

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

Sample assessment materials for first teaching
September 2015

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 the *Reformatio Sigismundi*, a Church reform manifesto widely circulated in Germany in the early sixteenth century. The writer remained anonymous to avoid punishment for expressing these views. It was published in eight editions at Augsburg between 1476 and 1522.

It seems to me that great evils have arisen in the western part of Christendom since the rule of celibacy was imposed on priests. It may be a good thing for a man to keep himself pure, but observe the wickedness now going on in the Church! Many priests have lost their livings because of women. Or they are secret sodomites*. All the hatred existing between priests and laymen is due to this. In sum: parish priests ought to be allowed to marry. In marriage they will live more piously and honourably, and the friction between them and the ordinary people will disappear. 5

* sodomite – an offensive term for a homosexual

Source for use with Question 1b.

Source 2: From a letter written by the prominent Lutheran Hermann Muhlport to Stephan Roth, a translator and publisher at Wittenberg, in June 1525. Muhlport was mayor of Zwickau, one of the earliest towns to adopt religious reforms. Luther had dedicated his 1520 publication *On Christian Liberty* to Muhlport.

Doctor Martin [Luther] has fallen into great disfavour with the common people, also with both learned and unlearned. It is true, as Martin writes, that rebellion should be put down, and that secular authority should punish, though they do it without being asked. But, he conceded too much to one side, for the poor were to be strangled. I find that incomprehensible. Martin's remedy is that the peasants should bear more, while the nobility receive the lion's share and yet concede the least. See how violently the nobility will impose all their burdens on the people with the sword and shed the blood of the suffering poor. They cannot protect themselves from hunger because of their poverty. But the nobility will rely on Martin's pamphlet* to gain them eternal salvation. Dear Christian brother, who will now speak out about the need of the common people in town and village? Whoever speaks out will be accused of being a rebel and everyone will have to keep silent for fear it be said that they are speaking against authority. I know already that in several places more has been imposed upon the poor than before and they are told openly: 'You owe me this; if you do not do it, you are opposing me. I am your lord and have sovereign authority over you.' 10
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* Luther's pamphlet *Against the Robbing and Murderous Hordes of Peasants*, published May 1525

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

Source for use with Question 2a.

Source 3: From an eyewitness description of image breaking in 's-Hertogenbosch (a town in Brabant) in August 1566. The author of this account was a Catholic sister and a member of the Order of St Francis in the town.

News came that the churches, chapels and monastic churches at Antwerp had been destroyed. They [the Calvinists] then started here in St. John's Cathedral, smashing the altars and gilded statues. They relieved themselves in the priests' chests and tore up the books. They entered our church like madmen and smashed everything. In the nuns' choir, they destroyed fine altarpieces and many 5 books, and they took the habits, veils and cloaks. Whenever they came across paintings of our dear Lord, they would destroy these. Above all they could not abide a crucifix. We sisters sat together quite downcast. They said that we could no longer practise witchcraft. Another great throng of people entered the church from outside to continue with the breaking and stealing. 10

Source for use with Question 2b.

Source 4: From a proclamation issued by King Philip II on 15 March 1580. The proclamation was published to all the king's subjects in the Netherlands. Here, the king calls for the elimination of the leader of the revolt, William of Orange, by assassination.

Orange introduced liberty of conscience, or to speak more correctly, confusion of all religion. This led to the Catholics being openly persecuted and driven out. Moreover, he has gained such a hold over our poor subjects of Holland and Zeeland and brought affairs to such a state that nearly all the towns, one after another, have been besieged and taken by the rebels. 15

Therefore, for all these reasons, for his evil doings as chief disturber of the public peace and as a public pest, we outlaw him forever and forbid all our subjects to associate with him or communicate with him. We do declare him to be a wicked traitor and an enemy to ourselves and the country.

We promise, on the word of a King and as a servant of God, to reward the person, 20 either our subject or a foreigner, who can enforce our order and rid us of this plague. By delivering Orange to us dead or alive, or even just killing him, we will give to that person the sum of 25,000 gold crowns, in land or cash at his choice, immediately after the accomplishment of the deed. If this person has committed any crime, we promise to pardon him. Further, if he is not a nobleman, we grant 25 him nobility for his courage.

Acknowledgements

Source 2 is from Pamela Johnston and Bob Scribner, *The Reformation in Germany and Switzerland*, Cambridge University Press 1993; Source 3 is from John Lotherington (ed.), *Years of Renewal: European History 1470–1600*, Hodder and Stoughton 1988; Source 4 is from H H Rowen, *The Low Countries in Early Modern Times: A Documentary History*, Harper & Row 1972.

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