

# History

## Answers and commentaries A-level (7042)

### **2E The English Revolution, 1625— 1660**

Marked answers from students for questions from the June 2022 exams. Supporting commentary is provided to help you understand how marks are awarded and how students can improve performance.

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## Answers and commentaries

Please note that these responses have been reproduced exactly as they were written by the student.

This resource is to be used alongside the A-level History Component 2E The English Revolution, 1625–1660 Question paper and inserts.

### Question 1

With reference to these sources and your understanding of the historical context, assess the value of these three sources to an historian studying the radical sects of the 1650s.

**[30 marks]**

### Mark scheme

- L5:** Shows a very good understanding of all three sources in relation to both content and provenance and combines this with a strong awareness of the historical context to present a balanced argument on their value for the particular purpose given in the question. The answer will convey a substantiated judgement. The response demonstrates a very good understanding of context. **25–30**
- L4:** Shows a good understanding of all three sources in relation to both content and provenance and combines this with an awareness of the historical context to provide a balanced argument on their value for the particular purpose given in the question. Judgements may, however, be partial or limited in substantiation. The response demonstrates a good understanding of context. **19–24**
- L3:** Shows some understanding of all three sources in relation to both content and provenance together with some awareness of the historical context. There may, however, be some imbalance in the degree of breadth and depth of comment offered on all three sources and the analysis may not be fully convincing. The answer will make some attempt to consider the value of the sources for the particular purpose given in the question. The response demonstrates an understanding of context. **13–18**
- L2:** The answer will be partial. It may, for example, provide some comment on the value of the sources for the particular purpose given in the question but only address one or two of the sources, or focus exclusively on content (or provenance), or it may consider all three sources but fail to address the value of the sources for the particular purpose given in the question. The response demonstrates some understanding of context. **7–12**

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COMMENTARIES

**L1:** The answer will offer some comment on the value of at least one source in relation to the purpose given in the question but the response will be limited and may be partially inaccurate. Comments are likely to be unsupported, vague or generalist. The response demonstrates limited understanding of context. **1–6**

Nothing worthy of credit. **0**

## Student responses

### Response A

The focus of source A is on the Ranters' biased famous words and actions from a meeting they held in London, in 1650.

This source is valuable to the question, because it is an anonymous pamphlet, showing it has no other motivations than to be truthful and spread experiences regarding the radical sect of the ranters. The accounts from within the pamphlet recall accounts which directly match with the Ranters' moral beliefs. Such as drunkenness, uncleanness which ~~is~~ ~~are~~ are all behaviours the Ranters believed they were allowed to complete, because their future was already pre-determined and they were incapable of sin. So, the anonymous account being accurate to Ranter beliefs largely improves the value to a historian looking at the radical sects of the 1650s. It being intended for a widespread audience also increases validity, because it is not biased towards anybody such as other religious groups and is not being used as propaganda towards the Ranters.

However, the source is also less valuable to the question because it has an overly negative tone throughout, using language such as vile to describe this group of people. Therefore, the behaviours of the Ranters in this pamphlet are likely to be more dramatic and exaggerated to be seen as worse, lowering the validity. As well, the pamphlet ~~does not~~ insinuates that the Ranters were a large group who had major growing influence at the time, when in reality, very little people took them seriously or tolerated them at all, making this source less valuable when looking at radical sects, as it

gives the impression the Ranters had more influence and caused more disruption than they actually did.

Overall, this source is less valuable to a historian studying the radical sects of the 1650s, due to its negative tone which overpowers the ranters' actual actions and influence.

The focus of Source B is on the Muggletonian attempt to recruit followers through Reeve spreading his personal encounters with God.

This source is more valuable to the question, because it shows how the Muggletonians gained followings and support, through pamphlets. Since this source is dated from 1654 when the Muggletonians were first growing and gaining political influence it is valuable in seeing how they encouraged growth through spreading what they believed to be their personal encounters with God.

However, this source is less valuable to a historian studying the radical sects of the 1650s, as the author is John Reeve, a man who was involved in the founding of the Muggletonians. Therefore, it is likely to be much more positive light regarding their beliefs and will therefore not be a good representation of the Muggletonians as a radical sect. Motivations of this source is also to gain followers, so it will be obviously be biased and exaggeratory regarding the religious experiences that actually was heard and the messages sent throughout the actual religion may be completely different. As we are aware that Muggletonians had very radical and drastic views such as doctors are akin to witches and the devil is simply a man's

Sinful thoughts. Views such as these excluded Muggletonians and limited their influence throughout society; therefore removing these aspects of the religion in order to keep an optimistic, enticing tone reduces the validity for a historian.

Overall, this source is less valuable in regards to a historian studying the radical sects of the 1650s, because it has ulterior motives to get people to join the Muggletonian religion, as well as the author being biased and ~~not from~~ the actual leader of the religious group. So is not a valuable representation of the Muggletonians as a radical sect.

The focus of source C is on the Quaker experiences of Dorothy White and her journey into the religion of Quakerism.

This source is more valuable to the question, because it is a published memoir, receding White's personal experiences within this religion. Therefore, there is no motivations regarding the source and is simply a recall of personal experiences. This makes the source more valuable, because it is more likely to be an accurate account regarding her journey within this radical sect and her beliefs about it. The fact it is a personal memoir emphasises the fact that there is no alternate motivation, because it has an intended audience of just her, so there is no reason for her to be untruthful regarding her journey with Quakerism. Also, since she was actually part of the Quaker faith and studied the religion in depth, she can give an accurate account for the Quakers actual beliefs, increasing the validity for a historian studying

religious sects in the 1650s.

However, this source is less valuable in regards to the question, because the source is dated to 1659 which is the very end of the time period in question. Therefore, it does not give historians a large amount of information regarding the time period of the 1650s in question, due to the fact it does not show any development within the radical sect also. As well as that, the tone may be overly optimistic slightly, due to the fact ~~they~~ White is part of the Quaker religion so may be slightly positive in regards to events which occurred involving her and radical sects.

Overall, this source is more valuable in regards to the question, because the material is a personal memoir from a non biased view, which had no intended audience or motivations to make the source. Therefore, it would be ~~accurate~~ a very valuable for a historian to use when studying the radical sects of the 1650s.

### This is a Level 3 response

The response offers an attempt at a balanced analysis of the three sources, but there is limited evaluation of the provenance or content. For all three sources there is no precise use of extracts of the content and no direct comment on tone. There is little use of historical context linked to a consideration of provenance or content to add any depth to analysis of how valuable the sources are for the issue of the specific question. There is some consideration of purpose, but this is more by implication.



Response B

Source A

Source A is valuable to an historian studying the radical sects of the 1650s through its content. The source tells us of the 'wile and abominable heretics' of those belonging to the Ranters. Ranters were a branch of Christianity under which they were known to loudly shout and profess whichever thoughts it were to cross their mind. They had also been frequently accused for their ~~perception of~~ belief in the shared nature of the things they own, including women. This is illustrated by the 'drunkenness, inebriates, blasphemous ~~says~~ words' and the dened of 'men and women stark-naked'. These notes are valuable in understanding the content ~~and~~ of the sect and how they exhibited their idea of freedom on Earth. This source also provides value through its presentation of how people perceived <sup>the group</sup>. The tone of the source ~~to~~ seems appalled at the actions of the Ranters, conjuring negative religious connotations upon them through the 'image of Satan', while describing them as brutish people. This would certainly provide value to an historian studying the societal acceptance or lack thereof for the Ranter sect. This is compounded by the name of the pamphlet, condemning them of blasphemy and its intention to reach a widespread audience. ~~These~~ pamphlets are typically used as a funnel through which to demonstrate an argument and spread effective propaganda. This publication date ~~correlates~~ with (1650) coincides with the introduction of the Blasphemy Act, which aimed to curtail such radical sects who were accused of blaspheming. This would suggest that the scribe of the 'anonymous pamphlet' was somebody conservative in nature and this therefore illustrates the response of Conservatives to the Ranters.

Source A is not valuable to an historian studying the radical

sects of the 1650s ~~also~~ if they were to understand the true beliefs that formed the behaviour and motives. Due to the fact that, as a pamphlet, the writings will be used as propaganda against the Roter sect, the described behaviours of the mentioned people could have been exaggerated and simplified into a point which would convey the writer's viewpoint on the sects more effectively.

The source therefore may provide a moderate-focused viewpoint on the existence of the Roter group, which ~~is~~ while it has merits of its own, may not offer a true reflection of the societal perception of Roters.

To conclude, Source A provides great value to an historian studying the ~~general~~ perception of a Roter's actions; however, it ~~is not~~ is unclear precisely what the purpose of the Roters and their core beliefs are.

### Source B

Source B is valuable to an historian studying the radical sects of the 1650s as it provides a clear explanation of what the Muggletonians ~~also~~ believed. ~~The source is a pamphlet 'sent to recruit followers'.~~ The pamphlet by John Reeve talks of Jesus having 'chosen thee to be my last messenger'. This illustrates the Muggletonian belief that the 'Holy Spirit' is omnipresent on Earth and is working to ensure all people will believe in the existence of God. Muggletonians also believed in the return of Jesus to Earth, who would become the ruler of Earth before judging all humans after 1000 years. This is illustrated as it claims that 'Jesus will appear' after the message is delivered and until then, whoever Reeve pronounces blessed 'is blessed to eternity', showing the belief in divine judgement. This is therefore valuable to an historian

Studying the nature of the Muggletonian belief. The source is also valuable to an historian due to its portrayal of how they gained followers. The use of a 'pamphlet' to spread propaganda is shown to be the way in which the beliefs of the Muggletonians was spread.

Source B is not valuable to an historian studying the radical sects because the provenance given mentions its intention to recruit followers, but it is unclear how widely followed Muggletonianism was. In 1654, many beliefs believed excessively radical to the Conservative nation was punished with the Blasphemy Act that was introduced in 1650. The free-to natured tone of the pamphlet, emphasised by the ending which encourages people to 'hear us' at the 'baker's' may suggest that radical sects such as Muggletonians were widely accepted; however we know this not to be the case.

To conclude, Source B is valuable to an historian studying radical sects in the 1650s in its exploration of the key principles the Muggletonians followed; however, it may be unrepresentative of how welcomed the sect appears to be.

Source C

Source C is valuable to an historian studying the radical sects of the 1650s through its account of their belief. This is initially demonstrated as Dorothy writes that 'the words of the Lord' come 'unto' her. This is valuable as it demonstrates the belief that Quakers held of the personal experience of God - as demonstrated by their practice of religious consisting of sitting, connecting with God which resulted in bodily movements and quaking, hence the nickname 'Quakers'. Furthermore, the belief that 'God is coming down to throw down the kingdom' is indicative of the growing belief that

had dominated the 1650s, and so therefore a remained prevalent in 1659, of millenarianism. This belief stated that there were 5 great rules of the world, and the final one (the descent of Christ) was imminent. This was prominent especially due to the belief that the overthrowing of the monarchy could only be replaced by God. Within this statement made by Dorothy White is also the Quaker belief that the rules in England 'rule by the power of darkness,' which seems to represent the Quaker belief that the only obedience they would exhibit was to God - no human. Having been a published memoir by Dorothy herself, this should also be an accurate representation of the beliefs that Dorothy held.

However, source C is not valuable to an historian attempting to study the radical sects of the 1650s for the reason that, as a Quaker, Dorothy's account of it may be exaggerated ~~as~~ as a way for convincing other people to rise up against the existing authority. She claims that Quakers are not simply a 'people rises up to turn the world upside down'; however some actions of Quakers would suggest otherwise. For example, the James Nayler case in 1656, by which Nayler rode into Bristol in an obvious imitation of Jesus' entrance to Jerusalem on the Sabbath. This was an obvious action of human uprising, furthermore, this is written in a time of Cromwellian religious toleration where, by the most part Quakers were not suppressed. While James Nayler had been brought under the Blasphemy Act initially, Cromwell stepped in and condemned their actions in order to prevent this suppression, hence suggesting that the <sup>critical tone</sup> claim the rules of England 'enslave the innocent' may be exaggerated and this therefore undermines the integrity of the source.

To conclude, Source C is valuable to an historian studying radical sects ~~in~~ due to its description of conversion and its core beliefs; however, it may exaggerate the extent to which the radical sects were prosecuted in the 1650s.

**This is a Level 5 response**

This is a very clearly structured response that focuses on the value of all three sources in relation to the specific issue posed in the question. Within its structure, the response addresses the strengths and limitations of all three sources to come to a balanced view of their value. While a consideration of tone could be developed, the response has shown a very good understanding of all three sources in relation to the different elements of their provenance, but also uses parts of their content effectively and in places links this well to selected historical context.

## Question 2

To what extent was conflict over religion the main cause of tension between the Crown and Political Nation in the years 1625 to 1629?

[25 marks]

### Mark scheme

- L5:** Answers will display a very good understanding of the full demands of the question. They will be well-organised and effectively delivered. The supporting information will be well-selected, specific and precise. It will show a very good understanding of key features, issues and concepts. The answer will be fully analytical with a balanced argument and well-substantiated judgement. **21–25**
- L4:** Answers will display a good understanding of the demands of the question. It will be well-organised and effectively communicated. There will be a range of clear and specific supporting information showing a good understanding of key features and issues, together with some conceptual awareness. The answer will be analytical in style with a range of direct comment relating to the question. The answer will be well-balanced with some judgement, which may, however, be only partially substantiated. **16–20**
- L3:** Answers will show an understanding of the question and will supply a range of largely accurate information, which will show an awareness of some of the key issues and features, but may, however, be unspecific or lack precision of detail. The answer will be effectively organised and show adequate communication skills. There will be a good deal of comment in relation to the question and the answer will display some balance, but a number of statements may be inadequately supported and generalist. **11–15**
- L2:** The answer is descriptive or partial, showing some awareness of the question but a failure to grasp its full demands. There will be some attempt to convey material in an organised way, although communication skills may be limited. There will be some appropriate information showing understanding of some key features and/or issues, but the answer may be very limited in scope and/or contain inaccuracy and irrelevance. There will be some, but limited, comment in relation to the question and statements will, for the most part, be unsupported and generalist. **6–10**
- L1:** The question has not been properly understood and the response shows limited organisational and communication skills. The information conveyed is irrelevant or extremely limited. There may be some unsupported, vague or generalist comment. **1–5**
- Nothing worthy of credit. **0**

## Student responses

### Response A

The conflict over religion was the main cause of tension between the crown and Political Nation in the years 1625 to 1629 to a lesser extent. Although it was a factor towards the tensions, due to Charles' religious views and decisions due to that; factors such as Buckingham and his influence over governmental policies and finances had an equal influence on the tensions between the crown and political nation.

Foreign policy ventures in the years of 1625-1629 were largely unsuccessful and were ultimately failures, due to the influence of one key minister, Buckingham. Buckingham's titles such as Lord Admiral of the navy and negotiator with France were things which largely created tensions between the crown and political nation, because he was incompetent within these roles. His incompetence can be seen through the Cadiz expedition, where £20,000 of the Queen's dowry was spent to fund this expedition to capture Spanish goods and Spanish ships in the port of Cadiz. Under Buckingham, all of the naval men were drunk on Spanish wine and they were unable to collect/capture any Spanish goods. Foreign policy failings such as these caused incredibly tension and anger from parliament's side, as Charles was fully supportive of Buckingham. Another example is the La Rochelle raids of 1627-1628, where once again under Buckingham, when the English went to attack, they were unsuccessful due to the scabber leaders being much too short, as well as only 1/3 of soldiers returning home alive. Overall, showing continuous failings in foreign policy, which were incredibly embarrassing for the country and political nation was a main ~~tension~~ reason for the reason for the tension between them and the crown.

However, religion did have a large impact in the tensions

between the crown and political nation in 1625-1629, due to Charles favouring of the Arminian religion. This can be seen, as Charles gravitated towards the extravagant nature of Arminianism as a religion and therefore appointed posts such as a bishopric to Arminians such as Montagu. Political nation saw this as a major issue, because Arminianism was seen as very similar to Catholicism and this was something they wanted to stay away from; with there being a desire for the Elizabethan religious settlements to be upheld and there not to be a Catholic leader on the ~~the~~ throne. Events such as the York House conference in 1626 showed the desperation members of the political nation had to persuade the king away from his Arminian views; something which angered Charles as he believed they did not have the right to influence his religious views. Showing that religious issues from Calvinists and Puritans who were figures in the Political Nation in comparison to Charles who favoured Arminian MPs, given them promotions in the church caused ~~large~~ amounts of tension to a large extent.

Finally, finances caused major tensions and may be the main cause of the tension between the crown and Political Nation in the years 1625-1629. Due to the fact, when Charles called upon them to help finance war with Spain, he was only granted subsidies worth £140,000 and a years supply worth of tonnage and poundage. This was a very dramatic move, because monarchs usually receive a lifetime supply of tonnage and poundage automatically. Therefore, Charles believed this was a direct infringement on his royal prerogative and divine right. Something which Charles believed deeply in, so he was incredibly offended by the Political nations choice here causing unbelievable amounts of tension between



the two. Although, the aim of this was to attack Buckingham's influence, Charles took it incredibly personally and still continued to collect tonnage and poundage past 1625. As well as having to bring in measures such as the forced loan in 1626. Showing that financial tensions, caused by a lack of tonnage and poundage and subsidies caused the main tensions between the crown and political nation.

In conclusion, the main cause of tension between the Crown and Political Nation was not religious conflicts and was instead a combination of foreign policy, Buckingham's influence and financial difficulties. Due to these being more important to Charles at this time, rather than religion which was not a large concern of his in these years, so was the reason for conflicts to a lesser extent.

### This is a Level 3 response

The response indicates immediately, through the introduction, a sound understanding of the specific question. The argument is effectively organised by addressing some major relevant themes and supports these with some well-selected, if not extensive or precise, historical context. The answer could also develop the links between the themes selected. In places there are some good direct comments. The response does not, however, cover the whole date range of the question and therefore does not address the full demands of the question either in terms of all themes or key events of the period.

Response B

Tensions between Crown and <sup>Political Nation</sup> Parliament in the years 1625-1629 was mainly attributed to religion, finance and foreign policy. Conflicts over religion were the cause of fundamental animosity between Crown and the Political Nation; however these tensions would not have been exaggerated in such a way if it were not for the financial disputes that were held between the two - and the failure of foreign policy was simply a contribution to the already existing financial tensions.

In terms of religious conflicts, the Political Nation was immediately distanced from Charles due to his affiliation with

Anglicanism. Anglicanism was Catholic in viewpoint but they did not place such authority on the Pope. This was controversial due to the fact that the Parliament was predominantly Calvinist, and those Calvinists were witnessing the promotion of Anglicanism, viewed as ~~quasi~~ quasi-Catholicism. This was compounded by the York House Conference in 1626. This was held at Buckingham, Charles' closest adviser's house and he represented the king who was not present. In this meeting the Anglican writings of Richard Montagu were discussed and these writings were conflicting to Calvinism. Buckingham refused to endorse such writings, hence furthering the fear of papal influence. This seed of concern was planted by the marriage of Charles to a Catholic Henrietta Maria, who brought with her Catholic advisers. These concerns ~~for~~ of Popish Plot are demonstrated as having been a ~~not~~ real concern through the Commons Remonstrance in 1628, which talked of concern over religious innovation; as well as the Three Resolutions called out in 1629 by Sir John Eliot, who condemned innovations in religion. Therefore, it becomes apparent that religious tensions underpinned the entire span of 1625-1629. However, it could be argued that this was not the main cause of tension because the religious indifference only

Came to the forefront after ~~perceived~~ Charles' unlawful taxation through the forced loan in 1626 and disasters abroad, which were both mentioned in the Commons Remonstrance.

It could therefore instead be argued that it was due to finances that the main tensions existed. In the first Parliament of 1625, Parliament only granted Charles tonnage and poundage - a tax on customs - for one year. This went against precedent, as kings for hundreds of years prior to Charles had been granted tonnage and poundage for life. It was due to this perceived disregard and insult to Charles' belief in the divine right of kings that he decided to act upon forced loans. Forced loans were a tax worth 5 subsidies levied on his most highly ranked subjects. In total, forced loan earned Charles roughly

£260,000 by the end of 1627. However, this led to lots of opposition and therefore tensions caused. The five knights case in 1627 is when five knights who had been imprisoned for failing to pay the forced loan challenged for habeas corpus - the law by which imprisonment without cause cannot exceed 24 hours - but this was dismissed as special request of the king. While this had been dealt with, Parliament's issues were formulated by the Petition of Right, drafted by Sir Edward Coke. This demanded an end to billeting, martial law, imprisonment without cause and taxation without government consent. The latter two were problems arising from the forced loan implemented by Charles and this tension is exacerbated further as Sir John Eliot's three resolutions condemned those who paid and those who collected the king's tonnage and poundage. This illustrates the sheer magnitude of the tensions caused by finances because Parliament's initial breaking of expectations led to illegal moves from the king, which in turn further enraged Parliament. However, it could be argued that had Charles' religious overtures been aligned with Parliament's, they may have been more willing to grant larger subsidies and

may have felt more compelled to grant tonnage and poundage. Therefore, it was religious tensions underpinning everything.

Alternatively, it could be argued that it was the failure of foreign policy that caused the tension between Crown and Political Nation. Charles' adviser Buckingham led a series of unsuccessful foreign policies. In Cadiz in 1625, the soldiers ended up drinking lots of alcohol and consequently failing their mission. As a result, Parliament refused to grant any subsidies in the Parliament of 1626. Therefore, it can be seen that it was in fact foreign policy failure that contributed to financial issues. Furthermore, Buckingham's role further exacerbated tensions. In 1626, Parliament intended to impeach him, labelling the 'cause of all our miseries'. Charles, however, refused to impeach him, causing more

tensions. Further failures abroad in 1627 to Rhe and La Rochelle in 1628 caused further issues, resulting in the condemnation of 'disswastes here and abroad' in the Commons' Remonstrance. Foreign policy failure evidently caused issues due to the impact this consequently had on finance restrictions as well as Charles' refusal to impeach Buckingham. However, it could be argued that it was instead the financial restrictions within the 1625 Parliament that was the cause for foreign failures to begin with. Parliament only granted £125,000 in subsidies, totally inadequate and falling far short of the £700,000 Charles had requested. It was due to this that foreign affairs were a failure, which in turn caused more tensions.

To conclude, the main cause of tension between Crown and Political Nation was finance. Religious tension was a constant underlying issue that perhaps exacerbated financial tensions, but these financial tensions were significant enough independent of religious influence to be named the most main cause of tension.

**This is a Level 5 response**

The response shows a very good understanding of the specific question and structures a clear argument around a sound appreciation of the key themes of the period. For each of the themes addressed there is a good range of well-selected historical context to illustrate the theme, and in most cases the comment is clear and well directed. The themes selected could be linked together through comment and a greater conceptual appreciation of how they all contributed to the tensions that are the central focus of the question.

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