

Tudor Practice Source Paper

Using these four sources in their historical context, assess how far they support the view that Mary's return to Catholic practices was unsuccessful.

[30]

Source 1: At the start of her reign, Mary issued a cautious proclamation about her religious practices.

Her majesty will observe the Catholic religion she has professed all her life, and desires that all her subjects would quietly follow suit. However, she will not compel any to this until further decisions are made. She commands her subjects to live together in Christian charity, avoiding the new and devilish terms of papist and heretic, and trying to live peaceful Christian lives. Any man who stirs up the people to disorder will be severely punished. Printers have published books and ballads written in English which discuss controversial religious teaching. Let nobody do so in future without the Queen's express permission.

Queen Mary I, proclamation, August 1553

Source 2: A Yorkshire priest records the reactions of the clergy to the restoration of Roman Catholic services at the start of Mary I's reign.

In August, Queen Mary issued a proclamation licensing priests to say mass in Latin after the ancient custom used in her father's day. Then the holy church began to rejoice, singing praise to God with heart and tongue. But many heretics did not rejoice at all. It was a joy to hear and see those sinful priests who had lived their lives immorally with their whores look so dismayed. They were commanded to forsake their mistresses and do open penance according to the canon law, which then took effect.

Robert Parkyn, Narrative of the Reformation, 1553

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Source 3: Concerns about ownership of former monastic lands are made clear in a letter from the Imperial Ambassador to Charles V in August 1554.

We decided that we should write to your Majesty that Cardinal Pole had better be persuaded to be patient for a little longer, until we see how matters are going to turn out here. Above all, before coming to England, he must clear up this business of the position of the holders of Church property. The present possessors must be reassured that they will not have to hand back these lands, otherwise we shall never achieve the desired result. Unless he takes this advice he will run great risks himself and make the whole religious question more difficult.

Letter from the Imperial Ambassador to Charles V, Holy Roman Emperor, August 1554

Source 4: The Imperial Ambassador, writing to Philip of Spain soon after Mary began burning Protestants in February 1550

The people of London are murmuring about the cruel enforcement of the recent Act of Parliament against heresy which has now begun, as shown publicly when a certain Rogers was burnt yesterday. Some of the onlookers wept. Others prayed to God to give them strength, persistence, and patience to bear the pain and not to convert back to Catholicism. Others gathered the ashes and bones and wrapped them up in paper to preserve them. Yet others threatened the bishops. The haste with which the bishops have proceeded in this matter may well cause a revolt. If the people got the upper hand, not only would the cause of religion be again menaced, but the persons of your Majesty and the Queen might be in peril.

The Imperial Ambassador, Simon Renard, writing to Philip of Spain in February 1555