

History

Note: any activities involving photographing pupils must have parental permission.

Background information

Tudors: Exploring a significant individual in Tudor times: William Tyndale

William Tyndale is a key figure in Bible translation as his work was the basis for many later translations. He was born in south Gloucestershire in 1494.

William went to Germany and what is now Belgium to do his translation work. He had to change his name and work in hiding as Henry VIII had his spies looking for him. He moved from place to place, sometimes just moments ahead of the spies. On one raid he only just managed to escape with his New Testament.



Tyndale believed that people could have a relationship directly with God without the need of the church to act as intermediary. From this basic belief flowed his drive to put the Bible into English and trust to the inspiration of God and good teachers for the ordinary man and woman to understand the Bible.

Useful sites

www.reformationtours.com/site/490868/page/558815 Details on Tyndale's life, including a timeline

www.nationalarchives.gov.uk/education/early-modern.htm UK government's history archives, with lesson notes and pupil activities

Tudors: The Bible into English: the Tudor translations that lay behind the King James Bible

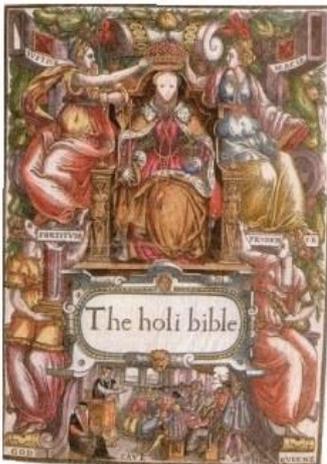
The Bible was originally in Hebrew and Greek. It was then translated into Latin, but only the very educated people could read Latin. This kept the Bible in the hands of the few.

In the 14th century John Wycliffe made a translation of the Bible from Latin to English. Wycliffe's Bible was not considered accurate because it did not go back to the original Greek and Hebrew documents. Wycliffe's handwritten Bibles were still available in early Tudor times

but there were very few of them and they were written in Middle English (the form of English Chaucer spoke) rather than the English of Tudor times, so they were seen as rather old fashioned. William Tyndale's New Testament was published in 1526 but was banned. Henry VIII commissioned a Great Bible to be placed in churches in 1539.

Henry VIII was horrified that ordinary working people – even women – were discussing the Bible. It was even being discussed in 'Alehouses' (pubs). New laws tried to restrict Bible reading.

In 1560 a group of English/ Scottish exiles in Geneva produced a translation based on Tyndale's text. Unlike other Bible this had accompanying notes. James I of England (James VI of Scotland) and Elizabeth I hated the Geneva Bible. The notes used the word 'Tyrant' 400 times. The writers made it plain what they thought of some rulers. Elizabeth I's bishops produced the Bishops' Bible in 1568 and King James (Stuart) commissioned the 1611 King James Bible



The language of the King James Bible was a little old fashioned in 1611. That is because they were using Tyndale's work and he lived in Tudor times. It was the language of the previous century.

Separate detailed teachers' notes on *The Bible in English*, *The King James Bible* and *The influence of the King James Bible*.

Useful websites

www.greatsite.com/timeline-english-bible-history/ History of how the Bible was translated into English

www.pcshareware.com/kjdict.htm A dictionary of words found in the King James Bible

Victorian England: How the Bible inspired social change

Victorian England is often depicted as stuffy and dull with hard, strict Christians resisting change. Without doubt such people existed but that is not the general picture of the Victorian age. Victorian England was alive with change in which Christians were deeply involved, often in pioneering work.

For the Victorians, faith was not in a box marked 'religion' and only taken out on Sundays. Faith affected every area of life.

Victorian Britain was culturally based on the Bible, and to the Victorians the Bible meant the

King James Bible. The teaching of Jesus underlined the idea that people, particularly the rich, have a responsibility to the poor and radical kindness is a command (e.g., The Good Samaritan).

Education

Education was a subject dear to the heart of many Victorian Christians. It was the key to improving many lives. By 1840, around 70% of working people could read at a basic level. This was largely a result of the Sunday schools and 'ragged schools' begun in the previous centuries by Christians such as Robert Raikes. This movement peaked in Victoria's reign. The Bible was the book most Victorian children used to learn to read. By 1865, the churches had set up over 600 schools for poor children.

www.bbc.co.uk/schools/primaryhistory/victorian_britain/children_at_school/ Information about school in Victorian times, for pupils to use

www.eastglasgow.co.uk/Pathfinder/geln/lochend_fam_learn/LFL_subjects/local_history/victorian_schools.htm Links to more websites about schools in Victorian times



Lord Shaftesbury

www.channel4learning.com/sites/essentials/history/units/victchild_bi.shtml Information about children in Victorian Britain

Trade Unions

Victorian workers, adult and children, often worked in terrible conditions for low wages. Trade unions grew to protect workers and improve conditions. Many Trade Unions have their roots in Methodism. Five of the Tolpuddle martyrs (1830) were Methodists and Methodism played its part in the growth of Trade unions under Victoria. For example, Joseph Arch – a Methodist local preacher – became president of the Agricultural and Farm Labourers union in 1872. The structure of Methodism, with small groups and the use of lay (non clergy) preachers gave people practise at leading, speaking and organising. All of these were good practise for working in trade unions.

www.methodistchurch.org.uk/index.cfm?fuseaction=opentoworld.content&cmid=1825 Information about relationship between the Methodist church and Trade Unions

Children

Lord Shaftesbury was introduced to the Christian faith by a servant. As an adult he dedicated his life to social reform, feeling that God had called him to work for others. As a member of the aristocracy he had many advantages and he felt this also carried a responsibility to serve others. Lord Shaftesbury

worked at a political level to change laws to reduce the hours women and children worked as well as working on housing, schools and the plight of chimney sweeps. Dr Barnado planned to be a Christian missionary in China, but while training in London he was so affected by the conditions of children living on the streets that he began to set up homes for them. By 1868, he had created 70 homes for children. John Grooms, another Christian, did pioneering work with disabled children.

www.hiddenlives.org.uk/ A website about children in the care of the Children's Society in Victorian times

www.bbc.co.uk/schools/primaryhistory/victorianbritain/ Information about life and working conditions for children in Victorian times

http://justlikeus.wisshost.net/just_kids.asp?jgPage=24 Information about Victorian England and John Grooms for teachers and pupils

www.christianitytoday.com/ch/131christians/activities/shaftesbury.html Information about Lord Shaftesbury

Political change

Christian socialists such as FD Maurice and the writer Charles Kingsley were both Anglican ministers who worked for change. They, like Thomas Hughes (who wrote Tom Brown's Schooldays) tirelessly worked to change the system. Insurance for the poor, night schools,

opposing enclosure, encouraging trade unions, and working in Parliament were all part of the Christian Socialist's agenda. They wanted co-operation in society, not competition where the poor were often the losers.

http://museum.uffington.net/hughes_politics.php Information about Thomas Hughes

www.spartacus.schoolnet.co.uk/socialism.htm Information on a wide range of people involved in socialism

Keir Hardy was a leading figure in the founding of the labour movement and an active Christian.

Poverty, housing and factory conditions

The Salvation Army, set up by William Booth, was (and still is) committed to social change. They became involved in improving factory



William Booth

conditions, homelessness and poverty. William Booth's book 'In Darkest England' put forward his own ideas for a welfare state. Booth said it was no use preaching to a man who was cold and hungry. The intolerance of injustice is summed up in Booth's words: 'While women weep as they do now, I'll fight; while little children go hungry as they do now, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight—I'll fight to the very end!'

The Cadbury family and the Rowntree family were Quakers involved in improving factory conditions, housing and education of workers. Both the Rowntrees and Cadburys set up high quality housing for workers. The Rowntrees also investigated the reasons for poverty and how it could be changed.

www.cadbury.co.uk/cadburyandchocolate/ourstory/Pages/ourstoryFlash.aspx The history of the Cadbury family

www.spartacus.schoolnet.co.uk/REcadbury.htm Information on George Cadbury

www.rowntreesociety.org.uk/rowntree-family/joseph/ Information about the Rowntree family

Prisons

The Quaker, Elizabeth Fry, worked on prison conditions and her work influenced the laws on

prison reform. Elizabeth Fry's earlier work affected prison conditions in Victorian times. Queen Victoria knew her and admired her work.

www.bbc.co.uk/schools/famouspeople/ Search for pupil and teacher information on Elizabeth Fry Elizabeth Fry interactive site

<http://teacherlink.ed.usu.edu/TLresources/units/Byrnes-famous/FryEliz.html> Resources and lesson plans about Elizabeth Fry

Hospitals

Elizabeth Fry initiated training for nurses as well as working for prison reform. This inspired Florence Nightingale who felt that God was calling her into nursing. Her work not only had an impact during the Crimean war but, more significantly, afterwards in the reform of nursing and the design of hospitals. The BBC has interactive programmes on Elizabeth Fry and Florence Nightingale (see below).

www.bbc.co.uk/schools/famouspeople/ Search for information on Elizabeth Fry and Florence Nightingale

www.nationalarchives.gov.uk/education/lessons/lesson40.htm The National Archives information about Florence Nightingale with lesson notes and pupil activities

www.snaithprimary.eril.net/flolife.htm A short history of Florence Nightingale

The Bible that inspired social change

Victorians were inspired by the general message of the Bible, but these selected verses show some significant texts that *generally* inspire Christians to care for others and work for justice in society. The quotations can be found in full on **Words that inspire**.

The following are notes on those texts for teachers. The text is from the King James Bible (the one read by Victorians) and is followed by a modern paraphrase.

Genesis 1:27

Each person is created by God and made in the 'image' of God which gives all humans great value and dignity. Being made in the image of God means being like God in some way: creative, with the ability to know right from wrong, the ability to form relationships. All people should be shown respect not abused by bad conditions and injustice.

Deuteronomy 16:20, Amos 5:24

The Bible makes it clear that God cares deeply about justice and Christians should reflect that concern. Worship without justice is ignored by God.

James 1:27

True religion is to look after the vulnerable. Throughout the Bible, there is an emphasis on God's concern for the vulnerable in society. This

is usually summed up as: 'The widow, the orphan and the stranger'. These three stood for all the vulnerable people in society as they were the groups of people with no one to look after them.

James 2:16-17

Faith must be put into action, in the Bible's language: 'be doers of the Word' not just hearers'.

Genesis 4:9

'Am I my brother's keeper?' 'Keeper' is an old word from the King James Bible and means 'responsible for'. When Cain asked this question, God's response implied he should have been his brother's keeper. The term 'brother' was widened in the New Testament, as was the word 'neighbour', to include people in general. That does not mean that each person has to care for everybody, that is impossible. It means that generally people have a responsibility for each other.

Matthew 25:31-45

The parable of the sheep and the goats states that when people visit the sick, help a stranger, visit those in prison, feed the hungry, clothe the destitute, it is counted as if they had done it for Jesus. To neglect to do these things is to neglect to do them for Jesus. Only one verse is given in the download, it is worth reading the whole parable as it is crucial to understanding Christian ethics.