

# Candidate Marks Report

*Series : 6 2018*

This candidate's script has been assessed using On-Screen Marking. The marks are therefore not shown on the script itself, but are summarised in the table below.

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Centre No :	Assessment Code : Y107
Candidate No :	Component Code : 01
Candidate Name :	

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**Total Marks : 31 / 50**

In the table below 'Total Mark' records the mark scored by this candidate.  
'Max Mark' records the Maximum Mark available for the question.

<b>Paper:</b>	<b>Y107/01</b>	
<b>Paper</b>	<b>31 / 50</b>	
<b>Total:</b>		
<b>Question</b>	<b>Total / Max</b>	<b>Used</b>
	<b>Mark</b>	<b>In</b>
		<b>Total</b>
1	20 / 30	✓
2	11 / 20	✓
3	NR / 20	

Question Part

1		The sources B, <del>C and D</del> all agree that
	✓	there was a lack of support for Mary's
		restoration of Catholicism from the
	✓	councillors to the grassroots. where as
		some <sup>and C</sup> argues that the restoration was
	✓	a simple process and welcomed. From the
		sources it can be shown that no support
	✓	for Mary's restoration was dependent on
		where in the country it was and their
		religion.
	F	Source A <del>argues that</del> <sup>is</sup> <del>an</del> argues that
		Mary's restoration was heavily supported.
	EXP	This view comes from a Yorkshire priest
		and it is a known fact that Catholicism
	KU	was more popular in the North of England,
		due to the fact it was further from London and
		more difficult to implement changes. It
		is a 'relative' of the developments and
		therefore one his opinions on the
		restoration. It is true that priests said
		'mass in Latin' and this is due to Mary removing
	EXP	changes protestant changes with the first
		statute of repeal in 1553. This measure
		removed most of the first and second prayer
		book and led to the priests saying mass
		in Latin. However, to the extent of how 'happy'



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Question Part

		they were 'isubordinate' - Kufuomao, it says that 'large <del>bread</del> and altars were rebuilt, pictures and images set up'. The support for Mary's restoration were shown by the as many people donated money in order
	[KU]	to bring the Church back to how it was before Henry. However, the argument that the English church was voluntarily left aside is debatable as there were many great churches like in London, where there was
	[KU]	200 members still preaching. Therefore this source is limited as it only talks about Yonhym which was pro-Catholic and a supporter of Mary and her restoration.
	[JU]	
	[F]	However, on the other hand, some B disagrees that Mary's restoration was popular. It is a letter written by King Philip about the
	[EXP]	marion bunnings. King Philip was Mary's husband and the letter was written in 1555. <del>There</del> Mary had been in power since 1553 and therefore
	[P]	there is a longer period in which to see a reaction of support. It is written by the
		ambassador, who may be more concerned as to what he says to not worry Philip. <del>more</del> <del>the</del> source mentions the recent 'acts of parliament against Heresy' which refers to the 1554 Heresy act which



Question Part

begins the Marian burnings. The NOMY  
not implemented for practicing protestantism.  
By referring to the Heresy Act, Mary had  
to use an extreme method in order to

**AN** restore Catholicism suggesting support  
was not that great. The letter refers to  
John Rogers, he was the first on 274  
burnings (50 of which were women).

This letter is written about the beginning  
of the Heresy acts / Marian burnings and

**AN** suggests that 'onlookers wept and  
prayed to God' which may have been the  
start of the beginning of the burnings but soon  
they became events and a novelty. Mary  
had to do Marian burnings in the morning  
to no limit the number of people attending

**KU** suggesting it was more of a social one  
that support for Mary or disupport.  
Furthermore, the same mentions that  
'the people of London' are numerous.

This gives a subjective view to the  
attitude of persecutions due to the

**KU** fact that London was mainly protestant  
and the majority of Marian burnings  
occurred in the South East of  
London and therefore, they will have a  
bigger reaction and opinion to the  
burnings as it is close to home. Therefore,

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Question Part

		Source B shows that by 1557 support for her had broken was limited in the south, due to no implementation of Marian burning. However, there were often just individuals and although there had been some reactions, there were only 274 burning and marks concentrated in the south.
	<b>FIN</b>	
		Some C argues that most people further opposing that the support for Mary was unpopular in source C. It is written towards of Mary's reign in 1557
	<b>F</b>	
		and by a Venetian ambassador, so make an on center perspective. The source suggests that although people were practicing Catholicism, there were plots against her and people would want to turn to protestantism. The view that Cardinal Pole was trusted compared to the conspiracies and plots of Mary's reign were true, however the threat and success were limited.
	<b>P</b>	
		Therefore showing that at grassroot level Catholicism may not have been popular but was not strong enough to create much of an effect on the nation.
	<b>EXP</b>	
		The only major plot was the Wyatt rebellion in 1554 which conspired to marry Elizabeth to Courtenay and remove her from the throne. Although the Wyatt was
	<b>KU</b>	



Question Part

		<p>protestant, the rebellion was more about          the fear of losing his position to a          Spaniard the Spanish that due to          the nature of catholicism. Rumors          only 100 were executed and was not          seen as a threat by Mary. Rumors,          it was at the beginning of her reign          and <del>the</del> <del>tragedy</del> almost everyone agrees          that there were plots, none were          successful enough to blow a complete          hole of support for Mary's restoration          The same source says that 'church          she kill' which shows that protestantism          did not have a huge effect on people          religion and most were happy to          return to catholicism. There is also          some suggests that most people          conformed to no religion and as          to 'conspiracies' had little effect on          her restoration.</p>
AN		
EXP		
F		<p>lastly source D strongly shows a lack of          support for Mary. However this is          expected due to the fact that it is          written by a <del>man</del> <del>male</del>. At the          beginning of Mary's reign 800 protestants          went into exile and this was an extreme          reaction of monks and protestants in society</p>
EXP		
P		
KU		





Question Part

**AN**

As most ~~of~~ protestants had to conform or  
 they did not have the funds to go into exile.  
 Therefore, an exile is guaranteed to have a  
 strong opinion against the catholic restoration,  
 compared to a protestant. The letter is by  
 Jewell who was an <sup>advise</sup> ~~advise~~ Edward. The  
 source however offers limited information  
 for support for a reaction to no restoration  
 due to the fact that it talks about Oxford  
 University where only the elite go. However,  
 what can be taken from Madrone is that  
 there was a lot of support for protestants in  
 from 'these are scarcely two individuals' who  
 think like us. Therefore although Madrone  
 is against the restoration, it shows there was  
 a nearly amount of catholic support by  
 1559.

**AN**

Overall, sources A and C mostly disagree but  
 source A is the highly support that the  
 restoration of reformation. Source C supports  
 it was popular but some people did disagree  
 try to reject the restoration. (but with other  
 members) and sources B and D disagree  
 that the restoration was popular. ~~then~~  
 All Madrones show that the area in which  
~~the~~ source was written about highly  
 strongly shows whether the restoration was  
 popular or not.

**V**



Question Part

		Plan:
B		aims:
	SEEN	- religious settlement
		- good relationship w/ catholic
		- middle way
	2 <sup>nd</sup>	Elizabeth's religious settlement strongly achieved her aims. This is based on the criteria that she found a middle way between protestantism and catholicism. Furthermore, the fact that she pleased the foreign situation such as Spain and France and Italy, she managed to please her own religious aims and attitudes as the settlement was seen as 'illiberal' and therefore had to have a protestant settlement.
		The religious settlement compromised of three main components. This included the Act of Supremacy, the Act of Uniformity, and the Act in which all achieved her aims.
		The Act in which Elizabeth became her aims the most was the Act of Uniformity. This was easily passed by parliament with 21:18 in favour of the Act which shows that parliament





Question Part

		agreed with the settlement. However, it could be argued that had imposition of two rump and therefore anyone had a different outcome if they were had ruled. The act of uniformity was <del>important</del> mentioned the use of the prayer book in churches which allowed for no protestant settlement. However, did not include the Black Rubric which allows for the return of the middle way as it allowed a bigger range of people to relate to prohibition.
ILL		Thus, the act of uniformity presented an opinion as one could now practice
SC		protestantism in the country but was not a radical settlement which meant that the alliance with Spain was still strong as they were Catholic but needed an alliance to use the channel for trade. Furthermore, it <del>presented</del> <del>there</del> did not anger France, were at the time England was at war with them and needed to come to a settlement over Calais. Therefore, the act of uniformity strongly concerned Elizabeth's aims.
AN		
F		The <del>set</del> injunctions passed in 1559 were used to settle the details of Elizabeth's settlement. However, this



Question Part

		did not completely renounce her aims as some protestants believed her settlement was too catholic. The injunctions included the use of Catholic vestments and music in church, and were seen as Catholic practices. However, the injunctions did achieve her aims.
	EXP	The most important factor was that she pleased her own religious aims. Elizabeth liked those practices. It was important to achieve her own aims as although she did not achieve her own opinion on Christmas day in 1588 she left no church when the most was elevated and therefore she got some joy in her settlement. Furthermore, these injunctions helped to find a middle way by keeping some Catholic practices which helped to keep the peace in the settlement, and <del>showed</del> this set her less of a concern for foreign countries as it affirmed the Act of Supremacy and Act of Uniformity.
	SC	
	SC	
		By 1588, the Act of Supremacy had no teeth - the smallest achievement in achieving her aims. Firstly, Elizabeth wanted to be Supreme head of the church but had to settle for Supreme
	F	



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Question Part

governed due to the fact that the House of Lords (which was mainly Catholic) did not let it pass through. This shows that Parliament had a huge effect on her settlement. The act further made priests swear an oath that she was supreme governor. At least 400 priests refused and left their titles which shows there was some rejection to her settlement. However, this was out of 8000/9000 priests and shows that the majority actually conformed to her settlement achieving her aim of the criteria of a middle way settlement. However, the majority of bishops disappeared and only one remained from Mary's reign. By becoming supreme governor, it helped to find a middle way with foreign countries and did not force Protestantism or her power on other countries. Although, it did compromise her own aim because she wanted to be supreme head.

Therefore the majority of Elizabeth's settlement actually achieved Elizabeth's aims of having a middle way settlement, achieving her aims



Question Part

		and pleased her subjects. Furthermore, the fact that Elizabeth made no major
	AN	further changes to her settlement after 1559 shows that she mostly achieved her aims and did not allow it to be later discussed in parliament. This strongly suggests that she achieved her religious aims. However, it may be argued that her religious settlement was too Protestant due to the 'punitive cross' she had in the House of Commons which may have forced her to have a more Protestant settlement than she would have liked. However, this can be countered by the fact that she had a privy council of Protestants and Catholics and she had a balanced view on her settlement and it was in fact the House of Commons that may have stopped Elizabeth from going her 'ideal' settlement due to the hostility of Catholicism from Mary's reign. Despite this,
	EXP	Elizabeth did still strongly meet the criteria <del>for</del> other aims and her religious settlement and it was always going to be difficult to keep all components happy so she did strongly achieve her aims.

