How did street parties help people cope with the horrors of the English Civil War?

Pupil Name

Handbook Designed by Dr Calladine

Timetable and Assignment Submission

Timetable – Tutorials

Tutorial	Date	Time	Location
1 : City Life	Wednesday 12th December 2018	2:00-3:00pm	Kings College London
2: Civil War	Friday 11th January 2018	3:15-4:15pm	A11 (History)
3: Procession	Friday 18th January 2018	3:15-4:15pm	A11 (History)
4: Protest	Friday 25th January 2018	3:15-4:15pm	A11 (History)
5: Commemoration	Friday 2nd February 2018	3:15-4:15pm	A11 (History)
6: (Feedback)	Friday 15th February 2018	3:15-4:15pm	A11 (History)
7 (Feedback)	Thursday 21st March 2018	3:15-4:15pm	A11 (History)

Timetable – Homework Assignments

Homework Assignment	Description	Due Date
Tutorial 1	What do primary sources tell us about urban life?	Tuesday 18th December 2018
Tutorial 2	How do you think the Civil War changed life in cities?	Wednesday 16th January 2018
Tutorial 3	Spotlight on siege rituals	Wednesday 23rd January 2018
Tutorial 4	Research task: protest rituals	Wednesday 30th January 2018
Tutorial 5	First draft of final assessment	Wednesday 13th February 2018
Tutorial 6	Final assessment	Thursday 28th February 2018

Uni Pathways – Pupil Feedback Report

Grade	Marks	What this means
1st	70+	Performing to an excellent standard at A-level
2:1	60-69	Performing to a good standard at A-level
2:2	50-59	Performing to an excellent standard at GCSE
3rd	40-49	Performing to a good standard at GCSE
Working towards a pass	0-39	Performing below a good standard at GCSE
Did not submit	DNS	No assignment received by The Brilliant Club

Lateness	
Any lateness	10 marks deducted
Plagiarism	
Some plagiarism	10 marks deducted
Moderate plagiarism	20 marks deducted
Extreme plagiarism	Automatic fail

Name of RIS teacher			
Title of Assignment			
Name of Pupil			
Name of School			
ORIGINAL MARK / 100		FINAL MARK / 100	
DEDUCTED MARKS		FINAL GRADE	

If marks have been deducted (e.g. late submission, plagiarism) the PhD tutor should give an explanation in this section:

Knowledge and Understanding	Research and Evidence
Developing an Argument	**Critical Evaluation**
Structure and Presentation	**Language and Style**
Resilience Comment	

Contents

Course Rationale 5
Mark Scheme 6
Glossary of Keywords 8
Knowledge Organiser 9
Tutorial 1: City Life 10
    Homework 15
Tutorial 2: Civil War 19
    Homework 25
Tutorial 3: Procession 27
    Homework 32
Tutorial 4: Protest 35
    Homework 40
Tutorial 5: Commemoration 42
    Homework 48
Tutorial 6: Feedback 50
Tutorial 7: Feedback 51

Appendices
    Referencing correctly 53
    Evidence Pack 54
        Further Context 54
        Explaining Ritual 56
        Siege of Gloucester 57
        Siege of Chester 58
        Analysis 60
        Festive Culture during war 61
        Ritual Protest 62
        Civic Entries 63

Course Rationale

This course explores what life was like for the ordinary people who lived through one of the most horrific periods of history. The English Civil War took place from 1642-1651 and was fought between the supporters of King Charles I and Parliament. As the conflict escalated and no solution was found, families were torn apart and cities reduced to rubble.

For those who lived in England's towns, this was a time of unprecedented hardship. Urban centres were strategic prizes in the fight and both sides worked hard to try and win control of local governments. Cities were besieged for months on end and diseases spread like fire amongst the starving inhabitants.

By 1649, the King had been executed for treason against his own people. The Church of England was dismantled and a new Republican government established.

Life in England was changed beyond recognition.

And yet people still met, as they always had done, to celebrate the passing of time and to give thanks as a community. They still celebrated Bonfire Night on 5th November. They still processed out of town to welcome important visitors as they had done for generations.

This course asks why this was. Why did people spend their time, money and effort planning and performing expensive ceremonies during such intense and immediate trauma?

Over the coming weeks, we will use new research to explore how ceremonial activity could be even more important during times of revolution. We will see how public ritual (procession, protest and commemoration) remained a crucial way of defending and challenging established authority.

By developing core skills of research and analysis, this course enables participants to evaluate the purpose of different 'street parties' and make up their own minds about how this exciting and underused evidence can shed new light on the realities of life during wartime.

Arts and Humanities/Social Sciences mark scheme

	Skills	1st (70-100)	2:1 (60-69)	2:2 (50-59)
Subject knowledge	Knowledge and Understanding	• All materials used are relevant to the general topic and to the specific question/title • Good understanding of all the relevant topics • Clear justification on how the material used is related to the specific issues that are the focus of the essay	• Most of the materials used are relevant to the general topic and to the specific question/title • Good understanding of most the relevant topics • Adequate justification on how the material used is related to the specific issues that are the focus of the essay	• Some of the materials used are relevant to the general topic and to the specific question/title • Good understanding on some of the relevant topics but occasional confusion on others • Some justification on how the material used is related to the specific issues that are the focus of the essay
Critical thinking	Research and Evidence	• Inclusion of rich sources of research findings, data, quotations or other sourced material as evidence for the claims/ ideas • Use evidence to support claims/assertions/ideas, consistently clearly and convincingly • Evidence of further reading beyond materials provided which were used in an appropriate context	• Inclusion of adequate sources of research findings, data, quotations or other sourced material as evidence for the claims/ ideas • Use evidence to support claims/assertions/ideas, mostly clearly and convincingly • Evidence of further reading beyond materials provided but not necessarily used in the right context	• Inclusion of some sources of research findings, data, quotations or other sourced material as evidence for the claims/ ideas • Use evidence to support claims/assertions/ideas, at times clearly and convincingly • Limited evidence of further reading beyond materials provided
	Developing an Argument	• A point of view or position in relation to the title or question is consistently clear • Argument exceptionally well-developed and well -justified • A position is clearly established in relation to the question, and is developed effectively and consistently throughout the essay • Makes links effectively between subjects that have not previously been associated. • Uses concepts from the tutorials in an unfamiliar context, and does so accurately and confidently • Material is analysed effectively to support the argument	• A point of view or position in relation to the title or question is adequately clear • Argument clear and well-developed and position justified • A position is established in relation to the question, and is well-developed in most of the essay • Some evidence of linking subjects that have not previously been associated • Use some concepts from the tutorials in an unfamiliar context, and but not always accurate • Analysis of material to support the argument	• A point of view or position in relation to the title or question is somewhat clear • Argument clear but not well-developed • A position is established in relation to the question, and is well-developed in parts of the essay • Limited evidence of linking subjects that have not previously been associated • Limited use of concepts from the tutorials in other contexts • Some analysis of material to support the argument

Critical thinking	Critical Evaluation	• Moved beyond description to an assessment of the value or significance of what is described • Evaluative points are consistently explicit/ systematic/ reasoned/justified • Effective critiques on the reliability of sources provided	• Mostly description but some assessment of the value or significance of what is described • Evaluative points are mostly explicit/ systematic/reasoned/ justified • Some evidence of critiques on the reliability of sources provided	• Only description with minimal assessment of the value or significance of what is described • Evaluative points are at times explicit/systematic/ reasoned/justified • Limited evidence of critiques on the reliability of sources provided
Written communication	Structure and Presentation	• Ideas are presented in paragraphs and arranged as a logical sequence of ideas • The introduction clearly outlines how the essay will deal with the issues • The conclusion summarises all the main points clearly and concisely • All sources are referenced correctly in the agreed format	• Ideas are presented in paragraphs with some structure • The introduction adequately describes how the essay will deal with the issues • The conclusion summarises most of the main points clearly • Most of the sources are referenced correctly in the agreed format •	• Ideas are presented in paragraphs and are loosely structured • The introduction mentions how the essay will deal with the issues • The conclusion summarises some of the main points clearly • Some sources are referenced correctly in the agreed format with occasional errors
	Language and Style	• No spelling, grammar or punctuation errors • Writing style consistently clear, tone appropriate and easy to follow • Accurate and consistent use of technical language and vocabulary	• Minimal spelling, grammar or punctuation errors • Writing style mostly clear, tone appropriate and easy to follow • Some attempts of using technical language and vocab alary, but not always accurate	• Some spelling, grammar or punctuation errors • Writing style moderately clear, tone appropriate and easy to follow • Use of simple language and vocabulary effectively but struggles to use technical language

Subject Vocabulary

Word	Definition	In a sentence
Civic	Of or about the town.	The celebration was a great source of civic pride.
Civil War	A war between two (or more) groups within the same nation or state.	The English Civil War started in August 1642.
Corporation	The mayor and officials who were responsible for local government in a particular city or town.	The corporation made plans to greet the King at the city gates.
Iconoclasm	The act of destroying religious objects or images. This is usually done in public (e.g. burning on a fire) to make a point that the images are not powerful or special.	The soldiers entered the church and destroyed the stained glass in an act of iconoclasm.
Parish	The unit of government organised around a local church. In the 17th century, everybody belonged to a parish. This was your neighbourhood.	The parish of St Mary's was one of the largest in the city.
Puritan	A person who believes that the Protestant Reformation did not go far enough. They are strict in their religious beliefs and call themselves the 'godly'.	The Mayor of the town was a Puritan and stopped people from celebrating Christmas.
Ritual	A symbolic performance, done in a particular way or in a special order. Rituals are often repeated on a regular basis. An example might be lining up and walking to assembly"	The Midsummer Parade was a ritual which took place every year in the city of Chester.
Siege	When a town or city is surrounded by soldiers. Nobody can enter or leave. The aim is to stop food/supplies so the situation gets unbearable and the only option is to surrender.	The siege of Gloucester lasted for many months and the people inside were down to their last bags of food.
Vestments	The special clothes worn by priests during church ceremonies.	The priest wore his vestments to lead the church service.

Knowledge Organiser

The road to Civil War!

1629
10 March
King Charles I dissolves Parliament and rules on his own.

1637
23 July
Riots in Edinburgh as Charles tries to enforce a new Prayer Book in Scotland.

1638
28 February
The Scots sign a 'National Covenant' to resist all religious changes which the King might try and impose.

1640
3 November
Parliament opens again after eleven years. Charles thinks he can use this meeting to raise money for his war with Scotland. However, many MPs are angry and start to argue against the King's policies.

1642
4 January
Charles tries to arrest five leading members of Parliament who he fears are trying to seize control. They escape.

22 August
Charles declares war on Parliament. He 'raises his standard' at Nottingham and summons his loyal subjects to support him.

Major Battles

Battle	Date	Victor
Edge hill, Warwickshire	23rd October 1642	Indecisive
Newbury, Berkshire	20th September 1643	Parliamentarians
Cropredy Bridge, Oxfordshire	29th June 1644	Royalists
Marston Moor, Yorkshire	2nd July 1644	Parliamentarians
Newbury, Berkshire	27th October 1644	Indecisive
Naseby, Northamptonshire	14th June 1645	Parliamentarians
Worcester	3rd September 1651	Parliamentarians

Case Study: The Siege of Chester (Feb 1645-Jan 1646)

The city was surrounded by Parliament's troops after the King's defeat at nearby Battle of Rowton Heath. Following widespread starvation and disease , the royalist governor, Sir John Byron, was forced to surrender. Nearly a whole year had passed since the siege began. Chester was eventually taken for Parliament.

Key Concept: What is a 'Ritual'?!

Dr Calladine says:
'...a symbolic performance which functions to add some element of meaning to lived experience'. Think about the start of a World Cup football match for example (national anthems/ mascots/shaking hands). This is a nice example from modern life!

Some 17th Century Rituals...

Civic Entry: Welcoming in an important visitor to the town
Thanksgiving: Showing thanks for a military victory
Proclamation: Marking the announcement of a new ruler

ALSO **Local Processions** e.g. Chester's Midsummer Parade (see front cover for a sense of what this looked like!)

Key People: Who's Who?

King Charles I (1600-1649)
King of England from 1625 until his execution on 30 January 1649.

Henrietta Maria (1609-1669)
Queen consort of England. Married to Charles I. Born in France. A Practicing Catholic.

William Laud (1573-1645)
Archbishop of Canterbury From 1633. Arrested in 1640. Executed in 1645.

Oliver Cromwell (1599-1658)
MP for Cambridge. Military and political leader. Lord Protector of England 1653-1658.

England's Major Cities

Tutorial 1 – City Life

What is the Purpose of Tutorial 1?

- To explore what life was like in a seventeenth-century city. What did it look like? Smell like? Sound like?
- To identify the different types of people that lived in cities.
- To evaluate how different life in a city or town was from today.

Write down three words which you think best describe living in a city today.

1. _____

2. _____

3. _____

First Impressions

What do you think life in a seventeenth-century city might be like (around 400 years ago)? Write some key words in the box.

Task: Everyday Life

Look at the categories. Where do you think we should place them on the continuum below?

Pavements

Smell

Walls

Street Lighting

Houses

Noise

Sewage

Rubbish

Transport

How different was life in seventeenth century cities from today?

- In general?
- For each of the categories above?

Exactly the same

Completely different

Mapping the City

What are your impressions of the map of London below? How different do you think this is from today? Write your thoughts below.

.....

.....

.....

.....

.....

.....

.....

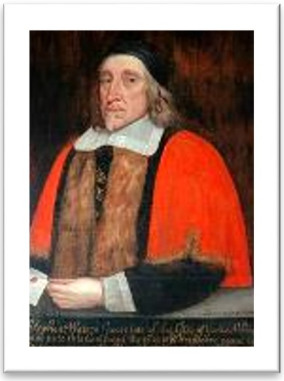
.....

Bonus extra—can you say anything about what Barking might have been like from the image above???

Who's Who?

Match the person to the description to find 6 different people who lived in the seventeenth-century city. Write the correct letter in the box on the right.

In charge of his 'flock' (the people in his congregation). Delivers sermons and performs baptisms, marriages and burials. Obliged to monitor the 'moral character' of the parish.	
A very important person! Responsible for making something which was drunk by adults and children at most times of the day.	
Responsible for governing the city and its people. Attend a variety of civic engagements throughout the year. Walks at the head of processions. Name derives from the Latin word for 'great' (Magnus).	
'Well born' and wealthy. A member of a powerful local family with land and money in the region. Enjoys a range of benefits including legal privileges and tax exemptions. Would be greeted by civic officers and welcomed into the town.	
A volunteer soldier—had another day job but could assemble at short notice to protect the city.	
An important job. Making leather out of animal hides and skin. One of the oldest and most crucial industries in the city.	



A)	The Mayor	C)	The Parish Minister	E)	The Tanner
B)	A Militiaman	D)	The Brewer	F)	Nobility

Homework: Baseline Assignment

The images below depict two of the most dangerous risks of living in a seventeenth-century city; plague and fire. These sources were produced by people living in London at the time. What information can historians get from these images? Write your answer using full sentences in the space provided on page 17. Refer to the sources in your answer and make sure you look at the success criteria on page 18 to help.

Source A: Thomas Dekker, *A Rod for Run-awayes* (London, 1625).

Triumphant Death chases Londoners from their city, but country folk (right), fearful of disease, drive them back. The picture is the title artwork from a 17th century pamphlet on the effects of the plague on London. During a typical outbreak, tens of thousands died in the Capital alone.

Sources B and C: The Great Fire of London 1666

Success Criteria	
Knowledge and understanding	Explain what the sources show about life in 17th century London.
Research and Evidence	Make sure you are talking about all of the sources provided. Pick out some key features of sources A, B and C to use as evidence. Be clear in explaining what
Developing an argument	Give reasons and evidence to back up the points that you make. You might find the PEE structure helpful: Point – make the key point clearly Evidence – explain the evidence for the point Explanation – explain why your point is relevant and important
Critical evaluation	Explain whether the evidence that you are discussing is valuable and significant and explain your reasoning. Select evidence from the sources to back up your thinking.
Structure and presentation	Organise your ideas in paragraphs with a logical structure. Include a short introduction that clearly outlines your main argument.
Language and style	Make sure that your spelling, grammar and punctuation are accurate. Use a formal writing style that is appropriate for academic work.

Tutorial 2– Civil War

What is the Purpose of Tutorial 2?

- To understand why the English Civil War broke out in August 1642.
- To explain what each side was fighting for .
- To evaluate how this impacted on life in cities and towns.

Starter:

What is a Civil War?

Can you think of any other examples from history/current affairs/popular culture?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

What caused the Civil War?

What drove people in the same nation to fight against each other? Over the next two pages you will see a number of different reasons—read through the evidence and start to think about whether this was about RELIGION, MONEY or POWER.

Charles I spent a lot of money at court, on his family, and on amassing a large collection of expensive artwork.

Charles was married to a French Princess, Henrietta Maria. Henrietta was a Catholic. People at the time feared that Charles might also be Catholic and would want to convert his children, the future heirs, to Catholicism. NOTE England was a Protestant country at the time.

There was a general belief at the time that Parliament should have more say in how the country was run. One thing they had control over was how the King was allowed the spend money.

The 'Five Members' Scandal

In 1642, Charles (along with 300 soldiers) went to Parliament to try and arrest five leading MPs who were his opponents. The men had got wind of his plans and fled. Charles reportedly said 'I see all the birds have flown'!

Charles had a history of poor military leadership. In 1625 he had gone to war with Spain and lost. The same thing happened when he went to war with France in 1628. Parliament had to foot the bill for the King's mistakes.

In 1640 Charles I went to war with the Scots over the Prayer Book. The King lost and had to pay the Scots to leave England. It is at this point that the King decides to recall Parliament (who have not been allowed to meet for 11 years) to ask for money.

The Scottish Prayer Book

In 1637, Charles had ordered that the Scots should use a new prayer book. The Scots refused (it was too Catholic in style for them). Some people spoke out against the regime and had their ears cut off as punishment.

Charles I believed in something called 'The Divine Right of Kings'. This meant that the King was only answerable to God. In this view, it would be sinful for his subjects to resist him.

To fund the war with Scotland, Charles had looked to raise money through taxes. People were offered a knighthood (a great honour) but had to pay to receive it. If they rejected they had to pay a fine.

The most unpopular tax was something called Ship Money. People that lived in coastal towns were required to pay this to help protect them from pirates. Charles decided to extend this to make EVERYBODY pay regardless of where they lived.

What caused the Civil Wars?

Below is a list of reasons behind the outbreak of the war. Organise the reasons into the Venn diagram using the numbers next to each cause.

1 THE SCOTTISH PRAYER BOOK

2 UNPOPULAR TAXES

3 THE SCOTTISH INVADE

4 THE DIVINE RIGHT OF KINGS

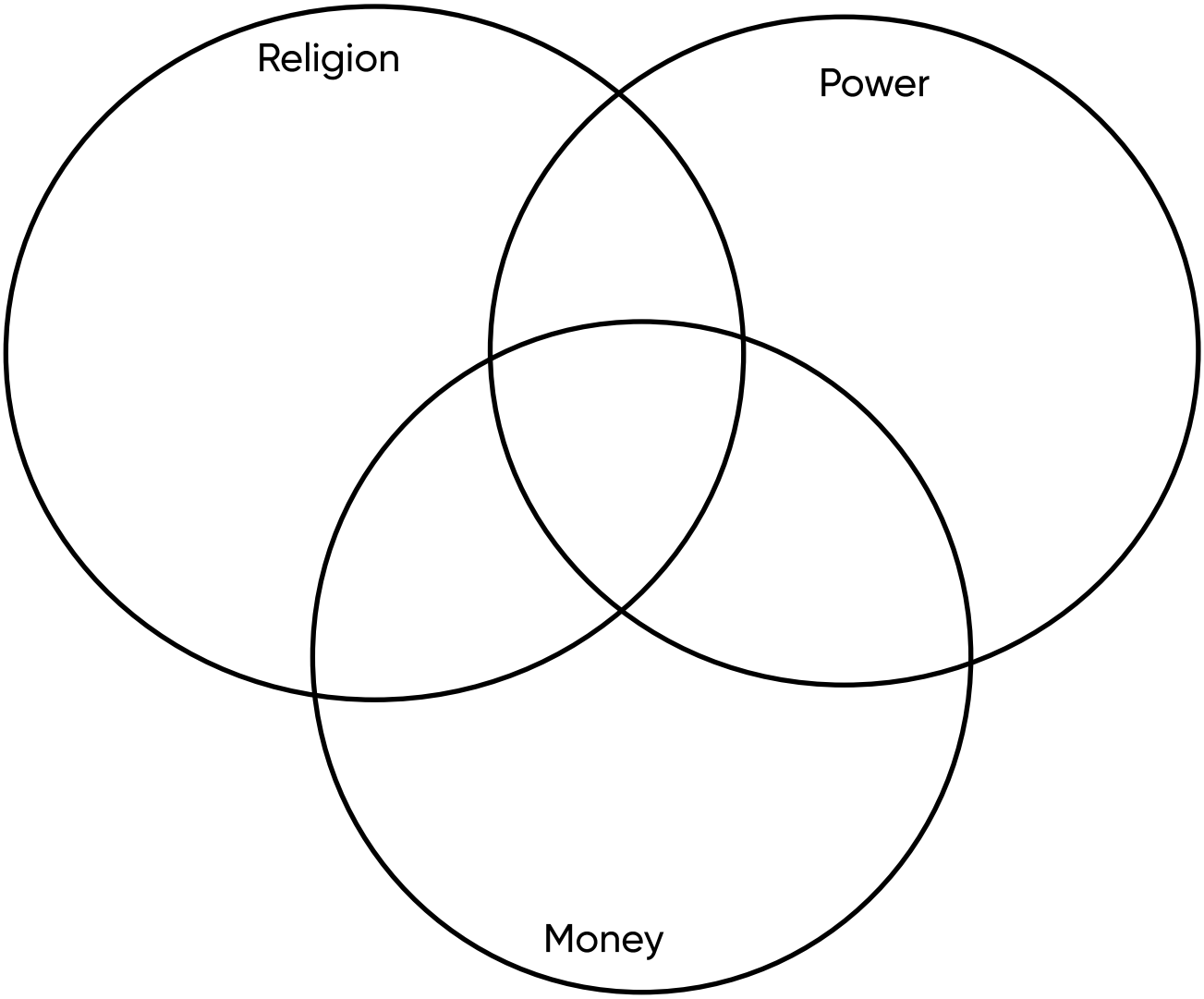
5 ATTEMPTING TO ARREST 5 MP's

6 PARLIAMENT WANTS A SAY

7 POOR MILITARY LEADER

8 CATHOLIC QUEEN

9 AN EXTRAVAGANT SPENDER



England At War!

King Charles I raised his standard at Nottingham on 22 August 1642. From this point on, the nation was at war.

For this course, it is important to understand that towns and cities were central to how the war developed. As the fighting developed, both sides wanted to win control of major urban centres. In the space below, write down why you think it would be important to try and gain control of cities?

.....

.....

.....

.....

.....

.....

.....

On the next page there is space to fill out your own mind map showing the ways that the English Civil War might impact on life in England's cities and towns. Look at the prompts below to get you started.

Bombs

Allegiance

Siege

Disease

Complete the mind map with your ideas

Homework

How do you think the Civil War changed life in cities? Write a short paragraph from the perspective of the following four people:

The Mayor

.....
.....
.....
.....
.....
.....
.....

A Wealthy Merchant

.....
.....
.....
.....
.....
.....
.....

The Parish Minister

.....
.....
.....
.....
.....
.....
.....

A Poor Widow

.....
.....
.....
.....
.....
.....
.....

Success Criteria	
Knowledge and understanding	You have written about how the civil war might change life for each of the four different people. You understand what their lives might be like and can evaluate how they might be impacted by the war. You have used some key words from the tutorial, showing that you know what the Civil War was and how it changed urban life.
Research and Evidence	You are using examples to back up your points. You will find these in your workbook for this week's tutorial. You might also like to have a look at the appendices for further information and/or conduct some independent research.
Developing an argument	Give reasons and evidence to back up the points that you make. You might find the PEE structure helpful: Point – make the key point clearly Evidence – explain the evidence for the point Explanation – explain why your point is relevant and important
Language and style	Make sure that your spelling, grammar and punctuation are accurate. Use a formal writing style that is appropriate for an academic essay.

Tutorial 3 – Procession

What is the Purpose of Tutorial 3?

- To identify the different types of public procession which occurred during the English Civil War.
- To outline some key features of ritual procession with reference to select primary evidence.
- To understand why people spent time, money and effort performing processions during wartime.

Starter:

What do you understand by the word 'ritual'? Can you think of any examples from your everyday life? HINT look at the pictures below for some ideas.

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

Processions

Key Term: A 'procession' can be defined as '*a number of people or vehicles moving forward in an orderly fashion, especially as part of a ceremony*'.

Using this definition, can you think of any processions you have been a part of?

.....

.....

.....

.....

.....

Processing as part of a group is a **powerful shared experience**. In pairs, discuss how you think being part of a procession makes us feel.

.....

.....

.....

.....

.....

Seventeenth-Century Processions

Civic Entry

Welcoming in an important visitor to the town. This was most often a member of the royal family or a member of the nobility. The guest would be met outside the town walls and escorted in through the main gates in procession. The mayor and his governors would all attend wearing expensive ceremonial robes. Local church leaders would also be present.

Local Ceremonial

Often, towns and cities had their own special processions which they enacted at certain times in the year. One example would be the Midsummer Show in Chester which had happened since the Medieval period. During this time, residents built massive 'giants' out of papier-mâché and paraded them around the town. The ritual still happens in the town today as you can see from the image below!

Siege Rituals

Following the end of a siege, the victors marched into the city and secured it. If the losing side had been the ones inside the walls, they were allowed to march out in procession with their drums beating and 'colours flying' (waving flags). The terms of this procession were agreed upon beforehand in documents called 'Articles of Surrender'.

Calendar Customs

Christmas, Easter, Shrovetide... all could call for some form of celebratory procession which usually followed the civic officers as they walked to church to hear a special service. One of the most important examples was on 5th November, Gunpowder Treason Day.

Reflection: Which three features of seventeenth-century processions do you think were most important? Why?

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

Group Task: Plan Your Own Procession!

Scenario: It is Autumn 1642. King Charles decides to visit your town in an attempt to bolster support for his campaign. What could you do to ensure a successful visit? You might like to think about:

- Location. Where will you stage the procession?
- Start and End.
- Timings.
- Music.
- Clothing.
- What mood do you want to create? Joyous? Celebratory? Loyal? Deferential?
- Crowd Control!

Can you think of anything that might go wrong?

Discuss your ideas as a group and use the space on the next page to plan your procession!

Bonus: Pick a role from the six below. What do you think your experience would be? How could you help to ensure success?

A Militiaman Church Minister The Mayor A Nobleman

A Trumpeter A Bystander

Homework: Primary Source Analysis

Read the document below. It is an extract from the Articles of Surrender agreed upon following the siege of Chester. Once you have read the document (feel free to make notes or highlight the sections which you think are the most important or interesting) then answer the questions on the next page.

Context

The siege of Chester lasted from February 1645-January 1646. The siege began following the defeat of the King's army at the battle of Rowton Heath. Parliament's troops surrounded the city for nearly a year. Inside the walls, the military governor, Sir John Byron (pictured below), did his best to strengthen the defences and secure Chester. However, without fresh supplies and in the face of spreading disease, he was eventually persuaded to surrender.

The source below is part of the formal process of lifting the siege. The 'Articles of Surrender' laid out precisely how Byron and his troops should process out of the town.

'...That the Lord Byron, and all Noblemen, Commanders, Officers, Gentlemen and Souldiers... shall have liberty to march out of the said City in all their Apparell whatsoever... The Lord Byron with his Horse and Arms, and [ten] men with their Horses and Arms to attend him: Also his lady and Servants, two Coaches... and of such other Ladies and Gentlewomen as the said Lord Byron shall think... The rest of the Noblemen, with their Ladies and Servants, to march with their horses, each of the said Lords attended with four men, their Horses and Arms, every such Nobleman carrying with him not above £30 in Money... Every Captain of Foot, Esquire, Graduate, Preaching Minister, Gentleman of quality, the advocate and Secretary to the Army, every of them with his owne horse and swords, the Ministers without swords... none of the Persons before mentioned, shall in their march, after they are out of the City and liberty thereof, be plundered, searched, or molested.'

The Siege of Chester: Questions

In your own words, describe what the procession of Sir John Byron and his supporters would have looked like. Who was involved? What could they carry with them?

.....
.....
.....
.....
.....
.....
.....

Why do you think it was it so important for the defeated party to be able to process out of the city?

.....
.....
.....
.....
.....
.....
.....

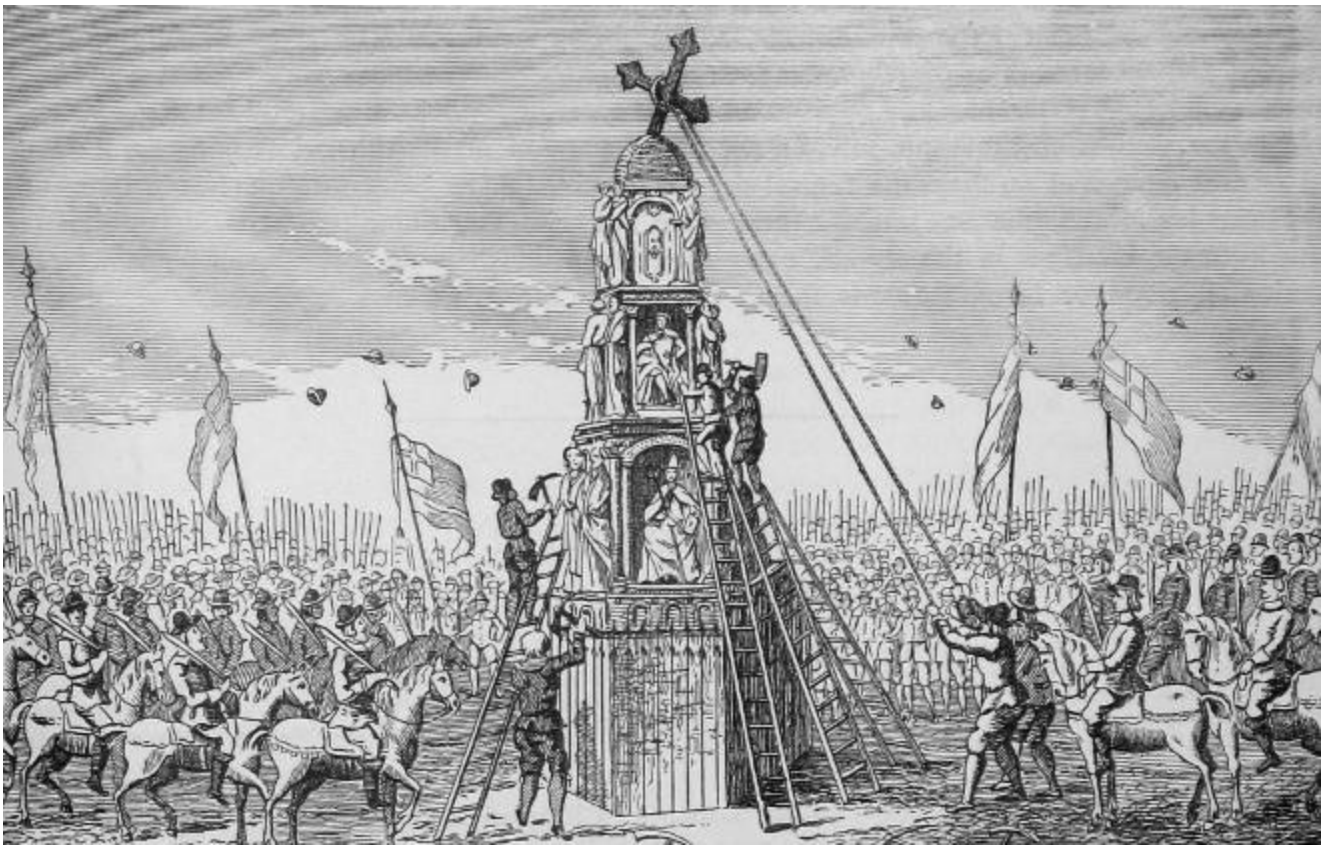
What do you think might happen if these articles weren't followed?

.....
.....
.....
.....
.....
.....
.....

A photograph showing the city of Chester today

Success Criteria	
Knowledge and understanding	You can use the contextual information and primary source on the Siege of Chester to answer the three questions. You have read and understood the evidence and can summarise it in your own words. You can show that you have thought about WHY it was important for the defeated soldiers to process out in a ritual.
Research and Evidence	You have included some specific quotations from the source in your work along with reference to the context at the time.
Developing an argument	Give reasons and evidence to back up the points that you make. You might find the PEE structure helpful: Point – make the key point clearly Evidence – explain the evidence for the point Explanation – explain why your point is relevant and important Make links to other topic areas that you have not discussed in tutorials.
Critical evaluation	Explain whether the evidence that you are discussing is valuable and significant and explain your reasoning. Select relevant research evidence to back up your thinking. Comment on how reliable the source is and if it has any limitations.
Language and style	Make sure that your spelling, grammar and punctuation are accurate. Use a formal writing style that is appropriate for an academic essay.

Tutorial 4 – Protest



What is the Purpose of Tutorial 4?

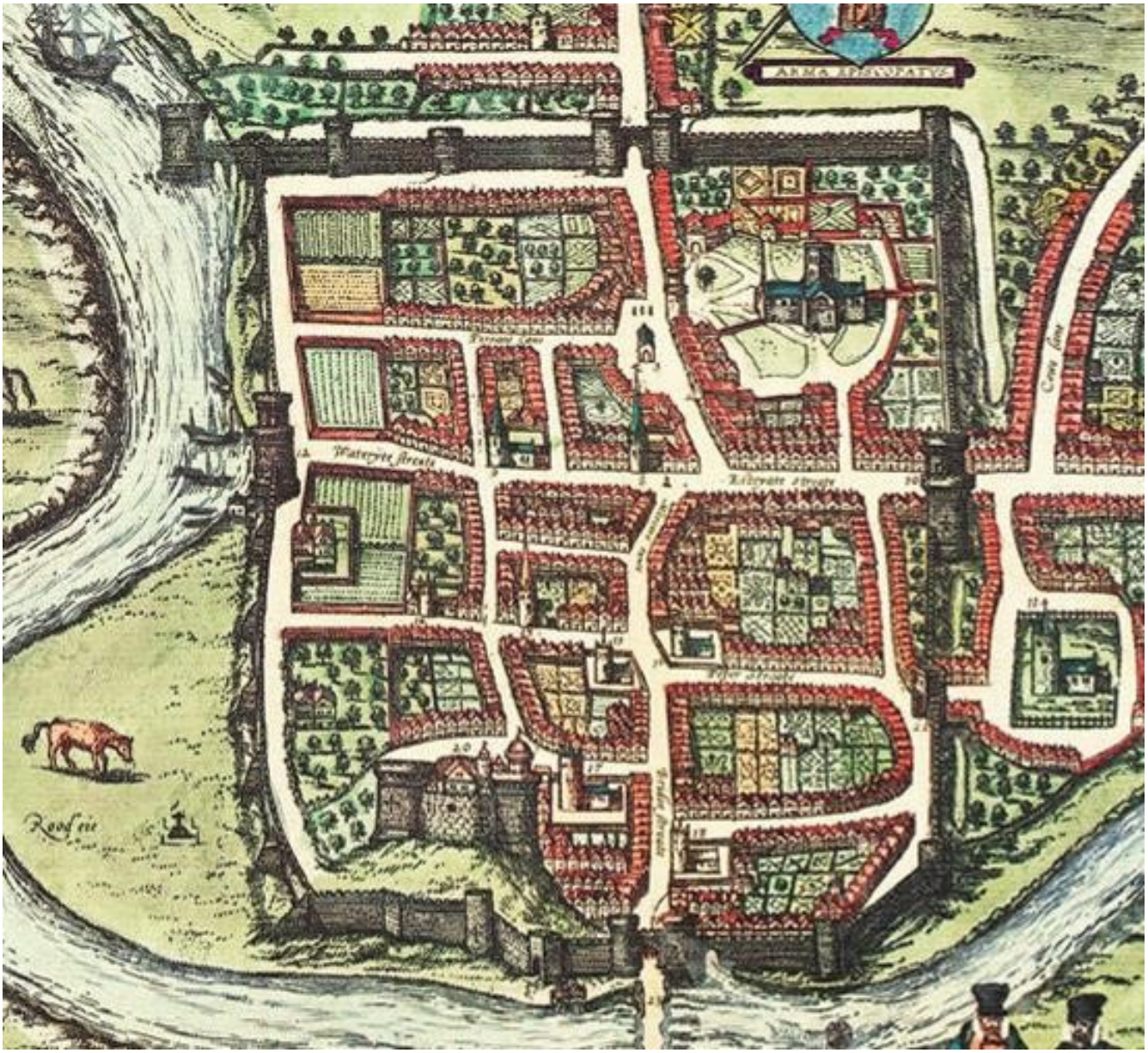
- To identify some of the ways that people in cities and towns used ritual performance (or a lack of) to protest against political and/or religious authorities.
- To explore some core case studies and evaluate the strategies of those involved.
- To link this information back to the sessions on city life and civil war—what new insight do we gain?

Starter: England at War!

What can you remember about why the English Civil War broke out? Write down your ideas in bullet points in the space below.

Task: Spaces of Protest

Look at the map below. If you were going to stage a protest where would you do it? Why?



.....

.....

.....

.....

.....

.....

.....

Protest: Spotlight on Cathedrals

As tensions worsened and the fight continued, many people in towns and cities became worried about the power of the Church. This was often intensified if the town also had a Cathedral.

Cathedrals were officially abolished by Parliament in 1649 (they became big parish churches instead). Up until this point we see many instances of ritualised protest against the church using religious objects in both sacred and civic space. Most of these were carried out by soldiers.

on 30 August 1642, soldiers entered Canterbury Cathedral where they upturned the communion table, 'tore the Velvet cloth from before it, defaced the godly Screen... violated the Monuments of the Dead' and 'mangled all our Service-books and Books of Common Prayer'. According to a local eye witness, worse still was their procession 'through the city streets; bestrewing the Pavement with the leaves thereof: a miserable spectacle to all good eyes'

Bruno Ryves, *Mercurius Rusticus* (London, 1646), p. 185.

At Winchester, troops entered the cathedral on 12 December, marching 'with Colours flying' and 'their Drums beating'. Reaching the altar, they broke the rail and carried it to an alehouse where they 'set it on fire, and in the fire burnt the Books of Common Prayer, and all the Singing Books belonging to the Quire'. Dressed in 'Surplesses, with such Hoods, and Tippets as they found', they moved through the streets 'carrying Common Prayer books in one hand' which they displayed to the assembled crowds. (from the same source)

Case Study: Norwich Cathedral

- In 1643 Parliament passed an ordinance to support 'the 'utter demolishing, removing and taking away of all Monuments of superstition or idolatry'.
- Following this point, instances of the ritual destruction of church objects (iconoclasm) increased.
- At Norwich, a major town in East Anglia, members of the civic government played a central role in purging 'relics of idolatry' from their own cathedral and staged a ritual

After much 'beating down of walls… tearing up of monuments… [and] pulling down of seats', a 'kind of sacrilegious and profane procession' was enacted in which 'the service books and singing books [were]… carried to the fire in the public market-place… a lewd wretch' walking at the head of the train, 'his cope trailing in the dirt, with a service-book in his hand, imitating in an impious scorne the tune, and usurping the words of the litany used formerly in the Church'.

[Joseph Hall], The Works of the Right Reverend Father in God, Joseph Hall, ed. J. Pratt, vol. 1 (London, 1808), pp. lxv-lxvii.

In cases like this, why do you think it was important to destroy the items in public? Why bother staging the mock 'procession'? Write down your thoughts in the space below.

Homework: Independent Research

Can you find any other examples of people using ritual/processions as a way of protesting? This could be from history, from contemporary society, or from popular culture e.g. books/TV/films. Write a summary of your findings below (1 or 2 examples is fine). Be prepared to share your discoveries with the rest of the group.

HINT some key words to help you might be 'protest march', 'iconoclasm in history', 'mock ceremony'.

Reference: write down where you found your examples

Success Criteria	
Knowledge and understanding	You can discuss your examples effectively and make sense of what participants were trying to do.
Research and Evidence	You can find your own relevant sources and use them as evidence. You can demonstrate that you have understood the significance of these examples and can summarise them in your own words.
Developing an argument	Give reasons and evidence to back up the points that you make. You might find the PEE structure helpful: Point – make the key point clearly Evidence – explain the evidence for the point Explanation – explain why your point is relevant and important Make links to other topic areas that you have not discussed in tutorials.
Critical evaluation	You can explain whether or not your examples are similar to the ones we have discussed in Uni Pathways. Why/why not?
Structure and presentation	Write in full sentences and organise your ideas into paragraphs with a logical structure.
Language and style	Make sure that your spelling, grammar and punctuation are accurate.

Tutorial 5 – Commemoration

Starter:

What do you understand by the word 'anniversary'?

Write down three things that you commemorate at the same time each year.

BONUS can you think of any other recent commemorations which have been in the news recently?
HINT look at the pictures to help.

Making Sense of War

War is a profoundly traumatic and chaotic experience. It is often difficult to make sense of events and deal with the wider meanings of the conflict. Look at the images below which show various ways that the First World War has been commemorated. What message do you think they are trying to convey?

.....

.....

.....

.....

.....

.....

.....

.....

Following the raising of a siege or an important military victory, many people living in cities and towns made special efforts to commemorate their experience. Often, these could become annual occurrences . A particularly interesting example happened at Gloucester following the relief of the town's siege.

Note, the image below is from a painting by Diego Velázquez called 'The Surrender of Breda'. Breda was a Dutch city that was besieged for eleven months during the Eighty Years' War . Here you can see a depiction of the surrender to the Spanish army in June 1625. What words could you use to describe how this moment is presented? Write your ideas in the box below.

Case-Study: Gloucester Holiday

In 1643, at the time of its besieging by royalist troops, Gloucester was the last parliamentarian stronghold in the surrounding region. Strategic value was bolstered by a prominent role in the Cotswold wool trade and a prime location on the banks of the River Severn.

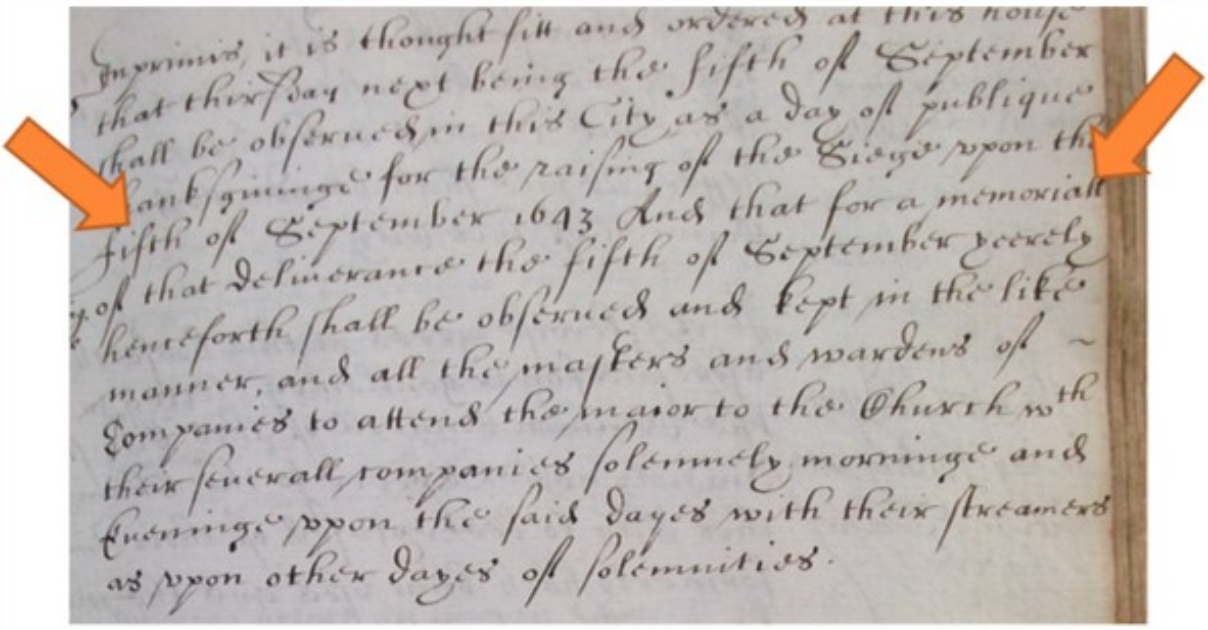
From 10 August to 5 September 1643 the town was surrounded by Royalist troops until a relief force came to help free the town.

From this point on, it was ordered by the corporation that the 5 September, the anniversary of the raising of the siege, should be observed as a day of annual public thanksgiving. Additionally, the South Gate was adorned with an emotive commemorative inscription 'placed in large characters... round the arch on the outer side' which read:

'A city assaulted by man but saved by God ever remember the Fifth of September'.

The annual Gloucester holiday was marked every year between 1644 and 1659, with 'each citizen put[ting] on his best apparel: [as] the civil and military authorities attended at the cathedral; the bells rung; the corporation feasted' and neighbours saluted each other.

In November 1644, the 'holiday' was added to a select number of special days for the wearing of scarlet including election day, the fifth of November, Christmas day, Easter day and, interestingly, 'The day kept in memory of the Kings Inaugurac[i]on being the seaven and Twentieth day of March'.


Imprimis, it is thought fitt and ordered at this house
that thursday next being the fifth of September
shall be obserued in this City as a day of publique
thanksgiuinge for the raising of the Siege vpon the
fifth of September 1643 And that for a memoriall
of that deliueranre the fifth of September yeerely
hereafter shall be obserued and kept in the like
manner, and all the masters and wardens of
Companies to attend the maior to the Church wth
their seuerall companies solemnely morninge and
euenings vpon the said dayes with their streamers
as vpon other dayes of solemnities.

Gloucestershire Archives, Common Council Minute Book GBR B3/2, f. 307.

Using the evidence above, write a paragraph in your own words outlining why you think it was so important for Gloucester to keep the 'Holiday' as an annual commemoration.

.....

.....

.....

.....

.....

.....

.....

.....

.....

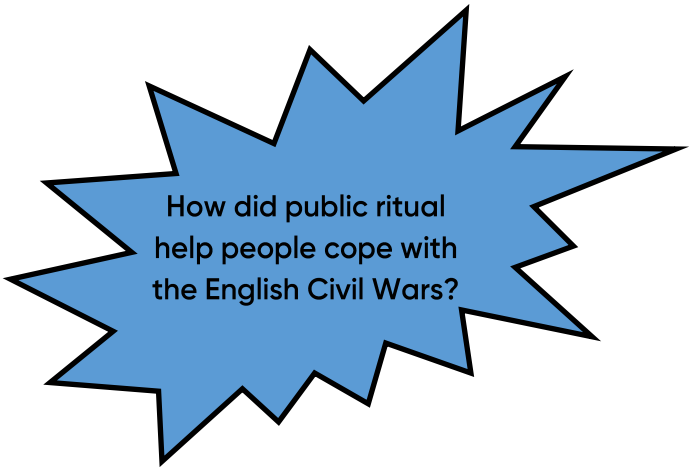
.....

.....

Bonus: Why do you think the holiday wasn't celebrated after 1659?

Task: Mind Map

Using your knowledge so far, what ways could public ritual help people cope with war. Work through ideas in pairs and add to the box below. Think about both local government and ordinary people.



Homework: First Draft of Final Assignment

What can we learn about English urban communities by studying public ritual, c.1642-1651?

Guidance

Your answer should be between 1,500-2,000 words long.

I have left this question quite broad on purpose. YOU have the choice to use the examples that you find most interesting and to make the points that you think are the most compelling. Whilst there is no 'right answer' (you are very much encouraged to think creatively), you might find it helpful to think about some of the following areas to get you started.

The nature of civic government

Religious experience

Conflict and diversity

Challenges to authority

Urban space (walls, streets, buildings)

Sensory experience (sights, sounds, smells)

You should make sure you include some reference to the particular challenges of the historical context (i.e. the Civil Wars).

You should also try and include some specific historical examples and/or primary source material to support the points you are making. You are welcome to use the evidence we have looked at so far in this workbook. You will also find some more sources in the appendix. Finally, please also feel free to include any other sources that you like including images.

Let me know if you have a particular area you would like to research and I can supply some more relevant evidence for you to work with.

Good luck!

Success Criteria	
Knowledge and understanding	Include key words from the glossary and demonstrate that you understand them by explaining what they mean and how they relate to the topic. Explain the sources that you have drawn on and how they relate to your work. Remember to reference sources correctly. Clear justification on how the material used is related to the specific issues that are the focus of the essay
Research and Evidence	Include relevant research findings from a wide range of sources. The appendices at the back of this booklet are a good place to start. You should be discovering some sources yourself from the independent work that you do outside of tutorials too. For a high mark, you need to be using evidence to support your ideas consistently, clearly and convincingly.
Developing an argument	Give reasons and evidence to back up the points that you make. You might find the PEE structure helpful: Point – make the key point clearly Evidence – explain the evidence for the point Explanation – explain why your point is relevant and important Make links to other topic areas that you have not discussed in tutorials.
Critical evaluation	Consistently and convincingly explain whether the evidence that you are discussing is valuable and significant and explain your reasoning Select relevant research evidence to back up your thinking Comment on how reliable sources are and if they have any limitations.
Structure and presentation	Organise your ideas in paragraphs with a logical structure Include an introduction that clearly outlines what the assignment will contain Include a conclusion that summarises all the key points clearly Make sure that you have referenced everything correctly
Language and style	Make sure that your spelling, grammar and punctuation are accurate. Use a formal writing style that is appropriate for an academic essay.

Tutorial 6 – Feedback tutorial

What is the Purpose of Tutorial 6?

- To receive feedback on final assignments.
- To share examples of best practice with the other pupils in your group.
- To write targets for improvement in school lessons.

To reflect on the programme including what was enjoyed and what was challenging.

Final assignment feedback

What I did well...	What I could have improved on...

My target for future work is...

Tutorial 7 – Feedback tutorial

What is the Purpose of Tutorial 7?

- To receive feedback on final assignments.
- To share examples of best practice with the other pupils in your group.
- To write targets for improvement in school lessons.

To reflect on the programme including what was enjoyed and what was challenging.

Final assignment feedback

What I did well...	What I could have improved on...

My target for future work is...

Reflecting on Uni Pathways

What did you most enjoy about Uni Pathways?

What did you find challenging about the programme?	How did you overcome these challenges?

Appendix 1 – Referencing correctly

When you get to university, you will need to include references in the assignments that you write, so we would like you to start getting into the habit of referencing in your Brilliant Club assignment. This is really important, because it will help you to avoid plagiarism. Plagiarism is when you take someone else's work or ideas and pass them off as your own. Whether plagiarism is deliberate or accidental, the consequences can be severe. In order to avoid losing marks in your final assignment, or even failing, you must be careful to reference your sources correctly.

What is a reference?

A reference is just a note in your assignment which says if you have referred to or been influenced by another source such as book, website or article. For example, if you use the internet to research a particular subject, and you want to include a specific piece of information from this website, you will need to reference it.

Why should I reference?

Referencing is important in your work for the following reasons:

It gives credit to the authors of any sources you have referred to or been influenced by.
It supports the arguments you make in your assignments.
It demonstrates the variety of sources you have used.
It helps to prevent you losing marks, or failing, due to plagiarism.

When should I use a reference?

You should use a reference when you:

Quote directly from another source.
Summarise or rephrase another piece of work.
Include a specific statistic or fact from a source.

How do I reference?

There are a number of different ways of referencing, and these often vary depending on what subject you are studying. The most important to thing is to be consistent. This means that you need to stick to the same system throughout your whole assignment. Here is a basic system of referencing that you can use, which consists of the following two parts:

1. **A marker in your assignment:** After you have used a reference in your assignment (you have read something and included it in your work as a quote, or re-written it your own words) you should mark this is in your text with a number, e.g. [1]. The next time you use a reference you should use the next number, e.g. [2].

2. **Bibliography:** This is just a list of the references you have used in your assignment. In the bibliography, you list your references by the numbers you have used, and include as much information as you have about the reference. The list below gives what should be included for different sources.

Websites – Author (if possible), title of the web page, website address, [date you accessed it, in square brackets].

E.g. Dan Snow, 'How did so many soldiers survive the trenches?', http://www.bbc.co.uk/guides/z3kgjxs#zg2dtfr [11 July 2014].

Books – Author, date published, title of book (in italics), pages where the information came from.

E.g. S. Dubner and S. Levitt, (2006) *Freakonomics*, 7-9.

Articles – Author, 'title of the article' (with quotation marks), *where the article comes from* (newspaper, journal etc.), date of the article.

E.g. Maev Kennedy, 'The lights to go out across the UK to mark First World War's centenary', Guardian, 10 July 2014.

Appendix 2– Evidence Pack

Some Further Context

The changes implemented by the Long Parliament from November 1640 encouraged transformation in the cultural life of towns across the country. However, urban communities could still accommodate a range of beliefs and practices. As has been well documented, almanacs continued to note officially abandoned festival days in red ink, people still met together to celebrate occasions such as Christmas and Easter, and annual charity provision was still tied to the traditional festive calendar. The ritual beating of the bounds, however, fared less well, with most urban parishes stopping processions in the mid-1640s.

Perambulations traditionally took place during 'the penitential phase of the Easter cycle' - the fifth Sunday after Easter and the Monday, Tuesday, and Wednesday before Ascension Day - to purge evil spirits and ensure good weather for the year ahead. Traditionally, the procession would follow the parish cross, held by the Priest carrying 'hand-bells and banners; chant[ing] passages from the psalms and gospels; stop[ing] at wayside crosses to say prayers for the crops; and s[i]ng[ing] the litany of the saints'. Indeed, Keith Thomas identified Rogationtide as one of the 'sole survivors' of that strand of medieval religious ceremony conducted outdoors 'to secure fertility and good weather' for the coming months. In a post-reformation climate, effort was made to purge any potentially 'popish' remnants from the ritual including the wearing of surplices, the holding of banners and the stopping at crosses.

Perambulations appear to have been less controversial in an urban setting, although the act itself remained open to interpretation. For some, this was, before all else, an opportunity to underscore the physical boundary of the parish or town, removing 'obstructions' and 'annoyances' and ensuring the practical upkeep of public thoroughfares. Others maintained a more sacred function, as territorial limits were sanctified and both custom and religiosity combined to make 'a powerful statement' of communal spiritual unity. Walking the town boundaries at Rogationtide, it was the Mayor's job to lead the procession and 'admonish the people to give thanks' by the reading of psalms. Perambulation took place on a smaller scale too, with individual congregations 'beating the bounds' of the parish before enjoying refreshment at their church.

Chester St John went on its last perambulation for eleven years in 1645, paying four shillings for 'the ministers diners and our owne'. The following year, with the church badly damaged by heavy bombardment, the familiar rhythm of parish ceremony finally ground to a halt. No money was spent marking Rogation week or on provision for communion in 1646. Instead, extensive repairs were prioritised out of sheer necessity. Parishioners in Norwich also ceased to perambulate in 1645, with order from the Mayor's Court that 'Rogacion weeke shall not be obserued as heretofore it hath beene'. Whilst 'the vsuall weekely Lectures' were still held, this development certainly represented a significant break from the past.

The most obvious reason for such was the impact of war - the physical destruction of buildings, the presence of large numbers of soldiers, the spread of famine and disease - which, combined with the political ascendancy of the godly, saw the established choreography of urban Rogationtide promptly abandoned in the middle of the decade. Churchwardens at Chester St Mary were still investing money in a 'book for communion' and yuletide decoration in 1644. The following year however, with the town surrounded by parliamentary troops, they noted simply: 'no Christmas candles etc the citty beseeged'. Even before the siege, more of which will be said later, the annual midsummer show was abandoned in 1641 by reason of 'the citty beinge in a posture of war'.

Certainly, within this fractious climate, communal, festive activities were tainted with an increasing potential for subversion and insurrection. Note how Norwich's annual Guild Day was suspended in 1645 and 1648 on reason of city authorities 'being apprehensive of riots'.

The picture so far then appears to be one of abandonment. However, new forms of public ceremony were developing in urban communities throughout the country. Most obviously, corporations were expected to facilitate the observance of 'thanksgiving days' in their locality, ensuring that provision was made for the solemn marking of occasions in both sacred and civic space. Fast days had long been a feature of post-reformation devotion, and despite enduring something of a hiatus during the Personal Rule, The Long Parliament embraced these occasions as a vital means of negotiating political crisis. From 1642 to 1649, 85 monthly fasts were held alongside more occasional days of public humiliation for individual military victories.

In June 1645, the corporation of Norwich marked one such event by ordering 'all the preaching ministers in this city to give notice to their parishioners that the shops be shut up & that no Carte doe go up & down the street'. It was agreed that 'the guns shall be shot of & the livery warned to attend Mr Mayor to church'. There was certainly scope for civic leaders to use such occasions pragmatically to reinforce authority and foster a sense of shared local identity.

Indeed, Norwich developed its own thanksgiving following deliverance from the so-called 'Great Blow' on 24 April 1648 when rioters seized the county magazine which, in a providential twist of fate, blew up killing at least a hundred people. Similarly, at Gloucester, the date held in memory of the raising of the town's siege in 1643 was duly incorporated into the annual rubric of civic ceremonial. Whilst a basic level of conformity was expected, some degree of autonomous discretion was clearly exercised. Indeed, Newcastle residents marked thanksgivings in the same way that they had marked the King's coronation years previously - by setting up blazing tar barrels on the hill in Sandgate, firing volleys of gunshot, and ringing the bells in the city's four churches.

Moreover, unofficial thanksgiving celebrations were instigated in communities throughout the country. In towns such as Chester, a range of inhabitants demonstrated a resilient tenacity to use established vocabularies creatively for the expression of partisan support. Here, bells were rung on 22 May 1644, and a 'generall fast' kept in the 'great church' (the cathedral) for 'the p[ro]sperity of prince Ruperts Army being aduanced towarde Cheshire & then to Lancaster'. By 6 June, with assurance of the prince's nearby victory, bells rang and bonfires were made 'at almost euery dore'. After surrendering to parliament following their own siege in 1646, residents were forced to comply with state legislation, outwardly at least, under the watchful gaze of newly appointed corporate representatives. As a result, we see the familiar noting of expenses for 'solemn fast days' in city records from the later 1640s, marked by the preaching of sermons, procession of the civic body, and a round of gunfire shot from the castle. Still, residents were somewhat reluctant to look upon such days with the enthusiastic commitment expected by parliament. A public thanksgiving in August 1649 saw the ringing of bells and the making of bonfires, though 'no shouting or acclamations of joy but hasty prayers to divert god's further judgements'. Two months later, with the corporation commanding the making of bonfires to mark another such occasion, it was gravely reported by herald painter and antiquarian Randle Holme that 'diuers made none'.

Such accounts reflect the existence of multiple attitudes towards ritual culture on both a national and local level. Moreover, the potential for ceremonial forms to be used for engagement with broader political issues only increased across the period.

Explaining Ritual

Edward Muir, Ritual in Early Modern Europe (Cambridge, 1997)

'ritual then is basically a social activity that is repetitive, standardized, a model or a mirror, and its meaning is inherently ambigous' (p.6.)

'...both civic and royal rituals reveal a struggle between concepts of presence and representation, especially in modelling the critical concept of the "body politic," whether understood to be the body of citizens or the body of the king.' (p.8.)

'Political ritual or ritualized politics tends to camouflage tensions, especially by representing more political harmony than may actually exist.' (p.230.)

'Rituals set apart the rulers of the state from others and defined the relationship among its constituent subjects or citizens'. (p.230.)

'The task for the late medieval and early modern cities was to transubstantiate these disparate characteristics of a community into a mystic body, a mystified city'. (p.233.)

'By strictly adhering to the order in which officials marched and the routes they followed, both often described as an ancient custom even when they had been formulated not long before, officials sustained the appearance of conforming to precedents. The political force of processions derived from the fiction of unchangeability, but, in fact, political pressures frequently altered them'. (p.237.)

'Civic ritual both represented the utopian ideas of a harmonious community and reminded citizens of the possibility of coercion if they failed to accommodate themselves to those in power. The most obvious expressions of force were marching militiamen or soldiers who frequently appeared in civic processions'. (p.238.)

R. Malcolm Smuts, 'Public Ceremony and Royal Charisma: The English Royal Entry in London, 1485-1642', in *The First Modern Society: Essays in English History in Honour of Lawrence Stone,* ed., Al. L. Beier, D. Cannadine and J. M. Rosenheim (Cambridge1989), pp. 65-94.

This chapter makes an interesting point with regards to the ultimate experience of ceremonial procession; specifically, Smuts is keen to emphasise the 'fragmentary view' of contemporary spectators for whom the intricate complexity of symbolic allegory would be lost. The 'meaning' of processional ritual was hence multifaceted, interpreted in varying ways from person dependant on who they were and what at they saw. (pp.66-7.)

Although his father had inherited a 'vital tradition of proffesional rituals', Charles I was much more reluctant to enter into the capital and invoke the traditions of previous rulers. Indeed, Smuts argues that 'Public royal ceremonies simply became less frequent and less magnificent, until the 1630s Charles virtually withdrew from his people's gaze'. (p.82.)

Charles West Cope , 'The Setting Out of the Train Bands from London to Raise the Siege of Gloucester'

An account of a similar celebration to Gloucester Holiday at Taunton which was still being commemorated after 1660!

'...shops were generally shut up, a bonfire made in the middle of the town, and a drum beat... in the morning very early... this solemnity and rejoicing being kept by men, women, and children throughout the whole town, many of which were not then born when the siege was raised.'

(June 1671).

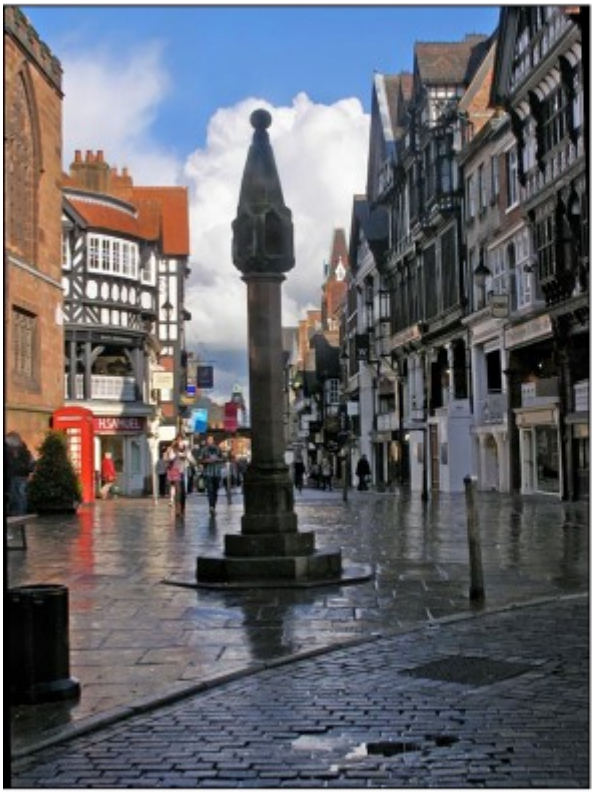
National Archives SP 29/290, f. 238.

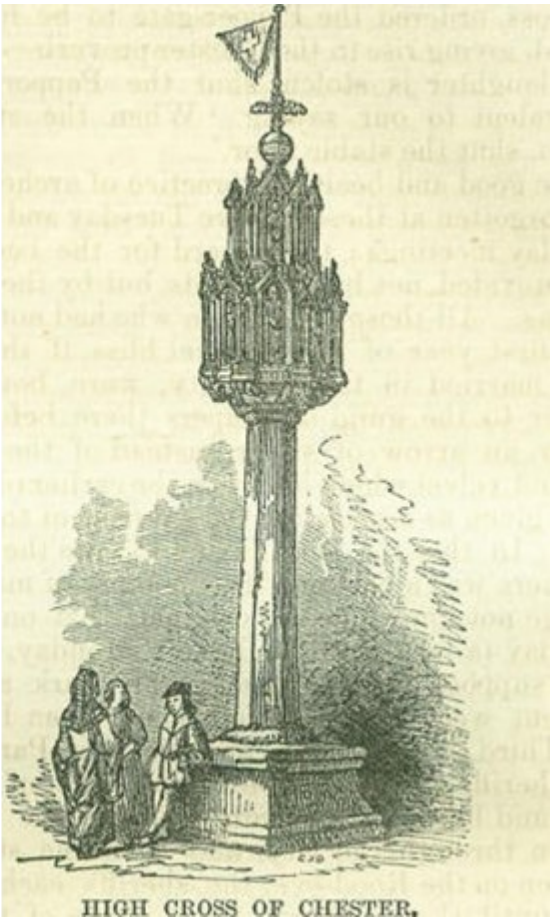
Tuesday, *Sept.* 23. We had certaine intelligence out of Cheſhire; That Sir *Will. Brereton's* forces have taken the Foreſt ſtreet, and all the outworkes of the City of Weſtcheſter to the wall; where they took the Major Mace and the Sword; and many officers and Souldiers that were without the City: That they have ſent 400 horſe and ſome foot to the Welch ſide of the City to keepe them in that they ſhall not goe away, and that none ſhall come to aſſiſt

Mercurius Civicus 122 (18-25 September 1645), p. 1074.

Phoenix Tower (now King Charles' Tower) on the City Walls

It was here that King Charles watched the defeat of his army at nearby Rowton Heath





An eyewitness account of what actually happened following the siege written by local man Randle Holme:

'...the p[ar]liamentarians]... pulled down the High Cross, defaced the choir, & other churches, by breaking the organs battering to peeces their curious painted glass windows, pulling the Railes fro[m] before the comu- nion tables (on some of whose organ pipes, some Ridiculous malignants... spitefully in dirition went s[h]uteing up & down the streets) **braking the Fonts... & defacing the more venerable & rich monuments... [in spite] of their dead Ancestors.'**

BL Harley MS 2155, f. 139v.

Analysis: The Sieges of Gloucester and Chester

Perhaps understandably, no corporate-sponsored commemoration developed in Chester, the experience of surrender negating the possibility of an annual day for triumphant celebration like Gloucester's 'Holiday'. Although attempts were made to return to some semblance of normality with regards to established ceremonial rhythms, the pressure of extensive rebuilding, the threat of disease and poverty, and the curtailment of civic jurisdiction, meant that the realities of recovery would be especially difficult to manage.

Crucially however, despite inescapable shifts in the social, cultural, and spatial landscape of both towns, a range of contemporaries were still able to conceive of ritual culture as something worth investing in. At Gloucester, following the raising of the siege in September 1643, the immediate priority was to repair the extensive damage caused by bombardment and to ensure, as far as possible, a degree of continuity in the jurisdictional structure of the town. As noted above however, the corporation still managed to honour Massey with a New Year's gift of 'a faire guilt bason and Ewer'. Three years later in 1646, Nicholas Webb, a Gloucester alderman, bequeathed his 'skarlett Gowne', his 'best partlett Gowne', and his 'blacke cloake' to his son Nicholas. In doing so, he communicated his tacit belief in their continued relevance as esteemed symbols of customary civic authority.

Moreover, when Oliver Cromwell entered Gloucester 'w[i]th many of his officers' in early May 1648, corporate records detail substantial expenditure on lemons and 'sweatmeates' sent to the Tolsey for his entertainment. There is no information on how the entry was staged in public space, although the inclusion of the Tolsey (a building standing on the southwest corner of Gloucester's market cross used for town business) as a central location here suggests the necessity of some form of ceremonial gesture as Cromwell and his officers entered the town and made their way to its ritual heart. At the mayoral election of 1648, money was spent 'making the fireworks… as in years precedent'. This latter addition reveals the perceived importance of upholding established practices in a challenging (and changed) political context. Indeed, when churchwardens at St Michael's noted their expenditure at the annual 'Parrish Feast', it was explicitly described as being 'according to the Custome'. In 1649 as traditional celebrations were being targeted with increasing zeal by official ordinance, city chamberlains were still paying money to the mayor to 'disburse to the poore at Christmas' and 'good Friday'. Even in a town which communicated its loyalty to Parliament with annual celebration and special inscriptions in civic space then, familiar pre-war rhythms of ritual behaviour proved decisively resilient and the town was anxious to stress the continuity of its customary pursuits.

A degree of obstinacy was evident at Chester too. As seen above, even during the siege itself, certain individuals attempted to conform to established patterns of behaviour. However, ritual continuity was less impressive than at Gloucester. Even before the siege, the annual 'Midsummer Show' was abandoned because of the troubles of the time, 'the citty beinge in a posture of war'. It remained unobserved until 1661. Throughout the 1640s and 1650s, the town's ritual life was increasingly problematised as successive governors attempted to graft the culture of the new regime onto apparently unwilling residents. This tension is evident in the noting of celebrations on 5 November 1648 when, 'the maior commanded because it was sabb[ath] day no bells or bonfires yet the companies did… wayt on M[r] maior to church but some w[hose] affection was altered came in robes not in gowne'. Moreover, as outlined above, there were numerous other occasions where local residents abstained from building bonfires and ringing bells on thanksgivings and fasts to communicate their displeasure at the current political situation. If the cultural landscape of Chester was in transition, it was unable to shake off the influence of its recent past.

Festive Culture during Wartime

Even amidst the most challenging of situations , contemporaries were still able to partake in the ceremonial use of public space for a wide range of purposes.

During the period of King Charles' captivity in Newcastle (he was held captive by the Scots) the town officers still managed to spend their time and effort on a range of performative activities.

Moreover, during the period of the King's captivity in the town, significant energy was spent maintaining both ritual activities and the sites on which they functioned. Chamberlain's accounts from the period show payments for paving the east end of the Sandgate area, one of the central zones for the enactment of large-scale public ceremonial. Indeed, it was here where the blazing tarbarells were set on a diverse array of occasions mentioned previously.

Moreover, money was spent, in June 1646, on painting and guilding the town's arms on the bridge tower, on removing rubbish from public space, and on maintaining the mayor's pew in St Nicholas' church. Although there is no record of ringings, entries, bonfires, or blazing tar barrels during the period of the King's captivity, there are other indicators that some aspects of civic ceremonial remained a constant. Indeed, we find payment for wine and tobacco which was spent by the deputy mayor and aldermen from 27 February to the 5 June. Moreover, in November 1646, it was explicitly noted that the town waites 'should be allowed to proceed as on former occasions and to go morning and evening according to the ancient custom and usage of the corporation'.

The maintenance of established custom is evidence of the continued relevance of ritual culture in a rapidly changing context. Rather than provoking a devastating hiatus, the instabilities of the 1640s *can* be seen to have enabled a range of individuals to exercise more initiative and authority in the staging of their own ritual lives.

Ritual Protest

Interestingly, the absence of ceremony could also be a way of formulating a protest. For example, when the King visited Leicester in 1642 the corporation showed ‘little enthusiasm’. Even at Oxford, the welcome of the King into the town to take up residence in 1643 was, apparently, ‘less splendid’ than that of recent memory.

Perhaps the most significant example of a targeted denial of ceremony happened four months before the outbreak of civil war proper in Hull. On 23 April 1642, acting on orders from Westminster, the town's governor, Sir John Hotham, closed the city gates and denied access to the Royal Party. Two or three hundred attendants, including most of the Yorkshire gentry, were present to witness the disgrace, Charles pleading to be admitted into the town, offering to enter with only thirty men as Hotham, standing on the city walls, refused. His final offer, for entrance with a heavily reduced train of just twelve attendants, was rejected by the King who was left with no choice but to retreat. Events at Hull were deeply wounding, leaving Charles ‘full of trouble and indignation’ and, according to Clarendon, ‘with infinite perplexity of mind’. Moreover, the actions of Hotham were discussed throughout the country, taken by many as a further sign of impending crisis. Entering York a few days later, His Majesty was met with 'the bare shadow of a civic reception'. Many aldermen failed to materialise, claiming 'their horse was lame', their location 'too remote', or that they had other 'pressing occasions' to attend to.

Civic Entries

The King's entry into Chester on 23 September 1642

Charles was escorted into the town with 'about fourty of whom had once been Sheriffs' and 'some others on horse-back and foot-cloathes', he was presented with the sword of the city along with the mayor's mace. This was done, quote, 'as they had done his Father before time'. Guildmen stood with their banners 'in order on both sides [of the] street', mayor and alderman being elevated above the crowds on a scaffold at the 'Honystayrs', a 'long broad pair of stairs at the south side of Eastgate street. It was here that the Recorder, on his knees, made his oration to the monarch. Contemporary accounts differ in their assessment of the day, some observing that the King and Prince were 'very thankful' of their welcome, others noting that 'a greater sum was expected' from the ceremonial gifts of money.

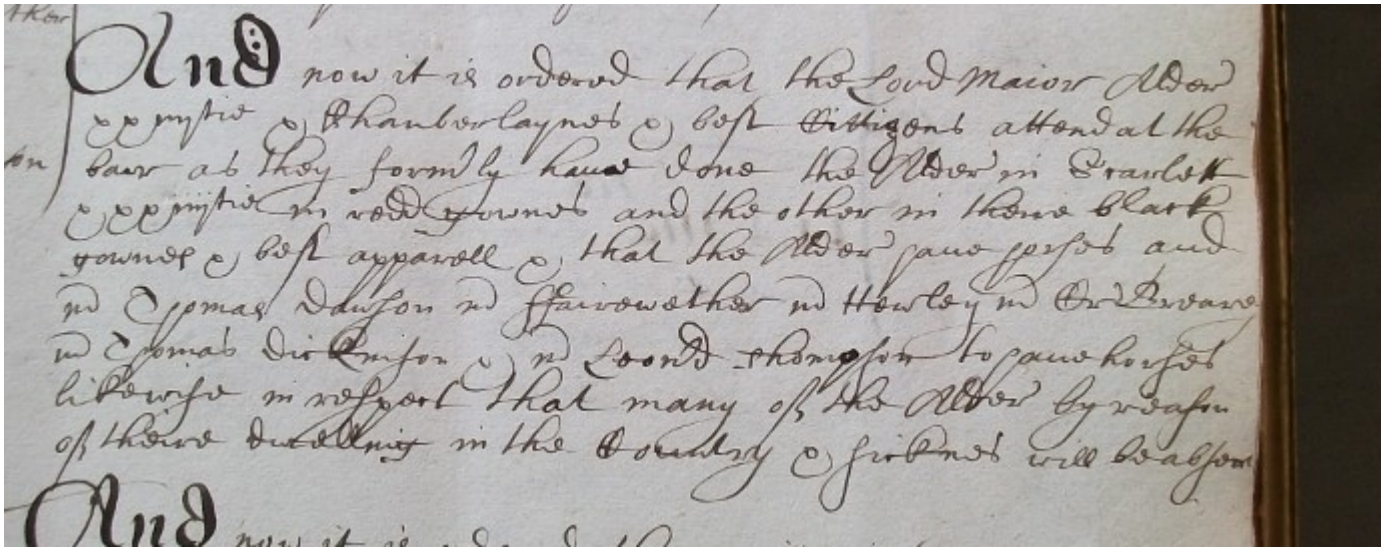
the speech had functioned to underscore the antiquity of the town and its historic loyalty to the King. The entry was effectively framed in the memory of the past – a past in which both the condition of the monarchy and of the town appeared more secure than the present. This observation is further supported by the comment of an anonymous letter writer who stated that as the Sheriffs, Sheriffs peers, and 'such as have been LeaveLookers' rode out of the town to meet the King, they did so 'as they use to ride out at Midsummer'. Note that the last midsummer show, a famous local custom in Chester, had been enacted the year previously in 1641.

Certainly, the demands of war were forcing through new codes of practice and problematizing the ritual use of urban space. Moreover, a range of individuals were increasingly using ceremonial vocabularies to engage with the broader political context.

Chester Midsummer Watch Today!

Extract from York Council Minute Book—16 March 1642

York Archives and Local History Centre, Y/COU/1/1/36, f. 69r.



And now it is ordered that the Lord Maior Aldermen & justice & Chamberlaynes & best citizens attend at the barr as they formly have done the Aldermen in Scarlet & justice in red gownes and the other in their black gownes & best apparell & that the Aldermen pass forth and Mr Thomas Dawson Mr Fairweather Mr Hewley Mr Dr Lovane Mr Thomas Dickinson & Mr Leonard Thompson to pass forth likewise in respect that many of the Aldermen by reason of their dwelling in the Country & citizens will be absent

And now it is

Note emphasis to do things 'as they formerly had done the Aldermen in Scarlet gownes & best apparrell'. Still, we know that a large number of aldermen didn't attend—a form of protest?

Notes

Notes

Notes

Notes

Notes

Notes

UNI PATHWAYS

UNI PATHWAYS

thebrilliantclub.org