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Exploring & investigating
Challenging assumptions

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Co-operating appropriately
Giving & receiving feedback
Sharing the 'product'

PERSISTENT
Sticking with difficulty
Daring to be different
Tolerating uncertainty

DISCIPLINED
Crafting & improving
Reflecting critically
Developing techniques

IMAGINATIVE
Using intuition
Making connections
Playing with possibilities

A level History. Paper 1. Key Theme 3. Social and intellectual challenge, 1625–88

Historical Assessment Objectives 1 and 3

Robert Hooke initially gained a strong reputation as a designer of machinery and scientific instruments, and, beginning in 1655, he was employed by the royalist Robert Boyle in Oxford to design air pumps and air pump experiments, while the Cromwellian regime was still in place. The effects of reduced air in an evacuated chamber in various kinds of experimental set-ups quickly became emblematic of the power of experimental inquiry.

In a Nutshell:

Key Features and conceptual understanding: Content and concepts.

Part 1. Population: reasons for the increase in population; the impact of population growth on urban development and rural change; growth of poverty and vagrancy; the Poor Laws and actions against beggars and vagrants.
Part 2. The changing structure of society: the power of the nobility; the changing gentry class; urbanisation (growth of London) and the growth of the professional and merchant classes; the impact of religious and legal changes on the status of women.
Part 3. A ferment of ideas: radical political ideas Hobbes and Locke, including the Levellers and the Diggers; the end of divine right monarchy and a confessional state; the significance of the ideas of Hobbes and Locke; the scientific revolution, including Francis Bacon , and the experimental method; the significance of the Royal Society.

Cracking the Puzzle – Preparing for revision and assessment.

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In a Nutshell:

The key features and concepts

Activity 1 : Introductory hook to Key features and concepts
Think about the collection of visual evidence that you have been asked to consider.
Think about the following features:
What can we infer from these images about?

Activity 2 – On your marks…engaging conceptually with the key features through timeline.

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Key features and conceptual understanding: Depth studies illustrating the nature of

What do we need to focus on?

3 Social and intellectual challenge, 1625–88	Population: reasons for the increase in population; the impact of population growth on urban development and rural change; growth of poverty and vagrancy; the Poor Laws and actions against beggars and vagrants.
	The changing structure of society: the power of the nobility; the changing gentry class; urbanisation (growth of London) and the growth of the professional and merchant classes; the impact of religious and legal changes on the status of women.
	A ferment of ideas: radical political ideas Hobbes and Locke, including the Levellers and the Diggers; the end of divine right monarchy and a confessional state; the significance of the ideas of Hobbes and Locke; the scientific revolution, including Francis Bacon , and the experimental method; the significance of the Royal Society.

Memory Retrieval strategies and timings

Population

P   reasons for the increase in population1 Hour

IP   the impact of population growth on urban development and rural change1 Hour

PPL growth of poverty; the Poor Laws and actions against beggars and vagrants.2 Hour

Society

N   the power of the nobility.1 Hour

G   the changing gentry class. 1 Hour

PMC urbanisation and the growth of the professional and merchant classes. 1 Hour

W   the impact of religious and legal changes on the status of women. 1 Hour

Ideas

RPI   radical political ideas, including the Levellers and the Diggers. 1 Hour

DR   the end of divine right monarchy and a confessional state. 1 Hour

HL   the significance of the ideas of Hobbes and Locke. 1 Hour

SR   the scientific revolution, including Francis Bacon and the experimental method. 1 Hour

RS   the significance of the Royal Society.1 Hour

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Introduction

Between 1625 and 1688, changes not only came about in religious belief and the structure of the Church and government, but also in society as a whole. Historians have long debated the significance of the revolutionary events of the century, particularly the Civil War. in causing the great social developments of the age. Away from Civil War and revolution, changes to the economy, employment, migration and disease all contributed to changes in society.

- The gentry class, which had grown rapidly since 1500, began to increase in wealth and status, thus threatening the power of the traditional ruling nobility.

- A new merchant class emerged, as ell professionals.

- The gradual population growth that had taken place since the country was decimated by the plague in the 14th century continued to build.

- With a rising population came increasing urbanisation, as more people moved to towns in order to find work

- The role of women in driving social change was significant, with a number of women having noteworthy roles within the radical religious groups that flourished in the middle of the century

- These developments led to new pressures on society. The few larger towns that existed were experiencing a gradual expansion, contributing to food shortages and widespread poverty as population growth led to new pressures on scarce resources. However. the lives of the poor had arguably been improved by the Elizabethan Poor Laws, which provided basic relief for those most in need, and indeed there were fewer food riots in the 17th century than in the 16th century

The 17th century was also a time of growth in the areas of science and philosophy, and at least some of the changes developed as a result of the religious radicalism discussed in Chapter 2. The idea that the monarch should have an undisputed divine right to rule had been questioned during the Civil War and informed the great philosophical debates of the day. The works of Thomas Hobbes and John Locke heavily influenced modern ideas of the nation state and democracy, and new discoveries in the fields of science and mathematics enabled Britain to become both a world leader in trade and an intellectual powerhouse.

Conclusion

In many respects, the structure of society in 1688 was not dissimilar to that of 1625 and attitudes towards the poor. religion and women would not have been that different for most people. The poor were still poor, although they had received limited help from expanded poor relief . The increase in population put huge pressures on society and London in particular felt the benefits of this change as well as the inevitable downsides. Changes to the overall structure of society did not affect the majority of landless peasants, who were still subject to the will of local landowners, whether the landowners had become members of the higher gentry or not. The place of women had not shifted drastically after the extraordinary events that took place in the middle of the century, although their near-equal status had been accepted in groups that would continue to flourish, such as the Quakers. Religious conformity was established in law after the Restoration, which restricted those groups that also favored a fairer society as well as equality under God. It is clear. though, that the seeds of change had been sown in the 17th century and the ideas of Locke in particular would serve to influence the development of liberal government in the 18th and 19th centuries. Scientific methods of studying the natural world spilled over into the study of society and politics, and the desire to question accepted systems and traditions is certainly one major achievement of the century.

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Activity 1

The impact of population growth on urban development and rural change; p67-71

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
Extent of population increase 1600-1700	Between 1520 and 1680, the population of England doubled, from around 2.5 million to more than 5 million. This expansion was far from equal across regions and changed pace at various points; however, on average, the rate of population growth across the Stuart era was around 0.5 percent per year. This was significantly higher than the growth experienced in the 14th and 15th centuries. The population was scattered unevenly, with around three quarters of the entire population living in the South East. Large swathes of the North were effectively uninhabited, and in all areas towns were still a rarity. London bucked this trend as it continued to dominate in terms of population, making it the largest city in Western Europe. After the First Civil War (1642-46), population growth slowed in the context of conflict and uncertainty
Reason 1 Migration	Migration had some impact on population growth, particularly around times of revolution and war. For example, a large number of foreign immigrants arrived in 1651, two years after the Commonwealth was established and when religious toleration appeared to be an established policy Migration was most noticeable in towns and, by 1600, migrants made up 35 percent of the population of Norwich. These were economic migrants skilled weavers from the Low Countries. Migration within Britain was also taking place, and the traditional view that people lived their entire lives close to their place of birth has been questioned by historians in recent years. As people moved in order to find work, they would invariably find themselves living in towns. More job security would lead to more children being born. As historian Barry Coward discusses in Extract 1, migration had both positive and negative effects on the British population. The Kentish towns that were so attractive to migrants, such as Cranbrook, Tenterden and Maidstone, were well established centres of the cloth trade, and had already seen migration from skilled Dutch weavers. English migrants were following their lead, and hoped to benefit from the prosperity of these towns. In 1585, 120 Dutch workers lived in Maidstone and, as they took on apprentices, English migrants were able to take on much of the work. The widespread poverty that existed in both town and country contributed to large numbers of the poor leaving for a better life elsewhere. Although it is

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	difficult to ascertain precise numbers, it is clear that many moved to the towns. Despite this, only 5 percent of the population outside London lived in towns with over 5,000 inhabitants in 1700. There is no reason to believe that Coward's reference in Extract 1 to 75 percent of the Sussex population moving between rural parishes was not comparable with other counties.
Reason 2 Mortality	Mortality [death] rates were lower than in the preceding three centuries, primarily because of a decline in incidences of plague. The infamous bubonic plague, or Black Death, that reached England in 1348 had a dramatic impact on the population, which was just 1.5 million in the 1450s, compared with 5 million before the plague struck. By the 1520s, the population was around 2.5 million and it continued to increase rapidly. In the mid-16th century, short-lived epidemics of other viral diseases hampered growth, but these had reduced greatly by 1625. This was not necessarily due to advances in medical techniques; rather, it was because the population had become adept at isolating individuals and containing the spread of diseases. It was common in the late Tudor and early Stuart period for the theatres of London to be shut for months at a time when an epidemic hit.
	It also seems that the population was able to recover rapidly from bouts of disease. For example, when the plague of 1665 hit the parish of Eyam in Derbyshire, parish records show that the children who died were replaced within ten years by the surviving adult population. When elder members of a family died, the younger members would gain more of an opportunity to marry and, if they married younger, the marriage was more likely to result in a large number of children. Historians have discovered that this pattern existed throughout the early modern period. When death rates were high, fertility was often high. When death rates were lower, not as many children were born.
Reason 3 Fertility	Despite the emphasis placed by some historians on dramatic population growth, it is clear that the population expanded and contracted throughout the period and did not always follow a clear pattern. Fertility rates were high during the 16th century, falling slowly until reaching a low around 1650, with rates only beginning to rise again by 1680. This high was driven almost exclusively by the massive growth of London. The unusual decline after 1650 appears to be due in part to the late average age of first marriages. In the middle of the century, the average age for men and women to marry was 28 and 26 respectively, compared to 26 and 24 in 1600. The resulting number of children per marriage would therefore be lower.
Impact on towns	At some time around 1650, London overtook Paris (France) and Naples (Italy) to become the largest city in Western Europe. Contemporaries estimated the population to be around 500,000 and the

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modern estimate has settled at 400,000, making London more than ten times bigger than the next largest English towns of Norwich and Bristol. Around 7 percent of the English population lived in London, increasing to over 9 percent in 1700. This compares with 2.25 percent in 1520. Many historians believe that the growth of the Stuart economy and the success of the fledgling empire were due to the drastic growth of London. The growth of London also impacted on the rural economy, as huge amounts of agricultural goods, including nearly 400 percent more grain between 1600 and 1680, were needed to feed the City, London was ideally placed to power the Stuart economy, as it was at the heart of the road and shipping network, and could support the increasing demand for goods.

In 1600, there were eight towns with a population over 5,000, and this had increased to over 30 in 1700. Towns that did expand in the period, such as Bristol, were generally ports or industrial centres and did so because of the increase in trading activity, In the first quarter of the 17th century, Norwich was the most populous town outside London, with 30,000 inhabitants, up from 10,000 in 1500. Norwich was the centre of the East Anglian cloth industry, and welcomed a number of foreign migrants, particularly from the Low Countries. The next largest town was Bristol, with 20,000 inhabitants, followed by York and Newcastle with around 12,000 each. The 17th century would see early trade with the Americas and the Indian subcontinent, and port towns like Bristol and Liverpool also became industrial centres, processing the goods imported from abroad. The North East of England was the centre of the coal extraction industry and Newcastle continued to develop as a result. The importance of Newcastle was shown when the Scots invaded England in 1640. They occupied the city, as well as the rest of the north-east, resulting in massive coal shortages in London. Population growth on smaller market towns had a mixed impact, primarily because these towns had little to offer potential migrants, especially when compared with London.

Outside these major population centres, there were between 600 and 750 provincial towns, and at least 500 of these had populations less than 2,000. In the South East and Midlands, there was more of a need for market towns, where crops could be traded. The North, dominated as it was by cattle and sheep farms, contained fewer large towns. Ten of these smaller towns were on the coast and were involved in fishing. The growth of manufacturing (which was almost exclusively restricted to textiles) led to a growth in the size of Ipswich, where the population increased from 4,000 in 1600 to 7,500 in 1680. Chester was a centre for the leather industry, and this is reflected in a growth in Population from 4,600 in 1563 to 7,100 in 1664.

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	The main impact of population growth on the towns was undoubtedly an increase in poverty. and in the number of people officially classified as vagrants. The increase in population caused a shortage of work in both town and countryside, although government policy blamed vagrants for not being able to find work. Towns were the most obvious places to look for work, although the cloth industry, perhaps the biggest employer outside agriculture, began to move to the countryside after 1600 in order to avoid the regulations and taxes placed upon it by the administrators of towns. Two-thirds of the urban population lived near the poverty line, and although this fraction did not increase nationally, the number of poor rose as the population increased. In Norwich, for example, many of the inhabitants engaged in trades related to the dominant cloth industry, such as tailors, lived below the poverty line, suggesting that there was not enough work to go round. This was because there were a large number of people who had served apprenticeships and were fully qualified.
	A unique glimpse into town life and development can be found in the surviving writings of Celia Fiennes, who travelled throughout England between 1685 and 1698. She was the daughter of the Civil War parliamentarian Nathaniel Fiennes, and was able to travel freely because although she was from a gentry family, she never married. In Source 3 she records what she saw when she visited Colchester, where she apparently finds abundant wealth. According to Fiennes, the entire town was employed in the cloth industry, resulting in apparent prosperity for the inhabitants. In reality, the population and way of life in towns like Colchester changed very little in the Stuart period, with the majority of economic migrants choosing to move to London.
Impact on rural life	Any discussion of the British economy in the 17th century usually begins by emphasising that it was dominated by agriculture. Even in counties where fewer people were employed in agriculture, it was still at the heart of all local economies. One of these counties was Gloucestershire, where a census for 1608 shows that half of the population was engaged in other professions, mainly related to the cloth industry Agriculture, however, was still vastly important in a country experiencing steady population growth. Around 9,000,000 acres of English land were devoted to the growing of crops, the majority consisting of wheat (which was necessary for baking bread) and barley (which was needed for brewing beer).
	It was relatively easy for farmers to make a profit in the first half of the 17th century, as the population was increasing at a reasonable rate. After 1650, however, inflation meant that many small landowners were unable to invest in their farms and had no choice but to sell their land. This left the wealthy aristocracy and

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the higher gentry as the only landowners able to Invest in improving their yield from agriculture. New methods of agriculture were needed. As the population increased, more farms were amalgamated and enclosed in order to make larger farms that could focus on the production of a single crop or rear animals. The owners of small farms who were pushed out as a result of this drive for efficiency would often become eligible for poor relief and some even joined the ranks of the vagrants.

Regardless of trends in the countryside, the number of people living in towns was growing, reaching around 15 percent of the population by 1701, up from 12 percent a century earlier. This meant that the countryside had to continue to support this growth at a rate not seen before, and employment in agriculture became more reliable than in the cloth industry As London and other towns expanded, new markets needed supplying, which in turn made it necessary to improve the transport infrastructure of the countryside. Large landowners and some town councils invested in improving the condition of rivers (in order to make them navigable) and roads (including the first toll roads after 1662). They also invested in wagons, transforming the lives of those employed in the rural economy.

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Activity 2

The growth of poverty; p71-72

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
Reasons for increase in poverty	As we have already established, competition for work as a result of population growth led to an increase in poverty. The early Stuart period was marked by population growth, falling wages and rising prices, leaving many people vulnerable, with little to fall back on. Contemporary writers, many of whom belonged to the gentry and aristocracy, were convinced that the numbers of poor were huge, with some estimating that half of the population fell into this category. Taxation records from the 1670s show that this figure may be exaggerated, but the real figure was certainly more than one-third of the population. This is similar to the numbers of poor under the Tudors; however, the increased enclosure of common land, leading to a lack of space for the poor to graze animals, and a shortage of food meant that the living conditions of the poor were getting worse.
Settled poor	The poor can be divided into two groups: the *settled* poor and the *vagrant* poor. • The settled poor were those who were established in one parish and did not move around to beg or find work. They made up around one-quarter of the population.
Vagrant poor	• The vagrant poor were traditionally those who travelled in order to sustain themselves and were treated as criminals under the law. Accurate figures for the population of vagrant poor are hard to come by, although contemporaries believed their numbers were great and that they were a genuine threat to stable society. In reality, their numbers were much lower than the settled poor: it is known that 26,000, or roughly 0.5 percent of the entire population, were arrested for vagrancy in the 1630s, although many more undoubtedly escaped and were not recorded.
Price inflation	There can be no doubt that the poor got poorer in the 17th century and, without government help, they may well have threatened the social and political order. Added to the mix was price inflation,

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	which was running at around four percent per year for consumable goods in the first half of the century. This may not seem particularly high by modern standards, but this level had been sustained since around 1500, and it outstripped wage rises by two-to-one. If such a high proportion of the population struggled to support themselves through work, then how did they survive? There is no doubt that the grinding poverty experienced by so many was only helped by limited state and voluntary relief.
What options did the poor have	To escape the poverty trap, around two-fifths of the workforce in villages took up jobs as servants, living and working in the households of others. In towns, the proportion was higher, certainly more than half This system was common for two reasons: first, the able-bodied poor were required to have 'masters' by law and could not live entirely independently; and second, apprenticeships for most trades took seven years to complete and were out of reach for the very poorest. This option was also popular because workers were given free housing, clothing and food from their masters, thus safeguarding them from rising prices. This option was not without its hazards, as the diarist Samuel Pepys recorded in relation to his own servant. Another option for the poor was migration, whether within a county, to one of the expanding industrial towns or even abroad. It is estimated that, within any given decade of the 17th century, around a third of the population of each village would leave to find work. Of course, many of these would leave to work in the households of the better-off in nearby villages, but some would move further afield, perhaps to towns or even to discover the supposed wealth of opportunities promised in London. Migration away from Britain entirely was the last resort, with perhaps 200,000 people following the Puritan founders to the American colonies. The sheer numbers of poor meant that the state struggled to keep check on expanding poverty,

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Activity 3

The Poor Laws and actions against beggars and vagrants.p72-73

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
Terms of the Act of 1601	A number of Poor Laws were passed under the Tudors, culminating in Elizabeth's Poor Relief Act of 1601, which is often referred to as the Old Poor Law. Although not passed by a Stuart monarch, the Act is important as the basis for the treatment of the poor until 1662. The basic principle behind the original Poor Laws was that provision should be made for the relief of those unable to work through disability, with punishments handed out to those who were able to work but did not. The earlier laws were inevitably interpreted to suit local circumstances, with some able bodied people receiving relief and disabled people punished, so the Act of 1601 was passed to end any ambiguity surrounding the treatment of the poor. In reality, the 1601 Act simply recorded for the first time principles that already existed.

The Act of 1601 is often considered to be the crowning glory of Tudor poor relief legislation. primarily because it was not followed by anything significantly new until the 19th century. The Act included the following.

• Overseers of the poor became the chief local officials in charge of the collection of poor relief taxes.

• Overseers were appointed in all parishes and were responsible for deciding who would receive relief

• Provisions were made to compel people who had previously refused to pay a poor tax.

• The poor could be sent to a poorhouse at the expense of local parishioners.

• Begging was allowed in a person's home parish, but only to provide food. |
| Analyses of the Act 1601-1660 | This Act provided the basis of poor relief throughout the reign of Charles I. and was supported by his policy of 'Thorough', aimed at making local government more efficient and at enhancing poor relief In 1631, Charles issued a Book of Orders to all Justices of the Peace |

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	(JPs) in the counties, which included provisions for the relief of the poor and treatment of vagrants. Although promising much, the Book contained no new principles and was motivated more by Charles' fear of rioting than any sympathetic feelings he may have had. Direction from central government came to an end in 1642, with the advent of civil war. and JPs continued to keep the system going under the original Elizabethan principles without any major issues. According to surviving records, three-quarters of the money that was allotted by overseers by 1660 came from rural parishes, and in 1650 state relief stood at at least £188,000 nationally, compared with £30,000 in 1614.

It seems clear that, in times of both peace and war, poor relief was being well enforced before the Restoration. Local inhabitants charged with paying the poor tax may have had similar motives to Charles, in that they were most interested in keeping order and preventing vagrancy. According to historian Keith Wrightson, as poverty grew, those paying the Poor Rates began to regard local labourers and transient vagrants as more of a threat than ever before. They were no longer seen as individuals and were instead treated as an inconvenience.

Although the poor laws were administered reasonably successfully, there still existed a gap in the provision for the poor that was only filled through the actions of the Church and the wealth of generous individuals. Charitable gifts and endowments from members of the gentry, who saw it as their duty to look after the poor, were relatively commonplace before the Restoration. For example, Sir Hugh Cholmondley, a wealthy Yorkshire landowner, recorded in the 1630s that he made gifts of food to the poor twice a week from the gates of his manor house. |
| After the restoration | After the restoration of the monarchy in 1660, the Poor Rates were grudgingly paid and the wealthier parishes began to plain their common land and eventually claimed poor relief from the community. This coincided with an economic depression that began after the death of Oliver Cromwell in 1658. |
| Poor Relief Act 1662 | Under pressure, the Cavalier Parliament passed a Poor Relief Act (often known as the Settlement Act) in 1662, which gave more powers to local administrators and attempted to restrict the movement of individuals claiming poor relief. The negative effects of this reform are clear: the labour force was now not as mobile as it had been, and the poor had less economic and personal freedom.

Under the Act, 'settlement certificates' could be issued to prove that a person lived in a parish, thus entitling them to poor relief in their original parish if they moved and got into difficulty. If a resident of a parish decided to move to a new parish, they were entitled to poor relief there if they remained resident for 40 days. |

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	If. during the 40 days, a complaint was made to the local overseers or churchwarden, they could be sent back to their original parish.
Impact on beggars and vagrants	The Act is significant for two reasons: the settlement certificates meant that, for the first time, a poor person could actually prove where they lived; and a definition of what constituted 'poor' had been given for the first time, as only people renting property worth less than£ 10 were considered worthy of help. The Act was manipulated by local officials, who would send their poor to other parishes, sometimes with instructions that they should avoid detection until they became eligible for relief After the Glorious Revolution of 1688, the Act was modified in order to close this loophole, as any new entrants to a parish had to be declared public.
	All of this had a significant impact on beggars and vagrants. The idea that each person had a place of settlement was essential to the Settlement Act, and this was principally concerned with limiting migration. It was now easier for parish officials to expel newcomers, and wandering from a parish was technically a criminal offence. The Act also authorised the arrest of vagrants, and their committal to workhouses or prisons. The most severe punishment under the act was transportation to the English colonies for seven years. The owners of large estates benefitted more than any other group from the Act, as they were able to demolish empty houses on their land, thus preventing the return of those who had left. Labourers from other parishes could be hired in their place, reducing the amount paid by the landowners in poor relief if these workers were laid off. as they were officially 'settled' in other parishes, who bore the responsibility of their welfare.

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Part 2. The changing structure of society: the power of the nobility; the changing gentry class; urbanisation (growth of London) and the growth of the professional and merchant classes; the impact of religious and legal changes on the status of women.

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Activity 1
The power of the nobility p74

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
Who were the nobility?	Society in the 17th Century can be described as strictly hierarchical. It was, however, technically possible to move up or down the social scale in certain circumstances. The group that commanded the highest status was the nobility, who made up the class immediately below the monarch. Many of the nobility held land, property and titles that had been in their families for generations, and the heads of noble families were often members of the House of Lords. The boundary between the nobility and the gentry is difficult to define as It was possible for a 'gentleman' to be wealthier and wield more influence than a noble. It is easiest, then, to define the nobility as peers, who historically controlled a majority of wealth and power. It is also important to note that only 2 percent of the population belonged to the nobility and gentry. It was in the later years of Elizabeth's reign that the nobility began to decline in significance, and this appears to have continued throughout the 17th century. Inflation undoubtedly had a role in this, as did the high levels of spending expected from an aristocratic family
Analyses 1 Privileges and status	Although historians such as Tawney have argued that the fortunes of the nobility were suffering, there is no doubt that they continued to wield significant power, many lived very comfortable lives with vast reserves of wealth. The Marquis of Newcastle and the Earl of Worcester were in a position to donate £900,000 and £700,000 respectively to the Royalist cause in 1642. These were colossal amounts by 17th Century standards, especially when compared with the wealth of an average labourer, whose earnings might reach £10 a year.

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Activity 2 ;
The changing gentry class; p74-75

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
Who were the gentry p74-75	Many of the key individuals who shaped the political events of the century were members of the gentry: John Pym, Oliver Cromwell, George Monck among many others. During the Civil War; the gentry were divided in their loyalties and revisionist historians generally agree that class had little to do with the taking of sides among this group. There can be no doubt that this class were of growing importance in the Stuart period, with their numbers increasing by approximately 300 percent between the early Tudor period and the middle of the 17th century, which is slightly higher than the rate of population growth as a whole. More importantly, they were beginning to dominate politics and could be elevated to the peerage for service to the Crown-as was the case with Thomas Wentworth, who became Earl of Strafford.
What was happening to the fortunes of the gentry?	The very term 'gentleman' conveyed an air of superiority and helped them to stand apart from the rest of the non-aristocratic group. The total number of gentry was around 15,000, made up of 3,000 higher and 12,000 lesser gentry. Across the counties, their numbers were small in the context of the entire population (Yorkshire, for example, had 256 higher and 323 lesser gentry, out of a population of more than 300,000). Yet they controlled an immense amount of land and wealth. Across the country, half of all wealth and property belonged to the gentry. W1th 15 percent controlled by the nobility and most of the rest in the hands of the Church or monarch.
Changing fortunes of the gentry over time?	Although this group is often viewed by historians as a single unit, there was a good degree of variation in the wealth of the gentry. Some held property in a single parish, some owned a number of estates and manors, and the richest and most influential could effectively control the politics of an entire county. The lesser members of the gentry could own an estate as small as 50 acres while it was not unusual for the greater gentry to control estates ' of 5,000 acres or more. At county level, the gentry could become JPs, constables or judges, whereas the higher gentry could aspire to become members of parliament.

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What is the gentry controversy?	There is no doubt that the gentry became more powerful and influential between 1625 and 1688, although the extent of this power; and how far it was due to a decline in nobility, is debatable. The so-called gentry controversy, which produced countless works of research and argument among historians in the mid-20th century, became one of the most heated debates seen in the academic world. Trevor-Roper argued that members of the gentry were not necessarily increasing their land and holdings, but instead had more influence due to their participation in politics, at both a local and national level. This participation increased for a number of reasons.
	• It became normal for the second or third sons of gentry to enter a career in law, which was seen as an ideal prerequisite for becoming a member of parliament (MP) or joining the Privy Council.
	• As parliament became more important in the build-up to the Civil War, the role of the gentry was enhanced. Most MPs were members of the gentry and, after personal rule, Charles had no choice but to turn to them to help fight the Scots.
	• Many of the officers who fought for parliament in the Civil War and later became high profile figures in the Republic were from the gentry. With the abolition of the House of Lords in 1649, new opportunities were created.
	This contrasts with Tawney's view, found in Extract 3, that the gentry benefitted due to the decline in the fortunes of the nobility. In the middle of the century, the power of the gentry peaked, and during the Interregnum they were essential for the running of government. The Lord Protector himself, Oliver Cromwell, came from a relatively minor gentry background, and was able to achieve his position through his skill in political manoeuvring and godly zeal. Despite their apparent rise in importance, the majority of lower gentry lived out their lives within a few miles of their manor house, without taking part in national or even regional affairs.

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Activity 3
Urbanisation and the growth of the professional and merchant classes; p75-76

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
Who were the merchant classes?	As London and some of the major towns grew, the merchant class. like the gentry, began to grow in power and influence. It was estimated at the time that 64,000 merchants were trading in 1688, a number that had grown by at least 30,000 since 1580. Their status in society was quite different from that of the gentry discussed above. It is true that they were looked down on by the landed elites; however, merchants often maintained connections with the gentry. This rise in numbers and status would not have been possible without increased urbanisation. Many of the towns that grew were involved in trade, and ports such as Bristol and Liverpool became centres of international trade. Some were the younger sons of landowning families and some married into them. It was also possible for merchants to accumulate as much wealth as members of the gentry and hold positions of power in towns equal to those occupied by the gentry in the countryside. In London, in particular, a small but extremely wealthy class of merchants developed in the context of increasing urbanisation. London also witnessed a consumer boom after 1650, as a result of improved trading conditions. This led to an increased demand for shops and traders began to flourish.
Analyses of the interests of the merchant classes.	Merchants were never able to command the same amount of respect and prestige as the landed elites. and most were unable to pursue a scholarly education as they had little leisure time. Despite this, the gentry were not excluded from trade, as the younger sons in landowning families would often embark on business careers, with the help of their inheritance. Some merchants became hugely wealthy, which meant they could buy the land that they may have been deprived of previously and they could enter public office as aldermen, or even become a mayor in their town. Despite the large numbers of urban businessmen, there was always room for more. This was because many successful merchants would aim to retire and set up home on a country estate as early as possible, allowing

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	others to fill the void. Merchants were often keen to leave towns due to the threat of disease and the instability associated with the world of commerce.
The importance of London to the merchant classes.	Although the merchant class grew in all major towns, there is no doubt that the growth of London contributed most to their growing importance. The merchant community in London expanded because the City was the centre of trade within Britain, as well as overseas, leading to the formation of a well-established and respected group by the outbreak of the Civil War. Further growth in the 1650s can be attributed to safer overseas trading conditions. The Navigation Act of 1651 restricted the use of foreign, particularly Dutch, ships in trade out of England, and the Navigation Act of 1660 listed a number of commodities that could only be shipped in English vessels. The owners of the larger international trading companies were as rich as the nobility, and some purchased earldoms to ensure their family's future as part of the aristocracy A number of merchants, as well as those in the professional classes, however; refused to aspire to this traditional elite status. Historian Mark Kishlanksy has claimed that newly successful merchants did not value family lineage and land, but instead valued money In the 16th century the gentry could buy the aristocracy, but in the 17th century, the professional classes, most notably merchants, could buy their way into the gentry Many received knighthoods for commercial success and public service rather than their family background.
Who were the professional classes?	Like the merchant class, the number of professionals rose considerably in the Stuart period as a direct result of the rising living standards experienced by the gentry and merchants. As quality of life grew, there was an increased demand for legal services, healthcare, new buildings and education, which led to a growth in the numbers of lawyers, doctors, architects, academics and bankers. Records containing precise numbers of these professionals do not survive, but the records of Gray's Inn, which became the largest of the four Inns of Court, show that its membership increased from 120 barristers in 1574 to more than 200 in 1619. The only notable profession before this period was the clergy, members of which would usually have received a university education, but now doctors and lawyers in particular were beginning to achieve a similar status.
Analyses of the professional classes.	Like merchants, many of the professional class were from, or related to, gentry families. At another of the Inns of Court (the Inner Temple) where lawyers would undertake training, 90 percent of the 1,700 students admitted between 1600 and 1640 were sons of the nobility and gentry, with the rest being the sons of professionals or merchants.

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	This reflects the lack of educational opportunities for the lower orders, as entry to the grammar schools was not possible for most yeoman farmers and certainly not for girls

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Activity 4

The impact of religious and legal changes on the status of women; p76-78

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
The status of women	Women in the 17th century had very few rights and, under law, they were under the complete control of their husbands and fathers. Unmarried women were viewed with suspicion. It is no coincidence that the vast majority of women accused of witchcraft in the 17th century were unmarried women, and the accusations were normally founded in rivalries and disputes between neighbours. Progress for women was slow or even non-existent until the time of the Civil War. The role of a woman was generally advIce to her husband. Household record-keeping required some women to be able to read and write, which meant they were also able to teach their children if required, but education for women would normally go no further. The role of women would vary depending on their background: the wife of a member of the gentry would direct servants and staff, whereas the wife of an agricultural labourer would be required to carry out physical work herself The prevailing view of women as irrational, devious and a threat to the good functioning of society was based on the moral teachings of the Bible, with some ministers even questioning whether women possessed souls. A number of well-established punishments existed for women found guilty of gossiping or becoming a nuisance, including the brank, a metal device that fitted over the head, humiliating the victim and making it impossible to talk. Women who deviated from the behaviour expected of them could still be accused of being a witch, a crime punishable by hanging in England and being burnt at the stake in Scotland. Although very little progress was made to enhance the status of women in the early years of the 17th century, after 1642 opportunities came about as a result of the Civil War. Like the First and Second World Wars in the 20th century, women took on the roles of men who had gone away to fight, although this was more common in gentry families where large estates needed to be managed. Brilliana Harley directed forces to defend her family's estate m Herefordshire while her husband was away fighting· Lucy Hutchinson managed the estate of her parliamentarian Colonel husband John, and Mary Banks, a royalist, commanded a

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	detachment of troops in the defence of Corfe castle. When the fighting ended, so did any apparent hope of an Improvement in the conditions of women, although during the Commonwealth (see below) some radical women were at the forefront of political events.
The impact of puritanism on women	The spread of Puritanism in the late 16th and early 17th centuries affected the status of the poor, middling and gentry in several ways. A number of richer Puritans education, and grassroots schooling became influenced by Puritan morals and values. These values advocated a religious structure where the family was at the heart of worship, rather than the Church, making it necessary for women to be able to read in order to instruct their children in religious education. Other than this, education for women, even in Puritan circles, was limited and there was still a widespread belief that women who were too highly educated were dangerous. _Even the Quakers, who advocated women's education, founded just four schools willing to teach girls out of a total of fifteen established before 1671.
	Despite the apparent lack of progress in family life and education, Puritan women found themselves at the forefront of political and social campaigns, particularly around the time of the Civil War. A number of examples of protests by women exist, including the crowd of up to 6,000 women who petitioned parliament for peace in August 1643. When John Lilburne, the Leveller leader was imprisoned in 1649, during the early months of the Commonwealth, his Wife Elizabeth, along with other high profile Leveller women such as Katherine Chidley (see 'Extend Your Knowledge), orgarused a petition for his release. The petition, which was signed by 10,000 women, was presented to parliament and, in it, they argued that women were created in the image of God and therefore should have as much freedom as men. The reaction from parliament was typically sexist, informing the women that they should return home and continue with housework, and Lilburne was not released.
	The middle of the century appeared to offer the best chances for women to advance their social position, and some radical Puritan groups, such as the Diggers, advocated both male and female suffrage. The Levellers, however; never pushed for women to have political power, women did preach in Puritan circles. although this was not necessarily unique to the age, as women in the Protestant countries of mainland Europe had been involved in preaching since the late 16th century. The status of women varied across the Puritan sects, with the Quakers offering women the most freedom.
The impact of legal changes	The Quakers believed that, as God's light was in every person, male and female, women had the right to speak up in church, preach and

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give their opinion. Over one percent of the population were Quakers in 1680, and they were able to flourish after the legal changes brought about by the Toleration Act of 1650, although they would later be restricted by the Quaker Act of 1662 and then given further toleration. As they were tolerated after 1650, they were able to hold separate meetings for women and also allowed women to speak in mixed meetings. Their founder; George Fox, argued in 1676 for the continuation of separate women's activities. After the Restoration in 1660, Charles II lifted the legal restriction on women performing in stage plays, though this may have had more to do with Charles II's love of theatre than any interest in enhancing the status of women.

The legal changes that came about during the Republic affecting women were founded out of Puritan beliefs. The Marriage Act passed by the 'Barebones' Parliament in 1653 had the potential to be a truly revolutionary reform, as it allowed civil marriages to take place, overseen by JPs. It was largely ignored and evaded, primarily because it did not give men as many rights over their wives as Church marriages did. Both men and women could be sentenced to death under the Adultery Act of 1650, although a man's sexual misdemeanours were considered a lesser crime than a woman's and it was most often used against women. For example, in Middlesex, 24 women and 12 men were tried for adultery in the 1650s, and in Devon, male suspects made up only ten percent of the 255 charged between 1650-60.

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Part 3. A ferment of ideas: radical political ideas Hobbes and Locke, including the Levellers and the Diggers; the end of divine right monarchy and a confessional state; the significance of the ideas of Hobbes and Locke; the scientific revolution, including Francis Bacon , and the experimental method; the significance of the Royal Society

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Activity 1
Radical political ideas, including the Levellers, Diggers, Seekers and Quakers;p78-81

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
Who were the Levellers and what did they stand for?	The Civil war and the execution of Charles in 1649 led to the collapse of censorship and opportunities arose for radical political ideas to emerge. Many of these ideas were promoted by the Puritan sects, who flourished for a limited time. The sense of living through momentous events had already intensified millenarianism within the ranks of the Puritans, but the collapse of earthly monarchy in England was enough to convince some that the coming of Christ and the rule of the saints was imminent. Fifth Monarchists believed that the fifth great empire (after the Greek, Roman, Persian and Assyrian) would come to earth imminently with the return of Jesus. The followers of two preachers, Lodovic Muggleton and John Reeve, became convinced that they had been chosen to begin preparing for Jesus' return and, as 'Muggletonians', claimed to be the forerunners of Christ himself
Were the Levellers revolutionary?	The most important of the radical groups was the Levellers, who were active from 1645 and had their origins in the religious radicalism of the army and parliament. Their leaders, John Lilburne William Walwyn and William Overton, issued pamphlets calling for a widening of the voting franchise, new elections and equality under the law. Their most influential work was *An Agreement of the People,* which was released in several versions between 1647 and 1649. The Levellers became particularly influential in the aftermath of the Civil War, when Leveller elements of the army began to call for change. The highest-ranking Leveller in the army was Colonel Thomas Rainsborough, who spoke on behalf of the radical soldiers against the army grandees, Cromwell and Ireton, at the Putney debate in 1647. His argument was that there was nothing written in the Bible to Justify the fact that the poor were excluded from politics. Overall, the Leveller demands consisted of the following.

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	• The House of Commons should be the central body in the political system.
	• The House of Lords should be abolished.
	• The new system should be based on universal male suffrage.
	• There should be a new constitution.
	• People should be equal before the law and have religious freedom.
	The Levellers were certainly political radicals, but were they socially revolutionary? They argued for reform to the legal system and wanted local courts to be staffed by locally elected judges and officials, as well as calling for an end to imprisonment for debt. They did not advocate bringing women into the voting franchise, and some Levellers even suggested servants and those receiving poor relief should not be able to vote. Their treatment of women, as we have seen, was mixed. some Leveller women were influential and were able to organise protests, however these protests were easily dismissed by parliament, as the MPs claimed they could not take a petition presented by women seriously
How successful were they?	There can be no doubt that the Levellers were the most successful revolutionary group of the age and, although their existence was short-lived (the leaders were imprisoned in 1649 and the Rump Parliament crushed the movement), the ideas that they promoted influenced later democratic movements. In terms of the history of the English Revolution, however, they are also responsible for encouraging conservatism in others. Even in the New Model Army, their influence was not widespread after 1647, and they actually served to encourage the conservatism that began to emerge from the grandees and Rump between 1649 and 1653. Cromwell and the other leaders of the Rump were not socially radical, and it would not be beneficial to them to support a group that would threaten their privileged status as members of the gentry.
	Another limit to their success was due to disagreements between individual leaders. Different pamphleteers would include rival proposals in their publications, and they lacked a cohesive, consistent message. National support for the movement was also relatively minor, as much of what they offered was of no interest to the majority of the rural poor.
Who were the diggers and what did they stand for?	Equally scandalous in the eyes of the political nation, a number of groups calling themselves the True Levellers claimed that the ownership of land was based on man-made laws invalidated by the king's death and set up rural communes for the poor on common land. The first such group, nicknamed the Diggers, began to dig vegetables

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	on common land in Weybridge, Surrey, in April 1649. The group gradually grew in size and became a small community, much to the dismay of the locals. The leaders of the group were interviewed by the leader of the New Model Army, Thomas Fairfax. They refused to remove their hats in his presence-a profound insult in 17th-century England. They eventually left, after nearly four months, when they lost a court case brought by local landowners. A few more Digger communities emerged in Northamptonshire and Buckinghamshire in the course of 1650, to meet the same fate.
	The Diggers had developed surprisingly modern ideas about society, which they believed should consist of common ownership of the means of production, compulsory education for both boys and girls, and the abolition of the monarchy and House of Lords. The source of their ideas, Gerrard Winstanley (see 'Extend Your Knowledge'), continued to write in favour of these ideals until he found a spiritual home in the Quakers.
Were the diggers revolutionary?	The ideas of the Diggers were more revolutionary than those of the Levellers, and it is for this reason that they received less attention and support. Their message was relevant to rural communities, as they advocated setting up agricultural communities, but their communes repeatedly faced angry opposition from local farmers and landowners. In many ways, they were too revolutionary for the 17th century
Who were the seekers and quakers and what did they stand for?	Meanwhile, groups of loosely organised dissenting groups called Seekers emerged in the 1620s, defined by their belief that churches and the traditional clergy were unnecessary because God was to be sought and found within each individual. The Levellers and Diggers were primarily a threat to the social hierarchy and could be dealt with on that basis, but, among the purely religious ideas that flourished, the Seeker claim that God existed within each individual would prove both dangerous and enduring. Whatever the threat posed to political and social control by the independent sects, those like the Congregationalists, who believed every individual church should be autonomous, and the Particular Baptists, who had demanded toleration in earlier years, were essentially Calvinist, recognising the authority of the Bible and seeking privileges for the godly rather than freedom for all. The General Baptists had gone a step further in challenging predestination, and this had encouraged claims for natural rights and political equality, as advanced by the Levellers. The new Seeker sects, however, were beginning to deny any religious or moral authority outside the individual conscience or the voice of God within.

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Were the seekers and quakers revolutionary?	Between 1650 and 1652, this claim was taken up in the North of England by George Fox, founder of the largest and most enduring of all the new groups, the Quakers. The appeal of his ideas was in his belief that religion comes from the voice of God within. This, combined with the impact of his personality and his tireless missionary work, and the fact that Quaker groups needed no external support or organisation in order to function, made them ideal for the more remote rural districts. In these districts, the formal provision provided by the Church was often inadequate and, in 1654, Fox launched a 'mission to the South' to be carried out by 60 'First Publishers of Truth'. Quaker preachers appeared throughout the country to gather adherents, with considerable success.
How successful were they?	The wandering preachers could be arrested and imprisoned (or worse) under laws made to deter vagrants, but, despite harsh persecution, the movement flourished and it has been estimated that, by the early 1660s, there were some 35,000 Quakers in England. Long before that, however, the activities of the more eccentric groups had ensured a conservative reaction that would threaten to destroy them all.

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Activity 2

The end of divine right monarchy and a confessional state; p82-83

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
What was divine monarchy and the confessional state?	In 1625, England was a confessional state; in 1688, it was not. The nature of the confessional state in 1625 is outlined in Chapter 2. Although complete uniformity of practice was not enforced, or enforceable, the concept of a single national religion, upheld by government power. was so widely accepted as to be unchallengeable. The number who opposed the concept were so few as to be effectively non-existent, and even those who could not conform accepted the right of the state to punish them and paid their fines. accepted ejection or left the country The vast majority of those who avoided conforming did so not because they disagreed with the idea of uniform practice, but because they disliked the particular version that was being imposed.
How successfully was it being challenged in the 17th Century?	In 1640. those questioning the confessional state were sufficiently numerous and organised to bring about the collapse of authority in religion, and in the conditions of civil war and upheaval. others began to explore and debate alternatives to the Church of England of Charles I. Many of the radical groups mentioned above pushed for an end to divine right monarchy, and some believed in an end to all traditional state institutions. Although they never received widespread support, a debate had started that would lead to a change in the role of the monarchy In the course of these debates. the concept of uniformity itself began to be seriously challenged and, although the confessional state was restored in 1660, the intervening years of increased freedom and toleration had strengthened the opposition to the point where it could not be eradicated. As a result, a growing number of thinkers questioned the necessity, or even the desirability, of compulsion and argued that political loyalty did not. and need not, depend upon agreement over religion. In these discussions lay the seeds of a secular state in which government concerned itself with non-religious matters and religion became part of the private domain. By 1688. another king. James II had attempted to establish a political or secular reasons.
What were the results of this challenge by 1688?	It can therefore be argued that, by 1688, the confessional state was no more and that any attempt to re-impose it would fail. Attempts at removing the confessional state had failed after the Civil War but after

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	the Glorious Revolution there could be no doubt that the monarchy had changed forever. The monarch was now subject to Jaw; an idea that was espoused by philosophers such as John Locke (discussed on pages 85-86). Tories and Whigs in parliament continued to argue however. about the monarch's place in both Church and government. The opinions of clergymen shifted by 1688, and Richard Claridge. the Rector of Peopelton in Worcestershire. announced to his congregation that God should not have a role in civil government and that government should only be formed by the people. Although he was an Arminian priest Daniel Whitby wrote at the time that no single individual could claim to *rule* by divine right because God never intended it.

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Activity 3

The significance of the ideas of Hobbes and Locke; p84-85

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
What were the ideas of Thomas Hobbes.	The political writings of the Levellers in the late 1640s were certainly significant for a time and had a limited impact on the thoughts of leading politicians. As we have seen, however, the Levellers served to encourage more conservatism among the political nation, and they had little effect on the later history of political philosophy. A small number of political philosophers did make an impact during the Interregnum, the most widely recognised of which was Thomas Hobbes. Hobbes, the son of a vicar, was born in 1588 and attended Oxford University He worked as a tutor to the sons of the landed elite and travelled extensively around Europe, where he developed an interest in philosophy. When the Civil War broke out in 1642, he was i n Paris, after fleeing there fearing that he would be targeted for his royalist sympathies. While in Paris he worked for a time as tutor to the young Charles II, and it was here that he began to formulate his most important ideas, published i n 1651 in his book *Leviathan.*
What was his impact by 1688?	*Leviathan* is a great contradiction; while it has been a n inspiration to those aspiring for absolute monarchy, it also underpins a number of principles that are now associated with liberalism. The underlying principle behind *Leviathan* is that people are guided by a lust for power or by the fear of what will happen to them as a consequence of their struggle for power. Because people are naturally afraid of each other; they are compelled to agree to a social contract, whereby they confer all power to one man or one political body, the Leviathan, and give up some liberties in order to be protected. People will always concede to the Leviathan because they know that, if they do not, anarchy will ensue; so the Leviathan is able to make the law and decide who should be imprisoned. Hobbes believed that, before the age of governments, human existence was defined by perpetual war and that, if there was not a strong government, society would revert to this state. His overarching belief. Therefore was that people should have individual liberties, but that they should only have these if a strong ruler is placed in charge. This was Hobbes's justification for advocating the Stuart monarchy.
What were the ideas of John Locke.	If Hobbes was the most prominent defender of absolutism in 17th-century England, then John Locke was the most vocal proponent of what would today be termed liberalism. He helped to

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	create a new era of liberal philosophy, which set the scene for the next century. His ideas influenced not only the Whigs in Westminster; but also the great thinkers of the 18th century, such as Rousseau and Voltaire, and helped to inspire the French and American Revolutions. He is generally viewed as opposing absolute monarchy in favour of individual rights and liberties, in contrast to Hobbes's justification for a strong state. Locke was born in 1632 and his Puritan father fought for parliament during the Civil War Locke studied medicine at Oxford, although he also spent much time learning about ancient philosophy, which he quickly grew tired of He entered the service of the Earl of Shaftesbury, a prominent founder of the Whig movement and England's Lord Chancellor, and, as a result of his patronage, was able to write and publish a number of important works of political philosophy When Shaftesbury's political career appeared to be floundering in 1675, Locke fled to Holland and only returned permanently in 1688, accompanying the new queen Mary.
What was his impact by 1688?	Although Locke had been writing for a number of years, it was only after the Glorious Revolution that the majority of his works were published. His ideas became influential extremely quickly and, by the time of his death in 1704, his theories were well known to practically the entire political nation. Locke is seen as the father of empiricism, as he sought to make his conclusions only through experience or through observing the experiences of others. His ethical and philosophical ideas were published in *Two Treatises on Government* (1689) and his *Essay Concerning Human Understanding* (1690). The *Treatises* have been seen as his most important pieces of work and were generally accepted to be a justification for the Glorious Revolution, although they were almost certainly written years earlier

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Activity 4
The scientific revolution, including Francis Bacon and the experimental method; p86-88

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
What was the scientific revolution?	The scientific revolution refers to the emergence of modern scientific beliefs and methods after approximately 1550, although new discoveries and debate peaked in the 17th century New developments in biology, chemistry, physics and mathematics helped to fundamentally alter established views on nature. The revolution began when Nicolaus Copernicus (1473-1543) questioned the ancient astronomical belief that the earth was at the centre of the universe. Other important contributors to the scientific revolution included Johannes Kepler (1571-1630), whose laws of planetary motion would inspire Newton's theory of gravity, and Galileo (1564-1642), whose many achievements include the discovery of four of the moons of Jupiter and an early appreciation for the role of tides in relation to the rotation of the earth.
What were the ideas of Francis Bacon.	Two figures tower over the world of scientific thought in Stuart Britain: Francis Bacon and Isaac Newton. While Newton came to prominence towards the end of the period, and was known for his breakthroughs in mathematics and astronomy, Bacon did not make a single scientific discovery He is remembered instead for his contribution towards the scientific method, as he discusses in this extract

"Those who have handled sciences have been either men of experiment or men of dogmas. The men of experiment are like the ant; they only collect and use: the reasoners resemble spiders, who make cobwebs out of their own substance. But the bee takes a middle course, it gathers its material from the flowers of the garden and of the field but transforms and digests it by a power of its own. Not unlike the true business of philosophy; for it neither relies solely or chiefly on the powers of the mind, nor does it take the matter which it gathers from natural history and mechanical experiments and lay i t up in the memory whole, as it finds it; but lays it up in the understanding altered and digested. Therefore from a closer and purer league between these two faculties. the experimental and the rational (such as has never yet been made) much may be hoped. " |

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	Bacon wanted to pursue the 'experimental and the rational', concepts that appear normal to the scientists of today, but were not part of the vocabulary of pre-17th-century thinkers. At the time, scientific thinking was heavily influenced by the beliefs of the Church and this restricted scientific advancements for centuries. There are a number of key elements to Bacon's method.
	• He believed that scientific discovery is best aided by accumulating as much data about the subject as possible.
	• His method involved rejecting any preconceived theories or conclusions about the subject matter
	• He thought that the methodical and meticulous observation of facts was the best way to understand natural phenomena.
What was his impact by 1688?	Bacon was accomplished in a number of fields, including philosophy, law, politics (he was both Attorney General and Lord d Chancellor), but it was the scientific method he is most remembered for. After his death in 1626, other scientists attempted to emulate his 'Baconian Method and the empirical nature of his work was developed by philosophers such as Locke. His ideas about science were not widely implemented before 1640 but wlth the change in social attitudes that came about as a result of the Civil War. his work was revisited and emulated by others. Perhaps the best evidence of Bacon's influence is in the founding of the Royal Society nearly 40 years after his death. Regular citings of his guiding genius were cited at early meetings.
	While Bacon applied his empirical thinking to the study of nature, others adopted his ideas when they attempted to understand religion. Lord Falconer opened his house and estate at Great Tew in Oxfordshire to learned thinkers, where they used the rational method to question the problems that faced the Church of England. Falklands group reached the conclusion that the Church would benefit from religious toleration, as a rational interpretation the Bible shows that it contains many contradictions that will inevitably be interpreted in different ways by different people. Because of this, no single denomination has the right to dictate the way people worship. The rational method also spread to be used in the study of society, philosophy and eventually history.
What were the ideas of Isaac Newton.	Isaac Newton (1643-1727) is widely recognised as one of the most influential scientists in history His theories about calculus, classical mechanics, gravity and the laws of motion have remained relatively unaltered since his lifetime. His first letters to the Royal Society, written around 1672, concerned his research into the spectrum of light and he was soon invited to present his new invention, the reflective telescope. His work built on the advances in astronomy, mathematics and physics that had been made before him, including Keiper's laws of planetary motion. Galileo had previously suggested that the movement of heavenly bodies could be related to physics on earth, but was

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	effectively banned from promoting this by the Catholic Church in Italy By 1687, Newton was able to present this idea, along with his most famous discovery of universal gravitation, in his most respected work, *Philosophia Naturalis Principia Mathematica.*
What was his impact by 1688?	Despite these achievements, Newton was well aware of the fact that he would not have been so successful if it was not for the earlier thinkers who began the scientific revolution. His work represents the final stage of a long process of theory and discovery that had evolved for over a hundred years. *Principia* represents an important break from the mindset of the Middle Ages and, although his works were not accessible to many at first, later interpreters such as Voltaire provided simpler versions of his work for the masses. In 1703, Newton was elected as the twelfth president of the Royal Society, a post he held until his death.

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Activity 5

The significance of the Royal Society.

Role 1: Textbook Researcher and scribe.	
Developments	**Explanation and Analysis**
What was the Royal Society?	The need for a national scientific association was understood as early as 1645, when a group of natural philosophers formed what became known as the 'invisible college', a loosely organised collective who shared an interest in experimental investigation. It was not until the Restoration in 1660 that the political climate was suited to the formation of a more formal organisation, and Charles II's interest in science inevitably contributed to the swift royal charter given to the Society. The Society was formally proposed in November 1660, at a lecture by the architect Christopher Wren, and was established in July 1662. It met once a week and its membership included men from all areas of intellectual study. John Locke; Samuel Pepys, diarist and civil servant; John Dryden, poet; and the Earl of Sandwich joined an array of botanists, astronomers, mathematicians, chemists and biologists. The Society was divided into a number of committees, each responsible for a different area of study. The first few years were marked by a genuine variety of research in areas other than science, including an investigation into the best way to improve the English language. Most early experiments followed Bacon's method in all areas of intellectual endeavour, and it was only after 1684 that the Society dedicated itself solely to scientific pursuits. Isaac Newton, who was working at Cambridge University at the time, was consulted about his theory of gravity and so began a long relationship with the Society, of which he was president for 24 years. In fact, the pull of Oxford and Cambridge was not as great as that of the Royal Society in the post-Restoration period, and the universities appeared to be falling behind as they were not always able to attract the best scholars. Religious nonconformists were excluded from both universities, and many would attendfor the status that a degree gave them rather than for any serious desire to learn. Those who were genuinely engaged in pushing the boundaries of science did so through the Society. The Society has been seen by some historians to be less than significant, as it was simply a channel for scientists to air their discoveries, and did not necessarily give them any assistance. However, its Baconian aim to gather all knowledge about nature

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	made it extremely well respected. The Society also agreed that the knowledge it would gather would only be used for the public good, rather than to fulfil the interests of a small clique of intellectuals. As well as English scientists, the Society encouraged foreign scholars to share their discoveries and, from 1665, these discoveries were presented in the first scientific journal, *Philosophical Transactions.* This sharing of information was perhaps its greatest strength. For example, in 1661, Marcello Malpighi wrote to the Society after he observed capillary action in the lungs of frogs. This turned out to be the missing link in William Harvey's theory of blood circulation. The Society also created a model that would be followed by groups on the continent. In 1666, the French Royal Academy of Sciences was established and the Prussian Academy of Sciences was founded in Berlin in 1700.
What was its impact by 1688?	The Royal Society could not survive without funding, and this came in the form of endowments from wealthy supporters, as well as gifts from wealthy men from all over Europe who saw themselves as amateur scientists. The aim to carry out work that was beneficial to the public good was achieved through regular public demonstrations and a number of members carried out public anatomy lessons, with dissections taking place on the bodies of criminals. Crucially, by 1688, science was part of the public consciousness, was no longer viewed with suspicion and had been greatly supported by Charles II. The Society gave a boost to the increasing belief in Europe that humans could progress without divine assistance and contributed to the overall aims of the Enlightenment, or Age of Reason, that had begun in the 1650s.

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Cracking the Puzzle: Preparing for Revision and Assessment

Activity 1 : Complete Trigger Memory Activity using your background notes. An explanation on how to complete this is in your guidance booklet.

Activity 2 : There are many excellent websites which can be used to revisit the material covered so far. You should download some of these resources to supplement your main areas of note taking in this period. These include -

Population: reasons for the increase in population; the impact of population growth on urban development and rural change; growth of poverty and vagrancy; the Poor Laws and actions against beggars and vagrants.

The changing structure of society: the power of the nobility; the changing gentry class; urbanisation (growth of London) and the growth of the professional and merchant classes; the impact of religious and legal changes on the status of women.

A ferment of ideas: radical political ideas Hobbes and Locke, including the Levellers and the Diggers; the end of divine right monarchy and a confessional state; the significance of the ideas of Hobbes and Locke; the scientific revolution, including Francis Bacon , and the experimental method; the significance of the Royal Society

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Past Questions

Specimen adapted for Theme 3 : Social and intellectual challenge, 1625-88. Question

Section A.
Understanding of the period in breadth and target content specified in the themes, questions may cross themes, questions cover periods of at least 10 years covering any A01 concepts (causes and consequences, changes and continuity, similarity and difference, significance).

These would be possible examples if asked about

EITHER
1 To what extent were social and intellectual developments responsible for the problems which faced the monarchy in the years 1625–49, 1640-60, 1649-88? Make particular reference to population and poverty, social class and ideas.
(Total for Question 1 = 20 marks)

OR
2 To what extent was social and intellectual developments responsible for political instability in the years 1625–49, 1640-60, 1649-88? Make particular reference to population and poverty, social class and ideas.
(Total for Question 2 = 20 marks)

Thinking through History at Tallis
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TALLIS Habits

INQUISITIVE
Wondering & Questioning
Exploring & investigating
Challenging assumptions

COLLABORATIVE
Co-operating appropriately
Giving & receiving feedback
Sharing the 'product'

PERSISTENT
Sticking with difficulty
Daring to be different
Tolerating uncertainty

DISCIPLINED
Crafting & improving
Reflecting critically
Developing techniques

IMAGINATIVE
Using intuition
Making connections
Playing with possibilities

Section B.

Understanding of the period in breadth and target content specified in the themes, questions may cross themes, questions cover periods of at least a third of the timespan of the themes covering any A01 concepts (causes and consequences, changes and continuity, similarity and difference, significance).

2017

3 Candidates are expected to reach a judgment about the extent to which the social structure of Britain was transformed in the years 1625-88.

2018

3 Candidates are expected to reach a judgment on the significance of the role of migration in the population growth experienced by Stuart Britain in the years 1625–88.

2019

3 Candidates are expected to reach a judgment on how accurate it is to say that religious and legal changes, in the years 1625-88, did little to alter the status of

women.

2020

3 Candidates are expected to reach a judgment on how accurate it is to say that the growth of the professional and merchant classes transformed British society in the years 1625-88.

2021

3 Candidates are expected to reach a judgment on how accurate it is to say that the structure of British society in 1625 was remarkably similar to the structure of British society in 1688.

2022

3 Candidates are expected to reach a judgment on the significance of the role played by the Royal Society in promoting a 'scientific revolution' in Britain in the years 1625-88.

2023

3 How successful were the Poor Laws 1625-88?

2024

3 To what extent did the power of the nobility decline in Britain in the years 1625-88?

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Markscheme

A Level	
L1 1–3	• Simple or generalised statements are made about the topic. • Some accurate and relevant knowledge is included, but it lacks range and depth and does not directly address the question. • The overall judgement is missing or asserted. • There is little, if any, evidence of attempts to structure the answer and the answer overall lacks coherence and precision.
L2 4–7	• Descriptive statements are made about key features of the period which are relevant to the topic in general terms, but they display limited analysis and are not clearly shown to relate to the question. • Mostly accurate and relevant knowledge is included, but it lacks range or depth and has only implicit links to the demands and conceptual focus of the question. • An overall judgement is given but with limited substantiation and the criteria for judgement are left implicit. • The answer shows some attempts at organisation, but most of the answer is lacking in coherence, clarity and precision.
L3 8–12	• Descriptive passages are included, but there is some analysis and an attempt to explain links between the relevant key features of the period and the question. • Mostly accurate and relevant knowledge is included to demonstrate some understanding of the demands and conceptual focus of the question, but material lacks range or depth. • Attempts are made to establish criteria for judgment and to relate the overall judgment to them, although with weak substantiation. • The answer shows some organisation. The general trend of the argument is clear, but parts of it lack logic, coherence and precision.
L4 13–16	• Key issues relevant to the question are explored by an analysis of the relationships between key features of the period, although treatment of issues may be uneven. • Sufficient knowledge is deployed to demonstrate understanding of the demands and conceptual focus of the question, and to meet most of its demands. • Valid criteria by which the question can be judged are established and applied in the process of coming to a judgment. Although some of the evaluations may be only partly substantiated, the overall judgment is supported. • The answer is generally well organised. The argument is logical and is communicated with clarity, although in a few places it may lack coherence and precision.
L5 17–20	• Key issues relevant to the question are explored by a sustained analysis of the relationships between key features of the period. • Sufficient knowledge is deployed to demonstrate understanding of the demands and conceptual focus of the question, and to respond fully to its demands. • Valid criteria by which the question can be judged are established and applied and their relative significance evaluated in the process of reaching and substantiating the overall judgment. • The answer is well organised. The argument is logical and coherent throughout .