


So what exactly is HISTORY?

Presentation for Local Primary Schools

Prayer Book Rebellion 475

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About people
from a long
time ago!



From places a
long way
away!

The Prayer Book Rebellion

- Did happen a long time ago!
 - 1549
-
- But it took place, just down the road at Sampford Courtenay!

So before we look at exactly what happened
in Sampford Courtenay in 1549 –
let's see if we can work out why it happened.

Let us all try and be HISTORIANS – or HISTORY DETECTIVES



Who was King of England in 1549?

- Edward V1

- Who was his father?

Henry V111

- How old was Edward when he became King?

Only 9 years old (Born 1537)

- Who were his advisors?

His Uncle – Edward Seymour –
Duke of Somerset

What was the main RELIGION in England in 1549?



- Henry VIII started off as a ROMAN CATHOLIC
- But what happened in 1534 and why?
- Henry wanted to DIVORCE his first wife, the Roman Catholic, **Catherine of Aragon**, and marry **Anne Boleyn**. Roman Catholics were not allowed to get Divorced so Henry created a new branch of the PROTESTANT Religion and made himself HEAD OF THE CHURCH OF ENGLAND!

So what happened when Henry died?

- Henry V¹¹¹ had 3 children – **Mary**, daughter of his first wife, Catherine of Aragon – who like her mother wanted to follow the old **CATHOLIC** religion.
- **Elizabeth** – daughter of his second wife, Anne Boleyn, who like her mother wanted to follow the new **PROTESTANT** religion
- **Edward** – son of his third wife, Jane Seymour, and also **PROTESTANT**.
- Why did Edward succeed his father and not the eldest child Mary?



KING EDWARD VI
1547 – 1553

PROTESTANT



QUEEN MARY 1
1553 – 1558

ROMAN CATHOLIC



QUEEN ELIZABETH 1
1558 – 1603

PROTESTANT

Why were the Catholic Prayer Books written in Latin?



Before the birth of Jesus Christ, and the start of CHRISTIANITY – the Roman people, and those in the lands they conquered believed in many Gods and Goddesses.



Because Jesus was born during the Roman Empire, which stretched across much of the Western World; The pope, Head of the **CATHOLIC** religion lives in the Vatican City, a separate country inside **Rome**.

Rome is commonly regarded as the "home" of the Catholic Church, since it is where Saint Peter, (one of Jesus' disciples) settled, ministered, served as bishop, and died.

ROME is in Italy – where the language was **LATIN** (now Italian)

So that is why the Prayer Books were written in Latin. (Can you work out what this says?)

PATER NOSTER, qui es in caelis,
sanctificetur nomen tuum.
Adveniat regnum tuum.
Fiat voluntas tua, sicut in caelo et
in terra.
Panem nostrum quotidianum da
nobis hodie,
et dimitte nobis debita nostra
sicut et nos dimittimus
debitoribus nostris.
Et ne nos inducas in tentationem,
sed libera nos a malo. Amen.

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done; on earth as it is in
heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against
us.
And lead us not into temptation; but
deliver us from evil. Amen

What other differences were there between Catholicism and Protestantism in 1549?

CATHOLIC PRIEST 1549



PROTESTANT PRIEST 1549



So now let us look at what life
was like in Sampford
Courtenay in 1549.



What were the people like?

Serfs

Serfs were the largest group of peasants in medieval society.

They had to work for the Lord of the Manor, pay him rent, and also give some of their crops to the lord.

They had limited freedom and were unable to leave the manor without permission.



Medieval Armourer

A Medieval Armourer made high quality armour and weapons for their Lord of the Manor, and other nobility and warriors .



Blacksmiths were very important. Almost every village had its own forge or smithy where the tools required in construction such as nails, and doorknobs were made in addition to swords and weapons for the Armoury.



Bowyers - Originally longbow-makers (Bowyers) and arrow-makers (Fletchers) were very important.



A **mill**er could be quite well off as he could make and sell bread to the people that lived in the medieval village.



Medieval **masons** were highly skilled craftsmen who undertook some of the most challenging projects in building; this included castles, cathedrals and churches. They were paid on a piece work basis which was dependent on the quality of their work. Their tools include hammers, chisels, saws and trowels.



Medieval Manor, such as Sampford Courtenay

- Medieval Manors were self-sufficient estates. Medieval manor estates were composed of agricultural lands, villages, and a manor house.
- The Manor of Sampford Courtenay, (“The Barton” was owned by the **Courtenay** family)
- A Medieval Manor Estate could also include orchards, gardens, woods, lakes, and ponds depending on the size of the property and the wealth of the Lord.



Source: Michael R. Petrovich et al., *People in Time and Place: World Cultures*, Silver, Burdett & Ginn, 1991

Medieval Courts

Most medieval crimes were tried in the manor courts, which were run by the lord in his own village or manor.

Wealthy villagers sat on the jury. They mainly dealt with petty crimes such as theft and debts, usually committed by the landowner's villeins.



Whit Sunday – “Holy” Day (Holiday)

Most villagers, unlike the Lord of the Manor, lacked large buildings in which to get together and celebrate.

Whit Sunday, one of the first “Holy” Days of the year coincided with the warmer weather in England, and the ability to feast, dance, and play games freely, and for those who could spare the time from agricultural work later in the summer, this part of May/June offered a joyful inauguration of festive gatherings.

Such gatherings were held with special frequency in the two days after the religious feast of Whit Sunday, set aside helpfully for them by the Church and known as the Whitsun holidays. They were also called the May games, summer plays, summer games, ales, or feasts.



Church Ale!

The chief purpose of the **church-ale** (which was originally instituted to honour the church saint) and the clerk-ale, was to facilitate the **collection of parish dues** and to make a profit for the church from the sale of ale by the church wardens. These profits kept the parish church in repair, or were distributed as alms to the poor.



A short piece printed in the Manchester Times in 1870 quoted from Jefferson's Book about the Clergy:

Of the Church-ale, often called the Whitsun-ale, from being generally held at Whitsuntide, it is necessary to speak at greater length, for it is a far more important institution than the bid-ale or clerk-ale. The ordinary official givers of the church-ale were two wardens who, after collecting subscriptions in money or kind from every one of their fairly well-to-do parishioners, provided a revel that not infrequently passed the wake in costliness and diversity of amusements. The board, at which everyone received a welcome who could pay for his entertainment, was loaded with good cheer; and after the feasters had eaten and drunk to contentment, if not to excess, **they took part in sport on the turf of the churchyard, or on the sward of the village green. The athletes of the parish distinguished themselves in wrestling, boxing, quoit throwing; the children cheered the mummers and the morris dancers; and round a maypole decorated with ribbons, the lads and lasses plied their nimble feet to the music of the fifes, bagpipes, drums and fiddles.** When they had wearied themselves by exercise, the revellers returned to the replenished board; and not seldom the feast, designed to begin and end in a day, was protracted into a demoralising debauch of a week's or even a month's duration. The Manchester Times



So what have we discovered so far about 1549?

Who was King of England?

Edward VI

How old was he in 1549?

12 years old - do you think you could rule a Country at the age of 12?

What was the Religion of England in 1549?

Protestantism

What language was used for the prayers and services in churches?

Latin



What could have sparked the Rebellion?



- **1549 Act of Uniformity** – Introduced a **Book of Common Prayer** written in **ENGLISH** not Latin.
- The Act made the priests **wear plain robes** rather than the shiny, bejewelled robes of the Catholic Church, the ancient splendour that brightened up the dull daily routine of most of the poor people.
- It also **banned processions** inside or outside of the Church; the burning of candles or the use of Rosaries
- Commissioners were sent out by the King (or his advisors) to make a list of all the **rich ornaments and statues** in all the churches and collect them and take back for the King's Treasury.
- Priests were no longer allowed to baptise babies on a week day, or say mass for the souls of the dead.
- **Within months, the common people were deprived of the ancient symbols of their faith that they had been used to since they were children.**

The Act of Relief of sheep and cloth.

Baa Baa Black Sheep



A new act to get more money for the government to pay for the King's soldiers and troops

- From May 1549, all **sheep owners** had to pay between 1d and 3d for each sheep to the Crown.
- After 24th June, they would also have to pay 8d to the Crown for each pound in weight of **woollen cloth** they made.
- This Act would obviously have a significant impact on the people of Devon and Cornwall.

9th June 1549 – Whit Sunday

- First public feast of the year – lots of people gathered in Sampford Courtenay.
- Remember, there was no TV, Facebook or Twitter in those days – this was probably the first time they had had a chance to talk to each other and have a good moan about the New Acts, and the previous year's harvest which had been the worst for 16 years. **They were not happy!**
- The Church is selling it's Whit Ale to make money for the Church.
- Father William Harper the Parish priest, a man of seventy, no longer wearing his rich embroidered robes, conducted the Mass in ENGLISH.



10th June 1549 – Whit Monday

- An even bigger crowd had gathered.
- As **Father Harper** walked from his house (possibly Culverhayes) to the Church two men stopped him. **Thomas Underhill** (a tailor), and **William Segar** (a labourer) and asked him to change back to Latin for today's service.
- Father Harper at first refused – but fearing the crowd he put on his “old Popish attire” and read the Mass in Latin. To a roar of applause from the crowd.

News travelled fast

- The crowd gathered at Sampford Courtenay were in a triumphant and festive mood.
- They took part in the normal feast games on the Village Green – archery, wrestling, quoits etc
- And they talked together about their dislike for the new acts.
- As the day went on into evening people arrived from other parishes, and the local justices started to get worried.

The first bloodshed ...

- The Local Justices led by Sir Hugh Pollard and Anthony Harvey, with an escort of soldiers, hurried to Sampford Courtenay to restore the King's Peace.
- When they arrived in Sampford Courtenay the crowd made them leave their escort outside the village, and come alone to talk.
- The Justices, possibly a bit afraid, and also possibly a bit in sympathy with the rioters and their worries – just left without doing anything.

William Hellyons

- It was then that William Hellyons, a respected franklin (someone who owns land, but is not a nobleman) from a neighbouring parish came and urged the crowd to renounce their rebellion.
- This only made the crowd more angry and bolder.
- They carried William Hellyons off to the Church House, where they argued some more.
- As he was leaving down the stairs, a man called **Lithibridge**, hit him from behind with a **bill hook**, and the rest of the crowd fell upon him and killed him.
- This was the first blood shed of the rebellion. From this there was no going back.



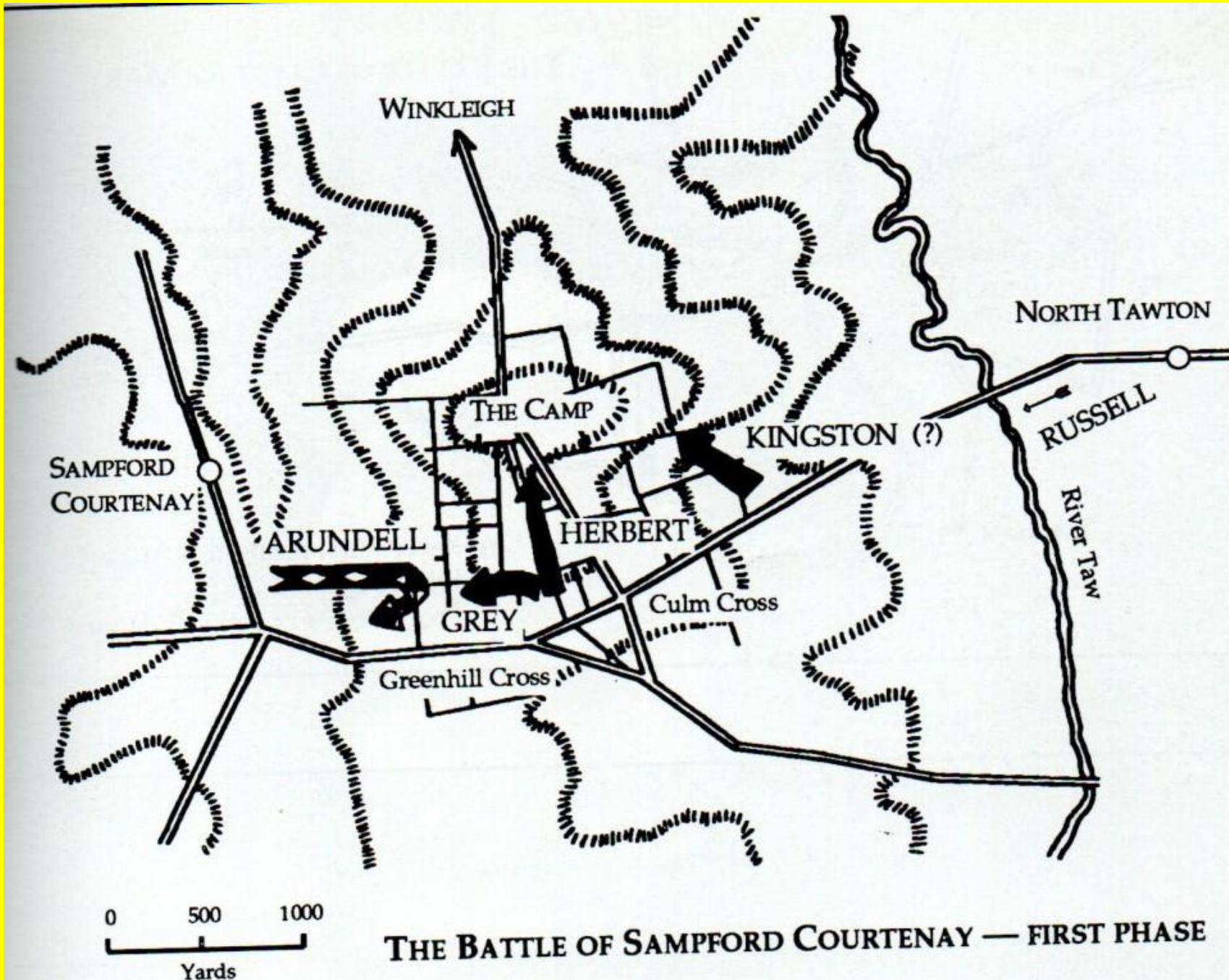
Bill Hooks and other tools



The subsequent battles

- **10 June 1549** On Whit Monday, parishioners of Sampford Courtenay in mid-Devon decry the introduction of the Book of Common Prayer. Within days, the protests have spread across Devon and throughout Cornwall, with “captains” assembling an army of local men.
- **18 June** - Lord Russell, the former lord president of the Council of the West, is sent from London to quell the rising – initially with only a small band of troops.
- **2 July** - Protesters outside Exeter, bolstered by volunteer forces – thousands later arriving from Cornwall under the leadership of Humphrey Arundell – begin a siege of the city that lasts five weeks.

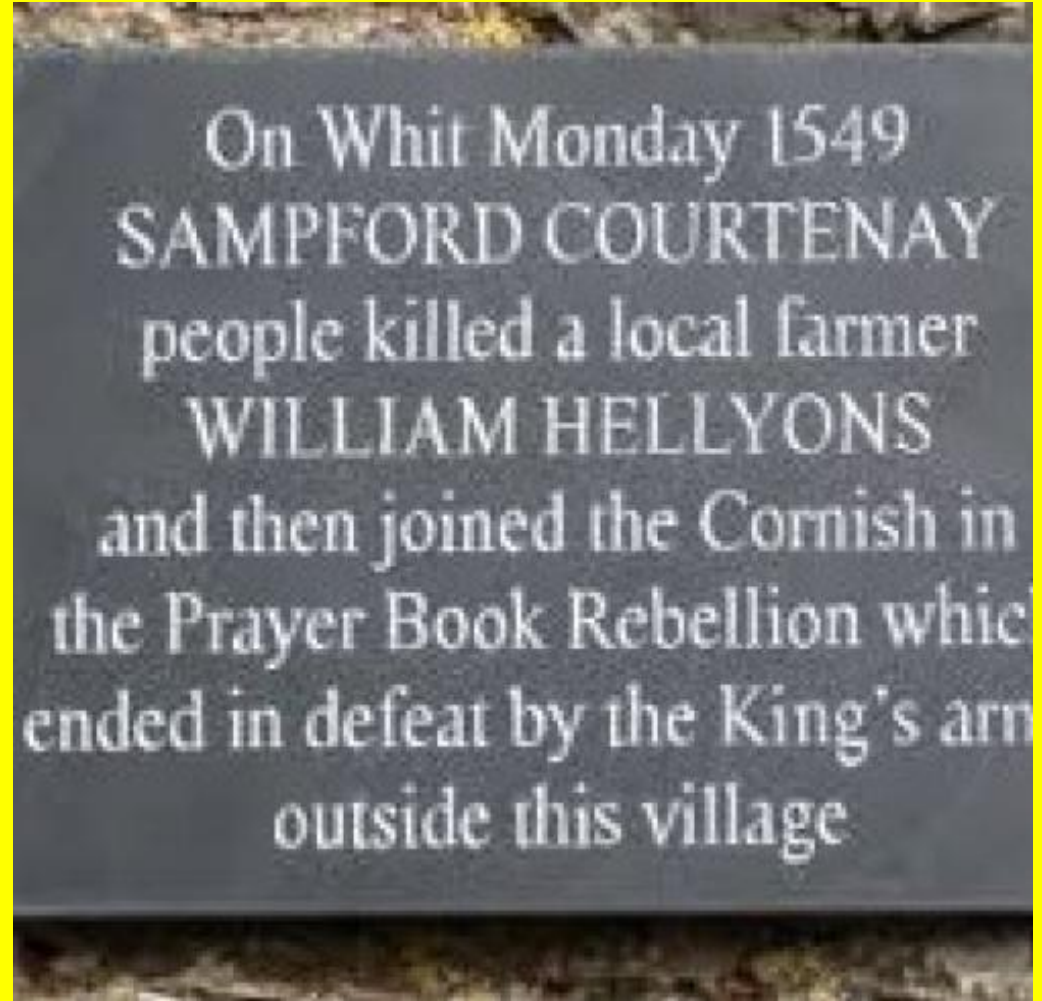
- **C 29th July** - Having penetrated no farther west than Honiton, Russell is confronted by a rebel advance and wins a pivotal battle at Fenny Bridges just west of the town.
- **6th August** - After finally receiving reinforcements, including foreign mercenaries, Russell's army arrives in Exeter, where the siege is lifted.
- **17th August** - Having regrouped at Sampford Courteney, the protesters are routed by Russell's 8,000-strong army in a bloody one-day clash. Hundreds of rebels die in the battle and subsequent repression.
- **27th Jan 1550** - Leaders of the rising who had been imprisoned in the Tower, including Humphrey Arundell, are hanged, drawn and quartered at Tyburn in London. The rising is comprehensively crushed.



THE BATTLE OF SAMPFORD COURTENAY — FIRST PHASE

And finally

- In truth, the strength of feeling among the “rebels” fueled a rapid and violent response to enforcement of the Protestant Reformation. And new research shows that the rising wasn’t merely a minor, localised “stir”, but came close to succeeding in its goals in the West Country – and even in the very seat of government.





Scan this QR Code to find out how to join in with all the Events to commemorate
The 475th Anniversary of the Prayer Book Rebellion

References

- **The Western Rising 1549 – Philip Carman**
- **A Murderous Midsummmmer – Mark Stoye**
- **The Book of Sampford Courtenay and Honeychurch – Stephanie Pouya**