

A-level
HISTORY
7042/2C

Component 2C The Reformation in Europe, c1500–1564

Mark scheme

June 2022

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Level of response marking instructions

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before you apply the mark scheme to a student's answer read through the answer and annotate it (as instructed) to show the qualities that are being looked for. You can then apply the mark scheme.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level, you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly Level 3 with a small amount of Level 4 material it would be placed in Level 3 but be awarded a mark near the top of the level because of the Level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help. There will be an answer in the standardising materials which will correspond with each level of the mark scheme. This answer will have been awarded a mark by the Lead Examiner. You can compare the student's answer with the example to determine if it is the same standard, better or worse than the example. You can then use this to allocate a mark for the answer based on the Lead Examiner's mark on the example.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Section A

- 0 1** With reference to these sources and your understanding of the historical context, assess the value of these three sources to an historian studying the condition of the Catholic Church before 1517.

[30 marks]

Target: AO2

Analyse and evaluate appropriate source material, primary and/or contemporary to the period, within the historical context.

Generic Mark Scheme

- L5:** Shows a very good understanding of all three sources in relation to both content and provenance and combines this with a strong awareness of the historical context to present a balanced argument on their value for the particular purpose given in the question. The answer will convey a substantiated judgement. The response demonstrates a very good understanding of context. **25–30**
- L4:** Shows a good understanding of all three sources in relation to both content and provenance and combines this with an awareness of the historical context to provide a balanced argument on their value for the particular purpose given in the question. Judgements may, however, be partial or limited in substantiation. The response demonstrates a good understanding of context. **19–24**
- L3:** Shows some understanding of all three sources in relation to both content and provenance together with some awareness of the historical context. There may, however, be some imbalance in the degree of breadth and depth of comment offered on all three sources and the analysis may not be fully convincing. The answer will make some attempt to consider the value of the sources for the particular purpose given in the question. The response demonstrates an understanding of context. **13–18**
- L2:** The answer will be partial. It may, for example, provide some comment on the value of the sources for the particular purpose given in the question but only address one or two of the sources, or focus exclusively on content (or provenance), or it may consider all three sources but fail to address the value of the sources for the particular purpose given in the question. The response demonstrates some understanding of context. **7–12**
- L1:** The answer will offer some comment on the value of at least one source in relation to the purpose given in the question but the response will be limited and may be partially inaccurate. Comments are likely to be unsupported, vague or generalist. The response demonstrates limited understanding of context. **1–6**
- Nothing worthy of credit. **0**

Indicative content

Note: This content is not prescriptive and students are not obliged to refer to the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels scheme.

Students must deploy knowledge of the historical context to show an understanding of the relationship between the sources and the issues raised in the question, when assessing the significance of provenance, the arguments deployed in the sources and the tone and emphasis of the sources. Descriptive answers which fail to do this should be awarded no more than Level 2 at best. Answers should address both the value and the limitations of the sources for the particular question and purpose given.

Source A: in assessing the value of this source, students may refer to the following:

Provenance, tone and emphasis

- the source's author, Erasmus, was a Humanist critic of Church practice. Although he was outspoken regarding Church abuse, he was essentially a critic from within and did not break with Catholicism. *Praise of Folly* is his best-known work. It is essentially an essay in the form of a satirical attack on the Church, in particular its superstitions, as such it played an important role in highlighting the problems of the pre-Reformation Church
- Erasmus wanted to focus upon the absurdity of some current practice and ridicule a few key figures within the Church
- there is value in seeing that those who considered themselves to be good Catholics were still critical of what they perceived as moral drift thus running the risk of being labelled heretical
- the tone is mocking, 'braying donkeys', and highly critical. Erasmus is making fun of the those he is attacking for maximum effect.

Content and argument

- Erasmus has a number of targets, primarily here it is the monks and friars – regular and mendicant. In this case, the begging of monks gets in the way of those who are genuinely in need
- there is an implied criticism which was typical of the Humanists, later picked up by the Lutherans, regarding the illiteracy and ignorance of those who viewed themselves as members of the holy orders
- the style and content bear the hallmarks of much of Erasmus' work – he was noted for his satirical approach but his call for reform is a serious one
- the argument is limited because the criticisms made can be regarded as too generalised, unfair and misleading.

Source B: in assessing the value of this source, students may refer to the following:

Provenance, tone and emphasis

- this is a presentation to the key figures in the English Church at this time by one of the leading Humanists in England, John Colet. He had been appointed as Dean of St Paul's in 1505. This address to the Convocation of the Clergy in 1512 is Colet's most memorable contribution in outlining the condition of the Church at this moment
- there is value in showing that, prior to the Reformation, there were key figures within the Catholic Church who realised reform was necessary and who, in this instance, pinpointed the priesthood as one of its major shortcomings
- there is value in seeing the emphasis upon restoration of sound values rather than structural change; his appeal is conservative in character, priests need to get back to 'a pure and holy life, knowledge of the Scriptures and Sacraments'

- the tone is regretful but also uncompromising, the clergy has become corrupted, they are worse than heretics.

Content and argument

- there is value in showing that senior Catholic figures were expressing unguarded concern about the condition of the Church, the clergy are 'deadly and wicked'. Colet is being quite open in his view that there is desperate need for clerical reform. The problems within the priesthood are mostly behavioural; their drift into worldliness, which has made them lose sight of their spiritual role
- there is value in the identification of tithes, pensions and benefices as problematic. These are matters that ordinary people either noticed or were subjected to because they were paid for out of money drawn from them. Therefore, there is some anticipation of the arguments of the 'heretics' of the Reformation
- Colet identifies the laxity and moral corruptness of the priesthood as being at the heart of the problem and pinpoints this as the area that most requires immediate attention. It is the lower orders of the Church that most require shaking up, the role of the Church has become, 'distorted'
- although Colet's focus is the priesthood, he hints at the need for wider reform, 'so that it can spread throughout the Church'. This is a direct call for reform but Colet was no radical. Instead, he called for renewal based upon restoration of practice as summed up in the final sentence. He wants the priesthood and secular clergy to be the agents of change, they need to be setting an example
- the sources value is limited because Colet was a Humanist and closely connected to Erasmus and Thomas More.

Source C: in assessing the value of this source, students may refer to the following:

Provenance, tone and emphasis

- the source emanates from the head of the Catholic Church, Pope Leo X. He is addressing a General Council of the Church (the Fifth Lateran Council 1512–17). The General Councils were assemblies of the key ecclesiastical figures designed to discuss doctrine and discipline. Leo became Pope in 1513 following Julius II who had convened the Fifth Lateran Council in an attempt to assert the authority of the Pope. Therefore, this is the last Council before the Reformation
- there is value in showing that in this address Leo X, emphasises a conservative stance. He has therefore been criticised for missing the opportunity to bring about much needed reform which might have addressed the concerns raised by Luther
- the emphasis is on the primacy of the Pope. He justifies his position by referencing a range of religious sources and in doing so he is rejecting the work and authority of councils which might challenge papal authority
- the tone is assertive, unequivocal, the language marked by imperatives, 'there can be no question regarding the Supreme Authority of the Pope'.

Content and argument

- this source is valuable in showing that at this time the Pope felt the need to re-establish a principle laid down two centuries previously by Boniface VIII. Whilst there was some acknowledgement of Church criticisms, there was a failure to grasp the seriousness of the Church's position on the eve of the Reformation
- there is value in seeing a straightforward reassertion of orthodox Catholic doctrine and so the immovable stance adopted by the leadership of the Church. It should be remembered that Leo X was the Pope who launched the massive indulgences campaign that so enraged Luther
- the justification for the beliefs expressed is rooted in history and practice, the scriptures, previous councils, papal bulls

- there is value in seeing that, despite the position of the Humanists, and other calls for reform, the position of the Pope as head of all Christians cannot be questioned, 'the Pope alone has the power'. There is an acknowledgement of the need for unity and so there is an inference that, with this under threat, the Pope will bring the Church together
- a limitation could be said to be the refusal to acknowledge either the need for reform or the criticisms levelled by the Humanists. It could also be said that the views expressed are simply those of a limited hierarchy largely based in Italy and at times this Council was poorly attended.

Section B

0 2 'The success of German Lutheranism, in the years 1521 to 1531, was due to its appeal in towns and cities.'

Assess the validity of this view.

[25 marks]

Target: AO1

Demonstrate, organise and communicate knowledge and understanding to analyse and evaluate the key features related to the periods studied, making substantiated judgements and exploring concepts, as relevant, of cause, consequence, change, continuity, similarity, difference and significance.

Generic Mark Scheme

- L5:** Answers will display a very good understanding of the full demands of the question. They will be well-organised and effectively delivered. The supporting information will be well-selected, specific and precise. It will show a very good understanding of key features, issues and concepts. The answer will be fully analytical with a balanced argument and well-substantiated judgement. **21–25**
- L4:** Answers will display a good understanding of the demands of the question. It will be well-organised and effectively communicated. There will be a range of clear and specific supporting information showing a good understanding of key features and issues, together with some conceptual awareness. The answer will be analytical in style with a range of direct comment relating to the question. The answer will be well-balanced with some judgement, which may, however, be only partially substantiated. **16–20**
- L3:** Answers will show an understanding of the question and will supply a range of largely accurate information, which will show an awareness of some of the key issues and features, but may, however, be unspecific or lack precision of detail. The answer will be effectively organised and show adequate communication skills. There will be a good deal of comment in relation to the question and the answer will display some balance, but a number of statements may be inadequately supported and generalist. **11–15**
- L2:** The answer is descriptive or partial, showing some awareness of the question but a failure to grasp its full demands. There will be some attempt to convey material in an organised way, although communication skills may be limited. There will be some appropriate information showing understanding of some key features and/or issues, but the answer may be very limited in scope and/or contain inaccuracy and irrelevance. There will be some, but limited, comment in relation to the question and statements will, for the most part, be unsupported and generalist. **6–10**
- L1:** The question has not been properly understood and the response shows limited organisational and communication skills. The information conveyed is irrelevant or extremely limited. There may be some unsupported, vague or generalist comment. **1–5**
- Nothing worthy of credit. **0**

Indicative content

Note: This content is not prescriptive and students are not obliged to refer to the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels scheme.

Arguments supporting the view that the success of German Lutheranism, in the years 1521 to 1531, was due to its appeal in towns and cities might include:

- the printing boom which encouraged higher literacy rates was most evident in towns and cities; rural populations remained largely illiterate. Illustrated broadsheets were also circulated in towns and cities which even the semi-literate could access. By the end of the 1520s, 80% of Luther's works had been printed in German
- most educational centres were found in towns and cities. New thinking, such as humanism, flourished in large urban areas where townsfolk were more receptive to new ideas
- anti-clericalism was more evident in towns and cities than in the countryside. Luther was quick to harness this. Urban-based artisans were especially receptive to anti-clerical messages because of the payments taken from them by the Church
- towns and cities were market and trading centres and so ideas spread more quickly. Towns and cities were often positioned along trading routes and this facilitated the transmission of new ideas. Examples might include Nuremberg, Augsburg and Magdeburg
- Lutheranism offered opportunities for ambitious town and city leaders. Many calculated that embracing reform provided the best chance of securing order and their own authority. An example is Jacob Strum, the eventual architect of the Schmalkalden League in Strassburg (Strasbourg).

Arguments challenging the view that the success of German Lutheranism, in the years 1521 to 1531, was due to its appeal in towns and cities might include:

- Lutheranism was highly dependent upon the spoken word, so its spread was not entirely dependent on literacy. Simple woodcuts provided another form of dissemination. Such means enabled Lutheranism to spread in the countryside
- the Peasants' War, 1524/25, suggests that the rural population regarded Luther as a type of freedom-fighter. Many of the grievances highlighted by Luther were strongly felt in rural areas where socio-economic hardship was more acutely felt and many peasants supported his attacks on the Pope and the rich
- some towns and cities were resistant to religious change for various reasons - for instance, local councils had often funded the building of religious premises and they also benefited from the tithes collected by the Church. Therefore, not all towns and cities succumbed to Lutheranism: Regensburg, for example, remained loyal to Rome
- princely support was also vital to Lutheran success. Frederick the Wise's protection proved essential, while the formation of the defensive League of Torgau, saw princely support taking on a military dimension, eventually leading to the creation of the Schmalkalden League in 1531
- Lutheranism tapped into a widespread anti-Catholic sentiment which had been growing in many European states for decades, Luther's skill in successfully exploiting this provided a universal appeal that was not exclusive to towns and cities.

Lutheranism is often described as an urban reformation and its success in German towns and cities, especially the imperial cities, was marked. The towns and cities were where seats of learning could largely be found and were hubs from which ideas were likely to be disseminated rapidly. However, the overall picture is a nuanced one. Lutheranism was embraced by a variety of groups including princes, peasants. Even though towns and cities were growing population centres, the vast majority of people in Germany still lived outside one and there were pockets of Lutheranism in many different areas.

- 0 3** To what extent was the revival of the Catholic Church, in the years 1536 to 1547, due to the reforms of Pope Paul III?

[25 marks]

Target: AO1

Demonstrate, organise and communicate knowledge and understanding to analyse and evaluate the key features related to the periods studied, making substantiated judgements and exploring concepts, as relevant, of cause, consequence, change, continuity, similarity, difference and significance.

Generic Mark Scheme

- L5:** Answers will display a very good understanding of the full demands of the question. They will be well-organised and effectively delivered. The supporting information will be well-selected, specific and precise. It will show a very good understanding of key features, issues and concepts. The answer will be fully analytical with a balanced argument and well-substantiated judgement. **21–25**
- L4:** Answers will display a good understanding of the demands of the question. It will be well-organised and effectively communicated. There will be a range of clear and specific supporting information showing a good understanding of key features and issues, together with some conceptual awareness. The answer will be analytical in style with a range of direct comment relating to the question. The answer will be well-balanced with some judgement, which may, however, be only partially substantiated. **16–20**
- L3:** Answers will show an understanding of the question and will supply a range of largely accurate information, which will show an awareness of some of the key issues and features, but may, however, be unspecific or lack precision of detail. The answer will be effectively organised and show adequate communication skills. There will be a good deal of comment in relation to the question and the answer will display some balance, but a number of statements may be inadequately supported and generalist. **11–15**
- L2:** The answer is descriptive or partial, showing some awareness of the question but a failure to grasp its full demands. There will be some attempt to convey material in an organised way, although communication skills may be limited. There will be some appropriate information showing understanding of some key features and/or issues, but the answer may be very limited in scope and/or contain inaccuracy and irrelevance. There will be some, but limited, comment in relation to the question and statements will, for the most part, be unsupported and generalist. **6–10**
- L1:** The question has not been properly understood and the response shows limited organisational and communication skills. The information conveyed is irrelevant or extremely limited. There may be some unsupported, vague or generalist comment. **1–5**
- Nothing worthy of credit. **0**

Indicative content

Note: This content is not prescriptive and students are not obliged to refer to the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels scheme.

Arguments supporting the view that the revival of the Catholic Church, in the years 1536 to 1547, was due to the reforms of Pope Paul III might include:

- Paul's commitment to reform was evident in the creation of the Consilium of 1536. This body was charged with recommending ways in which the Church should be reformed
- Paul's choice of leader for this group was enlightened. Contarini was more open-minded about Lutheranism than many; he was convinced of the need for institutional reform. Therefore, widespread change was, unsurprisingly, recommended in his report
- Paul tried to reach agreement with the Protestants at Regensburg in 1541 – he was represented by Contarini and a great deal of progress was made
- Paul appointed a number of progressive Cardinals, moreover, he sent 80 bishops, residing in Rome, back to their Dioceses. Paul encouraged new groups and fresh thinking, for example the Spirituali
- Paul realised the need for a general council, against the wishes of Carafa. The result was the Council of Trent which met for the first time in 1545.

Arguments challenging the view that the revival of the Catholic Church, in the years 1536 to 1547, was due to the reforms of Pope Paul III might include:

- the findings of Consilium, concerning reform of the Church, were so troubling to Paul that he refused to authorise immediate publication. The report was finally released (leaked) in 1538 without Paul's permission
- Paul may well have given reformers, such as Contarini, influence in the negotiations at Trent but he also sent far more dogmatic figures, such as Carafa, to attend. Carafa then went about demonstrating only differences with the Protestants without seeking any points of agreement
- by 1542, Paul can be seen as increasingly reactionary. In that year he founded the Roman Inquisition which can be seen as a rejection of reform
- the Church's position at the First Council of Trent was uncompromising. There was a total repudiation of Protestant theology accompanied by a reassertion of papal power
- the Catholic revival can be attributed to other developments which were not the initiative of Pope Paul, such as the creation of new religious orders, the work of the Jesuits and the improved quality of the bishops. The Church was also aided by divisions within Protestant ranks.

In conclusion, it is possible to perceive Paul as a reformer, it can be argued that the convening of the Council of Trent was the most significant achievement of any Pope during the 16th century. However, he was also able to sustain a broad platform of accepted viewpoints allowing for the development of the Spirituali as well as appointing reactionary figures like Carafa to oversee the Curia. He wanted reform but he was gradualist, he balanced Christian humanists with conservative reformers. A strong argument here would be to portray Paul as a reformer (under the influence of Contarini) until 1541 and then from that point, as a far more conservative figure (under the influence of Carafa) with the Diet of Regensburg as the turning point. It is also anticipated that challenge to the question could be provided by factors not related to Paul such as Protestant fracture and revivalist activity from other Catholic bodies.

0 4 'In the years 1555 to 1564, the spread of Calvinism in France and Scotland was the result of weak royal authority.'

Assess the validity of this view.

[25 marks]

Target: AO1

Demonstrate, organise and communicate knowledge and understanding to analyse and evaluate the key features related to the periods studied, making substantiated judgements and exploring concepts, as relevant, of cause, consequence, change, continuity, similarity, difference and significance.

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- Nothing worthy of credit. **0**

Indicative content

Note: This content is not prescriptive and students are not obliged to refer to the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels scheme.

Arguments supporting the view that in the years 1555 to 1564, the spread of Calvinism in France and Scotland was the result of weak royal authority might include:

- in both France and Scotland there was a succession crisis which undermined political stability. In France monarchical resistance had been violently anti-Protestant under Henry II, however, this was hindered by the King's untimely death and the subsequent failure to impose a similar response by weaker monarchs. Catherine de Medici's skills could not mask the inadequacies of her sons within a regency government. Equally, the power of the Crown in Scotland was weak. The regent, Mary of Guise, through her daughter, Mary Queen of Scots, represented an unwanted French and Catholic influence
- in both France and Scotland ambitious families and factions saw the opportunity to assert themselves and undermine royal authority. They used the Protestant cause as a vehicle for this, the first leaders of the French Huguenot faction were the Bourbons and Chatillons. In Scotland, the Lords of the Congregation led the resistance to French interference
- civil war destabilised royal authority in both countries and compromises resulted. In France the civil war in 1562–63 led to the Edict of Amboise 1563 which symbolised the weak position of Catherine de Medici. The death of Mary of Guise in 1560 and the fall of Edinburgh precipitated the need for political settlement in Scotland
- Calvinism provided an ordered system of rule in contrast to the unrest that appeared to have been unleashed. In the absence of strong central authority this feature provided an ever more attractive proposition. The disorder of the late 1550s in both France and Scotland meant that local authorities keenly sought stability. This was appealing to artisans and the middle classes who also felt deprived of political power.

Arguments challenging the view that in the years 1555 to 1564, the spread of Calvinism in France and Scotland was the result of weak royal authority might include:

- Calvinism had widespread, compelling religious appeal. It provided theological clarity (the saved). Furthermore, it provided a code of conduct where some perceived moral breakdown had occurred
- Calvinism was not dependent upon overt support from princes. The emphasis on covert congregations was highly transferable to different territories. Its emphasis on organisation and discipline greatly aided its success in France with around 50% of the nobility converting and with the first National Synod meeting in Paris in 1559. Congregations in Scotland often took the form of armed resistance
- both French and Scottish reformations were heavily influenced by the strong personalities of key individuals. In the case of France it was Calvin himself. He was a native of that country and he wrote mainly in French. In Scotland this was down to John Knox who had visited Geneva
- Calvin was a zealous leader, he deliberately set about extending the influence of his ideas beyond Geneva. In this he was aided by his supporters. Geneva became the centre of what was in effect a missionary movement, a 'Protestant Rome'. Calvinism sponsored the spread of schools/academies, training colleges and won converts through education. By 1559, there were a large number of Calvinist congregations in France, so much so that it could be said that a de facto national church existed
- the printing press, and successful marketing of Calvinist literature, spread the word effectively and was assisted by the growing literacy rates and thirst for knowledge during the 1550s.

The loss of strong central authority in 1559 in France and Scotland opened the way for a wave of factional feuding. Once strong factions threw their weight behind Calvinism this galvanised small groups of Calvinists who were now afforded protection. However, there are limits to this political argument as conversion to Calvinism still had to occur and often did so for genuinely religious reasons by those who

were attracted to the theology. Calvin was personally committed to events in France whilst Knox probably had the greatest influence of any of Calvin's followers.