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Thomas Wode and the Scottish Reformation

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[AIMS AND OBJECTIVES OF THIS RESOURCE PACK]

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[HOW TO CATEGORISE THE IMPACT OF THE REFORMATION INTO SOCIAL, CULTURAL AND ECONOMIC]

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Who was Thomas Wode and why would we want to know about him?

http://www.hss.ed.ac.uk/chb/images/clip_image002_083.jpg

[image from the Tenor partbook – possible likeness of Thomas Wode]

Thomas Wode ('Wode' is an old spelling of 'Wood') was one of many ordinary Scots who found their lives were changed by the Scottish Reformation of 1560.

ACTIVITY (to be completed once you have worked your way through this pack)

Study the next xx pages and write down SIX things that we learn about the impact of the Reformation on Scotland by learning about the life of Thomas Wode.

[NEW PAGE]

Before the 1560 Reformation, Scotland was officially a Roman Catholic country and Thomas Wode, like thousands of other Scots, made a life for himself within the Church. He was one of the Tironensian Order, nicknamed the ‘Grey Monks’, who lived at Lindores Abbey near Newburgh in Fife, close to Perth and Dundee. Monks were supposed to live away from lay people and embrace strict poverty and self-discipline.

ACTIVITY

Here is a picture of Lindores Abbey in its current, ruined state.

http://europeanastatic.eu/api/image?type=IMAGE&uri=http%3A%2F%2Fimages.scran.ac.uk%2FRB%2Fimages%2Fthumb%2F0860%2F08600220.jpg&size=BRIEF_DOC

Grab a pen and spend three minutes drawing on the picture, building it up to how it may have looked before the 1560 Reformation, including a few monks going about their business (use your imagination as well as your own knowledge).

[NEW PAGE]

Protestants, however, did not approve of monks and abbeys. In 1559, both Perth and Dundee declared themselves to be Protestant towns. A band of armed Protestants, led by Lord James Stewart (Mary Queen of Scots’ half-brother), then invaded Lindores Abbey and forced it to close down. The abbot agreed to turn Protestant and so did several other monks, including Thomas Wode. So by the time Scotland officially became a Protestant country in 1560, Thomas Wode was looking for work in the new Protestant kirk.

ACTIVITY

Each student in your class is to be given a small coloured piece of paper, some red, some yellow, some green. They must not show their colour of paper to each other. Everyone is to adopt a position of prayer. Give the signal that a band of armed Protestants are coming. At this signal anyone with a red piece of paper must help prepare a barricade to keep the Protestants out, anyone with a yellow piece of paper must hide as best they can, and anyone with a green piece of paper must come to the front of the room with their hands up, ready to convert to Protestantism. Everyone freeze. Now ask members of each colour group in turn to try to persuade the other coloured groups to join them – what arguments can they use?

[NEW PAGE]

Monks were trained to read and write, and many did the same as Thomas Wode and ended up working in the Protestant kirk. In 1562, Thomas Wode moved to St Andrews on the Fife coast, where he took up the position of 'Reader' in the parish church of Holy Trinity. A 'Reader' was not a full Kirk minister but someone who was given authority to conduct parts of the Protestant service, on account of their ability to read the Bible. In the years after the Reformation there was a shortage of qualified Kirk ministers and men like Thomas Wode were called upon to help spread the Protestant word. 'Readers' did much of the work of making Scotland a Protestant country. Eventually, in 1575, Thomas Wode was given the status of minister.

http://www.fifefire.gov.uk/uploadfiles/gallery/fullsize/c64_standrewsmap.jpg

[Map of St Andrews by John Geddy, drawn c.1580. In the 1500s St Andrews was the most important religious centre in Scotland.]

ACTIVITY

The Protestant authorities have asked you to prepare an advertisement designed to try to recruit suitable persons to serve as Readers in their kirks. Spend three minutes in groups brainstorming what qualities a Reader needed to have, then take a sheet of plain paper and spend a few more minutes designing a poster titled 'Readers Wanted', with a list of job criteria and who to apply to.

[NEW PAGE]

ACTIVITY

http://2.bp.blogspot.com/_vgOP-4Ys7_U/S9AiXspxAaI/AAAAAAAAAWI/aObDiJPvZCg/s1600/Moray.jpg

This is a portrait of Lord James Stewart, Earl of Moray, painted in 1562, at the time of his marriage to Annas Keith, the daughter of the Earl of Marischal. The wedding was the social highlight of the year with the service taking place at St Giles' Cathedral (with John Knox in the pulpit) and celebrations at Holyrood Palace afterwards.

Surround this picture with context – what do you know about Lord James and his career? Draw on your own knowledge and research about the Reformation and write down points around the picture. Aim for at least four points and hopefully more.

[NEW PAGE]

Lord James Stewart, now titled the Earl of Moray, played a leading part in making Scotland a Protestant country. He recognised the importance of music in the Protestant kirk; the singing of the 'psalms' (a collection of 150 poems in the Old Testament of the Bible) in the Scots language (as opposed to Latin) would be an important feature of kirk services. Singing psalms would be a way of showing one's gratitude to God. The Protestants believed that all people should be able to sing the psalms, not just the clergy. They also believed that people should be able to sing them at home as well as in church. This meant that books of musical settings would be needed so that the psalms could be sung properly at home. In practice the psalms proved very popular and were sung in the street as well as at home and in church. For example, in 1582 it was reported that 2,000 people in Edinburgh sung Psalm 124 as they welcomed back their minister John Durie on his return from exile. The singing of psalms was one way in which Protestantism became firmly established in Scotland after the Reformation.

ACTIVITY

You have taken up a position as adviser to Lord James Stewart. He has successfully used music as a means of spreading Protestantism through Scotland, but he wants to do more. Spend three minutes in groups brainstorming ideas of what else Lord James could do to encourage Scotland to become a fully Protestant country!

[NEW PAGE]

Lord James gave Thomas Wode the job of making fair copies of the musical settings for these psalms. This meant that Thomas Wode was one of many people working to make Scotland a fully Protestant country. One of the effects of the Reformation upon society was that many people who had made a life for themselves within the Catholic Church now found they had to find a new occupation. Thomas Wode was relatively successful in his post-Reformation career. Some monks in Scotland found they were able to continue in their vocation, as most abbeys were allowed to continue but not to recruit new monks, so they died out over time. Some, like Thomas Wode, were able to find work in the reformed kirk. Others were able to utilise their reading and writing skills in the service of wealthy families or businesses, or working in schools. However this kind of work was not often well-paid.

ACTIVITY

...not yet fully worked out, may be something along the lines of 101 uses for a redundant monk, but this may be lacking in good taste...

[NEW PAGE]

Thomas Wode was also asked to hurry the musical composers along in their work writing music to fit the psalms. The most important of these composers was David Peebles, who had been part of the Catholic clergy in St Andrews before the Reformation and had already won royal favour for his music. After the Reformation he was instructed by Lord James to write musical harmonies for the psalms. He was asked to keep these 'plaine and dulce' (simple and sweet). Protestants like Lord James wanted the music to be straightforward and easy to sing, so that the people could concentrate on the words rather than trying to master complex harmonies. David Peebles did keep it simple, composing the four-part harmonies ('cantus' or soprano, 'altus', 'tenor' and 'bassus') that Protestants liked.

ACTIVITY

Form groups of four and prepare your own four part harmony, each person singing at a different pitch. Pick a straightforward song that everyone already knows. If not sure how this would work, find a www.youtube.com clip of 'Only You' by The Flying Pickets and hear how a simple harmonisation can work.

Remember that Lord James would like your harmony to be 'plaine and dulce', and also remember that the process of putting this together matters more than what the outcome sounds like!

[NEW PAGE]

What makes Thomas Wode so important to us is that he wrote 'Partbooks', beautifully presented and illustrated, which served as a written record of this music. But that was not all. Thomas Wode feared that "music in this land should perish all utterly" and so he also copied some pre-Reformation music into his Partbooks. This included songs in Latin, non-religious compositions and works from Scottish, English and continental composers. After Thomas Wode died other like-minded people added contemporary songs into the blank pages of his Partbooks, so that we have a record of popular Scottish and English music from the late 16th and early 17th century. Music and singing were part of life at all levels of society, so the music that survives in Thomas Wode's Partbooks can tell us much about the attitudes and concerns of Scottish people during and after the Reformation.

<http://www.docs.is.ed.ac.uk/docs/lib-archive/bgallery/Gallery/researchcoll/thumbnails/bg0010.JPG.jpg>

[a double page spread from one of Wode's partbooks, showing the beautiful illustration and presentation of the harmonies]

ACTIVITY

A great danger has come about this land, and it might mean that "music in this land should perish all utterly". Select up to five songs that mean most to you as a person and, using a sheet of A3 paper, prepare your own two page spread that could go into a A4 sized partbook, with as much information about the tunes and lyrics of your songs as you can find, and illustrations to show what makes the songs meaningful. Use as much colour as you can. This can be displayed on a classroom wall or the spreads all bound together to make your own class 'partbook'.

[NEW PAGE]

[Insert a COMPARE TWO SOURCES' question and modelled answer]

[NEW PAGE]

In the exam you will be given a 5 mark question asking HOW USEFUL is a source extract when explaining an issue to do with the Reformation. This could be asking about the social, cultural or economic impact of the Reformation between 1560 and 1603.

[add in here success criteria for a 'how useful' question]

Source A: *Parliamentary Register*, Edinburgh, 1579

For instruction of the youth in the art of music and singing, which is almost decayed and shall shortly decay unless timely remedy be provided, our sovereign lord . . . requests the provost, bailies, council and community of the most special burghs of this realm, and of patrons and provosts of the colleges where song schools are founded, to erect and set up a song school, with a master sufficient and able, for instruction of the youth in the said science of music, as

they will answer to his highness upon the peril of their foundations, and in performing of his highness's request do to his majesty acceptable and good pleasure.

How useful is Source A as an explanation of the cultural impact of the Reformation on Scotland in 1603? [5 marks]

[add in here a modelled five mark answer, annotated to show how it meets the criteria]

[NEW PAGE]

In the exam you will be given a 10 mark question asking HOW FAR or HOW FULLY does a source extract explain an issue to do with the Reformation. A HOW FAR question could be asking about the social, cultural or economic impact of the Reformation between 1560 and 1603. A HOW FULLY question will be asking about the overall impact of the Reformation between 1560 and 1603, so you can write about the social, cultural and economic impact.

[add in here success criteria for 'how far' and 'how fully' questions]

Source B: David Calderwood (1575-1650), *The Historie of the Kirk in Scotland*, published in 1646, describing a gathering of 2,000 people in Edinburgh in 1582, who were there to welcome back their exiled minister John Durie.

At the Netherbow they took up the 124 Psalme, Now Israel may say, etc, and sung in such a pleasant tune in four parts, known to the most part of the people, that coming up the street all bareheaded till they entered the Kirk, with such a great sound and majestie, that it moved both themselves and all the huge multitude of the beholders, looking out at the shots and over stairs, with admiration and astonishment: the Duke (of Lennox) himself beheld, and reave his beard for anger: he was more affrayed of this sight than anie thing that he had sene before in Scotland. When they came up to the kirk, Mr James Lowsone made a short exhortation in the Reader's place, to move the multitude to thankfulness. Thereafter a psalm being sung, they departed with great joy.

How fully does this source explain the impact of the Reformation on Scotland up to 1603? [10 marks]

[add in here the first part of a modelled answer, showing how to write a short introduction and how to draw four points out of the source.]

| |
|----------|
| ACTIVITY |
|----------|

Now aim for 10 out of 10! Complete this modelled answer by adding up to seven points from your own knowledge that the source does not tell us about the impact of the Reformation on Scotland up to 1603. Also write a short conclusion. Use the appendix that follows as a pool of information from which to pick out and use points of ‘own knowledge’ for your answer.

[NEW PAGE]

Appendix

The Impact of the Reformation to 1603

Cultural Impact

- The Reformation had cultural implications, both for high culture and popular culture.
- The Crown was poorer than before (mainly due to the loss of the French subsidy) so provided less patronage of the arts – fewer commissions of art and architecture projects. One exception was James VI’s commissioning a new Chapel Royal at Stirling to celebrate the baptism of Prince Henry in 1594.
- The kirk was also poorer than the pre-Reformation Catholic Church, and was also suspicious of visual art (paintings and sculptures of Christ could be seen as idolatry), so there was less new art in church and few new church buildings.
- What new churches there were usually had plain exteriors and interiors.
- However, members of the nobility did in some cases build new churches, such as Direlton in East Lothian and Burntisland in Fife, and refurbish interiors with ornate seating and burial aisles, as a way of demonstrating their status in the local community.
- The nobility also provided some patronage of the arts, for example George Jamesone was employed as a portrait painter, and ornate painted ceilings were commissioned at Pinkie House in Musselburgh.
- Tower houses began to be built again from the 1570s, for example Claypotts Castle which developed the existing style to include more spacious living quarters.
- In popular culture, drama continued despite some disapproval from the kirk. There was no more church patronage of drama and in 1574 the General Assembly forbade plays with religious themes.
- However, in 1589 the kirk session in Perth allowed a company of comedians to perform in the city, provided there was no swearing or scurrility.
- In 1603, a play called ‘Philotus’, a sexual comedy which satirised marriage, was published in the Scots language. This showed that there was still some cultural freedom by 1603, although restrictions became sterner after 1603.

- Song schools continued after the Reformation, although musical styles were influenced by Protestant ideals. Unaccompanied singing of the Psalms produced a richly textured music expressing a sense of Calvinist awe. Collections such as The Scottish Psalter (1564) and 'Gude and Godlie Ballads' (1565) were published and reprinted many times.
- Despite the Reformation emphasising the availability of religious texts, by 1600 there were only 20 book traders, printers and sellers in Scotland. Most books were imported from England and written in English rather than Scots. This undermined the practice of Scots written language.
- Both Hector Boece and George Buchanan, however, wrote histories of Scotland, which reached a wide audience, and John Napier of Merchiston discovered logarithms while he was trying to calculate when the Day of Judgement would come, so Reformation zeal did have a positive effect on academic study.
- (also include information about the Reformation's impact on education)

[NEW PAGE]

Social Impact

- The First Book of Discipline (1561) provided a vision for the social impact of the Reformation, aiming for a truly godly society. In practice, this was only partly achieved.
- The Reformation had more social impact in North Ayrshire, Fife, Angus, Lanarkshire and Peeblesshire where there was a full complement of Protestant clergy by 1603. However, many posts were unfilled in East Lothian, Dumfriesshire and Aberdeenshire, and there were no Protestant ministers at all in the Hebrides before 1609.
- Old customs and rituals endured, with Aberdeen kirk session complaining about the singing of Christmas carols in 1574.
- The kirk tried hard to assert discipline. Between 1573 and 1600 St Andrews kirk session recorded 1,716 offences, 57% of which were sexual crimes, 29% were disorderly conduct (for example breaching the Sabbath) – fines were steep, for example a £2 fine and public humiliation if caught fornicating, at a time when the average weekly wage was £1.
- Paternal authority was upheld by the kirk, for example in 1598 Glasgow presbytery took action against a youth who had failed to lift his hat to his father in passing.
- The kirk clamped down on marriage outside the church (a practice known as 'handfasting'), marrying the kindred of your former husband or wife, sex outside or before marriage, and absentee fathers were chased up.
- The local kirk minister and his lay elders in effect provided a form of social control and policing. There was some cooperation and overlap between local barony courts and kirk courts.
- The nobility increased their wealth and power as a result of the land grab during the Reformation.

- A growing middle class of kirk ministers emerged as they passed their parishes on to their sons. This was in the context of a growing secular middle class – lawyers, small professions such as physicians, and even professional soldiers.
- The kirk championed the weak and the powerless, doing their best to provide relief for the ‘deserving’ poor and urging others to do the same. For example, in 1574 the General Assembly condemned Robert Gourlay, an Edinburgh merchant who exported grain during a time of food shortages.
- (also include information about the Reformation’s impact on education)

[NEW PAGE]

Educational Impact

(NB this section can be included in answers to questions about either ‘social’ or ‘cultural’ impact of the Reformation)

- The reformed kirk was strongly committed to education, especially literacy, so that all people could read the Bible for themselves and contemplate its meaning. The kirk aimed to establish a school in every parish.
- There was a rapid expansion of schools after 1560, especially in the Lowlands. However the process was much slower in the Highlands.
- The expansion was slowed down by a lack of kirk money, and landowners not always being prepared to help fund education.
- Fife had three schools in 1560, increasing to 13 schools by 1590 and increasing to 43 schools by 1633. So the process of expansion was ongoing by 1603.
- The number of universities increased from 3 to 5 during 1560-1603, with the establishment of Edinburgh and Marischal College in Aberdeen.
- While the increase in literacy by 1603 has been exaggerated, there was a high commitment to elementary education, resulting in young people not only able to read the Bible, but also able to debate religion and politics.

[NEW PAGE]

Economic Impact

- The reformed kirk was far poorer than the pre-1560 Catholic Church as they were not given all of the property previously owned by the Church.
- The Crown took a share of income from lands previously owned by the Church, but mostly kept the money for itself instead of spending it on the reformed kirk.

- This did not mean that the Crown became richer, though. One side-effect of the Reformation and the overthrowing of Mary Queen of Scots was that the Crown lost its annual subsidy from France. A subsidy was negotiated from England in 1587 but this was far less than the French subsidy had been, so the Crown was poorer by 1603 (until James VI inherited the throne of wealthy England) than it had been in the 1560.
- The Scots nobility successful took advantage of the Reformation to grab Church land (which had often been administered by members of their family who had held office in the Catholic Church). For example, the Ker family took control of all estates belonging to Newbattle Abbey, and the Duke of Lennox owned property in 14 different shires in Scotland.
- The rise of an affluent middle class (“middling sorts”) in Scotland would have probably taken place anyway, but the Reformation led to a generation of married (and university educated) kirk ministers who passed their well-paid ministries onto their sons, consolidating the wealth of their families.
- The reformed kirk suffered from a lack of resources and investment, so was slow to repair and replace church buildings, and slow to introduce trained ministers throughout Scotland.
- Lack of wealth in the kirk also affected poor relief, which became a temporary, not permanent, source of support. Poor relief had to be funded from church collections, payments for parish mort-cloth, fines and, from the 1580s onwards, the taxation of parishioners.
- An indirect consequence of the Reformation was the civil war of 1567-73 which disrupted the economy – there was quick economic recovery after this but also high inflation, with prices rising faster than wages for many workers. This was also fuelled by long-term population growth, urbanisation (Edinburgh’s population doubled 1550-1603), plague in 1568-9 and 1584-8, and food shortages caused by bad harvests in 1562-3, 1571-3, 1585-7 and 1594-8 – so it was not just caused by the Reformation.
- Trade links became more developed with Protestant countries and communities, notably the United Provinces (Holland), protestant Ulster and the Huguenots (French protestants).
- However, existing trade links with Catholic countries were maintained and even increased, including Spain during the Anglo-Spanish War of 1585-1604, and Flemish and Venetian experts were encouraged to come and help to develop Scottish industry. So trade was not greatly affected by the Reformation.
- The link between the Reformation and the rise of capitalism in Scotland was evident in the longer-term but not by 1603. As education gradually improved, so did the ability of Scots businesses to prosper and compete internationally. Calvinist values of hard work, austerity and hostility to the ‘undeserving’ poor influenced the kirk but did not make Scotland more competitive straight away.