# Pearson Edexcel Level 3 GCE

# History

**Advanced**
**Paper 2: Depth study**
**Option 2B.1: Luther and the German Reformation, c1515-55**
**Option 2B.2: The Dutch Revolt, c1563-1609**

Wednesday 13 June 2018 - Afternoon
**Sources Booklet**

Paper Reference
**9HI0/2B**

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**Sources for use with Section A.**

**Answer the question in Section A on the option for which you have been prepared.**

**Option 2B.1: Luther and the German Reformation, c1515-55**

**Sources for use with Question 1.**

**Source 1:** From *Reynard the Fox*, a collection of anonymously-written folk tales, in circulation in Germany in the early sixteenth century. Such stories were carried from village to village by performers and storytellers, often translated into regional dialects and adapted to take into account the concerns of their audience. Here Reynard, who appears in the stories as the hero of the ordinary man, is describing the problems of his times.

There is hardly a parish where the priest does not have a mistress and so living in sin and shame. His children strut about proudly as if they come from a noble house. Nowadays, money calls the tune and a priest's bastard is called lord or lady. Show me where the priests do not collect local taxes or run the village mills. Spreading wickedness by their own example, they pervert the whole world. Is it any wonder therefore, that the few good priests, who do their work conscientiously, find themselves ignored? Hardly a soul listens to them, no one copies them.

A bad priest can do infinite harm by his example. He may preach an inspiring sermon but his congregation will say, 'Is he asking us to heed his words and ignore the immoral, wicked life he leads?' He invites us to give up our money to help build and maintain the Church in exchange for indulgences - all the while he helps ruin it by the reputation of his unsavoury life. He never puts his own money into the parish collection for he knows the Church is in decline and has little life left in it. Instead his ideals are beautiful clothes, pretty women, rich food and wines and giving as much thought as possible to worldly things.

**Source 2:** From Pamphilus Gegenbach, *The Bundschuh*, published 1514. A *Bundschuh* was a laced boot worn by the poor. It was carried as a symbol of poverty during a number of peasant uprisings in south-western Germany in the early sixteenth century. Here Gegenbach, a writer from Freiburg, is describing a failed attempt by peasant rebels to march on the city in 1513.

It began in a village called Lehen. A baker's assistant and another man called Fritz, the ringleader, conspired together. They were always talking of how they were going to organise a rebellion and bring it off successfully.

Their opinion was that, from now on, they should not acknowledge any lord nor show obedience to any ruler other than the emperor or pope. They demanded that forests, rivers, and all game and fish contained in them, be free and available to all. All interest payments on land purchases were to be abolished and no further interest was to be demanded in the future. No priest was to hold more than one parish. They planned to take from the monasteries all surplus income and divide it among themselves. All who joined their cause would be left unharmed. Whoever opposed them was to be put to death.

These demands were agreed by all the rebels. They elected a captain and asked for contributions toward the purchase of a flag. On it was a crucifix, Our Lady and St. John, the papal and imperial coats of arms and below these, a peasant couple and a boot tied with golden laces.

May God protect all decent folk from such wicked undertakings and grant us the wisdom to show obedience to the rightful authorities.

**Option 2B.2: The Dutch Revolt, c1563-1609**

**Sources for use with Question 2.**

**Source 3:** From a letter written in 1559 by Michele Suriano, the ambassador of the Republic of Venice at the court of Philip II. Here Suriano, an experienced diplomat, is reporting his observations back to the Venetian government.

The King was born in Spain. He spent most of his youth in that kingdom where he was treated with all the respect which was due to the son of the greatest Emperor in Christendom and the heir to possessions of such magnitude.

Having been brought up in this manner, when he first travelled outside Spain, His Majesty gave the impression that he had a harsh and unbending personality. Therefore he was not much liked by the Italians, thoroughly disliked by the Dutch and hated by the Germans. Consequently, he was warned at first by his advisors, then by his wife the Queen, and even more so by his father, that such an attitude did not suit the ruler of many nations and peoples of various traditions and customs.

In the King's eyes, no nation is superior to the Spanish. It is among the Spanish that he lives, they who he consults and they who direct his policy. In all this, he is acting quite contrary to the habit of his father. He thinks little of the Italians and the Dutch and still less of the Germans. Even though he consults the leading men of all the countries over which he rules, he allows none of them to become his closest advisors and listens only to prevent them conspiring with his enemies.

**Source 4:** From the *Compromise* presented to Margaret of Parma, April 1566.

We have learned that foreigners have managed to win over His Majesty by their false arguments. These men have no concern for the welfare of these Netherlands and no care for the glory of God, but desire only to satisfy their own greed. They have persuaded the King not to moderate the laws already issued concerning religion and even to reinforce them and to introduce the Inquisition among us in all its strength.

This Inquisition is contrary to all laws of God and man, its barbarity exceeding the worst practices of tyrants. It will result in great dishonour to God's name and the ruin of these Netherlands. It would destroy our ancient laws and customs which have been observed for centuries, deprive the States of the freedom to express their opinions and make the common people of this country slaves of the Inquisitors.

In order to provide for the safety of our property and persons, and so that we may not become the victims of those who wish to become rich at our expense using religion as an excuse, we have decided to form a holy and lawful confederation. By this we promise to use all our efforts to prevent the introduction of this Inquisition and to destroy it completely as the cause of all disorders and injustices.

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