



**GCE AS/A Level**

2100U10-1 – **NEW AS**



**HISTORY – Unit 2**

**DEPTH STUDY 1**

**The mid-Tudor crisis in Wales and England c. 1529-1570**

**Part 1: Problems, Threats and Challenges c. 1529-1553**

P.M. WEDNESDAY, 25 May 2016

1 hour 45 minutes

### **ADDITIONAL MATERIALS**

In addition to this examination paper, you will need a 12 page answer book.

### **INSTRUCTIONS TO CANDIDATES**

Use black ink or black ball-point pen.

Answer **both** questions.

### **INFORMATION FOR CANDIDATES**

The number of marks is given in square brackets at the end of each question.

You are advised to spend around 50 minutes on answering each question.

The sources and extracts used in this unit may have been amended or adapted from the stated published work in order to make the wording more accessible.

**UNIT 2****DEPTH STUDY 1****The mid-Tudor crisis in Wales and England c. 1529-1570****Part 1: Problems, Threats and Challenges c. 1529-1553**

*Answer both questions.*

**QUESTION 1**

Study the sources below and answer the question that follows.

**Source A**

These men in the north country, they make pretence as though they were armed in God's armour and clothed in truth and righteousness. I hear they wear the cross and the wounds of Christ before and behind, and that they claim much truth to the King's grace and to the Commonwealth. However, in fact, they intend to deceive the poor ignorant people by claiming the King intends to close all the monasteries in the north, and thus urge them to fight against the King, the Church and the Commonwealth. They rise up against the King and they rise up against the Church. It is one of Master Aske's most crafty and subtle assaults, to send his warriors forth under the badge of God, as though they were armed in righteousness and justice.

[Hugh Latimer, Bishop of Worcester, in a sermon preached to a large audience at St. Paul's Cross, London, regarding the Pilgrimage of Grace (1537)]

**Source B**

There is much poverty and hunger here in Worcestershire and in the Marches of Wales. The merchants are blamed because they maintain vast stocks of grain which keep the price high and out of the reach of the labouring classes. Unemployment has risen, vagrancy increases and the security of the realm is put at risk. News of food riots weekly reaches the Court but at the Court there is either ignorance or indifference. The government seems unwilling or unable to deal with the situation. Hunger has turned to anger and it will not be long before the common people turn against their betters. A hungry person cannot be reasoned with nor will promises of future prosperity be enough to keep him within the law. The King has been advised to crush the protesters but this will only serve to inflame them and encourage them to rebellion elsewhere.

[John Barlow, Dean of Worcester Cathedral, writing to his brother William, Bishop of St. David's and a member of the Council of Wales and the Marches (1544)]

**Source C**

I told Your Grace the truth and was not believed. The King's subjects are out of all discipline, out of obedience, caring neither for protector nor King. And what is the cause? Your own softness, your intention to be good to the poor. Consider, I beseech you most humbly, that society in a realm is maintained by means of religion and law. The use of the old religion is forbidden by law, and the use of the new is not yet embraced by eleven out of twelve parts of the realm. As for the law, the common people are behaving like a King. I know in this matter that every man of the Council has not liked the way in which you have dealt with the rebellious common people and they wish you had acted otherwise.

[Sir William Paget, a senior member of the King's Council, writing in a private letter to Lord Protector Somerset about the Western Rebellion (1549)]

With reference to the sources and your understanding of the historical context, assess the value of these three sources to an historian studying protest and rebellion in the period 1536-1549. [30]

## QUESTION 2

Study the extracts below and answer the question that follows.

### Interpretation 1

By the late 1520s corruption in the Church had become such a serious problem that the demand for reformation could no longer be ignored. The Church was widely believed to be rotten. Popular anticlericalism thrived on tales of gluttonous monks, lecherous friars, pregnant nuns and dishonest parish priests. Satirists, such as John Skelton, Jerome Barlowe and William Roye, unquestionably exaggerated the evils in the Church, but they had enough reality to draw on to carry widespread conviction. The Church had lost touch with the people it was meant to serve. The senior clergy were consumed by ambition, power and wealth whilst the parish clergy wallowed in poverty, ignorance and self-pity. The Reformation under Henry VIII sought to end corruption, reform religion and restore the Church to its former glory. Reluctant clergy would either be swept aside or be swept along by the tide of popular reform.

[G. R. Elton, an academic historian and specialist in Tudor political history, writing in a specialist book, *Reform and Reformation 1509-1558* (1977)]

### Interpretation 2

The Reformation had little to do with either the Church or religion and everything to do with politics and the personal desire of the King. Henry VIII wanted to annul his marriage, the Pope refused, so he turned his anger on the Church. Where once tales of clerical corruption, greed and vice had been dismissed by the Crown and the accusers prosecuted, now they were believed and the ideas of reform embraced. To Henry it was simple, the Church's refusal to approve his request for annulment proved it was corrupt and that it required urgent reform. That there was little real evidence of corruption did not deter the King who presented himself as the champion of religious reform. Yet, apart from closing the monasteries, he made few changes and did little to improve the quality of the religious experience of the people. But he did get his annulment.

[A.G. Dickens, an academic historian and specialist in Tudor religious history, writing in a specialist book, *The English Reformation* (1989)]

Historians have made different interpretations about the motives that lay behind the reform of religion after 1529. Analyse, evaluate and use the two extracts above and your understanding of the historical debate to answer the following question:

How valid is the view that corruption in the Church was mainly responsible for religious reformation after 1529? [30]

**END OF PAPER**