

Pearson Edexcel Level 3 GCE

History

Advanced Subsidiary

Paper 2: Depth study

Option 2B.1: Luther and the German Reformation, c1515–55

Option 2B.2: The Dutch Revolt, c1563–1609

Wednesday 25 May 2016 – Afternoon

Sources Booklet

Paper Reference

8HI0/2B

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Sources for use with Section A.

Answer the questions in Section A on the option for which you have been prepared.

Option 2B.1: Luther and the German Reformation, c1515–55

Source for use with Question 1a.

Source 1: From Nicholas Hausmann, *A Report Concerning the Zwickau Prophets*, written in 1521. Hausmann is quoting the views of Nicholas Storch, a weaver, who later helped to encourage the Peasants' War.

Those in authority live only in lust, consume the sweat and blood of their subjects, eat and drink night and day, hunt, run and kill. Everyone therefore should arm himself and attack the priests in their fat nests, beating, killing and strangling them. Afterwards, the land-grabbers and noblemen should be attacked, their property confiscated, their castles destroyed. The divine word which is preached by the priests in the daily mass is sheer foolishness because they celebrate it after overloading their bellies with good food and their heads with fine wine, not to mention their activities at night with "Frau Venus".* Like magicians, they dress up in silk and velvet, make gestures like monkeys and even worse they speak in Latin so that the poor layperson does not know whether he is betrayed, sold or what. If he does not give them his purse, heaven is closed to him.

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*Frau Venus – women

Source for use with Question 1b.

Source 2: From a letter written by Erasmus to Philip Melanchthon in December 1524. Erasmus was an internationally-famous humanist scholar who had called for reform of the Catholic Church. Although he had a major influence on Luther, he remained loyal to Catholicism.

I do not object generally to the evangelical doctrines but there is much in Luther's teachings which I dislike. He runs everything which he touches into extremes. True, Christendom is corrupt and needs correction but it would be better, in my opinion, if we could have the pope and princes on our side. Pope Clement was not opposed to reform but, when I urged that we should meet him half-way, nobody listened. The violent party carries all before it. They tear the hoods off monks who might well have been left in their monasteries. Priests are married and images torn down.

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I would want religion purified without destroying authority. Practices grown corrupt by long usage might be gradually corrected without throwing everything into confusion. Luther sees certain things wrong and, in flying blindly at them, causes more harm than he cures. Order human beings as you will, there will still be faults and there are remedies worse than the disease. Would that Luther had tried as hard to improve popes and princes as to expose their faults.

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Option 2B.2: The Dutch Revolt, c1563–1609

Source for use with Question 2a.

Source 3: From an anonymous pamphlet attacking Alva that was widely distributed in Ghent, a major cloth-producing town, in March 1572. It is written in imitation of a Christian prayer.

Hellish father who in Brussels does dwell, Cursed be your name in heaven and hell; Your kingdom, which has lasted too long, be gone, Your will in heaven and earth be not done. You take away our daily bread	5
While our wives and our children lie starving or dead. No man's offences you forgive; Revenge is the food on which you live. You lead all into temptation; Into evil you have delivered this nation.	10
Our Father, in heaven you are, Grant that this devil may soon depart; And with him his Council, false and bloody, Who make plunder and murder their daily study; And all his savage war-dogs of Spain, O send them back to the Devil again, Amen.	15

Source for use with Question 2b.

Source 4: From a letter sent by William of Orange to his brothers, Counts John and Louis of Nassau, in February 1573.

I have received your letter and learned from it what the situation is. I cannot thank you too much for your many good efforts on my behalf and the trouble and labours which you undertake. To answer the points that you raise, you know quite well that it was never and is not now my intention to seek the slightest advantage for myself. I have only aspired and claimed to seek the country's freedom in the matters of religious conscience and government, which the foreigners tried to oppress. I therefore see nothing else to propose but to permit the practice of the Reformed religion according to the word of God, and that this whole country and state return to its ancient privileges and liberty. To achieve this the foreigners in the government and the army, especially the Spaniards, must be driven out. If we are granted these points and given good assurances on them, then people will indeed see that I want nothing more than peace and public calm, and that I am not stubbornly pursuing some foolish notions of my own.	20
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