

Pearson Edexcel Level 3 GCE

Monday 20 May 2019

Afternoon

Paper Reference **8H10/2B**

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

Sources Booklet

Do not return this Booklet with the question paper.

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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 1(a).

Source 1: From the *Peace of Augsburg*, September 1555.

In order to bring peace into the Holy Roman Empire, between the Emperor and the Electors, Princes and States, let neither His Imperial Majesty nor the Electors, Princes and States do violence or harm to any other Prince or State of the Empire on account of the Augsburg Confession. Let them enjoy their religious belief, as well as their other rights, in peace. 5

Likewise, the States following the Augsburg Confession shall let all the Princes and States who cling to the old religion live in absolute peace and the enjoyment of their rights and privileges.

In case people and their families, whether belonging to the old religion or to the Augsburg Confession, should intend leaving their homes in order to settle in another place, they shall not be hindered in the sale of their property or injured in any way. 10

Source for use with Question 1(b).

Source 2: From a letter written by Cardinal Campeggio to Charles V in January 1530.

Campeggio had recently been appointed as the Pope's representative at the Diet of Augsburg, which Charles had called to begin in April 1530. Here he is referring to Luther and his supporters.

In parts of Germany, the Catholic faith has been abolished in accordance with the suggestions of these scoundrels. The sacraments are no longer administered. 15

Therefore, I will pursue them with religious penalties, omitting nothing that is necessary. I will remove any heretics as bishops and priests and will excommunicate them if I have to. Then, using the Imperial Ban*, Your Highness will subject all heretics to so horrible an attack that either they shall be forced to return to the most Holy Catholic faith or shall be utterly ruined, and deprived of both goods and life. And if, God forbid, there be some who still persevere in their devilish beliefs, Your Majesty will utterly destroy these poisonous weeds with fire and sword. 20

When this magnificent Catholic undertaking has begun, it would be good if effective investigators are appointed who can ensure nobody continues secretly with these opinions. If discovered, such people should be most severely punished. 25

*Imperial Ban – the Imperial Ban of 1521 declared Luther and all his supporters to be outlaws in the Holy Roman Empire

Option 2B.2: The Dutch Revolt, c1563–1609**Source for use with Question 2(a).**

Source 3: From an Edict issued by Philip II in the Netherlands in 1555, shortly after coming to the throne. The Edict remained in force in the 1560s.

No one shall print, copy, keep or sell any writings by Luther, Calvin or any other heretic condemned by the Holy Church. Nor shall they damage images of the Holy Virgin or saints. Nor shall they hold in their house any illegal gatherings at which followers of the above heretics teach or form conspiracies against the Holy Church. We also forbid all persons to discuss the Holy Scriptures, openly or secretly, unless they have studied at, and been approved by, some respected university. 5

Should anyone be found to have disobeyed any of the above, they are to be executed. If they confess their heresy, men shall be beheaded and women buried alive. If they do not confess, they are all to be executed with fire and all their property is to be confiscated by the crown. Any informer who helps in a conviction will be entitled to half the property of the accused and a full pardon. 10

Source for use with Question 2(b).

Source 4: From an account of the Iconoclastic Fury published anonymously in the Netherlands in 1567. It was later revealed that the author was Philip Marnix, a prominent Calvinist.

I admit that among the image-breakers there were people who were of the Protestant religion. However, I also assert that there were just as many who weren't. In some places, I only saw women and children involved in the destruction. Elsewhere, the magistrates sent along their officers to do the work, and the common people joined in. Even now, no one really knows who began it. 15

However, there are good reasons for thinking it was started by the priests themselves in an attempt to get the authorities to turn on Protestants. They had obviously done this a number of times before to provoke new persecutions. In fact, no sooner had the violence died down than some men forced their way into the Church of Our Lady in Antwerp and started another riot. The next day six men were hanged. Four were known papists, one of whom was a nobleman who had been urging on the rest. 20



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