[39] in its decoration[40]. It also introduces the concept

of circular top sections of the windows, and small vertical parts of stone within windows, which

allowed the size of the opening to increase and let in more light. Because of this, the Geometric

Decorated English Gothic style began, characterized by small supports of stone in the windows,

known as mullions, and circular sections in the upper part of the window area[41]. It exists in

churches between 1250 and 1290, and the beginnings of the style can are in the 1245

reconstruction of Westminster Abbey.

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[32] See photographs 35 & 36.
[33] A decorative moulding which consists of fillets, or straight sections, surrounding a roughly 270° circular hollow.
[34] A decorative moulding which consists of a roughly 270° circular outcropping, flanked by roughly 90° hollows.
[35] A leaf-shaped decorative moulding with half-circular extrusions by the ends.
[36] A moulding with an extrusion from the top; typically, with a pointed section. This is the top of the moulding.
[37] A part of the moulding which extrudes and features downward curves, before curving back into the moulding.
[38] A bell-shaped intrusion into the moulding, featuring a chamfer in, and smooth curves afterward.
[39] A set of two bell bases stacked upon each other.
[40] For details about the architectural choices and styles found in English Churches between 1250 and 1400 see Richard K. Morris, "The Development of Later Gothic Mouldings in England c. 1250-1400: Part One" (Architectural History, 1978): 18-57 and Richard K. Morris, "The Development of Later Gothic Mouldings in England c. 1250-1400: Part Two" (Architectural History, 1979): 1-48.
[41] For details on this period see Edmund Sharpe, "The Seven Periods of English Architecture" (1871).

Examples of the Impacts of the Rebuilding of Westminster Abbey on Churches

Westminster Abbey itself is a significant impact of its rebuilding; the stylistic choices made in its construction affected it directly and only secondhandedly led to a new age of architecture. Nonetheless, its effect is wide-ranging. The York Minster is in part designed in a Geometric Decorated English Gothic style[42], as is Saint Helen's[43]. The York Minster is a particularly good example, as many of the nave windows have geometric tracery, and where rampant arches are common. These arches show the desire for beauty above all else; in the attempts to produce maximum light and the most massive structure, some elements are not perfect arches.

1279 & 1290: Statutes of Mortmain

Despite these revolutions, the most notable is that of King Edward I against the Pope. This rebellion came in the form of two statutes, both of which attempted to limit the Church's revenues so that the kingdom would earn more. A common issue for money collections was known as the mortmain, in which a landowner would either give or will property to the Church. These bequeathals were done either as a gift of gratitude or to avoid paying duties, as the Church did not have to pay taxes[44].

King Edward I attempted to end this practice by putting in to effect the Statute of Mortmain in 1279, which stated,

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[42] See photographs 89, 100, 102, and 105.
[43] See photographs 64 and 67.
[44] For details of Laws of Mortmain see Sir Frederick Pollock and Frederic William Maitland, *History of English Law*, Volume 1 (1895).

> …no person, religious or other, whatsoever lie be, shall presume to buy or sell any lands or tenements, or under colour of gift or lease, or of any other term or title whatever to receive them from any one, or in any other way, by craft or by wile to appropriate them to himself, whereby such lands and tenements may come into mortmain; under pain of forfeiture of the same.[45]

This attempt to eliminate what amounted to tax fraud was mostly unsuccessful; even though many were selling their lands to churches to avoid taxes, and then reclaiming them, the elimination of this loophole did not prevent the public from selling their property. By selling only a parcel, they would make money off selling, still have land to live on, and not have to pay taxes. Therefore, in 1290, a new Statute of Mortmain was published, which required those that were selling their land also to pay taxes[46]. This measure was equally ineffective, but the issue was left unresolved for three centuries before being revisited.

Impacts of the Statutes of Mortmain on Churches

The Statutes of Mortmain were notoriously unsuccessful, having little impact on the Church's ability to gather land and make money. However, these royal decrees caused other changes in churches.

There is much uncertainty to the frequency of sermons; some scholars claim that it was as infrequent as that church-goers heard homilies less than once every three months[47], while others argue that it could have been weekly[48]. Despite this, it was substantially lower than in France,

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[45] For the full text see the Statute of Mortmain (1279).
[46] For the full text see the Statute of Mortmain (1290).
[47] For such data see J. H. R. Moorman, *Church Life in England in the Thirteenth Century* (Cambridge, 1945): 77, H. S. Bennett, *Life on the English Manor* (Cambridge, 1937): 33, G. G. Coulton, *Mediaeval Studies* (2018): 103-105, Margaret Deanesley, *The Lollard Bible* (2017): 198-199, and H. S. Bennett, *Chaucer and the Fifteenth Century* (1979): 91.
[48] For a convincing argument as to why this would be the case see D. W. Robertson, Jr, "Frequency of Preaching in Thirteenth-Century England" (Speculum, 1949): 376-388.

where sermons occurred daily at some churches[49]. This difference reflects the uncertainty that the Church faced after being faced with statutes that specifically targeted them; not meeting as frequently would make them appear as less of a threat to the monarchy and would have been a possible preventative measure to reduce the risk of the King taking additional offense to them.

Examples of the Impacts of the Statutes of Mortmain on Churches

The physical impacts of the Statutes on Gothic churches are little. The only example of the possible effects would be churches that fell into decay at this time, as they lost some of their income. One such example is that of the York Minster, whose construction began around 1220 AD and stopped after the construction of the transepts. In 1290, building continued, after the second Statute, but the decrease in expendable money because of the Statutes of Mortmain caused the delay.

1290: Construction of the York Minster Nave Begins

In 1290, York's primary church continued reconstruction, removing more of the original Norman architecture[50]. The nave was reconstructed from 1290-1350 and marks the beginning of a new age of Gothic architecture. Other churches influence churches, but new ideas must start somewhere, and the Curvilinear Decorated Gothic style began with the nave of the York Minster[51].

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[49] For further information see Olga Dobiache-Rojdestvensky, "La vie pariossiale en France au XIII siècle" (The American Historical Review, 1912) : 363-364.
[50] For details regarding the changes to the architecture of the York Minster see Hans J. Böker, "York Minster's Nave: The Cologne Connection" (Journal of the Society of Architectural Historians, 1991): 167-180.
[51] Ibid.

One of the first changes that occurred in the construction of the new nave was to the moulding[52]. Although three-quarter roll and hollow chamfers still are present in the York Minster, three-quarter roll and fillet plus hollow chamfers[53], three-quarter roll (or roll and fillet) plus plain chamfers[54], and extra fillets added to hollow chamfers[55] gained popularity around this time. Furthermore, multiple roll/roll and fillet mouldings[56] also became more common and appeared in the York Minster. Detached lateral rolls[57], curvilinear[58], two-unit scrolls[59], partly or wholly polygonal[60], and chisel-nosed and blunt-nosed units[61] are also present in the York Minster Abbey, which shows that the church is right on the edge of the Curvilinear period, as it shows new ideas, but also the older ideas of the Geometric Gothic era. The bases also changed to a standard decorated style[62], fillet-necked[63], double[64], or a roll-necked design[65], all of which are present in the York Minster. The undercut hollow chamfer[66] is also present in the York Minster, showing the Geometric influences still present in 1290.

Many of these influences come from either the cathedrals of France or the Cologne Cathedral. The French Rayonnant period has many similarities to the construction of the church and the Curvilinear period. The capitals, arches, vaults, tracery and mullions, and buttresses of the churches of Paris, Amiens, and Strasbourg all show precursors of the style of York Minster;

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[52] See photograph 104.
[53] A combination of three-quarter roll and hollow chamfers with fillets at the ends.
[54] A three-quarter roll with diagonal sides.
[55] Decorative fillets surround hollow indentations.
[56] A form of moulding with iterative rolls or fillets.
[57] Rolls with fillets and hollows separating them.
[58] Ribbed rounded rolls with flowing hollows and fillets.
[59] A foliage-decorated scroll moulding.
[60] Moulding in straight scrolls.
[61] See description above.
[62] An octagonally planned plinth with a simple subbase.
[63] A neck moulded with fillets.
[64] A repeated form of moulding.
[65] A roll moulded neck with varying degrees of pronunciation.
[66] See description above.

however, Cologne's Cathedral also had very similar features. Regardless of the actual

inspiration, the York Minster brought new ideas to the English Gothic style[67].

Impacts of the Construction of the York Minster

The construction of the York Minster ushered in a new age of English Gothic

architecture. Although technically a subcategory of the Decorated period, Curvilinear

architecture varies dramatically from the Geometric era. By changing to a more flowing style of

window tracery, a new form was born.

Capitals also changed at this point. They became more floral than before, and the

mouldings changed to reflect those of the York Minster. This stylistic variation furthers the

Curvilinear Geometric English Gothic period as the most elaborate of the Gothic styles,

differentiating it from the other Gothic periods[68].

Examples of the Impacts of the Construction of the York Minster on Churches

As with Westminster Abbey, the first place that was affected by the construction of the

York Minster was the York Minster. The nave is very indicative of the curvilinear style in its

ornate patterns, and in its West Window[69]. This window, typically referred to as the Heart of the

York Minster, is constructed in the curvilinear fashion and provides an airiness that exceeds that

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[67] For details regarding these possible inspirations see Robert Branner, "Paris and the Origins of Rayonnant Gothic Architecture down to 1240" (The Art Bulletin, 1962): 39-51 and Hans J. Böker, "York Minster's Nave: The Cologne Connection" (Journal of the Society of Architectural Historians, 1991): 167-180.

[68] For more information see Paul Frankl, *Gothic Architecture* (Yale: Yale U. Press, 2000): 193, H. Honour and J. Fleming, "A World History of Art" (A World History of Art, 2009): 376, and Edmund Sharpe, *The Seven Periods of English Architecture Defined and Illustrated* (1871).

[69] See photographs 90, 93, 94, and 96.

of Westminster. The chapter house also displays the ornate work of the Curvilinear Decorated English Gothic era, with intricate masonry and window work[70].

Many other churches display similar effects, primarily those constructed before the Minster. St. Giles shows the influences of the York Minster, with reticulated tracery abounding[71]. The window style shows that although churches may be older than the York Minster, they still changed. The current design at St. Giles refers to numerous reconstructions for the modern church, which began in 1394[72]. The contemporary design reflects the conglomeration of these changes and includes Curvilinear Decorated English Gothic elements.

14th Century

The fourteenth century introduced dramatic changes to the status quo of Britain. The Scottish peoples won decisive wins against the British, despite the execution of their leader, William Wallace, in 1305. Additionally, the Hundred Years' War against France was raging, and the Peasants' Revolt occurred in 1381. Finally, the Black Death also came to England in 1348.

Scotland had a series of victories over England and eventually gained their independence. On June 24, 1314, the Scots won the Battle of Bannockburn, with Robert the Bruce defeating the forces of King Edward II[73]. Fourteen years later, England recognized the independence of Scotland with the Treaty of Edinburgh-Northampton.

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[70] See photograph 100.
[71] See photograph 61.
[72] For details see Katherine Rumens, "A Guide to St Giles' Church" (London: Saint Gile's Church).
[73] For more information see Historic Environment of Scotland, National Record of the Historic Environment (2018).

In 1328, both governments ratified the treaty, but England repealed it five years later, leading to the Second War of Scottish Independence, which lasted until 1357. However, these wars were not the only two wars of the century; there was also the Hundred Years' War, which lasted from 1337 to 1453. One of the three most important battles of the war occurred in 1356, on the 19th of September. In it, the English defeated the French and their allies and were able to capture many important members of French aristocracy, including the King and his son[74]. Furthermore, the Peasants' Revolt of 1381 caused significant uprisings in almost all of England, lasting from May 30th through November[75]. Although quickly squashed, the rebellion was another way in which the English government was stretched thin.

Fortunately, the century was not just defined by these wars and battles, but also by the Anglo-Portuguese Treaty of 1373. This treaty, which is still active today, established *"perpetual friendships, unions [and] alliances"* between Britain and Portugal. One section states,

> [t]here shall be between the respective kings and their successors, their realms, lands, dominions, provinces, vassals, and subjects whomsoever, faithfully obeying, true, faithful, constant, mutual, and perpetual friendships [Amicitae], unions [Adunationes], alliances [Alligantiae], and leagues of sincere affection [purae Dilectionis foedera]; and that, as true and faithful princes, they shall henceforth reciprocally be friends to friends and enemies to enemies, and shall assist, maintain, and uphold each other mutually, by sea and by land, against all men that may live or die of whatever degree, station, rank, or condition they may be, and against their lands, realms, and dominions.

This treaty shows the dedication that both sides felt towards their deal, reinforced by the fact that it has lasted more than six hundred years.

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[74] For a detailed account of the battle see Mildred K. Pope and Eleanor C. Lodge, "Life of the Black Prince" (Cambridge: The Chandos Herald, 2000).

[75] For further information see Michael Postan, *The Medieval Economy and Society* (Harmondsworth: Penguin, 1975) and J. A. Tuck, "Nobles, Commons and the Great Revolt of 1381".

1305: William Wallace Execution

On August 5th, 1305, Scottish patriot William Wallace was captured by the British, after avoiding capture for over a year. After a trial at Westminster and being found guilty of treason, William Wallace was dragged naked through London before being hung, drawn, and quartered, with his quartered pieces displayed around England[76]. His murder occurred at the Elms at Smithfield, a public square in the West Smithfield district of London.

Churches' Impact on the William Wallace Execution

This execution occurred right in front of the Saint Bartholomew the Great church, and right next to Saint Bartholomew the Less. This placement was an intentional choice, as it was an open square directly opposite the church. According to the guide at Saint Bartholomew the Great, George, witches and heretics were to face the church as they died so that the last thing that they would see before dying would be a church. This policy applied to all criminals at the time; George told the story of a fourteen-year-old girl who was burned at the stake for trying to check the quality of fabric at the window and got accused of stealing. The hope was that by having criminals see a church as they died, they would have to spend less time in purgatory.

Examples of the Churches' Impact on the William Wallace Execution

The most prominent example is that seen above. However, many other famous execution locations were also near churches. Tyburn was another locale for executions, and it is close to

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[76] For details of his capture and torture see *The Wallace Papers*.

Saint Sepulchre[77]. This church is renowned for its bells, as featured in a song regarding

executions, which goes,

> Two Sticks and Apple,
> Ring yᵉ Bells at Whitechapple,
> Old Father Bald Pate,
> Ring yᵉ Bells Aldgate,
> Maids in White Aprons,
> Ring yᵉ Bells a Sᵗ Catherines,
> Oranges and Lemons,
> Ring yᵉ bells at Sᵗ Clements,
> When will you pay me,
> Ring yᵉ Bells at yᵉ Old Bailey,
> When I am Rich,
> Ring yᵉ Bells at Fleetditch,
> When will that be,
> Ring yᵉ Bells at Stepney,
> When I am Old,
> Ring yᵉ Bells at Pauls

Historians assume that Fleetditch is a reference to Saint Sepulchre's, as the church is close to

Fleet Prison.

Furthermore, executions often occurred at the Tower of London. Many members of the

royal family got killed there, and there are two churches within the grounds. One is a Norman

chapel, the St John's Chapel, and the other is the St Peter Ad Vincula Royal chapel. These

churches show how essential churches were to have prisoners see before they die and shows the

convenience of the church as a meeting place.

1348: The Black Death's Arrival in England

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[77] For more execution sites see Oliver Smith, "London's 11 most notorious public execution sites" (The Telegraph 2016).

The Black Death came to London in 1348, after entering Europe around 1347. The spread of disease through fleas or other similar means[78]. From this point on, cyclical plague outbreaks swept through England about every ten years and caused catastrophic death counts each time. An estimated 60% of the English population died due to the plague and that millions died over the four centuries of which it was in Europe[79].

The death rate promoted the persecution of different groups, who got blamed for the plague. Some felt that they were to blame and needed to earn God's forgiveness through self-mutilation[80]. Others blamed the minorities, such as Jews and pilgrims[81], and targeted them in an attempt to eliminate the plague.

Impact of the Black Death's Arrival in England on Churches

The churches of the era reflect the results of the Black Death, due to the effects the plague had on the public's mentality: there was overwhelming despair during the period because of the deaths of the years leading up to it. In addition to the depression resulting from the deaths, there was a smaller labor force, so many of the ornate details of the Decorated English Gothic did not continue[82]. Although this style had begun earlier at the Gloucester Cathedral in 1335, it did not gain popularity until after the plague.

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[78] For further information on the plague see Mark Welford and Brian H Bossak, "Revisiting the Medieval Black Death of 1347-1351: Spatiotemporal Dynamics Suggestive of an Alternate Causation" (Blackwell, 2010) and Kate Baggaley, "Bubonic Plague was a serial visitor in European Middle Ages" (.

[79] This data comes from the research paper "Climate-driven introduction of the Black Death and successive plague reintroductions into Europe". Further reading includes Ole J. Benedictow's article, "The Black Death: The Greatest Catastrophe Ever" (ScienceNews, 2015).

[80]For further information see "Black Death" (History, 2010).

[81] For more information see David Nirenberg, *Communities of Violence: Persecution of Minorities in the Middle Ages*" (Princeton U. Press, 1998).

[82] For further information on this see John Harvey, *The Perpendicular Style* (Batsford, 1978).

The Perpendicular English Gothic style is accentuated by fewer decorations, and by more prominent vertical lines. These changes direct the eyes upward, toward fan vaulting. The window tracery also began to contain more vertical lines, including panel window tracery. In many ways, all these features combined to create a single unified vertical expanse inside the church; however, it also requires strong external supports. Therefore, churches built in this era are known for a style that has many strong leading vertical lines[83].

Examples of the Impacts of the Black Death's Arrival in England on Churches

The Perpendicular English Gothic style can be seen in many churches but has two primary examples. One of these is the Lady Chapel at Westminster Abby. Here, the vaulting has ornate drips that qualify it for the term fan vaulting, one of the hallmarks of the age. Furthermore, the windows follow the typical tracery style prominent in the era, with little ornate work and panels depicting different events.

The other example is the quire of the York Minster. Here, the East Window is known as one of the most masterfully designed stained glass windows done in a panel style[84]. Furthermore, the ornate bosses found in the vaulting at Westminster Abbey are present, but this time is in the detailed seats of the quire[85]. The lack of intricate work in the arches and the vaulting are also telltale signs of the effect of the Black Death[86].

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[83] For information on the Perpendicular Gothic style see Encyclopædia Britannica "Perpendicular style" (Encyclopædia Britannica, 2010).
[84] See photographs 108-110.
[85] See photograph 109.
[86] For confirmation of the plague as the reason for the change in style see Andrew Evans, a tour guide at York Minster.

There are also examples of Perpendicular Gothic elements in Hampton Court and the St. George Chapel. Both have panel tracery[87], and Hampton Court also has sections that have fan vaulting[88].

15th Century

Compared to the previous century, there was a near equal amount of warring; however, victories in the fifteenth century happened more rapidly. There was conflict among the British in the form of rebellions against the crown, the continuation of the Hundred Years' War, and the Wars of the Roses.

The first rebellion occurred in 1403. The Percy family challenged King Henry IV because he left campaign promises, such as land and tax reforms, ignored. On July 21st, 1403, these tensions boiled over at the Battle of Shrewsbury. King Henry IV won but sustained heavy losses due to the use of the longbow by both sides[89]. Additionally, after the Wars of the Roses, battles continued to occur, as the defeated Yorkists repeatedly attempted to coronate people who were pretending to be the royal heir of the Plantagenets. One such conflict arose at the Battle of Stoke Field, on June 16th, 1487. This battle secured Henry Tudor's claim to the throne, as he defeated the Earl of Lincoln and the pretender, killing many of his enemies in the process[90].

Another critical battle, the Battle of Agincourt, occurred on 25 October 1415. In this battle, the French, who were horse-mounted and greatly outnumbered the English, was defeated,

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[87] See photographs 117 & 123.
[88] See photograph 118.
[89] For details on the battle see Battlefields Trust, "Battle of Shrewsbury" (2018).
[90] For more information on this battle see Ellen Castelow, "Battle of Stoke Field" (Historic UK, 2018).

due to the tactical superiority of the British. By using a combination of longbow archers and hand-to-hand combat, the British were able to turn the tides of the war and marked the change from cavalry as the superior forces in battle, to the age of archers[91].

1486: Henry Tudor Ascension

Although there were these battles, the most important is Battle of Bosworth Field. In this battle, Henry Tudor defeated King Richard III to become the monarch. This victory marked the end of the Plantagenet dynasty and the ascension of the Tudors[92]. Although King Henry VII's marriage to Elizabeth of York, King Richard III's niece, joined the two, it represented a new era for the monarchy[93].

This defeat was possible due to the support of the Stanleys and a general dislike of King Richard III. Many believed him to be responsible for the death of his nephews and wife and felt that he had gained power suspiciously, as he attempted to undermine the rightful heir and successor's claim to the throne. Therefore, many did not mind the change of dynasty; however, King Henry VII felt it necessary to cement his right to rule by exercising influence over public sentiment.

Impact of the Henry Tudor Ascension on Churches

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[91] For further evaluation of battle strategies see Jan Willem Honig, "Reappraising Late Medieval Strategy: The Example of the 1415 Agincourt Campaign" (2012).

[92] For additional data see John Hamilton Baker, *The Oxford History of the Laws of England: 1483-1558* (Oxford: Oxford U. Press, 2003).

[93] For more information see J. L. Laynesmith, *The Last Medieval Queens: English Queenship 1445-1503* (Oxford: Oxford U. Press, 2005).

Churches were a form of media that could be manipulated by the monarchy. Various church monuments featured livery collars[94], and bosses were modified to include the symbol of the new Tudor lineage. These features reminded the public that King Henry VII was the rightful, god-chosen heir to the throne.

Monuments to war heroes from this period often have livery collars. This device was used by both sides, with Yorkist collars depicting suns and roses and Lancastrian collars featuring a double "S." These collars showed the political allegiance of a group and helped maintain the group's identity while honoring those who were prominent figures in each group. At the time that the effigies wore livery collars, it was essential to acknowledge the king, and these collars were a way of honoring whom the individual regarded as the true King of England[95].

The embossment of his family crest in churches formed another honor for the new true King of England. King Henry VII rebuilt many churches with the inclusion of Tudor Roses and Tudor Portcullis, which served to further link the right of the Tudor line to the throne. By showing the symbols of the Tudors in churches, Henry Tudor established Divine Right to the throne, since the Tudors established links to the church and Edward the Confessor[96].

Examples of the Impacts of the Henry Tudor Ascension on Churches

One prominent example of the inclusion of the Tudor Rose is in the Lady Chapel of Westminster Abbey. Here, the chapel was rebuilt in the Perpendicular English Gothic style by

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[94] A band of material worn around the neck to act as a badge of livery, according to the 1911 Encyclopædia Britannica entry on collars.

[95] For more information and theories see Matthew Ward, *The Livery Collar in Late Medieval England and Wales: Politics, Identity and Affinity* (Boydell and Brewer, 2016): 97-146.

[96] For links between the crests and the church Philippa Owen, a Westminster Abbey tour guide, provided information.

Henry Tudor after his ascension. In the rebuild, the Tudor rose was featured prominently. Throughout the chapel, there are many gilded roses and portcullises designed to satisfy King Henry VII and to show his status as the true King of England. The Tudor rose is also seen in Hampton Court and the St. George Chapel, along with the royal symbol of the portcullis[97].

Another example is a general concept: that of the Rose Window. The Rose Window is typically a feature in the South Transept of a church, named after both its shape – that of a petaled circle – and its origin. One of the original examples is at York Minster, and it was designed to honor the new Tudor lineage[98]. As such, the window features both red and white flowers. The white flowers are tinged with red to show the power of the Tudor line.

16th Century

The sixteenth century included its own battles with the Scottish forces, as well as with the Spanish. The Battle of Flodden Field on 9 September 1513 was a substantial defeat of the Scottish troops and their King, and the August 8th, 1588 destruction of the Spanish Armada were notable victories over the British; however, in 1589 the British lost their armada to the Spanish as well.

The Battle of Flodden Field was a defeat of the Scottish forces by the English in a battle that eliminated much of the Scottish nobility, including their King. The different weapons used by each side decided the victor; the Scots utilized pikes, but the lack of cavalry made these

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[97] See photographs 119-122.
[98] See photograph 105.

weapons ineffective. They also used guns, instead of cannons. It also ended rumors of the cowardice of the King, as he led the battle[99].

In addition to the Battle of Flodden Field, there were also the defeats of the Spanish Armada and the English Armada. The Battle of Gravelines was a significant defeat of the Spanish Armada, in which the British used their superior strategy of fighting from a distance and firing beneath the water line to sink five Spanish galleons[100]. To follow up on this advantage, the British attacked Portugal in 1589; however, defeats at Corunna and Lisbon led to its abortion[101]. As a result, the British lost clout, and the Spanish regained their influence.

In this age of naval warfare, there was also maritime exploration. The first English colony in the Americas was at Roanoke, in 1585. This colony, located in Virginia, was an attempt to gain wealth and riches in the New World and to threaten and incite war with the Spanish. This mission was a successful endeavor, and led to the Battle of Gravelines, as described above. The final purpose was to spread Christianity, with Queen Elizabeth authorizing the colonization of any "remote, heathen and barbarous lands, countries and territories, not actually possessed of any Christian Prince or inhabited by Christian People."[102]

1533-1571: End of Catholicism

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[99] For specifics of the battle see Richard Grafton, *Grafton's Chronicle, Or History of England: To which is Added His Table of the Bailiffs, Sheriffs and Mayors of the City of London from the Year 1189, to 1558, Inclusive: in Two Volumes, Volume 2* (Johnson, 1809).

[100] For more information on the battle see Battlefield Britain, "The Spanish Armada" (2004).

[101] For further information see Luis Gorrochategui Santos, *The English Armada: The Greatest Naval Disaster in English History* (London, 2018) 77-97.

[102] From the "Charter to Sir Walter Raleigh: 1584" (Yale Law School, 1584).

In 1533, King Henry VIII severed ties with the Catholic Church because of his desires to have his divorce from Catherine of Aragon, his first wife, approved by the pope. When the pope would not provide an annulment, King Henry VIII separated England from the Vatican and established himself as the Supreme Head of the Church of England[103]. To fully justify this separation, Henry VIII and his successors published multiple acts designed to weaken the Catholic Church in England.

One of the first ways Henry VIII weakened Catholicism in England was through an Act of Supremacy. The first, passed in 1534 on the 3rd of November, provided the English Kings from King Henry VIII onwards Royal Supremacy, or rule over the church and the government[104]. It also separated the *Ecclesia Anglicana* from the Catholic Church. However, Queen Mary I repealed it in 1554; therefore, in 1559, Queen Elizabeth I had to reinstate it and instituted an Oath of Supremacy to make all public and church officials loyal to the new Anglican institution[105].

In addition to the Acts of Supremacy, both King Henry VIII and Queen Elizabeth I created Treasons Acts. These acts were designed to force the people to acknowledge and at least act as if they believed the Acts of Supremacy. The original Treason Act got enacted in 1534, but it was repealed in the 1540's by King Edward IV. Queen Elizabeth I included more stipulations in her version, to prevent succession issues and to force further support from the public[106].

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[103] For an exploration of Henry VIII's motivations for leaving the Catholic Church, and the acts he put in place to do so see H. Maynard Smith and D. D. Oxon, *Henry VIII and the Reformation* (London: MacMillan & Co. LTD, 1948).
[104] For the original text see King Henry VIII, "Act of Supremacy" (Britain Express, 1534).
[105] For the original text see Queen Elizabeth I, "Act of Supremacy 1558" (The National Archives, 1558).
[106] For the original text see King Henry VIII and Queen Elizabeth I, "Tudor constitutional documents, A. D. 1485-1603" (archive.org, 1485-1603).

These were not all the laws put into place during the Reformation, but these were the most important ones enacted. Through the Acts of Supremacy and Oath of Supremacy, the monarchy separated itself from the Catholic Church; however, these acts did not separate England itself from the church – the Treason Acts did that. Although these split the church, it did not enact permanent physical changes. The Dissolution of the Monasteries caused those changes.

Impact of the End of Catholicism on Churches

Henry VIII began the Dissolution of the Monasteries in 1536. The Dissolution was an attempt to reduce the power of the church by removing the Abbeys and Priories in England through the Suppression of Religious Houses Act, which eliminated any religious houses that had a yearly income of less than £200 unless they could provide a compelling argument for their continuity[107].

In enacting the Suppression of Religious Houses Act, the Church received a debilitating blow. Many abbeys were closed or made dependent because of these laws[108], and many others had their architecture changed. Different parts of dissolved churches went to different groups, with some sections going to the public, others going to shops, and the remaining sections staying in the family of nobles[109]. These changes show the changes in the architecture of churches; some of those that survived the Dissolution is not in the typical cross shape of churches.

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[107] For information on these events see G. W. Bernard, *The Dissolution of the Monasteries* (History, 2011).

[108] For specific churches that were dissolved see Nick Holder, *The Friaries of Medieval London: From Foundation to Dissolution* (Boydell and Brewer, Boydell Press, 2017).

[109] For further information see Warwick Rodwell, *Dorchester Abbey, Oxfordshire: The Archaeology and Architecture of a Cathedral, Monastery and Parish Church* (Owbow Books, 2009).

The Dissolution also reduced the appearances of some churches. Those that were under construction were simplified if close to one of the King's castles, and the throne room of the castle was decorated like a church instead.

Examples of the Impacts of the End of Catholicism on Churches

The Dissolution affected many churches. In the case of Saint Bartholomew the Great, the Dissolution did not result in its demolition; instead, the church decreased in size. The nave was sold off to businesses, but the transepts and quire remained in the hands of the church. Therefore, the current church does not have a nave, but instead, there is a courtyard where it once stood[110]. The Lady Chapel was also sold off, but the church repurchased it and reconstructed in the original style[111].

Other churches were shut down and fell into disrepair. An example of this destruction is the Saint Mary Abbey of York. Although the land was not sold off, the abbey fell upon hard times and began to fall apart. The remains still stand, but the building is no longer functional[112]. Another example of this disrepair is the Saint Leonard's Hospital of York, which was a hospital built inside a church. The Dissolution ended its practicing days, and its remains still stand as well[113].

An example of the transformation of throne rooms into churches is at Hampton Court. Here, the chapel is sparsely decorated, with little light. Although there is fan vaulting, this is the

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[110] See photograph 41.
[111] See photograph 47.
[112] See photographs 112-114.
[113] See photographs 115 & 116.

only decorative feature. In comparison, the throne room has panel tracery with fan vaulting[114],

and an antechamber uses bosses as ceiling decorations dedicated to the royal lineage[115].

17th Century

The seventeenth century saw revolts against the throne, one of which was a successful

overthrow of the government. This rebellion led to an eleven-year period from 1649-1660 during

which there was no monarch. Afterward, the son of the previous King again served as monarch.

In 1605, rebel forces attempted the Gunpowder Plot. In this, Guy Fawkes placed 36

barrels of gunpowder beneath the Houses of Parliament in a bid to blow up the Lords and to kill

King James I of England and VI of Scotland[116]. This revolution was due to anger over the

Reformation; King James I of England and VI of Scotland was from Scotland, a Catholic

country, but he maintained a Protestant state in England[117]. Although it failed, it still set a

precedent for the century and increased tensions between the various factions of the government.

From 1642-1651, the English Civil War was fought to decide the form of government

that England would have. Many believed that the Parliament should have complete power, while

others wanted to keep the system of the monarchy. As a result, the two sides began a series of

English Civil Wars. The First English Civil War ended with the capture of King Charles I, but

negotiations with the Scots led to the release of King Charles I[118]. As a result, there was a

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[114] See photographs 117 & 118.
[115] See photograph 119.
[116] For more information see Antonia Fraser, *The Gunpowder Plot: Terror & Faith in 1605* (Phoenix, 2002).
[117] For greater detail regarding the life of King James see *King James I of England, VI of Scotland*, by Antonia Fraser (Weidenfeld and Nicolson, 1974).
[118] For a discussion of the first war see C. V. Wedgwood, *The King's War: 1641-1647* (London: Fontana, 1970).

Second English Civil War, in which the Royalist forces again fought the Parliamentarians. However, they lost again and were dealt massive consequences, including the death of many prominent nobles, and the execution of the King for treason[119]. A Third English Civil War, in which Charles I's son attempted to gain back the rights of the crown, was equally unsuccessful, although he escaped[120].

The result of the overthrow of the monarchy was a new age of democracy, which lasted for 12 years. The period between 1649 and 1660, titled the Interregnum, was filled with various forms of republican government[121]; however, they were mostly unsuccessful. This experience meant that when Charles II made promises regarding how he would improve England if reinstated, he was accepted by Parliament as a retroactive monarch from 1649 onwards[122]

1666: Great Fire of London

One of the most significant events of the 1600's was the Great Fire of London, in 1666. Because of a fire that started in a bakery in London proper. Due to the negligence of the Lord Mayor of London, who did not demolish nearby houses[123], the fire spread over the next few days and destroyed most of the city[124].

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[119] For further details see Samuel R. Gardiner, *History of the Commonwealth and Protectorate 1649-1660* (Elibron Classics, 2006).

[120] For another viewpoint see Stanley D. M. Carpenter, *Military Leadership in the British civil wars, 1642-1651: The Genius of This Age* (Abingdon: Frank Cass, 2005).

[121] For more information see Encyclopædia Britannica, "Instrument of Government" (Encyclopædia Britannica), Chris Durston, "Lords of Misrule: The Puritan War on Christmas 1642-1660" (History Today, 1985): 35, and Lady Antonia Fraser, *Cromwell, Our Chief of Men* (2002).

[122] For further information see Tim Harris, *Restoration: Charles II and His Kingdoms 1660-1685* (Allen Lane, 2005).

[123] For more information see Adrian Tinniswood, *By Permission of Heaven: The Story of the Great Fire of London* (London: Jonathan Cape, 2003).

[124] For a firsthand account of the destruction see Samuel Pepys, *The Great Fire of London* (London, 1995).

Attempts to put out the fire were mostly unsuccessful until the fourth day, where destroyed buildings prevented the further spread and contained it[125]. Immediately afterward, the focus changed to dealing with the effects. As a result, much of the city was rebuild with rapidity[126].

Relations between the Great Fire of London and Churches

The churches of London provided a convenient spot to watch the fire. Samuel Pepys, a diarist whose notes on the fire are one of the primary sources on the fire, watched part of the fire from the churches of London[127]. Without the churches of London, the same accounts of the event would not be available.

Another vital contribution to the fire made by the churches was the presence of fire equipment in all parish churches. The law required each church to contain ladders, axes, firehooks, and buckets in their towers[128]. Without churches and the materials that they provided, the Great Fire of London would have lasted substantially longer.

The other side of the events was the impact that the fire had on churches. During the Great Fire of London, all but ten of the churches of the City of London got destroyed[129]. These churches survived due to either luck or because of concentrated efforts around those churches to preserve them as a place to watch the fire.

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[125] For details see John Evelyn, *Diary and Correspondence of John Evelyn, F.R.S* (1854).

[126] For details see Carolyn Andervont Edie, "New Buildings, New Taxes, and Old Interests: An Urban Problem of the 1670's" (Journal of British Studies, 1967).

[127] For details on the churches see Samuel Pepys, *The Great Fire of London* (London, 1995).

[128] For further information see Adrian Tinniswood, *By Permission of Heaven: The Story of the Great Fire of London* (London: Jonathan Cape, 2003).

[129] For details on the churches that survived see Basil F. L. Clarke, *Parish Churches of London* (Batsford, 1966).

Examples of the Relations between the Great Fire of London and Churches

It is difficult to point to examples of churches affected by the Great Fire, as those that were affected are burned down. St Paul's Cathedral of London was one such church; the fire destroyed the Gothic cathedral that stood on this site and very little survived. Thus, the current cathedral is the work of Sir Christopher Wren, who redesigned and rebuilt the church. The fire also destroyed too many other Gothic churches to list.

Other churches survived, such as All Saints by the Tower. This church was used as a point to gauge the fire from, and the surrounding buildings were destroyed to help protect it. Parts of Samuel Pepys's account of the Great Fire are a description of the view from All Saints', and its importance as a place to record from necessitated its survival[130].

Although the Great Fire is the most famous fire to affect churches in England, there are plenty of other notable examples. The Cripplegate fire destroyed parts of Saint Giles, and the York Minster has repeatedly weathered fires; most of the roof is no longer original, and the only surviving section is carefully monitored to prevent its destruction. These examples are endless and therefore cannot be thoroughly discussed but have shaped individual churches and their character to mold them into the churches seen today.

18th Century

The seventeenth century featured changes to the state of England. Both internally and externally, the government was altered. Inside the nation, the Act of Settlement 1701 redefined

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[130] See photograph 76.

the succession. It forced the English monarch to be Protestant, which redefined the succession. In

doing so, the Tudor Dynasty ended, and the Hanoverian Dynasty began[131].

Events in an international scale were also shaping England. One way was the change in

government through the union of the English and Scottish governments. In 1707, the Kingdom of

Great Britain came into being after negotiations ended successfully[132]. There were also battles

with the French and Spanish. The Treaty of Utrecht ended the War of Spanish Succession, which

England had gotten involved in to establish the heir that they believed was supposed to be

coronated[133]. Even given this war, the most important one of the century is widely considered to

be the American Revolution.

1775-1783: American Revolution

The American Revolution was an eight-year-long war that happened between the

American colonies and England. The war was widely unexpected in Britain, who believed that

issues with the colonies were mostly smoothed over. Problems stemming from the support of

parliament over the desires of the territories for representation resulted in critiques of the crown,

especially with tensions between England and Hanover boiling over and influencing the

American Colonies' understanding of British rule[134].

Because of these impacts, the American colonies went to war with Britain. The American

Revolution resulted in the independence of the colonies after eight years of hard war between the

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[131] For more information see Queen Anne, "The Act of Settlement" (Royal 1701).

[132] For the finer points of this union see Richard R. Johnson, "Politics Redefined: An Assessment of Recent Writings on the Late Stuart Period of English History, 1660 to 1714" (The William and Mary Quarterly, 1978): 691-732.

[133] For a description of the war see John Albert Lynn, *The Wars of Louis XIV, 1667-1714* (Longman, 1999).

[134] For details about Hanover's effect on the colonies see Nick Harding, *Hanover and the British Empire* (Boydell Press, 2007): 194-206.

Americans and the British. Their successful coup dramatically changed American society and had impacts on the Kingdom of England.

Impact of the American Revolution on Churches

The church was negatively affected by the American Revolution. Dissatisfaction was rampant in England because the public felt that the royalty had failed the people. Since the monarchy was innately related to the Anglican church, due to the lack of separation of church and state, dissatisfaction with the monarchy represented dissatisfaction with the church itself.

The desire for change in the state following the American Revolution was strong. The Tory and Country Parties attempted to rewrite the term lengths and who could be in the Parliament[135]. The Anglican church also influenced the war, as they signed pro-government documents[136]. Knowledge of these attempts at controlling the war further distanced much of the public from the Anglican officials, and the church suffered negatively as a result[137].

Examples of the Impacts of the American Revolution on Churches

Many churches did not visually change because of the American Revolution, but some have strong ties to the events that transpired during it. Saint Bartholomew the Great's Lady Chapel was sold off after the Dissolution and turned into a factory. In this shop, Benjamin Franklin worked, tying the church to him. Furthermore, one of the bells of this church is from the

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[135] For specifics of the desired changes see Ian R. Christie, "British Politics and the American Revolution" (Albion: A Quarterly Journal Concerned with British Studies, 1977) 205-226.
[136] For more details see James E. Bradley, "The Anglican Pulpit, the Social Order, and the Resurgence of Toryism during the American Revolution" (Albion: A Quarterly Journal Concerned with British Studies, 1989): 361-388.
[137] Ibid.

same foundry as the Liberty Bell. Although the church was not in any way shaped by the events

of the war, Saint Bartholomew the Great has strong bonds that relate it to the war.

19th Century

The eighteenth century was a whirlwind of political reform, designed to empower the

masses and aid the less fortunate. These reforms were done through acts that gave the middle-

class rights, mandated education, eliminated slavery, and provided healthcare. One of the first

significant acts passed was the Catholic Relief Act, in 1829. This law was the final act in the

efforts for Catholic emancipation in the United Kingdom, despite opposition from some

Protestants[138]. Five years after this act, in 1834, the New Poor Law was passed, which

revolutionized the poverty relief system of the United Kingdom. This change created a new

method of poorhouses that were run by parishes and by independent parties elected by the public,

in the hopes that the system could become more efficient and less of a burden on society[139]. In

addition to these changes, England outlawed slavery in 1833. By this Act, Parliament

transformed former slaves into apprentices and compensated former slave owners[140].

In addition to general changes, the Reform Acts of 1832, 1867, and 1884 redefined the

criteria for being a voting member of the public and redistributed the seats of Parliament. The

Great Reform Act, passed in 1832, introduced voter registration and abolished places in

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[138] For more information see Richard W. Davis, *The House of Lords, the Whigs and Catholic Emancipation 1806-1829* (Wiley Online Library, 2008) and Suzanne T. Kingon "Ulster Opposition to Catholic Emancipation, 1828-29" (Irish Historical Studies, 2004): 137-155.

[139] For details on the English Poor Laws see the Economic History Association, "English Poor Laws" and Pat Thane, "Women and the Poor Law in Victorian and Edwardian England" (History Workshop Journal, 1978): 29-51.

[140] For further information see Seymour Drescher, *Abolition: A History of Slavery and Antislavery* (2009).

underpopulated areas while creating new positions where they were needed[141]. These changes were followed up on in 1867 when many middle-class working men gained the right to vote, and again redefined the electoral boroughs[142], and again in 1884, where verbiage was adjusted to reflect better societal values, such as eliminating the subdivision of properties to increase voters[143].

Finally, education reforms occurred. School boards developed, and elementary education mandated for all children up until the age of thirteen[144]. This law, passed in 1870, did not extend to females. Therefore, ten years later, in 1880, it was extended to them in the Elementary Education Act 1880. This act also removed some of the difficulties that schools experienced after the first Act's passing[145].

1805: Naval Battle of Trafalgar

The Battle of Trafalgar was a decisive victory of the British over the Napoleonic forces of France. By using the strategies of Vice-Admiral Lord Horatio Nelson, the powers of the French and the Spanish were repelled, with minimal losses by the English[146]. This defeat prevented the invasion of the British Isles and contributed to the downfall of Napoleon in 1815.

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[141] For further details see John A. Phillips and Charles Wetherell, "The Great Reform Act of 1832 and the Political Modernization of England" (The American Historical Review, 1995): 411-436.

[142] For a discussion of this see Paul Foot, *The Vote: how it was won and how it was undermined* (London: Viking Press, 2005).

[143] For more information see G. R. Searle, *A New England?: Peace and War, 1886-1918* (Oxford: Clarendon Press, 2004) and Iain McLean, *Rational Choice and British Politics* (Oxford: Oxford U. Press, 2001).

[144] For a discussion of this see Walter H. G. Armytage, "The 1870 Education Act" (British Journal of Education Studies, 1970): 121-133.

[145] For further information on the Elementary Education Act see Asa Briggs, *The Collected Essays of Asa Briggs: Serious pursuits: Communications and Education* (Harvester Press, 1985) and Education in England: the history of our schools, "Elementary Education Act 1880" (History Docs Articles, 2013).

[146] For further information see Phil Craig and Tim Clayton, *Trafalgar: The men, the battle, the storm* (London: Hodder and Stoughton, 2004).

This victory still had consequences. In the violence, Lord Nelson was shot, with a musket bullet passing through his shoulder and lodging in his back[147]. He died after the battle but maintained an important legacy as a popular figure. His performance in the Battle of Trafalgar was memorialized in many British colonies, and in London itself. Monuments were constructed in Dublin and London[148] to memorialize his life and victories; specifically, Trafalgar.

Impact of the Naval Battle of Trafalgar on Churches

Churches contain many memorials to the Battle of Trafalgar. It is the final inspiration for monuments to individuals of rank, instead of to the masses[149]. Of the 36 statues for the battle, more than half are devoted to Nelson[150]. This number reflects his importance, and the value placed on the commemoration of his life. St. Paul's of London contains a memorial to Vice-Admiral Lord Nelson, commissioned by the monarchy[151].

Interestingly, many of the memorials to the Battle of Trafalgar are not in Westminster Abbey, a church known for its monuments and tombs. Instead, they are mainly located at St. Paul's[152]. This location shows that the Gothic churches of London were on the decline; they were no longer considered to be a suitable location to memorialize war heroes and instead became the resting place of poets[153].

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[147] For additional information see Tom Pocock, *Horatio Nelson* (Pimlico, 1994).

[148] For a discussion of these see Andrew D. Lambert, *Nelson: Britannia's God of War* (Faber & Faber, 2010).

[149] For more information regarding the monuments at St. Paul's see the audio guide at St. Paul's Cathedral.

[150] For more statistics see Michael Gordon, "Memorials to the Battle of Trafalgar" (War Memorials Archive Blog, 2013).

[151] For further information see the St. Paul's audio guide.

[152] For a discussion of this see Barbara Tomlinson, *Commemorating the Seafarer: Monuments, Memorials and Memory* (Boydell Press, 2015).

[153] For more information see A. Murray Smith, *Westminster Abbey* (2007).

Examples of the Impacts of the Naval Battle of Trafalgar on Churches

The primary example of monuments to the Battle of Trafalgar is Saint Paul's, where a memorial to Vice Admiral Lord Horatio Nelson towers on the North side of the nave. However, to look only at the Battle of Trafalgar would be remiss; there are many other important monuments to war heroes that are in Gothic churches. In Westminster Abbey, there is a monument to Admiral Robert Blake, and Admiral Sir Cloudesley Shovell and General John Burgoyne are both buried in the church. These burials show the value placed upon the soldiers and their achievements, that their tombs or monuments have places of honor.

20th Century

The twentieth century was an age of wars and political change. Both the World Wars occurred in the first half of the century, and violence increased in the latter half because of the terrorism of the Irish Republic Army (IRA). In addition to this, King Edward VIII was forced to abdicate the throne, and the first female prime minister was elected.

In 1914, Great Britain joined in the First World War. Their efforts to defeat the Germans led to a four-year engagement, and dramatically changed the landscape of Europe[154]. By the end of the war, the political climate was much more hostile, and inside Britain, macro- and microeconomics were numerous. Before complete recovery could occur, World War Two began, which prevented the British from gaining their full due retributions from World War One.

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[154] For details of the weapons of the war see George Raudzens, "War-Winning Weapons: The Measurement of Technological Determinism in Military History" (The Journal of Military History, 1990): 403-434 and for additional context see Pamela Dell, "A World War I Timeline" (North Mankato: Capstone Press, 2014).

Between the wars, the government underwent severe change. King Edward VIII was forced to abdicate the throne due to his desire to marry Wallis Simpson, a divorced American socialite. Although these events would have helped modernize the monarchy, it was not accepted; in part due to a general dislike of King Edward VIII. Because of the strong opposition to the union, King Edward VIII gave the throne to his brother, King George VI[155]. More political changes occurred when the United Kingdom joined the European Union in 1973[156]. Six years later, Margaret Thatcher became the first female Prime Minister, further upsetting the status quo[157]. These changes helped the modernization of the United Kingdom and made it more recognizable to a modern reader.

1940-1941: The Blitz

The Blitz was an attack on London that lasted from September 7th, 1940, to May 11th, 1941. This attack was a series of bombings by the Germans on the English, in which they used air raids to destroy targets in London and England as a whole[158]. These targets were chosen either for strategic values or due to their importance to the English. They hoped to decrease morale and lead the English to surrender in the war[159]; however, due to the use of radar, the edge that Germany had by attacking at night was lost.

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[155] For a discussion of the finer points of the abdication see Ann Sumner Holmes, *The Church of England and Divorce in the Twentieth Century: Legalism and Grace* (New York: Taylor & Francis, 2017) and H. C. G. Matthew, "Edward VIII [*afterwards* Prince Edward, duke of Windsor]" (Oxford Dictionary of National Biography).
[156] For more information see "The first enlargement" (CVCE, 2016).
[157] For further discussion see James Cooper, "The Foreign Politics of Opposition: Margaret Thatcher and the Transatlantic Relationship before Power" (Contemporary British History, 2010) 23-42.
[158] For more discussion see Maureen Hill, *The Blitz* (Marks & Spencer, 2002).
[159] For further information see Amy Bell, *Landscapes of Fear: Wartime London, 1939-1945* (Journal of British Studies, 2009): 153-175.

The British were able to recover from these attacks successfully, but at the time, they were devastating. The Blitz destroyed much of London, and industries were forced to decentralize[160]. Some of these changes were due to the successful nature of the Blitz, and some were to prevent the Blitz from being successful. Some of the biggest successes of the British during the Blitz were the continued military presence of the United Kingdom, and the protection of monuments.

Relations Between the Blitz and Churches

Churches profoundly affected by the Blitz, and the Blitz profoundly affected churches. The Blitz targeted landmarks and attempted to destroy morale, so it was natural that churches became targets. Many did get destroyed to some degree. Although volunteers' plans mitigated the Blitz's effects, churches did suffer burns and melted lead[161].

Volunteer firefighters mostly contained the effects of bombings. These groups, which were composed of people unable to fight in the war, either due to their being female or being injured, maintained watches on essential monuments every night, and did their best to eliminate threats to the buildings, whether by extinguishing incendiaries or by taking care of bombs. For over eight months, they vigilantly did their best to prevent damage from occurring to monuments in and around London, including churches[162].

Examples of the Relations Between the Blitz and Churches

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[160] For this information see E. R. Hooton, *Eagle in Flames: The Fall of the Luftwaffe* (Arms & Armour, 1997).
[161] For a detailed description of these events see Angus Calder *The Myth of the Blitz* (Pimlico, 1992).
[162] For further discussion see William Sansom, *Blitz: Westminster at War* (Faber & Faber, 2010).

As with the Great Fire, many of the churches that were affected by the Blitz did not survive it, and it is, therefore, challenging to point to examples of its effects. However, there are three notable examples. One is Westminster Abbey. An incendiary bomb fell through the cracks in the roof and ended up burning much of it on the night of May 10th, 1941[163]. Although the church reconstruction meant that the effects of the fire are hardly notable, this event is one of the more well-known examples of the Blitz's impacts on London Gothic churches. This incident is also a noteworthy example of the firefighting teams. One of the reasons that the church did not suffer more was due to the hard work of the British public, who removed many other incendiaries before they burnt the church. Without them, Westminster Abbey would have been much more affected by the Blitz.

Another lesser-known example is that of All Saints by the Tower. Here, a bomb that went off nearby shook the building, and although it did not collapse, some areas shook enough that walls came down. One such wall's collapse led to the discovery of a Roman arch that historians have dated to circa 700 AD[164]. Furthermore, the crypt moved enough to reveal a tiled Roman road, which is now known as the prime example of the style.

Finally, the Royal Garrison Church of Portsmouth shows the nearest to complete destruction that survived. Here, only the shell of the nave survived the Blitz; the roof did not[165]. It has remained as a monument under the care of the English Heritage site and in this state received a chance to survive as a reminder of the firebomb attacks carried out by the Germans in World War Two[166].

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[163] For information on damage to Westminster Abbey see Dean and Chapter of Westminster, *Westminster Abbey* (2018).
[164] See photograph 81.
[165] For further information see English Heritage, "History of Royal Garrison Church, Portsmouth" (2006).
[166] See photographs 82 & 83.

1990's: IRA Bombings

In the 1990's, the IRA repeatedly bombed London as part of a terrorist campaign designed to force the English government to enter into talks with Sinn Féin regarding Irish independence[167]. One such attack was in the Bishopsgate region in 1992. This bombing destroyed much of the area, including the Baltic Exchange. It also killed three and injured 91[168]. The next year, another bomb went off in the same area, killing one and wounding 44 others[169].

The two attacks destroyed the area. Buildings a quarter mile away were damaged, and 500 tons of glass broke as a result[170]. These attacks dealt severe blows to the morale of Londoners, as well as to the buildings of the Bishopsgate.

Impact of the IRA Bombings on Churches

Many churches were in the area were destroyed by the bombings. Whether through being too close and being damaged by the attack or, if at further distances, having their windows blown out, the attacks directly affected half a dozen churches. This distinction is especially notable, as the Bishopsgate area was one of the few areas that escaped the Great Fire. Four of the ten

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[167] For more details about the IRA's plans and desires at the time see Tim Pat Coogan, *The IRA* (HarperCollins, 2000).

[168] For information regarding this see William E. Schmidt, "Dazed but Alive, Londoners Return" (The New York Times, 1992).

[169] For further discussion see William E. Schmidt, "1 Dead, 40 Hurt As a Blast Rips Central London" (The New York Times, 1993).

[170] For specific data regarding this see A. R. Oppenheimer, *IRA: The Bombs and the Bullets: A History of Deadly Ingenuity* (2008).

surviving churches from the Gothic era was within half a kilometer of the Baltic Exchange Center and were therefore affected to some degree[171].

Examples of the Impacts of the IRA Bombing on Churches

The effects of the IRA bombings are visible at Saint Helen's. Here, all but three of the windows were blown out by the explosions, resulting in a church with three stained glass windows, one of which is a memorial to William Shakespeare – Saint Helen's was his patron church – and the other two generic stained glass works[172]. All the other windows are now plain glass and remind the public of the effects that the bombings had on the area.

Conclusion

Gothic churches have a substantial relation to historical events. From their inception and proliferance in the times of the Troubles to the adaptations that occurred at the time of the Black Death, stylistic changes can occur because of the events happening at the same time. Additionally, the changes that occurred due to the ingenuity of the builders of Westminster Abbey and the York Minster similarly caused new ages of English Gothic architecture, demonstrating the power of large building projects to influence other churches.

Churches can reflect events that occurred around them. The Blitz's effects on churches by destroying them, burning them, or disrupting them, shows this relationship clearly. The reveal of Roman ruins inside All Saints by the Tower demonstrates this, as does the fire at Westminster Abbey and the partial destruction of the Royal Garrison Church of Portsmouth. Another event

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[171] For further information see Basil F. L. Clarke, *Parish Churches of London* (Batsford, 1966).
[172] See photographs 62-64, 66, & 67.

that had similar impacts is the IRA bombings, with their destruction of the stained-glass windows at Saint Helen's.

Even though some events that shape churches occur in their vicinity, national events can also have an impact. The ascension of the Tudor line reflects this, as there were changes to the decoration of churches as a result. The prominence of roses and rose windows sharply rose as a result of this event. Another example is the Dissolution, which led to many abbeys, churches, and hospitals falling into disrepair, dilapidation, and, eventually, ruin. Cases such as Saint Mary's Abbey and Saint Leonard's Hospital in York drive this disrepair home, as does the partial deconstruction of Saint Bartholomew the Great in London.

In other events, it was not the church itself that changed, but instead, the Church. The obvious example of this change is the Dissolution, which altered the religion from Catholicism to Anglicanism; however, other events were also influential. The Statutes of Mortmain reflected a change in the royal mindset, which influenced the Church. Similarly, the American Revolution resulted in changes in the public mindset regarding the Church.

Finally, the last way that the Church has a relation with history is through its impacts on history. The execution of William Wallace in front of Saint Bartholomew the Great illustrates this relationship, as does the children's song about killings. The idea that a church should be where someone gets executed seems contradictory, but it is an integral part of the relationship between churches and society. Similarly, the Great Fire was influenced by All Saints by the Tower, as the church served as a point from which to watch the fire spread. The Great Fire was also affected by all parish churches with a tower, through the necessary firefighting supplies found in each one. As much as history influences churches, churches also influence history.

When reflecting on churches, they are still changing. Within the past year, Westminster Abbey has undergone two significant changes. Firstly, on June 11[173]th, 2018, a new tower opened[173]. The Weston Tower, a recent addition, will provide access to the triforium level and will house a gallery featuring artifacts from the church, and showcase both old works, and repairs completed by Sir Christopher Wren in the early seventeen-hundreds[174]. Additionally, on June 15th, Stephen Hawking was interred inside the nave of the abbey[175]. With these modern events occurring and affecting the church, it is important to remember that history is a living, breathing entity – and therefore, so are the Gothic churches of England. In coming years, new attacks in England and new monarchs could enact further change upon the churches of England.

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[173] For details on Weston Tower see Sophie Campbell, "Westminster Abbey will never be the same – a trip to the new galleries is the best £5 you'll spend this year" (The Telegraph, 2018).
[174] Ibid.
[175] For further information, see Josh Thomas, "Date announced for Stephen Hawking's interment at Westminster Abbey" (Cambridge News, 2018).

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