Pearson Edexcel Level 3 GCE

Tuesday 21 May 2019

Afternoon | Paper Reference **9HI0/1C**

History

Advanced

Paper 1: Breadth study with interpretations

Option 1C: Britain,1625-1701: conflict, revolution and settlement

Extracts Booklet

Do not return this booklet with the question paper.

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Extracts for use with Section C.

Extract 1: From Barry Coward, *Stuart England 1603-1714*, published 1997.

The Toleration Act gave most Protestants legal freedom to worship but it did not end religious intolerance. This is largely explained by the fact that what many in England wanted in 1688-89 was not religious toleration but the creation of a more comprehensive Church of England than had been established in the 1660s. Immediately after William's accession, the main efforts of some churchmen and politicians was to try to provide means by which most Protestants, previously excluded from the Church of England, would feel able to become members of it. However, not all Anglicans were willing to co-operate with Protestant Dissenters, fearing that any concessions would mean the end of the Anglican monopoly in Church and State.

In these circumstances, the limited scope of the Toleration Act is unsurprising. Many Dissenters could now legally worship in freedom, but only at the expense of humiliating conditions – the doors of their meeting houses had to remain open during their religious services, for example. More seriously, the Test Acts remained unrepealed. These restricted all public offices to those who had a certificate of attendance at services held in parish churches of the Church of England. Protestant Dissenters were still second-class citizens despite the Glorious Revolution.

Extract 2: From Robert Bucholz and Newton Key, *Early Modern England 1485-1714*, published 2009.

Through the Toleration Act of 1689, the Glorious Revolution solved a longstanding problem in an enlightened way by introducing partial religious toleration. For the first time since the Civil War, and now permanently, Parliament abandoned the idea of a coercive national Church. This was done by enshrining in law the notion that Protestants of different persuasions could worship in their differing ways and still be good subjects, living together in peace. Admittedly, this was a very limited toleration. Catholics were still excluded from it entirely. Nor were Dissenters fully tolerated, since they were still required to register their meeting houses with the government and keep the doors open during services.

Nevertheless, there was something revolutionary and modern in the rejection of the notion that all had to be of one faith to be good English men and women. It would take time but religious tensions would gradually ease and thereafter all these groups would be brought fully into English public life. In this sense, the Glorious Revolution was a step toward a modern society – tolerant, diverse and accepting of different personal beliefs.

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