

Tuesday 22 May 2012 – Afternoon

AS GCE HISTORY A

F963/01 British History Enquiries
Option A: Medieval and Early Modern 1066–1660

Candidates answer on the Answer Booklet.

OCR supplied materials:

- 8 page Answer Booklet
(sent with general stationery)

Other materials required:

None

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Write your name, centre number and candidate number in the spaces provided on the Answer Booklet. Please write clearly and in capital letters.
- Use black ink.
- Read each question carefully. Make sure you know what you have to do before starting your answer.
- Answer **both sub-questions** from **one** Study Topic.
- Do **not** write in the bar codes.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **100**.
- This question paper contains questions on the following three Study Topics:
 - The Normans in England 1066–1100 (pages 2–3)
 - Mid-Tudor Crises 1536–69 (pages 4–5)
 - The English Civil War and Interregnum 1637–60 (pages 6–7)
- You should write in continuous prose and are reminded of the need for clear and accurate writing, including structure of argument, grammar, punctuation and spelling.
- The time permitted allows for reading the Sources in the one Study Topic you have studied.
- In answering these questions, you are expected to use your knowledge of the topic to help you understand and interpret the Sources, as well as to inform your answers.
- This document consists of **8** pages. Any blank pages are indicated.

The Normans in England 1066–1100

Study the five Sources on The Church under William II and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

1 (a) Study Sources **C** and **D**.

Compare these Sources as evidence for the way William II treated the church. **[30]**

(b) Study **all** the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that the church in England under William II had more strengths than weaknesses. **[70]**

[Total: 100 marks]

The Church under William II

Source A: A chronicler, who was a prominent clergyman, outlines William II's changing attitudes towards the church.

In 1093 William fell ill. As a result he gave the archbishopric of Canterbury to Abbot Anselm, a saintly and venerable man, and he gave the bishopric of Lincoln to Robert, his chancellor. The king also promised to amend evil laws and to establish peace in the house of the Lord. But as soon as he had recovered he went back on this and behaved worse than ever. He regretted he had not sold the bishopric of Lincoln and when false charges were laid against Bishop Robert, the case was only concluded after Robert pledged £1 000 to the king. 5

Henry of Huntingdon, The History of the English People, written between 1123 and 1133

Source B: A well-respected author, who was a monk at Christ Church Canterbury, describes the attitudes of the bishops to Anselm at the Council of Rockingham in 1095.

Anselm said to the bishops, 'If you are now ready to give me advice I will accept it.' But the bishops replied, 'If you are prepared, without reservation, to change your views and to devote all your thoughts to the service of our lord the king, we will give you immediate and sound advice. But if you expect from us advice which is in keeping with God's will, but which might be contrary to the king's will, you will find that we will not support you in such a way.' Then they were silent and bowed their heads, as if to take what was coming to them. 10

Eadmer, The History of Recent Events in England, written between 1107 and 1115

Source C: A leading historian, famed for his scholarship, who had Anglo-Norman parents, describes how William II treated the church.

No Council was held in his time, through which the church might be strengthened by the correction of abuses. He hesitated a long time before he gave anyone high positions in the church, either for the sake of the revenue he received or because he was weighing up the merits of each candidate. So that, on the day he died three bishoprics and twelve abbeys were vacant. He took advantage of the papal schism between Urban and Guibert, to forbid the payment of tribute to the Holy See. He was inclined to favour Guibert, because Anselm, a man dear to God, had pronounced Urban to be the true Pope.

William of Malmesbury, The Deeds of the Kings of the English, written about 1125

Source D: A chronicler, who was a monk at Durham, gives an account of William II's treatment of the bishop and of the monks, after the bishop went into exile.

Bishop William enjoyed the friendship of the king for a time, as he had previously done with his father. But a dispute arose between them and he spent three years in exile. The monks feared that they too would encounter harsh treatment from the king, but in fact found that the king treated them gently and did not confiscate any of their property, although he was ferocious towards other monasteries. Indeed, he even made donations to their monastery. When the prior came to see King William, the king rose humbly to meet him and received him kindly.

Simeon of Durham, A History of the Church of Durham, written in the 1120s

Source E: A modern historian argues that Anselm was not well suited to the role of archbishop.

Anselm was an undoubted holy man and scholar but he never became even moderately efficient as an administrator and had no enthusiasm for such work. He pursued his objectives with great determination and simplicity, and he disassociated himself from the ways of the world on principle. But an archbishop of Canterbury could not simply devote his time to prayer, meditation and theological scholarship. He needed to be able to preside over a bench of bishops most of whom were well-educated, former administrators in the king's service. If there was a clash of interests they would instinctively support the king.

Emma Mason, King Rufus, 2008

Mid-Tudor Crises 1536–69

Study the five Sources on Reactions to Mary I's Religious Policy, and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

2 (a) Study Sources **D** and **E**.

Compare these Sources as evidence for the religious attitudes of Mary I's Protestant subjects. **[30]**

(b) Study **all** the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that there was more resistance than conformity to Mary I's religious policy. **[70]**

[Total: 100 marks]

Reactions to Mary I's Religious Policy

Source A: A Yorkshire priest records the reactions of the clergy to the restoration of Roman Catholic services at the start of Mary I's reign.

In August, Queen Mary issued a proclamation licensing priests to say mass in Latin after the ancient custom used in her father's day. Then the holy church began to rejoice, singing praise to God with heart and tongue. But many heretics did not rejoice at all. It was a joy to hear and see those sinful priests who had lived their lives immorally with their whores look so dismayed. They were commanded to forsake their mistresses and do open penance according to the canon law, which then took effect. 5

Robert Parkyn, Narrative of the Reformation, 1553

Source B: A royal messenger, cousin of a former Lord Chancellor, records an eyewitness account of an event in London.

On Sunday, a villainous event took place in Cheapside. A dead cat was hanged on the post of the gallows, dressed in cloth like the vestment of a priest at mass with crosses front and back. Its head was shaved, a bottle* was nearby and between its front paws was a piece of paper like a consecrated wafer. It was taken to Bishop Bonner of London, who showed it to the audience attending the sermon at St. Paul's Cross. The Lord Mayor offered a reward to anyone naming the culprit. Inquiries were made and several persons were imprisoned under suspicion. 10

Charles Wriothesley, chronicle, April 1554

* bottle: the implication was that this represented the wine blessed in the Catholic Mass

Source C: The imperial ambassador informs Emperor Charles V of the progress in overcoming obstacles to a reconciliation with Rome.

3 September: Cardinal Pole wishes to know if he will be received here as legate. The Pope expects submission to the Church before confirming that laymen may retain Church property. Catholics hold more Church property than heretics, and will not allow the Cardinal to execute his commission unless they are satisfied that their entitlement will never be contested. Parliament created the Royal Supremacy of the Church giving it a firm right to deal with all religious questions. The Cardinal's powers must be made clear and comprehensive. 15
20

29 November: Yesterday Parliament unanimously decided to repeal all laws against the Pope's authority without any hint of conditions about Church property.

Simon Renard, letters, 1554

Source D: A committed Protestant, wife of a wealthy merchant, recalls her experiences early in Mary I's reign, writing in old age under Elizabeth I.

When Queen Mary came to the crown, the idolatrous mass was established and cruel persecution began of good Christians who refused to accept popery. We sheltered many in our house in London. My husband smuggled some of these good Christians overseas, helping them with money. When it was proclaimed that everyone should receive the popish sacrament, I went to the bishops who were imprisoned in Oxford and later martyred, to ask whether my child should be baptised by the popish ritual. They said that he could, but advised me rather to go overseas. Afterwards I left for Antwerp. 25

Rose Hickman, Memoir of Protestant Life under Mary I, 1610

Source E: The Catholic priest of a parish in Essex informs his superior, Edmund Bonner, bishop of London, about religious meetings held in local heretic households.

After you freed 20 unrepentant heretics without punishment, the detestable sort of schismatics* are bolder than ever since the king and queen's reign began. They not only absent themselves from church services, but daily they lure away many others who before had outwardly conformed. They assemble together at the time of Sunday service, sometimes in one house, sometimes in another, where they hold their private conventicles** and schools of heresy. Rebels are bold in Colchester. Priests are abused in the streets, the sacrament of the altar is blasphemed and criticised in every ale house. Prayer and fasting are ignored. 30
35

Thomas Tye, report, 18 December 1556

* schismatics: groups who had split away from the official church.

** conventicles: presbyterian religious meetings, illegal and often secret.

The English Civil War and Interregnum 1637–60

Study the five Sources on The end of Charles I's Personal Rule 1637–40, and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

3 (a) Study Sources **C** and **E**.

Compare these Sources as evidence for reactions to religious policy between 1637 and 1640. **[30]**

(b) Study **all** the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that financial grievances were the main reason for opposition to the government between 1637 and 1640. **[70]**

[Total: 100 marks]

The end of Charles I's Personal Rule 1637–40

Source A: One of the Justices of the Court of King's Bench argues his case during the trial of John Hampden for refusing to pay Ship Money.

Mr Hampden's defence counsel is utterly mistaken to suppose that the monarch cannot raise taxes from his subjects at his own pleasure but must have the consent of parliament. Parliament is the most ancient and supreme court where his subjects may express their grievances to their sovereign, but the law itself is an old and trusty servant of the king's and is his instrument for governing his people. Two principles of the law plainly disprove Mr Hampden's case: firstly, the king is a person trusted with the state of the commonwealth and secondly, the king cannot do wrong. 5

Sir Robert Berkeley, testimony, 10 February 1637

Source B: A Cambridge professor, who provided a regular news service for those living abroad, informs the King's ambassador in Paris of reactions in England to non-parliamentary taxation.

Everything is calm and business proceeds as usual because currently most people submit to the King's demands. Although payments here are great, men only sigh discontentedly and open their purses, for I think that great tax of ship money is so generally accepted I suppose it will become permanent. The injustice of it has been accepted with uneasiness and most people have become used to it. If they considered the high levels of taxation for the service of the state in foreign countries, these impositions would appear minor burdens. In time people come to comply with public needs. 10

John Burghe, letter, October 1637

Source C: A wealthy Yorkshire gentleman, who later became a royalist, records events at the start of the Bishops' War.

19 December 1638: A clergyman at York Minster gave his opinion on the recently imposed ceremonies of bowing and adoring towards the altar, which some consider idolatry. He said he bowed to God rather than to the altar. 15

3 January 1639: The Scots have become most warlike. Though they say that religion is their grievance, that is usually a pretence for wickedness. The Scots are defending presbyterianism and are seeking to expel the king's bishops. They refused the Prayer Book. The Lord Deputy of Ireland sent letters requesting Yorkshire troops for the king's army going into Scotland. 20

Sir Henry Slingsby, diary, 1638–39

Source D: In a two-hour address to the Short Parliament, the M.P. for Tavistock sets out the national grievances which must be addressed before funds are supplied for the royal army.

Our grievances are of three kinds: firstly, attacks on the liberties of parliament; secondly, innovations in religion; thirdly, attacks on property ownership. Parliament was dissolved without grievances being heard, and several gentlemen were imprisoned for speaking freely there. By His Highness's prerogative, he can do no wrong, but undeserving men have been promoted while others with merit have been ignored. High Commission has taken authority from the King, and godly ministers have lost their posts for refusing to read the Book of Sports on a Sunday. Financial impositions are a great grievance. One bishop preaches that a subject's property is at the king's pleasure. 25 30

John Pym, speech, 17 April 1640

Source E: The late Lord Protector's personal secretary reports the general view of a trial in the Court of Star Chamber in 1637 and the punishment imposed.

Bastwick, Burton and Prynne were tried in Star Chamber for writing and publishing seditious, libellous books against the church hierarchy and for preaching sermons against church innovations. Bastwick called the bishops invaders of the king's prerogative, advancers of popery, superstition and idolatry, who had oppressed the King's subjects and served the Devil. Each was fined £5,000 and ordered to suffer perpetual imprisonment after standing in the pillory, having their ears cut off and being branded on both cheeks. The executioner cut off Burton's ears deeply in a cruel manner, severing an artery, and an exceedingly hot iron was used to brand Mr Prynne. 35

John Rushworth, Historical Collections, 1659

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