

ADVANCED SUBSIDIARY GCE

HISTORY

Option A: British History Enquiries 1066–1660

F963/01

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 8 page Answer Booklet

Other Materials Required:

None

Monday 8 June 2009

Morning

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink. Pencil may be used for graphs and diagrams only.
- Read each question carefully and make sure that you know what you have to do before starting your answer.
- 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 Options:
 - 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)
- Answer **both sub-questions** from **one** Option.
- 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 Option 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 William I and the Church in England, 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 A and B.

Compare these Sources as evidence for Papal relations with the Church in England. [30]

(b) Study all the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that Lanfranc's 'harmonious relationship with William' helped rather than obstructed reform of the Church in England. [70]

[Total: 100 marks]

William I and the Church in England

Source A: The Pope writes to King William about the nature of the independent authority to be exercised by Archbishop Lanfranc in the English Church.

We have referred a case to our brother Archbishop Lanfranc, to be thoroughly re-examined and concluded in accordance with Church law. The authority that we have passed to Lanfranc for the conduct and conclusion of disputes is such that whatever he may decide in these affairs, so long as it is just, can thereafter be considered no less firm and binding than if the matter had been concluded in our own presence. 5

Pope Alexander II, letter, October 1071

Source B: The Pope writes to Archbishop Lanfranc at a time of strained relations involving Rome, Lanfranc and the King.

We are astonished that you would not take the trouble to visit us. We have ascertained from a reliable source that your presence has been denied to us either through fear of the King or mainly through your own fault. If our former love for you and the loyalty you owe to the Roman Church had been kept in mind, nothing would have kept you from visiting us. But if the King has taken this measure against the Papacy, we shall treat it the more seriously because it has caused him to act in a manner unworthy of our love. 10

Pope Gregory VII, letter, March 1079

Source C: A well-respected author, a monk at Christchurch, Canterbury, reflects upon the influence of William I on relations between the Crown and the Church.

William would not allow anyone in all his lands, except on his instructions, to recognise the established Pope or under any circumstances to accept any letter from him, if it had not first been submitted to the King himself. Also he would not let the Archbishop of Canterbury, if he were presiding over a general council of bishops, lay down any rules and regulations unless these were agreeable to the King's wishes. He would not allow any one of his bishops, except on his express instructions, to act against or to excommunicate one of his barons or officers for a range of offences, even when notoriously guilty. 15

Eadmer, History of Recent Events in England, written between 1109 and 1115

Source D: A chronicler, who was born in England but became a monk in Normandy, gives his views of William I's interest in the Church.

King William was justly renowned for his reforming zeal. There is much evidence of this. When a bishop or abbot died, this pious prince sent competent officials to record all Church property. Then he summoned his bishops and abbots and other prudent counsellors, and with their advice tried to find the man most capable of governing the bishopric or abbey. The wise King appointed whoever seemed to his highest counsellors to be especially distinguished in life and doctrine. The heresy of simony was detestable to him. In appointing abbots or bishops, he gave less weight to wealth and power than to wisdom and a good life. Monasticism, which for a time had been lax and faltering, was revived and restored to its former strength. 20 25

Orderic Vitalis, The Ecclesiastical History, written between 1125 and 1141

Source E: A modern historian comments on Lanfranc's work as Archbishop of Canterbury.

After 1070 Lanfranc's influence was widely pervasive throughout the Normanised Church in England. Among other things, he controversially asserted Canterbury's primacy over York and so was able to preside over synods of the entire English Church which gave a central direction to the efforts of the new Norman bishops. He circulated an abridged, but authoritative, collection of canon law through the English Church and, through his *Monastic Constitutions*, he helped several monasteries adopt more up-to-date continental customs. His close and harmonious relationship with William the Conqueror assisted the Norman settlement of England. 30 35

D. Bates, The Oxford Companion to British History, 1997

Mid-Tudor Crises 1536–1569

Study the five Sources on Religious Change 1552–1559, 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 C and D.

Compare these Sources as evidence for the attitudes of people in London concerning religious change. **[30]**

(b) Study **all** the Sources

Use your own knowledge to assess how far the Sources support the interpretation that the rulers of England followed similar religious policies between 1552 and 1559. **[70]**

[Total: 100 marks]

Religious Change 1552–1559

Source A: In the month of his fifteenth birthday, Edward VI sets out his own religious agenda for discussion by the Council.

1. The Scriptures to be taught in all grammar schools.
2. Uniformity of doctrine to be preached.
3. Bishops to be chosen for their wisdom, learning and good religion to enforce discipline.
4. Visitations to make lazy ministers work harder and to keep more preachers. **5**
5. New Church laws and injunctions.

Edward VI's Memorandum to the Council, October 1552

Source B: Mary Tudor proclaims her religious intentions two weeks after her accession.

Queen Mary sees that the great dangers caused by religious differences are increasing due to rumours spread by evil-disposed persons. Her Highness desires her subjects to follow her religion quietly and charitably. She intends not to compel her subjects until further order by common assent. She commands all her subjects not to preach, teach Scripture or print books, rhymes or ballads except by her written licence. Those who disobey will be punished. Obedience will avoid her Highness's most grievous displeasure, and the severity and rigour of punishments she shall be most sorry to have to impose. Such rebellious actions must be punished. **10**

Mary's first Proclamation on religion, 18 August 1553

Source C: The minister of a secret Protestant congregation in London during Mary's reign, writes to a friend who is minister to a group of English Protestants in exile in Switzerland.

Seven men were burned at Smithfield on 28 July. A cruel proclamation was made that, upon pain of death, no-one should approach near them, touch them, speak to them or comfort them. Yet they were so supportively spoken to, so movingly taken by the hands and so godly comforted, despite that fearful proclamation and the threats of the sheriff and sergeants, that the authorities were astonished. Since then, the Bishop of London condemned six others and caused them to be burned hastily the same night. This has brought him more hatred from the common multitude than any of his other actions. 15
20

Thomas Bentham, private letter, 1558

Source D: A foreign Catholic at the English court writes to an Italian ambassador at Philip II's court, concerning religious confusion in London at the start of Elizabeth I's reign.

Queen Elizabeth often promised to continue the Catholic religion. But on Christmas Day, Her Majesty told the Bishop that he was not to elevate the host* during mass. He replied that this was the only way he knew, so Her Majesty rose and departed. On the same day, two individuals, a mechanic and a cobbler, followed by a very great mob, entered by force into the church of St Augustine, breaking the locks of the doors. Both leaped into the pulpit and preached uttering rude jokes about the blessed Queen Mary and Cardinal Pole. Queen Elizabeth forbade such preaching, fearing riots. 25

[* host: consecrated wafer believed by Catholics to be the body of Christ]

Il Schifanoja, letter to an Italian Ambassador, 1558

Source E: The Elizabethan Church Settlement establishes a new order of service, with punishments for those not conforming to it.

All ministers must use the Book of Common Prayer of 1552, with the addition of two sentences in the sacrament, referring to the giving of the Body and Blood of Jesus Christ. Any minister three times found guilty of refusing to use the Book or preaching against it, will be dismissed and imprisoned for life. Anyone attacking the Book in plays, songs or rhymes, or asking a vicar to use another form of service, shall be punished for the third offence by confiscation of goods and life imprisonment. Every person inhabiting this realm shall, having no lawful reason to be absent, faithfully attend their parish church every Sunday and holy day. For each absence they shall be fined twelve pence, to be given to the poor by the churchwardens of the parish. 30
35

Act of Uniformity, 1559

The English Civil War and Interregnum 1637–60

Study the five sources on Cromwell as Lord Protector, 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 D and E.

Compare these sources as evidence for criticism of Cromwell's rule as Lord Protector. **[30]**

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

Use your own knowledge to assess how far the sources support the interpretation that Cromwell's **main** aim as Lord Protector was to build a godly society. **[70]**

[Total: 100 marks]

Cromwell as Lord Protector

Source A: A famous Puritan divine defends Cromwell's establishment in 1654 of the Committee of the Triers, which approved the appointment of clergy to posts in the Church.

Many have criticised the Committee of the Triers, but in truth, they did much good for the Church. They saved many congregations from ignorant, ungodly and drunk ministers. Although the Triers favoured Independents and Separatists over Anglicans and Arminians, yet the benefit they brought outweighed any failings. Thousands of people blessed God for the faithful ministers that the Triers had admitted into the ministry, and grieved when the Triers were abolished in 1660. **5**

Richard Baxter, Reliquiae Baxterianae, 1696

Source B: In his opening address to the First Parliament of the Protectorate, Cromwell spelled out his desire for peace and reconciliation after years of war and division.

I believe that the principal aim of this parliament should be the healing and settling of this nation. If you spend too long talking about recent past events, you may re-open rather than heal old wounds. And if you do not manage to heal divisions in society, then where do we go next? But I believe that you wish to heal divisions, just as God wishes you to do so. Healing and settling is God's first objective, and God is pleased to put the idea into your minds. It will be a memorable day on which you achieve healing and settling. Future generations will bless you for this. **10**

Oliver Cromwell, speech to Parliament, 4 September 1654

Source C: Cromwell defends his decision to establish the Major-Generals and praises their achievements.

Following the Royalists' rising under Penruddock, I appointed Major-Generals to supervise the people who were divided and discontented owing to the influence of the popish party. Truly, this was necessary. The Major-Generals are men of good reputation and by their hard work, they have preserved the country's peace. They have also discouraged vice, and have settled religion more than any scheme over the last fifty years. I will continue to support them, and I will disregard the envy and criticisms of them. 15

Oliver Cromwell, speech to Parliament, 17 September 1656

Source D: The wife of a parliamentary officer, who opposed the Protectorate, assesses Cromwell's rule as Lord Protector.

Cromwell and his army were unrestricted in their power, and ruled with tricks and deception. He called several parliaments, but when they were not absolutely submissive to him, he dissolved them. He removed 150 godly officers from the army, and many religious soldiers left with them, so that the army almost ceased to be that godly force whose bravery God had rewarded with military success. True religion was almost lost, even amongst the religious party, and hypocrisy became the disease of the age. Cromwell in the end exercised an arbitrary power, and set up a company of foolish individuals, called Major-Generals, as governors in each county. They ruled according to their wills and not according to law. 20

Lucy Hutchinson, Memoirs of the Life of Colonel Hutchinson, written c.1664–71

Source E: A Republican and opponent of the Protectorate attacks Cromwell's aims and methods.

Cromwell's foremost aim was to advance his own interests. His Protectorate was full of oppression and injustice. For example, Sir Henry Vane, above all men, had helped Cromwell rise to power. Yet Cromwell was so ungrateful that later he set out to destroy Vane, because Vane refused to back his deceitful conduct. He lacked honour and honesty, by appearing to be religious, which is how he won the army's support. Cromwell alone set up the Major-Generals, but he later became their most outspoken critic and abolished them. This was simply for political advantage, in the face of parliamentary pressure. He was expert in the arts of inconsistency, ambition and deception. 30

Slingsby Bethel, The World's Mistake in Oliver Cromwell, 1668

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