



GET READY TO STUDY A LEVEL HISTORY

If you are planning to study A Level History with us in September, please review this document and complete the required activities. Please bring the completed activities with you at induction.

FAQ

What specification will I study?

You will be studying the Pearson Edexcel A Level History specification.

Use the weblink or QR code to read about the specification and you can also view past papers to see what the assessment looks like.

[Edexcel AS and A level History 2015 | Pearson qualifications](#)

How many lessons will I have a week?

You'll have 4 lessons a week, each lesson is 1 hours and 5 minutes

Who can I contact if I have a question about this subject?

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What subjects go well with History?

English Literature, English Language, Politics, Law, Geography, Religion & Philosophy

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What grades should I have?

In addition to the general sixth form entry requirements, learners must have grade 5 or above in GCSE History **and** English Language.

WHAT WILL I STUDY?

You will cover 3 periods, sitting one exam in each:

Britain: Conflict, Revolution and Settlement, 1625-1701

Russia in Revolution: 1894-1924

Germany: United, Divided, and Reunited, 1871-1990

In addition, you will complete an independent research project (coursework) of 3000-4000 words in Year 13.

WHAT WILL I NEED?

To study the course you will need the following equipment:

- A folder with dividers
- Lined paper
- Pens and pencils
- Highlighters
- A ruler
- Course Textbook

Students also find it useful to have:

- Blank flashcards

All students need to buy an exam board course textbook and these can be purchased from an online retailer such as Amazon or bookshops such as Waterstones. Financial support is available for those who qualify.

The textbook can be found via this link:

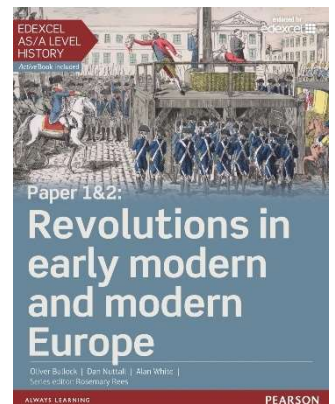
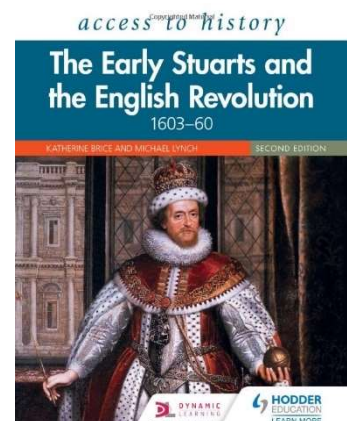
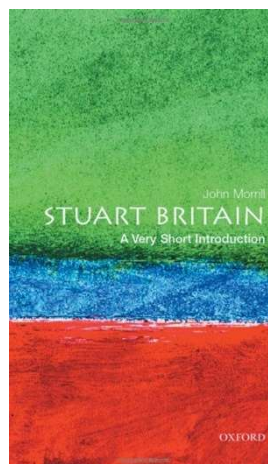
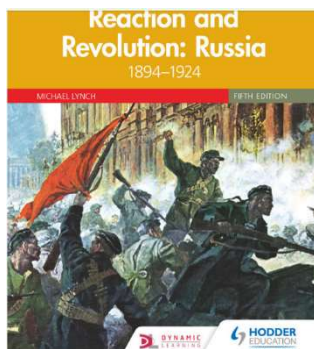
[Course Textbook](#)

Students may also find the following additional books useful:

[Lynch & Brice: Stuart Britain](#)

[Morrill: Intro to Stuart Britain](#)

[Lynch: Russia in Revolution](#)



FIND OUT MORE

These activities are to help broaden your understanding of the subject in preparation for studying this subject at an advanced level.

Careers	Careers in History
YouTube	The English Civil Wars
Further Reading / Useful websites	Mark Kishlansky, A Monarchy Transformed Christopher Hill, A Century of Revolution Orlando Figes, A People's Tragedy Sean McMeekin, The Russian Revolution

INDUCTION TASK

THIS WORK IS DUE FOR:

**Your First Lesson. Please
ensure you bring it with
you!!**

**If there are any questions about this
work, you can email either Sherridan or
Simon (email addresses at the top of
the doc)**

Enrolment Work

Use this booklet to complete your enrolment work. You should complete it in the following order:

- 1. Answer the questions below on The English Reformation (pages 7-8), using the information from the reading pack. Write your answers in full, on a separate piece of lined A4 paper (this is available online, if you do not have a paper copy)**
- 2. Answer the questions on King James I and religious issues in Britain during his reign (page 9)**
- 3. Answer the questions on King James I and his foreign policy (page 10), using the information from the reading pack. Write your answers in full, on a separate piece of lined A4 paper (this is available online, if you do not have a paper copy)**
- 4. Read the additional information on James I from the reading pack. Summarise it in half a side of A4 (this is available online, if you do not have a paper copy)**
- 5. Write an essay examining the impact of the Reformation on the early Stuarts (the essay question is included below, and there is a help sheet below too).**

The English Reformation

1. Apart from Henry VIII's desire for a divorce, what were his other motivations for breaking with the Catholic Church?
2. By breaking with Rome (the seat of the Catholic Church), and establishing the Protestant Church of England, who was Henry forced to give positions of power to?
3. Henry VIII's children, Edward and then Mary, both had contrasting ideas about religion. What were their religious views, and who did each rely on to promote their reforms?
4. How did this impact Elizabeth's attempts to establish a religious settlement? What does this show regarding parliament's importance and attitudes?
5. What impact did Mary's treatment of Protestants have on Protestant views of Catholics? Did her actions help or hinder the Protestant cause?
6. Why did Protestant ideas develop in different ways? What impact did this have on the Reformation across Europe?
7. Why did returning Protestants wish to reform the Church of England after Mary's death?
8. What form did the Elizabethan religious settlement take? Who was still left dissatisfied by it?

9. What was the result of the Northern Rebellion of 1568-69 and what impact did it have on English Protestant views of Catholics?
10. Who were the Puritans? How did they attempt to reform the Church?
11. Why did Elizabeth seek to protect the power and status of bishops, and refuse the Puritan calls for reform?
12. How did the Reformation affect the three kingdoms?
13. What arguments could be made to suggest that James inherited a stable system of government in 1603?
14. What arguments could be made to suggest that James did not inherit a stable system of government in 1603?

James I and Religion in Britain, 1603-25

1. What was James' initial attitude towards Catholics? Use evidence to support your answer.
2. How did this initial approach change, and why?
3. What impact did the fallout of the 1605 Gunpowder Plot have on Catholics in Britain?
4. When did Catholicism become a serious political issue? What factors contributed to the change in attitudes towards Catholics?
5. What conference did James hold to try and mediate between English Puritans and the existing clergy (churchmen)? Why did this conference fail to reach a compromise on the future of the Church?
6. How did the conference change James' attitude to Puritans? How did he manage the Puritans for the rest of his reign?
7. Who were the Arminians? How did their views differ to most other Protestants?
8. What were James' initial feelings towards Arminians, and how did this change during his reign? Why did his attitude change?
9. Why did many MPs dislike Arminians?
10. What did James do to bring the Scottish Kirk (Church) more in line with the Church of England? What was the impact of these reforms? How did James manage them?
11. Why was religion in Ireland such a contentious issue? What was James' approach to religion in Ireland?

James' Foreign Policy

1. What attempts had James I made to remain neutral in the European dispute between Catholics and Protestants before the outbreak of the Thirty Years War?
2. How did James intervene to try and prevent the outbreak of war between the Elector Palatine and the Holy Roman Empire?
3. What was James' initial strategy towards the war? What was parliament's response & who did they target?
4. What kind of strategy did Parliament which to adopt in the war? Why?
5. How did James respond to parliament's discussions of wartime strategy?
6. What were the repercussions of the 1621 parliament for the Crown?
7. What were the repercussions of the 1621 parliament for parliament?
8. How did the actions of Buckingham and Charles contribute to the outbreak of war with Spain?
9. How did Charles and Buckingham's actions ensure that Charles inherited an angry parliament when he became King in 1625?

Essay Question & Help

Essay Question: *How accurate is it to say that the problems faced by the early Stuart monarchs were primarily down to the impact of the English Reformation?*

This question asks you to assess the extent to which the Reformation was the main cause of the monarchy's difficulties, or whether other issues were more to blame.

You will therefore need to examine not just the Reformation, but other factors too. These may include:

- The Reformation
- The Crown's foreign policy
- The changing nature of parliament

Each of these factors will need to be discussed in its own paragraph, that assesses its importance to the question.

How to structure your essay:

Introduction

- Give a brief intro to the question, that offers a judgement (answer the question!)
- Identify the factors you will discuss (eg, the Reformation, foreign policy, and parliament)

Main body of essay – This is where you will discuss your factors

- The Reformation
 - How did it affect the Crown's power?
 - What was its impact on society?
 - Did it create problems for the monarch? How serious were these problems?
- The Crown's foreign policy
 - What foreign policy difficulties did the Crown face?
 - How serious were they?
 - Were problems in foreign policy linked to the Reformation?
- The changing nature of parliament
 - How had parliament changed over the decades before James' reign?
 - What did parliament want, and how did it try and achieve its aims?
 - Did parliament make life easier or more difficult for the monarch?

Conclusion

- Give your overall judgement on the question – what was the most important factor and why?
- Use JEON – see below!

Make sure you read the Essay writing guidelines!

How to structure a paragraph: At GCSE, you have written paragraphs in a format similar to PEEL (Point, Evidence, Explain, Link) or PEAL (Point, Evidence, Analysis, Link). However, at A Level, you need to write in much more depth and focus on **analysis**. Each paragraph should be built around a particular argument, and have at least **3 pieces of evidence or examples** that support your argument, and include lots of analysis. Therefore, you're a level paragraphs should look more like **PEAEAEAL**. It is best to analyse each piece of evidence or example one at a time, rather than giving all 3 examples/evidence at once and *then* analysing them.

Point

- Introduce the *argument* you will make in that paragraph – (eg, 'The increasing demands of parliament was a significant problem for the monarchy, but not as severe as the impact of the Reformation...')

Evidence

- Give some evidence or an example to back up your argument.

Analysis

- This is the most important part of a paragraph and is what wins you the most marks!
- Analyse the significance of the point and evidence you have used to demonstrate your argument.
- Analysis means you need to link your evidence to the focus of the question (eg, the problems of the monarchy) and explain why it is important.

Link

- Each paragraph should end with a clear link back to the question, that summarises the overall significance of the factor you have discussed in that paragraph – a bit like a mini-conclusion.

An A level Paragraph:

Point

Evidence/Example

Analysis

Evidence/Example

Analysis

Evidence/Example

Analysis

Link

Conclusions:

If you struggle writing a conclusion, use the **JEON** format:

Judgement – what is your answer to the question?

Evidence – strongest supporting evidence?

On the other hand – what other factors contributed?

Nevertheless – final judgement

Here is an example paragraph from the Russian history unit:

Clearly, repression played a key role in the ability of Tsarism to ensure its own survival and continue Nicholas' autocratic government. Without the support of the armed forces, Nicholas would have been vulnerable to the incidents of rebellion and social unrest across his vast empire, however the loyalty of the Russian army ensured that the state could deploy troops at will to crush any fledgling discontent before it developed into a serious revolt, as shown by the fact that in 1902, the army was used to suppress over 365 strikes. The ability to use armed soldiers against his own people, despite its brutality, was one of the fundamental reasons as to why Nicholas was able to ensure control over the empire before 1905. Despite the fact that it did not endear him to his people, violent repression meant that the state secured its own survival, and that of Tsarism. In addition, Nicholas' use of the Okhrana ensured that any opposition that did evade his heavy-handed repression had nowhere to flee. The Okhrana's reach across Europe helped protect Tsarism's authority, even after opponents fled. As a result, opposition was not only illegal, but would be pursued across state borders if needed, meaning Nicholas was never faced with any serious threats to his power. However, this also meant that underlying resentment and bitterness towards the state continued to fester amongst the empire, as the demands of the peasantry and workers were left unresolved, compounded by the continued use of brutal repression. Ultimately, repression was essential in securing Tsarism's survival, and it ensured that the state upheld its control and authority, alongside other methods.

Essay writing guidelines:

- No writing in the first person (no 'I believe...'); State your judgement in a convincing way, 'Clearly, the Reformation was the most significant cause of problems for...').
- No contractions (use 'do not', instead of 'don't').
- You must write in the past tense ('Puritans were determined to...', not 'Puritans are determined to....').
- Ensure spelling, punctuation, and grammar is correct.
- Handwrite your essay – a good essay should be somewhere between 3-4 sides of A4.

Brett as a new favourite, when Buckingham was absent in Madrid (see page 36), and he opposed the war with Spain (see page 37). At Charles and Buckingham's insistence he was impeached for corruption.

Cranfield achieved some impressive savings and he increased royal income by about £80,000. However, ultimately he made no lasting difference because the king could not restrain his extravagance. In addition, even Cranfield, the would-be agent of reform, took the opportunity to become one of the richest men in the country at royal expense.

Summary diagram: Problems with the financial system in the early seventeenth century

The king's needs	Parliament's perceptions
- Costs of government increasing, especially war - The king's needs were greater because his wife and children needed households - Amount received from taxation declining and was also worth less because of inflation - Crown lands no longer contributing meaningful amounts - Vested interests of courtiers made reform difficult	- James was too extravagant - In the 1620s, MPs felt that they were being very generous - If the court made economies there would be no problem - Too much money was going to individuals like Buckingham - Allowing the king to raise money from customs would undermine the role of Parliament

3 Religion

► *How successfully did James manage religious differences?*

James I and the Catholics

Persecution of Catholics in England had become more severe after the outbreak of war with Spain in the 1580s. Catholics were seen as potential traitors, which a handful had confirmed by their involvement in plots revolving around Mary, Queen of Scots. Recusancy fines (see page 15) were increased and 146 Catholics were executed in England between 1586 and 1603, either for being, or for sheltering, priests.

At first, James seemed to be tolerant towards Catholics. He promised that he would not 'persecute any that will be quiet and give an outward obedience to the law'. He ordered the recusancy fines to be reduced and they fell to less than a quarter of their level before 1603. This leniency was to be short lived. In 1604, all priests and Jesuits were ordered out of the kingdom and, in November,

recusancy fines were ordered to be collected in full. The reason for this abrupt change of policy was almost certainly the adverse reaction his tolerance provoked amongst James's Protestant subjects. The 1604 Parliament passed an act calling for 'due execution of the statutes' against 'any manner of recusants'. The king did not want to antagonise Parliament when he was trying to promote his cherished dream of union between England and Scotland (see page 40). Therefore, he hoped that if he agreed to the request for harsher measures against Catholics, Parliament would make concessions over the terms of union.

The Gunpowder Plot 1605

The blow to the Catholic community was severe and encouraged a few to seek a more extreme remedy for their troubles. England's peace with Spain in 1604 (see page 33) had deprived the Catholics of the hope of foreign intervention to promote their cause. In desperation, a plot was hatched to remove the king and his entire government. This was the Gunpowder Plot. Its failure is still commemorated every 5 November: Guy Fawkes Night or Bonfire Night.

The conspiracy involved digging a tunnel under the Houses of Parliament with the intention of setting off an explosion to kill both the king and MPs with one stroke. The plot was led by **Robert Catesby** and the main plotters came from gentry families which had suffered most from recusancy fines. The plot was revealed when one conspirator sent a warning to a relative to keep away from Parliament.

James was upset by the plot. The Venetian ambassador reported that 'the king is in terror. He does not appear nor does he take his meals in public as usual. He lives in the innermost rooms with only Scotsmen about him.' Recusancy fines were increased and Catholics were forbidden to live in or near London, or to hold public office (known as the penal laws). They were also required to take a new oath of allegiance which denied the pope's authority to depose kings. The pope opposed the oath but most Catholics were happy to demonstrate their political loyalty by taking it.

After the plot, the Catholics gave James no further trouble. They were allowed to practise their religion, albeit at a financial cost. The penal laws were often ordered to be enforced more strictly when a Parliament was due to meet, as a concession to the violently anti-Catholic Commons. However, Catholicism did not become a major political issue until after the outbreak of the Thirty Years' War in 1618, when a number of events then combined to increase fears about **popery** and the Crown's commitment to true religion, Protestantism. These included:

- James's attempts to secure a Spanish bride for his son, Charles
- the failure to support the Protestant cause on the Continent
- the relaxation of the recusancy laws in 1622–3 as part of the negotiations with Spain.

KEY FIGURE

Robert Catesby (1572–1605)

Came from a prominent recusant family and was involved in the Essex rebellion of 1601 against Elizabeth I. After the discovery of the Gunpowder Plot, Catesby fled north but he was shot and killed in Staffordshire.

KEY TERM

Popery The derogatory term given to Catholicism. It suggested that Catholics were not merely following a private religion but were part of an international conspiracy led by the pope against 'true' religion or Protestantism.

 KEY TERMS**Millenary Petition**

Supposedly signed by 1000 clergy asking for moderate Puritan reforms.

Popish Anything which appeared to be Catholic or inspired by the pope. This was always used as a term of abuse.

Hampton Court One of the most important royal palaces, just outside London.

Pluralism Simultaneously holding more than one office in the Church.

Stipend The income received from a parish.

Living The post of parish priest.

King James Bible

The accepted (or Authorised) version of the Bible used in all English churches for the next 300 years. It is recognised as one of the finest pieces of English prose ever written and many of its phrases have become part of the language.

Surplice A long white tunic worn by a minister when taking a service.

James I and the Puritans

Despite his Presbyterian upbringing, James was not temperamentally attached to the Scottish Kirk. James preferred the more ordered worship of the Church of England and its hierarchical government by bishops. His instinctive reaction to the demands of the **Millenary Petition**, handed to him as he travelled south in 1603, was to regard it with suspicion. However, the vast majority of English Puritans wanted moderate, piecemeal reforms to cleanse the Church of the last remains of **popish** practice.

James announced that he would hold a conference at **Hampton Court** in January 1604 at which bishops and Puritans could debate the issues raised by the Millenary Petition and would also look at wider Church issues including **pluralism** and the endowment of a preaching ministry. There was a general desire to see the quality of the clergy improved. Because **stipends** were so low, many clergymen were forced to hold more than one **living** just to survive, but this left many parishes with inadequate pastoral care.

The Hampton Court conference 1604

The conference was a disputation (formal debate) between several bishops and four or five moderate Puritans. In general, the discussions were harmonious and there was much agreement. A new version of the Bible was decided on which appeared in 1611 as the Authorised or **King James Bible**. However, the conference was a failure for the Puritans because they failed to win any of their demands. Among the reasons for this were:

- If they suggested any major alteration of Church government, such as the removal of bishops, they would be branded as extremists. They therefore pursued the opposite line, but their demands, such as not having to wear a **surplice**, were so moderate that James dismissed their grievances as trivial and unworthy of note.
- The Puritans also wished to impress the king with the strength of their following and a petitioning campaign was organised in many areas of the country. This backfired because James disliked being subjected to what he saw as undue pressure. The last thing James wanted was a Presbyterian Church based on the Scottish model, in which ministers asserted that he was subject to Church discipline like any other member. Therefore, when the word Presbytery was mentioned, James burst out with 'No bishop, no king.'

The outcome of the conference

The Puritans were not granted any changes in Church organisation or practice, although there was agreement between them and the bishops on the poverty of the Church. Since the dissolution of the monasteries in the mid-sixteenth century, vast amounts of Church lands had passed into lay hands and, more

significantly, so had the tithes from many parishes, leaving insufficient money to support a minister. Parliament made sympathetic noises about the poverty of the Church but ultimately was unwilling to act because its members were often the ones who had benefited. They also considered any reform as an attack on their property rights.

The Hampton Court conference brought little consolation to those Puritans who had looked to James for reform. In addition, James now regarded the Puritans with some suspicion. However, in 1610 James appointed the Puritan George Abbot as Archbishop of Canterbury. Under him, those who wished for more preaching or fewer popish ceremonies were appointed to Church posts. The Puritans would cause no further trouble until the end of the reign.

Religious divisions reappear 1618–25

The outbreak of the Thirty Years' War (see page 34) increased religious polarisation. Fears about the international spread of Catholicism were heightened by the Spanish marriage negotiations (see page 34) which, if an agreement was reached, would mean a Catholic queen and Catholic worship in London. An apparent change in James's attitude to religion increased the worries of many.

Arminians

James had always been **Calvinist** in his theology even if he disliked the Calvinist method of Church organisation. This meant that he believed in **predestination**, the standard orthodoxy of most of the Church of England. This view was challenged by a Dutch theologian, **Jacob Arminius**, and his followers, who were known as **Arminians**. As well as free will, Arminians believed in more ceremonial services and put more stress on the sacraments. Unlike most Protestants, they regarded the Catholic Church as a true Church although they thought that aspects of Catholic belief, such as acceptance of papal authority, were wrong. Arminians also put a high value on the power of the Crown.

James was at first an opponent of Arminius, but, towards the end of his reign, he became more sympathetic to the Arminian cause because of the practical support it gave him. The 1620s saw mounting protests against Catholicism and his negotiations with Spain (see page 35). There were questions about the Crown's handling of foreign policy, but the Arminians upheld royal authority and did not share the irrational hatred of popery. It was natural, therefore, for James to promote Arminians, which made many in the Commons suspicious, as they regarded Arminians as little better than **papists**. Under James, religious tensions never became acute, but they were to be a major factor in the problems his son, the future King Charles I, was to face with his Parliaments.

 KEY TERMS

Calvinist Follower of the teachings of John Calvin, who set up a strict Church in Geneva which was non-hierarchical. Calvin believed that preaching was the most important part of the service and he emphasised predestination.

Predestination The belief that God had already decided who would go to heaven and who to hell.

Arminians Protestants who believed in free will and a ceremonial form of religion which resembled Catholic practices.

Papist An uncomplimentary name given to Catholics.

 KEY FIGURE**Jacob Arminius (1560–1609)**

A Dutch theologian who asserted that the Calvinist doctrine of predestination was wrong and that people had free will to decide their own fate, because God willed the salvation of all who believed. His views were very controversial at the time.

? How does Source B justify James's reputation as a peacemaker?

SOURCE B

King James's directions to preachers 1622, quoted in Roger Lockyer, *James VI & I*, Longman, 1998, pp. 121–2.

[No one under the degree of bishop or dean should discuss] the power, prerogative, and jurisdiction, authority or duty of sovereign princes, or otherwise meddle with ... matters of state and the differences betwixt princes and the people ... Preachers should not fall into bitter invectives and indecent railing speeches against the persons of either papists or puritans, but modestly and gravely ... free both the doctrine and discipline of the Church of England from the aspersions of either adversary, especially where the auditory [audience] is suspected to be tainted with the one or the other infection [that is, to be Catholic or Puritan].

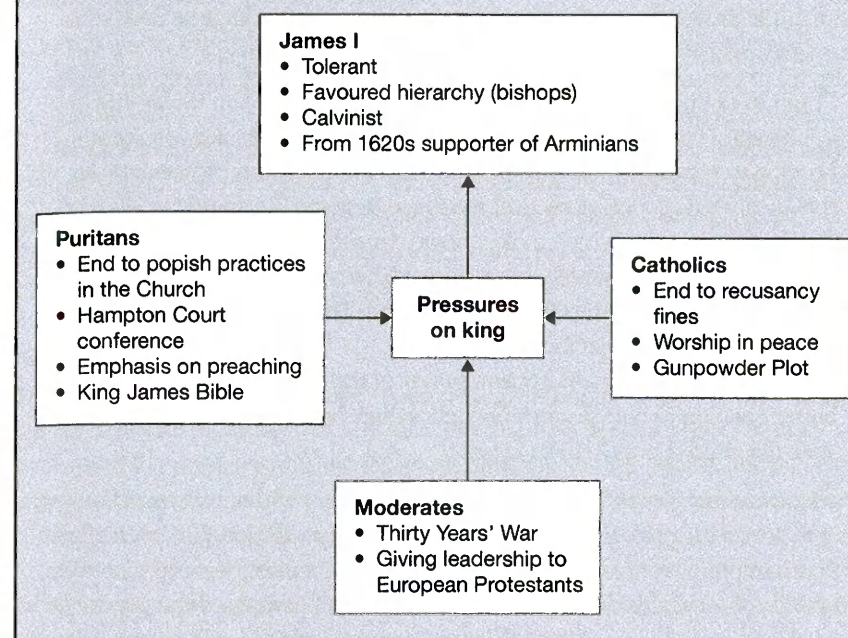
Religion in Scotland 1603–25

James wanted to bring the Scottish Church into conformity with the Church of England. He knew that there could not be complete harmony but he was determined to introduce bishops into Scotland. He succeeded in winning the nobles away from their former alliance with the Kirk (see page 10). Bishops were therefore imposed in 1618, although the underlying Presbyterian structure remained, and James forced a number of liturgical reforms – the 'Articles of Perth' – through the general (Church) assembly. These were deeply unpopular, especially the one that prescribed kneeling to receive communion, which implied a more **Catholic interpretation** of the service. James realised he had gone too far. The Articles were not strictly enforced and a new prayer book which had been prepared in 1619 was not introduced. In this way, James avoided open religious conflict, a sensitivity which Charles was not to share (see page 81).

Religion in Ireland 1603–25

The situation in Ireland was more complicated. In 1607, the two Earls of Ulster fled into exile following the failure of an earlier rebellion. Their lands were confiscated and given to Calvinist Scots and English settlers in what is known as the plantation of Ulster. This meant that there were three faiths in Ireland: the Catholic majority; the established Church of Ireland, which was much more uniformly Calvinist than its English counterpart; and a smaller group of newly arrived Presbyterians. In an age which believed that religious differences led to political dissent, it was natural for the ruler to seek uniformity throughout his territories. In Ireland this would be a difficult and potentially dangerous task. It was one that James, wisely, did not undertake.

Summary diagram: Religion



4 Foreign policy

► Why did foreign policy become a source of tension between king and Parliament?

By the beginning of James's reign, war with Spain had already been dragging on for fifteen years. Both sides were anxious for peace, which was agreed in the Treaty of London in 1604. This gave English merchants the right to trade in Spain and the Spanish Netherlands (see page 24) without fear for their religion. The war had achieved very little for either side. Now that it was over, trade could be built up again. For the next five years, James concentrated on securing his position in England and there was little participation in foreign affairs. The proposal that James should take up the leadership of a Protestant alliance, suggested in 1603, was turned down. England's only role on the Continent was a limited involvement in the **United Provinces'** continuing struggle for independence from Spain.

James wanted to use the marriages of his children to further his aim to be the peacemaker of Europe. In 1613, his daughter Elizabeth was married to Frederick, **Elector Palatine**, whose family was already connected to many of the leading Protestant figures. To balance this, James sought to promote a Catholic marriage for his remaining son, Charles, despite knowing how unpopular this would be in England.

KEY TERM

Catholic interpretation

Catholics believed that in the communion service or mass, the bread and wine were transformed by a miracle at the moment of consecration into the actual body and blood of Jesus, although their outward form remained the same. This is known as transubstantiation.

KEY TERMS

United Provinces

The seven northern provinces of the Netherlands that won their independence from Spain.

Elector Palatine The prince of a Rhineland province in the Holy Roman Empire.

Britain and the effects of the Reformation

Why did religious conflicts develop across Britain?

In England, a Reformation was carried out on the instructions and in the interests of Henry VIII. Henry was no Protestant and his seizure of the Church and its property was motivated by a desire for power and wealth, as well as the need for a divorce in order to marry Anne Boleyn and, hopefully, to produce a male heir. In 1534 the Act of Supremacy declared the King to be Head of the Church and this was followed by the seizure of Church property, including the monasteries, and laws to enforce royal control and regulate the succession to the throne. By rejecting the authority of the Pope he placed himself in the Protestant camp and was forced to grant positions of influence in the Church to men with Protestant ideas. Equally significant, the chosen method of establishing and enforcing his new powers was the use of statute law, made, and only reversible, in parliament.

Hence, when a genuinely Protestant Reformation was carried out during the short reign (1547–53) of his son, Edward, which his Catholic daughter Mary could not entirely reverse during her even shorter reign (1553–58), both settlements required the co-operation of the political elite in parliament once more. As a result, when Elizabeth sought to create reconciliation and a moderate compromise in the Church of England, not only did she have to establish it by parliamentary statute, she was also faced by parliamentary efforts to modify and change the arrangements that she put in place. The effect of Henry's actions was to enhance both the status and power of parliaments, at a time when religious ideas and conflicts made its members more concerned and more willing to exercise their influence.

Conflict of ideas

Mary's persecution of Protestants and her links with Spain (she married the heir to the Spanish crown) created a backlash against Catholicism across all social classes. Perhaps equally important, her persecution drove some Protestants into exile in Europe, where they came into contact with other Protestant groups. The development of Protestant ideas posed a number of problems for government. Luther argued that the rules for Church government, as well as salvation, could be found in the Bible, and that the Christian monarch, or godly ruler, had the power and responsibility of interpreting and enforcing them. However, the Bible – part history, part mythology, part poetry – was often unclear and contradictory, and men and women who believed that their salvation depended on it were inclined to interpret it for themselves. The result was that Protestant ideas soon began to develop in different ways, and the varied and piecemeal nature of reform in different areas reinforced these differences.

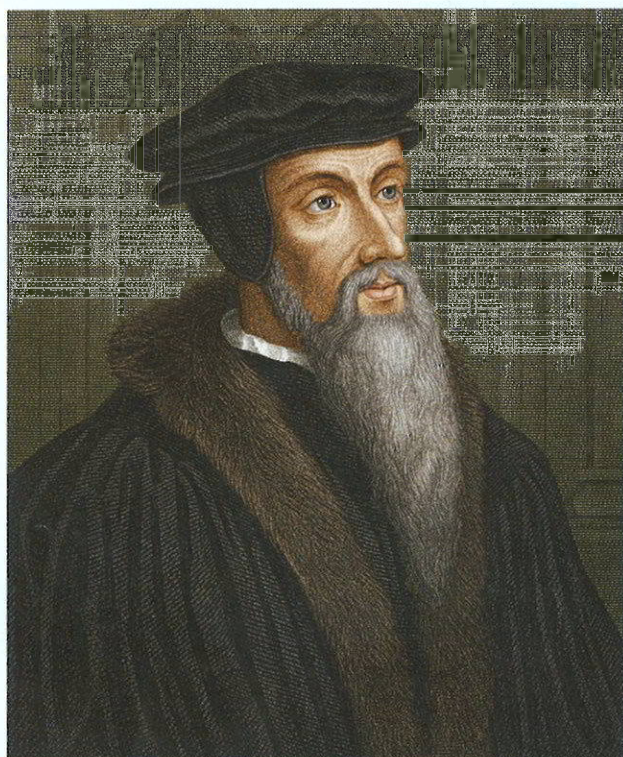
By the time of Mary's death, there was considerable variation of opinion on what constituted a 'true' Church. The model favoured by many was that established by the French reformer, John Calvin. Calvin had extended Luther's ideas about salvation to establish the doctrine that some people were predestined to be saved, because they were able to accept the gift of salvation and the disciplined Christianity that went with it. The sign of such **predestination** was the ability to live a godly life and accept the rules of a godly Church. The idea that God would exclude some souls from a gift that He granted freely was in some ways illogical and would be rejected by later religious leaders, but such assurance of salvation did encourage great dedication and commitment among Calvin's followers. The result was that many exiles

Predestination – The belief held by Calvin and his followers that God chooses beforehand those to whom he will grant salvation.

Presbyterianism – A system of church organisation in which the individual congregations were governed by a minister with the help of lay Elders (senior members) under the supervision of an elected assembly known as a Synod.

returned after Mary's death, determined to reform the Church along Calvinist lines. This meant getting rid of all traces of Catholic ceremonies and rituals and allowing ministers to concentrate on preaching the Word of God and ensuring that their parishioners lived godly lives (whether or not they wanted to!). In Scotland the reformer John Knox was able to establish a Calvinist system known as **Presbyterianism**, but in England the reformers came up against a Queen who was more interested in political control and religious peace than in their cherished schemes of reform.

John Calvin (1509–64)



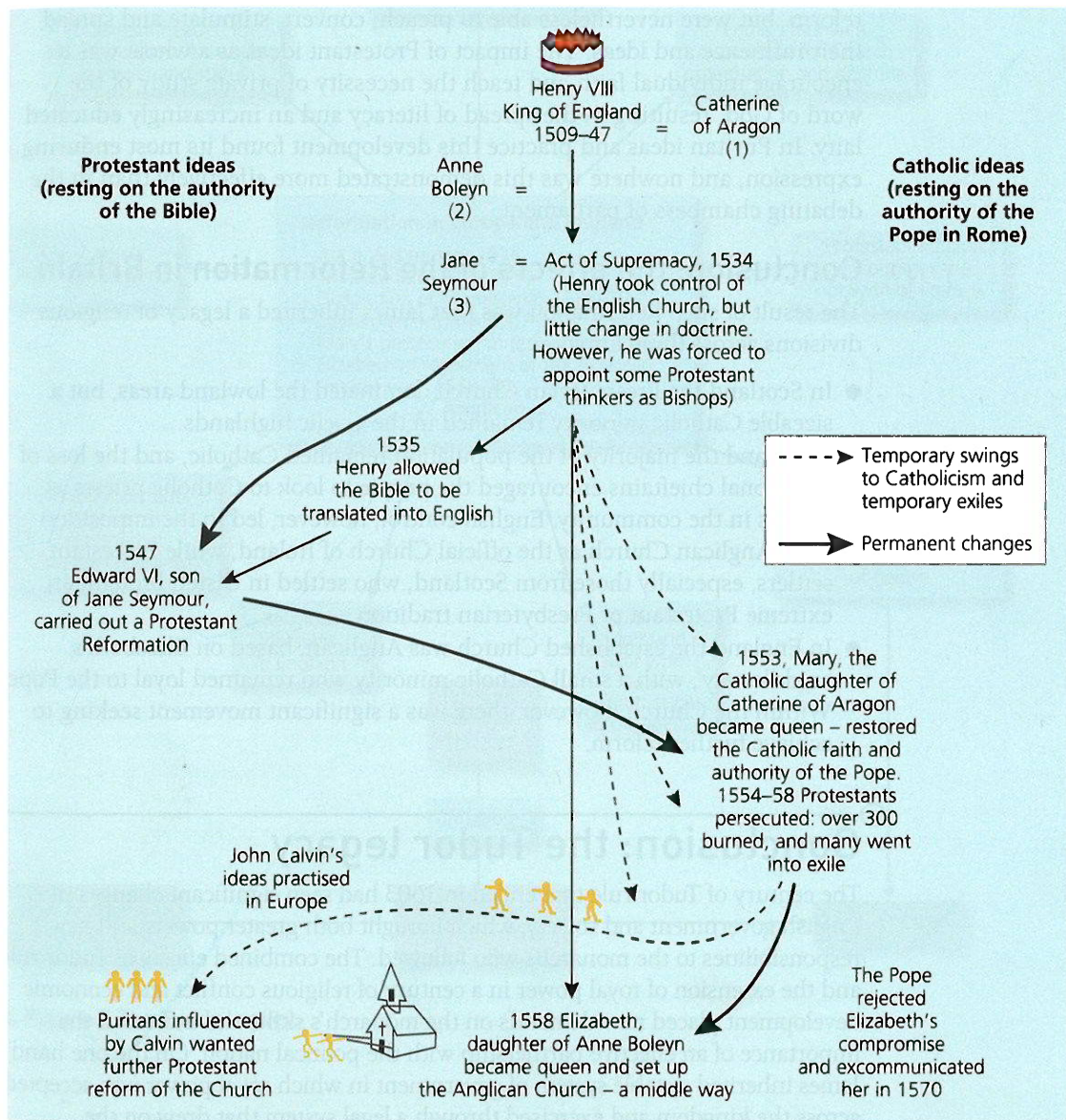
John Calvin was the most influential Protestant reformer after Luther. He established his own church in the city of Geneva. His doctrine became dominant among Protestants in France, Switzerland, Scotland and the Netherlands and to an extent within the early Church of England. Its core was the idea of predestination, which claimed that God divided humanity into 'saints', who were predestined to follow the path of true religion and escape sin, and sinners,

the 'unregenerate' who were condemned to hell. The sign of sainthood lay in a daily struggle to avoid sin and to carry out God's will in daily life, a struggle that required the discipline and support of a Calvinist Church. These gave great authority to the minister and certain senior members of the congregation (known as elders or presbyters) to control the behaviour and lives of their followers, and came to be known as Presbyterian. Only those who were able to accept the restrictions entailed by this discipline could be sure of salvation.

The harshness of this doctrine led it to be first softened (by an implied expansion of the number of possible saints and reduction of the number of irredeemable sinners) and later challenged by other reformers. It also came to be abused by some known as Antinomians, who argued that since they were predestined to heaven by God, they need not fear to sin in their daily life. For most Calvinists, however, the belief that, as long as they genuinely sought a godly life, they could be sure of ultimate victory over sin, was a powerful inspiration. They could serve God in whatever capacity they had – as a merchant or labourer as well as a minister – and any success was evidence of God's approval, as well as enhancing the reputation of God's people. The task was not easy and it was important that the Church to which they had access should support them with good preaching and instruction and not hinder them by unnecessary and possibly corrupting ceremonies and sacraments. Hence Calvinist enthusiasts required the correct forms and organisation within their Church, to reflect doctrine in practice as well as in words.

The Elizabethan settlement

As the daughter of Anne Boleyn, whose marriage to Henry had never been recognised by the Catholic Church, Queen Elizabeth was bound to establish a broadly Protestant form of worship when she came to the throne in 1558. But as a skilful politician she recognised the need for healing and reconciliation in the religion of England. The result was the Elizabethan settlement and the establishment of an Anglican Church which sought to provide a compromise – a ‘middle way’ between the Catholic and Protestant extremes. Undeniably Protestant in doctrine, it retained many of the familiar ceremonies and services inherited from the Catholic Church, as well as bishops, whom Elizabeth appointed and controlled and who therefore maintained her authority. It was able to satisfy the needs of most of her subjects but, like most compromises, it left dissatisfied minorities at both ends of the spectrum (see Figure 4, below).



▲ **Figure 4** The Tudor pendulum. Why would the developments shown in the diagram encourage religious confusion and division in England?

A minority of English Catholics gave primary loyalty to the Pope; their treason in attempting to replace Elizabeth with the Catholic Mary, Queen of Scots in the Northern Rebellion of 1568–69 led to a Papal Bull (declaration) issued in 1570, which excommunicated Elizabeth and enjoined a duty on Catholics to remove her from the throne. This, and their links with Spain, did much to create anti-Catholic feeling in England. A minority of Protestants was dissatisfied with a half-reformed Church and sought to persuade or pressurise the Queen into further change. Their desire for further purification of the Church led them to be nicknamed 'Puritans'. In the 1570s attempts were made to introduce reforms through Parliament, prompting the angry Queen to forbid such discussions and raise political conflict over MPs' rights to free speech. Having lost this battle, Puritan preachers attempted to change the Church from within. Elizabeth, who was determined to maintain the system of bishops as the best method of ensuring her own, royal control, suppressed their meetings and muted their protests, but she could not silence them entirely. By 1603 they had been denied the fulfilment of their plans for reform, but were nevertheless able to preach, convert, stimulate and spread their influence and ideas. The impact of Protestant ideas as a whole was to encourage individual faith and teach the necessity of private study of the word of God, resulting in the spread of literacy and an increasingly educated laity. In Puritan ideas and practice this development found its most enduring expression, and nowhere was this demonstrated more effectively than in the debating chambers of parliament.

Conclusion: the effects of the Reformation in Britain

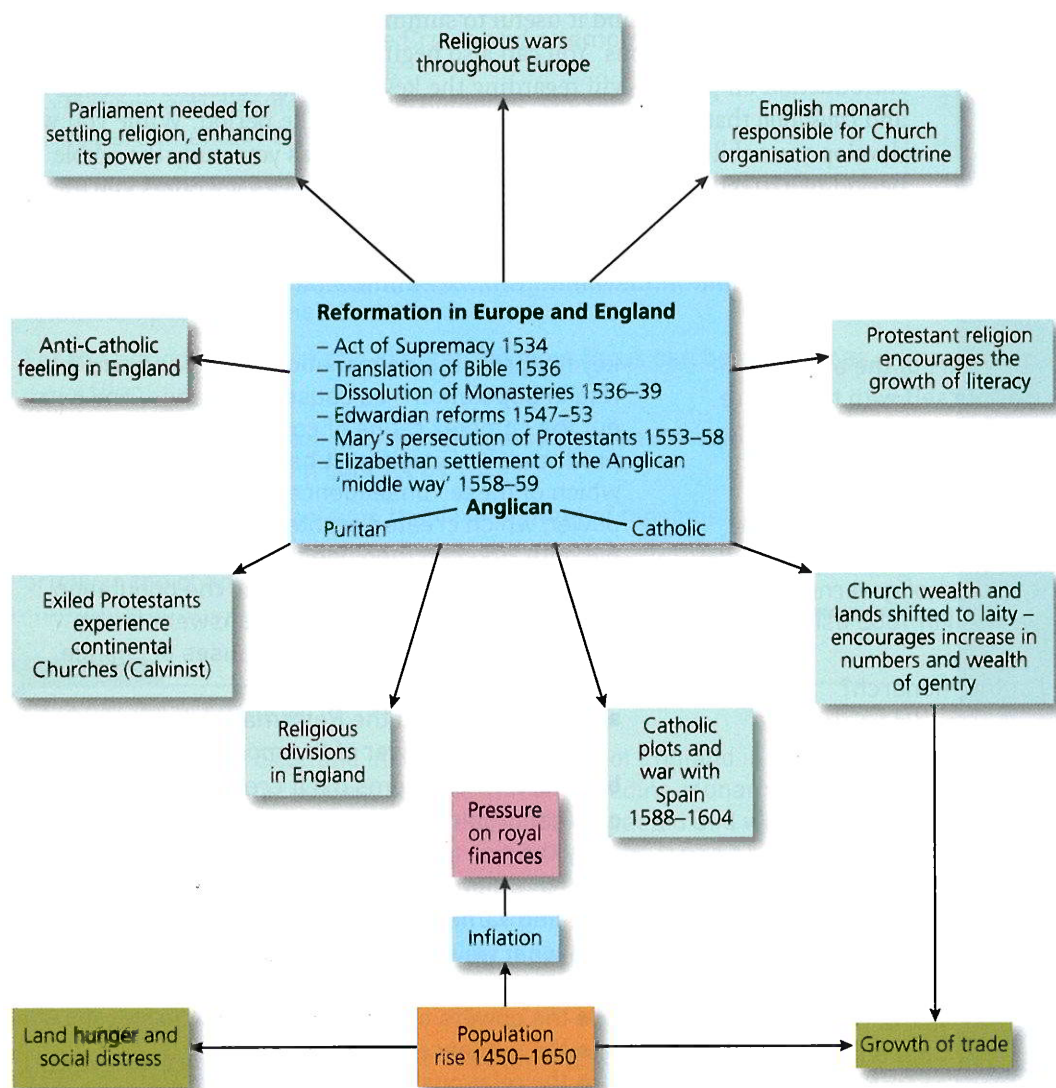
The result of such Reformation was that James inherited a legacy of religious divisions across three kingdoms:

- In Scotland the Presbyterian Church dominated the lowland areas, but a sizeable Catholic minority remained in the Gaelic highlands.
- In Ireland the majority of the population remained Catholic, and the loss of traditional chieftains encouraged the people to look to Catholic priests as leaders in the community. English control, however, led to the imposition of an Anglican Church as the official Church of Ireland, while Protestant settlers, especially those from Scotland, who settled in Ulster, brought an extreme Protestant or Presbyterian tradition.
- In England the established Church was Anglican, based on Elizabeth's 'middle way', with a small Catholic minority who remained loyal to the Pope. Within the Church, however, there was a significant movement seeking to achieve further reform.

Conclusion: the Tudor legacy

The century of Tudor rule that ended in 1603 had seen significant changes in English government and society, which brought both greater powers and new responsibilities to the monarchs who followed. The combined effects of Tudor rule and the extension of royal power in a century of religious conflict and economic development placed new demands on the monarch's skills and increased the importance of an effective partnership with the political nation. On the one hand James inherited a stable system of government in which royal power was accepted across the kingdom and exercised through a legal system that drew on the Common Law and tradition, while also enshrining areas of direct power through the exercise of the royal prerogative. Alongside this he inherited a relatively prosperous and well-ordered society, with increasingly educated and able administrators and systems of social control in the Poor Laws and a state Church.

At the same time, however, as head of the Church of England he inherited responsibility for hugely contentious issues that could affect key individuals at every level of society. In addition he faced significant financial problems, made worse by an ongoing war against Catholic Spain and a rebellion in Catholic Ireland, which affected the power of the Crown to carry out decisions and policies at home and abroad. Perhaps most significantly, the essential forum for dealing with these matters was no longer simply the royal Court and Privy Council, but included an increasingly necessary, but increasingly independent and articulate, section of the wider political elite under the form and name of a Parliament. If James was to manage his legacy effectively, as Elizabeth had already discovered, his handling of this institution would be crucial.



▲ Figure 5 The Tudor legacy.

Foreign policy and war, 1618–23

How did events in Europe create problems for James and his Parliaments?

Since 1604, when he had ended Elizabeth's war with Spain, James had kept England at peace. This was partly a matter of necessity, since he could not afford to finance military action, but it was also a matter of preference. James hoped that by standing aside from the religious struggles enveloping Europe he could maintain contact with both Catholic and Protestant powers, and act as peacemaker. Hence he married his daughter Elizabeth to a German Protestant prince, the Elector Palatine, and sought a Spanish Catholic wife for his son Charles.

His friendship with the Spanish ambassador, Gondomar, was regarded with suspicion by many of his subjects, whose fear of Catholic influence was exceeded only by their bitter memories of Spanish plots and Spanish threats against Elizabeth. Nevertheless, James hoped to cultivate contacts with the Habsburg rulers of Spain by marrying his son Charles to the King of Spain's daughter, the Infanta Isabella. Problems arose, however, with the outbreak of the Thirty Years War in Europe, which created serious difficulties for James and for England.

The Thirty Years War

The Thirty Years War began in 1618 when a German prince, the Elector Palatine, was invited to take the throne of Protestant Bohemia, in place of Archduke Ferdinand of Styria, the Habsburg candidate who had been presented in 1617. The Elector was a Protestant, and the son-in-law of James I, who advised him not to accept. When the Elector ignored this advice, he was attacked and driven out of Bohemia by Ferdinand, who had become **Holy Roman Emperor** in 1619. Ferdinand then sought to punish him by seizing his hereditary lands in the Palatinate. This aroused the other German princes, especially the Protestants in northern Germany, who feared the same treatment. The war therefore escalated – the Protestants of the Dutch Republic and Scandinavia entered in support of the Princes, while the Spanish Habsburgs supported their Austrian cousins. Although nominally Catholic, France took the opportunity to challenge Habsburg power by helping the Protestants.

Germany was ravaged by atrocities on both sides but, to the English, the war was portrayed as a struggle against Catholic tyranny. It finally ended in 1648, although the war between France and Spain continued until 1659, when French victory laid the foundations for the dominance of Europe by Louis XIV and introduced a new threat to English power.

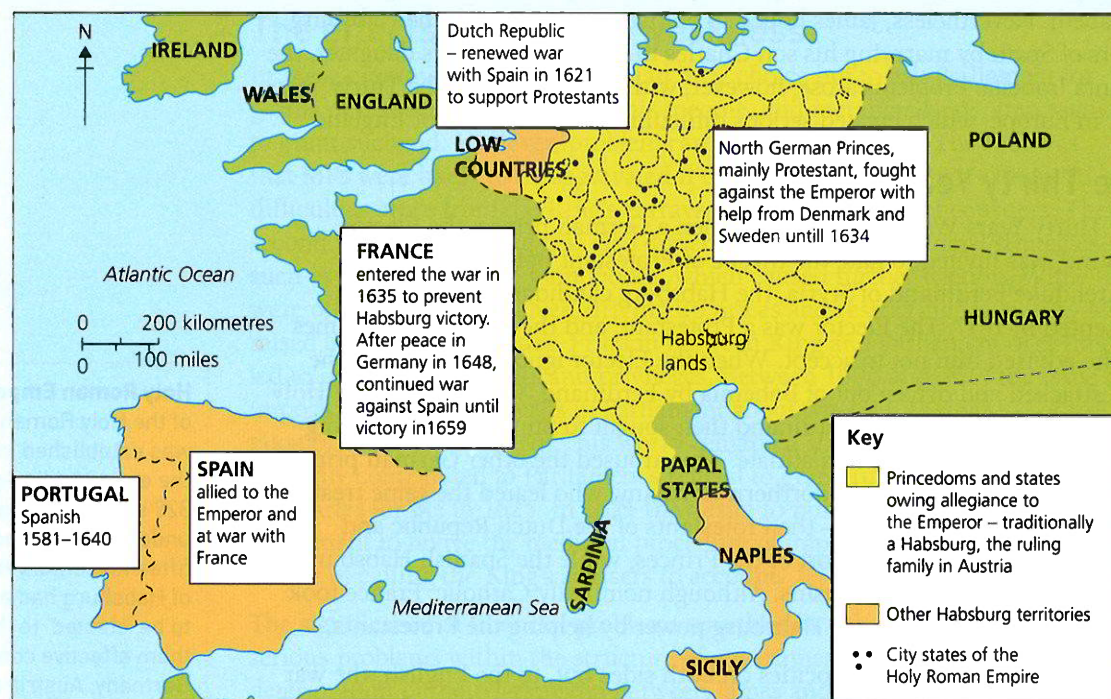
War, religion and parliaments

As the largest Protestant power in Europe, England could hardly stand aside in the face of Catholic aggression, but could not finance a prolonged war. As a Protestant King and the father-in-law of the victim, James needed to act, but lacked the means to do so effectively. Initially, he sought to use his contacts with Spain, but tried to increase his impact, and his value as an ally, by making preparations for war as an alternative strategy. In 1621 he summoned a Parliament and asked for money to finance intervention in Europe. Aware of the dangers of inflaming an already volatile fear of Catholicism, he stressed the need to prepare for war to secure peace, and redoubled his diplomatic efforts. At first it appeared that his strategy might be successful. Faced with a depression in trade caused by war in Europe, MPs had no wish to incur unnecessary expense. Nevertheless, they voted two subsidies, and then turned their attention to waste, extravagance and corruption at Court.

Holy Roman Emperor – The head of the Holy Roman Empire, which was established in Germany in the early Middle Ages, bringing 329 small German states together under a single leader. By the late fifteenth century the Austrian family of Habsburg had established a right to be 'elected' to the position, giving them effective control of modern Germany, Austria and much of central Europe.

Europe during the Thirty Years War

Figure 2 shows the complicated arrangement of states in central Europe that led to the eruption of war in 1618. The Thirty Years War was the final stage of the two great rivalries that dominated Europe throughout the sixteenth century – between Catholic and Protestant, and between French and Habsburg monarchies. The Habsburg family controlled Spain and the Spanish Netherlands and lands along the eastern borders of France, as well as parts of Italy and Austria. Their possessions therefore encircled France and had for some time posed a threat to its independence and security. They had also established a tradition of electing Habsburgs to be Holy Roman Emperor, with nominal lordship over the many petty princes who ruled Germany, and, as a separate title, to be King of Bohemia (now the Czech Republic). The Habsburgs were devoutly Catholic, and supported the aggressive Catholicism of the Counter-Reformation.



▲ Figure 2 Europe during the Thirty Years War, 1618–48.

These complaints were not directed at the King – in fact many of the attacks were orchestrated by courtiers and Court factions anxious to weaken rivals, especially the Duke of Buckingham. By allowing the Commons to impeach the Lord Chancellor, Sir Francis Bacon, for taking bribes, the Duke survived, and the session ended quietly. In November 1621, when members reassembled, they were directed once again to consider the need for war finance; many MPs did have strong Protestant views and in December they petitioned the King to enter the war against the Habsburgs. At this point, several MPs raised the issue of what kind of war should be fought. The relief of James's daughter and the reconquest of the Palatinate would require a land war and the equipping of an army. Many members were aware of the expense involved, and were equally aware that Spanish strength came from her possessions in South America and the flow of silver from her colonies. To them, it made more sense to consider a naval war, with its echoes of Elizabethan glory and possible financial windfalls from Spanish treasure, and they said so in a Commons debate.

Protestation and dissolution

From James's point of view, this debate over the nature of the war to be fought overstepped the bounds of parliamentary privilege, and strayed into the formulation of policy, which was the prerogative of the King. Angrily, he reminded members of the limits of their privilege of free speech – to freely discuss issues raised by the monarch, not to raise issues of their own – and that it came by the will of the sovereign. Provoked in their turn, the Commons set out a Protestation (see Source C), asserting that the rights of Parliament and the liberties of the subject 'are the ancient and undoubted birthright and inheritance of the subjects of England' – which James tore out of the Commons Journal.

Source C From the Commons Protestation of 18 December, 1621.

That the liberties, franchises, privileges and jurisdictions of Parliament are the ancient and undoubted birthright and inheritance of the subjects of England; and that the arduous and urgent affairs concerning the King, State and defence of the realm and of the Church of England, are proper subjects and matter of counsel and debate in Parliament; and that in the handling and proceeding of those businesses every member of the House of Parliament hath, and of right ought to have, freedom of speech to propound, treat, reason and bring to conclusion the same...

In essence, the quarrel was the same as that of 1604 (see page 22), turning on the issue of whether Parliament's privileges existed by right or by gift of the monarch. In this case, however, MPs were claiming the right to debate royal policy on foreign affairs and religion. Whatever the rights of free speech, these areas of policy came within the King's recognised prerogatives, and the Commons were encroaching on royal powers. James had every right to object, although whether his reaction was politically wise is more debatable. To have allowed the debate would have set a dangerous precedent, but once the issue moved on to parliamentary privileges, there was little chance of agreement. It was clear to James that there would be no grant of taxes, and there had been some attacks on both his policy and his favourite, the Duke of Buckingham. Accordingly, he dissolved the Parliament and continued his diplomatic pursuit of Spanish friendship and a Spanish marriage for his son.

The legacy of the 1621 Parliament

The legacy of the Parliament of 1621 was complex. While his foreign policy had made little progress, the King had defended his prerogative with some success. Nevertheless, there were some worrying signs and precedents. The Commons had been able to bring some government office-holders to account, using the mechanism of impeachment. These proceedings had arisen from rivalries among government factions, but there was no guarantee that the Court or the Lords would always be able to orchestrate their use. The quarrel over privilege and prerogative had sharpened existing fears. Above all, the airing of concerns about foreign policy had alerted Protestant opinion to the Catholic threat and raised concerns about the King's attitude towards Spain. Members had expressed concern about a Catholic marriage, and the concessions that would be required by Spain. The Parliament of 1621 had not precipitated a crisis, but the monarch might well find that it had increased the capacity of later assemblies to do so.

What does Source C suggest about the relationship between James and Parliament in 1621? If you compare Source C with Source B on page 24, is there any indication that the relationship had changed?

Charles and Buckingham

The likelihood of crisis was also increased by the fact that control of affairs was slipping from James to Buckingham and Prince Charles. As the King grew older, and his health deteriorated, he was more content to leave the running of government to his favourite, although he retained control of political strategy. In 1623, however, his strategy was wrecked by the actions of Charles and Buckingham in undertaking a secret visit to Spain to try to secure the proposed marriage. Their motives are not entirely clear – for Charles it was probably a romantic gesture prompted by naivety and youth, for Buckingham the chance to win the favour of the next King. Whatever their reasons, their secret departure and unannounced arrival in Spain wrecked James's plans. His grand diplomatic strategy was reduced to a need to ensure the safety of his son. For Charles and Buckingham, it was a humiliation; the Spanish stalled on marriage negotiations, and then rejected the match. By 1624 they had returned to England, determined on revenge.

Under pressure from Charles and Buckingham, James summoned Parliament to ask for money to finance a war with Spain. His reservations were set aside by an anti-Catholic Parliament in alliance with his favourite and his heir. The King, who was weakened by age and ill-health, was powerless to resist. In order to secure their war, Charles and Buckingham agreed to the naval strategy favoured by MPs but, nevertheless, paid an army to serve in the Palatinate under the command of German mercenary, Count Mansfeld. This deception and the disastrous failure of the expedition infuriated Parliament when it reassembled in 1625, but it was Charles who reaped the bitter harvest, since James had died in March.

KEY DATES: FOREIGN POLICY AND WAR

1618 Outbreak of the Thirty Years War.

1620 Defeat and exile of the Elector Palatine.

1621 James calls Parliament and debates on foreign policy lead to the Commons Protestation and an early dissolution.

1623 Charles and Buckingham visit Spain, causing the collapse of James' diplomatic strategy.

Interpretations: James I – the Wisest Fool in Christendom?

It was the contemporary King of France, Henry IV who is reputed to have made this unflattering comment on James I and his skills as a monarch, probably in reference to the publication of his work, *The True Law of Free Monarchies*, in 1598, and the apparent contrast between his philosophical wisdom and his practical management of the role of monarch. This was reinforced by the style of his court and the sometimes personally motivated attacks that are summarised in Trevelyan's claims on page 26. However, the remark has also been interpreted as suggesting that, despite his high-flown claims and rhetoric regarding the Divine Right of Kings, James demonstrated a great deal of common sense and realism in dealing with tensions both in Britain and Europe. For whatever reason, many historians' judgements of James have been deeply unflattering, but others have argued that he managed a difficult legacy well and that it was not until the accession of his son Charles that tensions within the system of government degenerated into open conflict.

When, with the wisdom of hindsight, contemporaries looked back at the causes of the 'Great Rebellion', they very rarely went back before the accession of Charles I in 1625. They were probably right.

James I

James I was, in many ways, a highly successful king. This was despite some grave defects of character and judgement. He was the very reverse of Queen Elizabeth. He had a highly articulate, fully developed, and wholly consistent view of the nature of monarchy and of kingly power – and he wholly failed to live up to it. He was a major intellectual, writing theoretical works on government and engaging effectively in debate with leading Catholic polemicists on theological and political issues, as well as turning his mind and his pen to the ancient but still growing threat of witchcraft, and to the recent and menacing introduction of tobacco. He believed that kings derived their authority directly from God and were answerable to God alone for the discharge of that trust. But James also believed that he was in practice constrained by solemn oaths made at his coronation to rule according to the 'laws and customs of the realm'. However absolute kings might be in the abstract, in the actual situation in which he found himself, he accepted that he could only make law and raise taxation in Parliament, and that every one of his actions as king was subject to judicial review. His prerogative, derived though it was from God, was enforceable only under the law. James was, in this respect, as good as his word. He had several disagreements with his Parliaments, or at any rate with groups of members of Parliament, but these differences were mostly unnecessary and of temporary effect. Thus he lectured the Commons in 1621 that their privileges derived from his gift, and this led to a row about their origins. But he was only claiming a right to comment on their use of his gift; he was not claiming, and at no point in relation to any such rights and liberties did he claim, that he had the right to revoke such gifts. It was this tactlessness, this ability to make the right

argument at the wrong moment, that earned him Henry IV of France's sobriquet, 'the wisest fool in Christendom'.

His greatest failings, however, were not intellectual but moral and personal. He was an undignified figure, unkempt, uncouth, unsystematic, and fussy. He presided over a court where speculation and the enjoyment of perquisites rapidly obstructed efficient and honest government. Royal poverty made some remuneration of officials from tainted sources unavoidable. But under James (though not under his son) this got out of hand.

The public image of the court was made worse by a series of scandals involving sexual offences and murder. At one point in 1619 a former lord chamberlain, a former lord treasurer, a former secretary of state, and a former captain of the Gentlemen Pensioners all languished in the Tower on charges of a sexual or financial nature. In 1618, the king's latent homosexuality gave way to a passionate affair with a young courtier of minor gentry background, who rose within a few years to become duke of Buckingham, the first non-royal duke to be created for over a century. Buckingham was to take over the reins of government from the ailing James and to hold them for the young and prim Charles I, until his assassination in 1628. Such a poor public image cost the king dear. His lack of fiscal self-restraint both heightened his financial problem and reduced the willingness of the community at large to grant him adequate supply.

James I was a visionary king, and in terms of his own hopes and ambitions he was a failure. His vision was one of unity. He hoped to extend the union of the Crowns of England and Scotland into a fuller union of the kingdoms of Britain. He wanted full union of laws, of parliaments, of churches; he had to settle for a limited economic union, a limited recognition of joint citizenship, and a common flag. The sought-after 'union of hearts and minds' completely eluded him. James's vision was expressed in flexible, gradualist proposals. It was

wrecked by the small-mindedness and negative reflexes of the parliamentary county gentry. He also sought to use the power and authority of his three crowns – England, Scotland, and Ireland – to promote the peace and unity of Christian princes, an aim which produced solid achievements in James's arbitration in the Baltic and in Germany in his early years, but which was discredited in his later years by his inability to prevent the outbreak of the Thirty Years War and the renewed conflict in the Low Countries. Finally, he sought to use his position as head of the 'Catholic and Reformed' Church of England, and as the promoter of co-operation between the Presbyterian Scots and episcopal English Churches, to advance the reunion of Christian Churches. His attempts to arrange an ecumenical council and the response of moderates in all churches, Catholic, orthodox, Lutheran, and Calvinist, to his calls for an end to religious strife were again wrecked by the outbreak of the Thirty Years War. But they had struck a resonant chord in many quarters.

Stuart Britain

James's reign did see, however, the growth of political stability in England, a lessening of religious passions, domestic peace, and the continuing respect of the international community. His 'plantation policy' in Ulster, involving the dispossession of native Irish Catholic landowners and their replacement by thousands of families from England (many of them in and around Londonderry settled by a consortium of Londoners) and (even more) from south-west Scotland, can also be counted a rather heartless short-term success, though its consequences are – all too grimly – still with us. He left large debts, a court with an unsavoury reputation, and a commitment to fight a limited war with Spain without adequate financial means.

He had squabbled with his Parliament and had failed to secure some important measures which he had propounded to them: of these, the Act of Union with Scotland and an elaborate scheme, known as the Great Contract, for rationalizing his revenues were the only ones that mattered. But he had suffered no major defeat at their hands in the

sense that Parliament failed to secure any reduction in royal power and had not enhanced its own participation in government by one jot. Parliament met when the king chose and was dismissed when its usefulness was at an end. Procedural developments were few and had no bearing on parliamentary power. Parliament had sat for less than one month in six during the reign and direct taxation counted for less than one-tenth of the total royal budget. Most members recognized that its very survival as an institution was in serious doubt. No one believed that the disappearance of Parliament gave them the right, let alone the opportunity, to resist the king. James was a Protestant king who ruled under law. He generated distaste in some, but distrust and hatred in few if any, of his subjects. Charles I's succession in 1625 was the most peaceful and secure since 1509, and arguably since 1307.

Charles I

The Early Stuarts

Just as there is a startling contrast between Elizabeth I and James I so there is between James I and Charles I. Where James was an informal, scruffy, approachable man, Charles was glacial, prudish, withdrawn, and shifty. He was a runt, a weakling brought up in the shadow of an accomplished elder brother who died of smallpox when Charles was 12. Charles was short, a stammerer, a man of deep indecision who tried to simplify the world around him by persuading himself that where the king led by example and where order and uniformity were set forth, obedience and peace would follow. He was one of those politicians so confident of the purity of his own motives and actions, so full of rectitude, that he saw no need to explain his actions or justify his conduct to his people. He was an inaccessible king except to his confidants. He was a silent king where James was voluble, a king assertive by deed not word. He was in many ways the icon that James had described in *Basilikon Doron*.

Government was very differently run. Charles was a chaste king who presided over a chaste court; venality and speculation were stanchied; in