

philosophers and scientist coming out of their universities. England was very much involved in the search for treasures and lands in the New World, and when the explorer John Cabot discovered Newfoundland, it gave the English the opportunity to claim all of North America (Lamm, 2004). The island of England was in a state of flux in the fifteenth century and was ready for the changes both in the secular and religious arenas that the Protestant Reformation would provide. The Reformation would transform the English religious diversity and standards during the time of the Tudors, which can be narrowed down to the last of the fifteenth century to the early seventeenth century. It would create an atmosphere in which young artisans and laborers would be willing to face death rather than deny their faith, as well as having regulations about the dress worn by the ministers, in some cases creating a mob or riot (Rosman, 1996). The religious change during these times impacted the everyday life of many, both rich and poor.

The religious condition of the culture for the Protestant Reformation was varied from country to country. There would be men who would create a slight challenge to the church, but nothing that would create a real competition to the Roman Catholic Church's authority. Men like Peter Waldo in the twelfth century did create a small movement of sorts, as he did preach and teach directly against the Church and Pope (Deane, 2011). His movement would develop into the sect known as the Waldensians, who did not have a tremendous effect on changing the church, but did draw the attention of the Pope with some of their beliefs. The views that they taught, such as that Scripture commanded them to preach to the poor with or without bishop's approval, did create a conflict with Pope Lucius III. This resulted in excommunication from the Catholic Church, because the church did not want to hear that they needed to be purified by returning to the simple life of the apostles (Deane, 2011). Up until the thirteenth century the Church was able to control the basic philosophy of the many universities that had begun to develop. There was also underlying threats upon the Catholic Church coming from the earlier writings of past centuries.

By the thirteenth century, the writings of the ancient Greeks were pouring into Europe in greater volume, undermining faith and prompting heresies. As I will discuss below, the Crusades had been the catalyst to supply these ancient writings. Universities were debating some of the key works of Aristotle, as well as studying his doctrines on the nature of the universe (Shelly, 1995). The tenets of Scholasticism, the dominant mode of Christian thought, were being challenged by the Battle of Universals that marked the beginning of a conflict between faith and reason (Lamm, 2004). This was not only undercutting the Pope's Canon law but was beginning to lead some men to doubt revelation. This philosophical thread from the secular views of Aristotle did not go unnoticed by the Pope, and so he dispatched Thomas Aquinas to enter this academic arena (Schultz, 2010). This brilliant theologian and philosopher was able to make a clear distinction between philosophy and theology, reason and revelation, but there is no contradiction between the two. Both are fountains of knowledge; both come from the same God. This wisdom was able to merge Christian thought and Aristotelian thought into a new found synthesis. The university