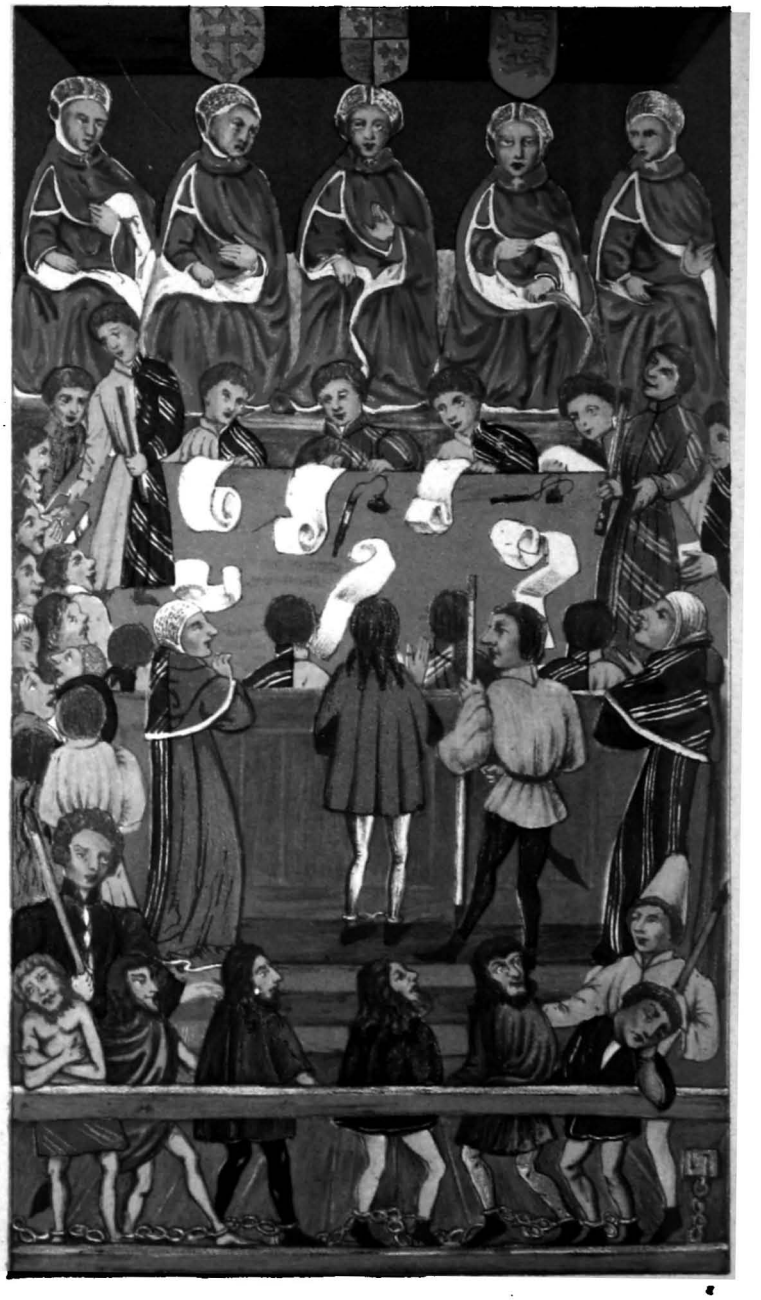
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A SHORT HISTORY

OF THE

ENGLISH PEOPLE



COURT OF KING'S BENCH

Temp. HENRY VI.

"Archæologia"; from a contemporary illumination

A SHORT HISTORY

OF THE

ENGLISH PEOPLE

BY

J. R. GREEN M.A.

ILLUSTRATED EDITION

EDITED BY MRS. J. R. GREEN AND MISS KATE NORGATE

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A SHORT HISTORY

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Section III.—The New Monarchy, 1471—1509

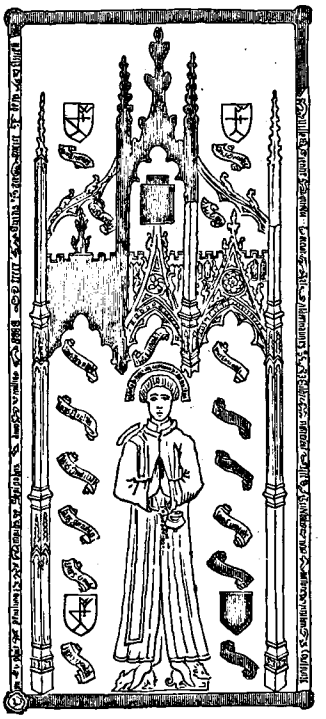
[*Authorities.*—Edward V. is the subject of a work attributed to Sir Thomas More, and which almost certainly derives much of its information from Archbishop Morton. Whatever its historical worth may be, it is remarkable in its English form as the first historical work of any literary value which we possess written in our modern prose. The "Letters and Papers of Richard III. and Henry VII.," some "Memorials of Henry VII.," including his life by Bernard André of Toulouse, and a volume of "Materials" for a history of his reign have been edited for the Rolls Series. A biography of Henry is among the works of Lord Bacon. Halle's Chronicle extends from Henry IV. to Henry VIII. Miss Halstead, in her "Life of Richard III.," has elaborately illustrated a reign of some constitutional importance. For Caxton, see the biography by Mr. Blades.]

The New Monarchy

There are few periods in our annals from which we turn with such weariness and disgust as from the Wars of the Roses. Their savage battles, their ruthless executions, their shameless treasons, seem all the more terrible from the pure selfishness of the ends for which men fought, the utter want of all nobleness and chivalry in the struggle itself, of all great result in its close. But even while the contest was raging the cool eye of a philosophic statesman could find in it matter for other feelings than those of mere disgust. England presented to Philippe de Commines the rare spectacle of a land where, brutal as was the civil strife, "there are no buildings destroyed or demolished by war, and where the mischief of it falls on those who make the war." The ruin and bloodshed were limited, in fact, to the great lords and their feudal retainers. Once or twice indeed, as at Towton, the towns threw themselves into the struggle, but for the most part the trading and agricultural classes stood wholly apart from it. Slowly but surely the foreign commerce of the country, hitherto conducted by the Italian, the Hanse merchant, or the trader of Catalonia or southern Gaul, was passing into English hands. English merchants were settled at Florence and at Venice. English merchant ships appeared in the Baltic. The first faint upgrowth of manufactures was seen in a crowd of protective statutes which formed a marked feature in the legislation of Edward the Fourth. The general tranquillity of the country at large, while the baronage was dashing itself to pieces in battle after battle, was shown by the remark-

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able fact that justice remained wholly undisturbed. The law courts sate at Westminster. The judges rode on circuit as of old. The system of jury-trial took more and more its modern form by the separation of the jurors from the witnesses. But if the common view of England during these Wars as a mere chaos of treason and bloodshed is a false one, still more false is the common view of the pettiness of their result. The Wars of the Roses did far more than ruin one royal house or set up another on the throne. If they did not utterly destroy English freedom, they arrested its progress for more than a hundred years. They found England, in the words of Commines, "among all the world's lordships of which I have knowledge, that where the public weal is best ordered, and where least violence reigns over the people." A King of England—the shrewd observer noticed—"can undertake no enterprise of account without assembling his Parliament, which is a thing most wise and holy, and therefore are these Kings stronger and better served" than the despotic sovereigns of the Continent. The English kingship, as a judge, Sir John Fortescue could boast when writing at this time, was not an absolute but a limited monarchy; the land was not a land where the will of the prince was itself the law, but where the prince could neither make laws nor impose taxes save by his subjects' consent. At no time had Parliament played so constant and prominent a part in the government of the realm. At no time had the principles of constitutional liberty seemed so thoroughly understood and so dear to the people at large. The long Parliamentary contest



BRASS OF WALTER CONEY, MERCHANT OF LYNN, 1440—1479.
Taylor, "History of King's Lynn."

etween the Crown and the two Houses since the days of Edward he First had firmly established the great securities of national iberty—the right of freedom from arbitrary taxation, from rbitrary legislation, from arbitrary imprisonment, and the respon- ibility of even the highest servants of the Crown to Parliament nd to the law. But with the close of the struggle for the uccession this liberty suddenly disappears. We enter on an poch of constitutional retrogression in which the slow work of he age that went before it was rapidly undone. Parliamentary



HOUSE (DEMOLISHED) OF WALTER CONEY.
Mackerell, "History of King's Lynn."

ife was almost suspended, or was turned into a mere form by the overpowering influence of the Crown. The legislative powers of he two Houses were usurped by the Royal Council. Arbitrary axation re-appeared in benevolences and forced loans. Personal iberty was almost extinguished by a formidable spy-system and y the constant practice of arbitrary imprisonment. Justice was legraded by the prodigal use of bills of attainder, by the wide xtension of the judicial power of the Royal Council, by the ervility of judges, by the coercion of juries. So vast and weeping was the change that to careless observers of a later day

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the constitutional monarchy of the Edwards and the Henries seemed suddenly to have transformed itself under the Tudors into a despotism as complete as the despotism of the Turk. Such a view is no doubt exaggerated and unjust. Bend and strain the law as he might, there never was a time when the most wilful of English rulers failed to own the restraints of law; and the obedience of the most servile among English subjects lay within bounds, at once political and religious, which no theory of King-worship could bring them to overpass. But even if we make these reserves, the character of the Monarchy from the time of Edward the Fourth to the time of Elizabeth remains something strange and isolated in our history. It is hard to connect the kingship of the old English, of the Norman, the Angevin, or the Plantagenet Kings, with the kingship of the House of York or of the House of Tudor.

The Causes of the New Monarchy

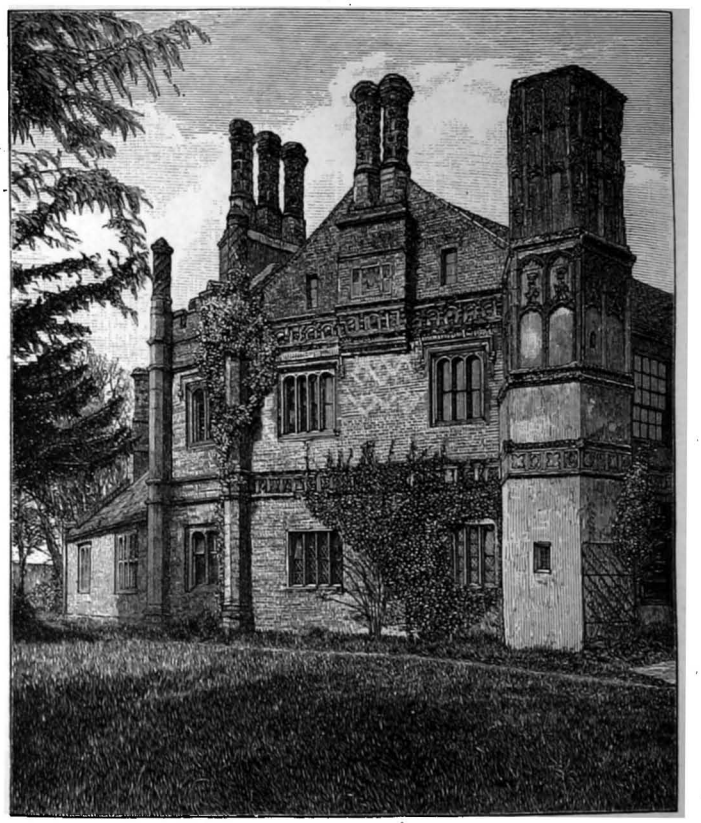
If we seek a reason for so sudden and complete a revolution, we find it in the disappearance of that organization of society in which our constitutional liberty had till now found its security. Freedom had been won by the sword of the Baronage. Its tradition had been watched over by the jealousy of the Church. The new class of the Commons which had grown from the union of the country squire and the town trader was widening its sphere of political activity as it grew. But at the close of the Wars of the Roses these older checks no longer served as restraints upon the action of the Crown. The baronage had fallen more and more into decay. The Church lingered helpless and perplexed, till it was struck down by Thomas Cromwell. The traders and the smaller proprietors sank into political inactivity. On the other hand, the Crown, which only fifty years before had been the sport of every faction, towered into solitary greatness. The old English kingship, limited by the forces of feudalism or of the religious sanctions wielded by the priesthood, or by the progress of constitutional freedom, faded suddenly away, and in its place we see, all-absorbing and unrestrained, the despotism of the new Monarchy. Revolutionary as the change was, however, we have already seen in their gradual growth the causes which brought it about. The social organization from which our political constitution had hitherto sprung and on which it still rested had been

silently sapped by the progress of industry, by the growth of spiritual and intellectual enlightenment, and by changes in the art of war. Its ruin was precipitated by the new attitude of men towards the Church, by the disfranchisement of the Commons, and by the decline of the Baronage. Of the great houses some were extinct, others lingered only in obscure branches which were mere shadows of their former greatness. With the exception of the Poles, the Stanleys, and the Howards, themselves families of recent origin, hardly a fragment of the older baronage interfered from this time in the work of government. Neither the Church nor the smaller proprietors of the country, who with the merchant classes formed the Commons, were ready to take the place of the ruined nobles. Imposing as the great ecclesiastical body still seemed from the memories of its past, its immense wealth, its tradition of statesmanship, it was rendered powerless by a want of spiritual enthusiasm, by a moral inertness, by its antagonism to the deeper



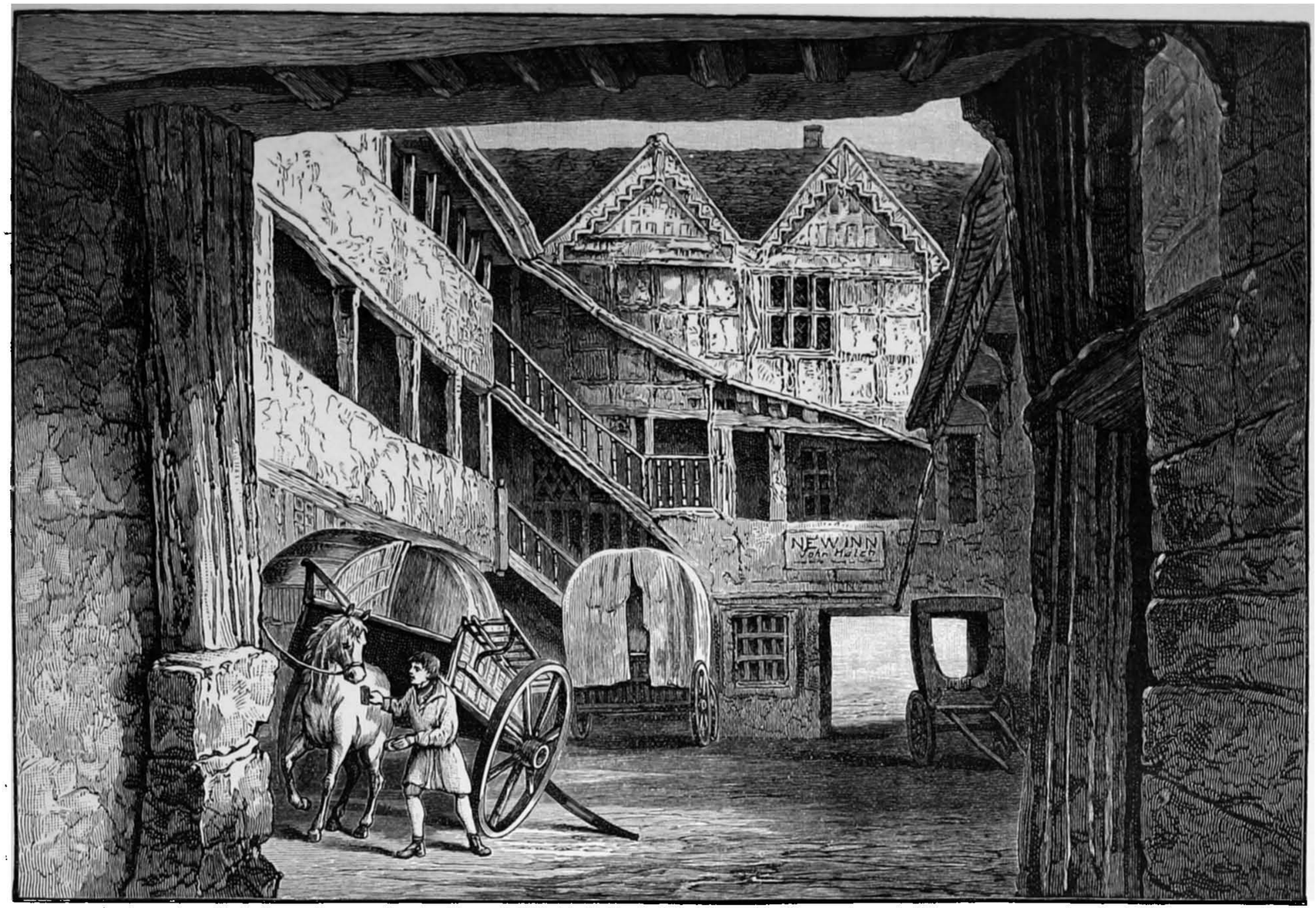
EFFIGY OF THOMAS GOLDWELL, BISHOP OF NORWICH (d. 1499), ON HIS TOMB IN NORWICH CATHEDRAL.

religious convictions of the people, and its blind hostility to the intellectual movement which was beginning to stir the world. Somewhat of their old independence lingered indeed among the lower clergy and the monastic orders, but it was through its prelates that the Church exercised a directly political influence, and these



RECTORY HOUSE, GREAT SNORING, NORFOLK.
End Fifteenth Century.

showed a different temper from the clergy. Driven by sheer need, by the attack of the barons on their temporal possessions, and of the Lollards on their spiritual authority, into dependence on the Crown, they threw their weight on the side of the King with the simple view of averting by means of the Monarchy the pillage of



THE NEW INN, GLOUCESTER.
Built 1450—1457, for Pilgrims to the Tomb of Edward II
Britton "English Cities."

the Church. But in any wider political sense the influence of the body to which they belonged was insignificant. It is less obvious at first sight why the Commons should share the political ruin of the Church and the Lords, for the smaller county proprietors were growing fast, both in wealth and numbers, while the burgess class, as we have seen, was deriving fresh riches from the developement of trade. But the result of the narrowing of the franchise and of the tampering with elections was now felt in the political insignificance of the Lower House. Reduced by these measures to a virtual dependence on the baronage, it fell with the fall of the class to which it looked for guidance and support. And while its rival forces disappeared, the Monarchy stood ready to take their place. Not only indeed were the churchman, the squire, and the burgess powerless to vindicate liberty against the Crown, but the very interests of self-preservation led them at this moment to lay freedom at its feet. The Church still trembled at the progress of heresy. The close corporations of the towns needed protection for their privileges. The landowner shared with the trader a profound horror of the war and disorder which they had witnessed, and an almost reckless desire to entrust the Crown with any power which would prevent its return. But above all, the landed and monied classes clung passionately to the Monarchy, as the one great force left which could save them from social revolt. The rising of the Commons of Kent shows that the troubles against which the Statutes of Labourers had been directed still remained as a formidable source of discontent. The great change in the character of agriculture indeed, which we have before described, the throwing together of the smaller holdings, the diminution of tillage, the increase of pasture lands, had tended largely to swell the numbers and turbulence of the floating labour class. The riots against "enclosures," of which we first hear in the time of Henry the Sixth, and which became a constant feature of the Tudor period, are indications not only of a constant strife going on in every quarter between the landowner and the smaller peasant class, but of a mass of social discontent which was constantly seeking an outlet in violence and revolution. And at this moment the break-up of the military households of the nobles, and the return of wounded and disabled soldiers from the wars, added a new

element of violence and disorder to the seething mass. It was in truth this social danger which lay at the root of the Tudor despotism. For the proprietary classes the repression of the poor was a question of life and death. Employer and proprietor were ready to surrender freedom into the hands of the one power which could preserve them from social anarchy. It was to the selfish panic of the landowners that England owed the Statute of Labourers and its terrible heritage of pauperism. It was to the selfish panic of both landowner and merchant that she owed the despotism of the Monarchy.

Edward the Fourth

The founder of the new Monarchy was Edward the Fourth. As a mere boy he showed himself among the ablest and the most pitiless of the warriors of the civil war. In the first flush of manhood he looked on with a cool ruthlessness while grey-haired nobles were hurried to the block. In his later race for power he had shown himself more subtle in his treachery than even Warwick himself. His triumph was no sooner won however than the young King seemed to abandon himself to a voluptuous indolence, to revels with the city-wives of London and the caresses of mistresses like Jane Shore. Tall in stature and of singular beauty, his winning manners and gay carelessness of bearing secured him a popularity which had been denied to nobler kings. But his indolence and gaiety were mere veils beneath which Edward shrouded a profound political ability. No one could contrast more utterly in outward appearance with the subtle sovereigns of his time, with Louis the Eleventh or Ferdinand of Aragon, but his work was the same as theirs, and it was done as completely. While jesting with aldermen, or dallying with his mistresses, or idling over the new pages from the printing-press at Westminster, Edward was silently laying the foundations of an absolute rule. The almost total discontinuance of Parliamentary life was in itself a revolution. Up to this moment the two Houses had played a part which became more and more prominent in the government of the realm. Under the two first Kings of the House of Lancaster Parliament had been summoned almost every year. Not only had the right of self-taxation and initiation of laws been yielded explicitly to the Commons, but they had interfered with the administration of the State, had directed the application of subsidies, and called royal ministers to account by

repeated instances of impeachment. Under Henry the Sixth an important step in constitutional progress had been made by abandoning the old form of presenting the requests of the Parliament in the form of petitions which were subsequently moulded into statutes by the Royal Council; the statute itself, in its final form, was now presented for the royal assent, and the Crown was deprived of its former privilege of modifying it. But with the reign of Edward the Fourth not only does this progress cease, but the very action of Parliament itself comes almost to an end. For the first time since the days of John not a single law which promoted freedom or remedied the abuses of power was even proposed. The necessity for summoning the two Houses had, in fact, been removed by the enormous tide of wealth which the confiscations of the civil war poured into the royal treasury. In the single bill of attainder which followed the victory of Towton, twelve great nobles and more than a hundred knights and squires were stripped of their estates to the King's profit. It was said that nearly a fifth of the land had passed into the royal possession at one period or another of the civil war. A grant of the customs was given to the King for life. Edward added to his resources by trading on a vast scale. The royal ships, freighted with tin, wool, and cloth, made the name of the merchant-king famous in the ports of Italy and Greece. The enterprises he planned against France, though frustrated by the refusal of Charles of Burgundy to co-operate with him in them, afforded a fresh financial resource; and the subsidies granted for a war which never took place swelled the royal exchequer. But the pretext of war enabled Edward not only to increase his hoard, but to deal a deadly blow at



ALMS-BOX OF BROWNE'S HOSPITAL, STAMFORD.
C. A.D. 1490.
Archæological Journal.



HAND-BELL OF THE CORPORATION OF DOVER.
A.D. 1491.
Journal of Archæological Association.

the liberty which the Commons had won. Setting aside the usage of contracting loans by the authority of Parliament, Edward called before him the merchants of London and requested from each a gift or "benevolence," in proportion to the royal needs. The exaction was bitterly resented even by the classes with whom the King had been most popular, but for the moment resistance was fruitless, and the system of "benevolence" was soon to be developed into the forced loans of Wolsey and of Charles the First. It was to Edward that his Tudor successors owed the introduction of an elaborate spy-system, the use of the rack, and the practice of interference with the purity of justice. In the history of intellectual progress alone his reign takes a brighter colour, and the founder of a new despotism presents a claim to our regard as the patron of Caxton.

Literature after Chaucer

Literature indeed seemed at this moment to have died as utterly as freedom itself. The genius of Chaucer, and of the one or more poets whose works have been confounded with Chaucer's, defied for a while the pedantry, the affectation, the barrenness of their age; but the sudden close of this poetic outburst left England to a crowd of poetasters, compilers, scribblers of interminable



LYDGATE IN HIS STUDY
MS. Harl. 2278.
Middle Fifteenth Century

moralities, rimers of chronicles, and translators from the worn-out field of French romance. Some faint trace of the liveliness and beauty of older models lingers among the heavy platitudes of

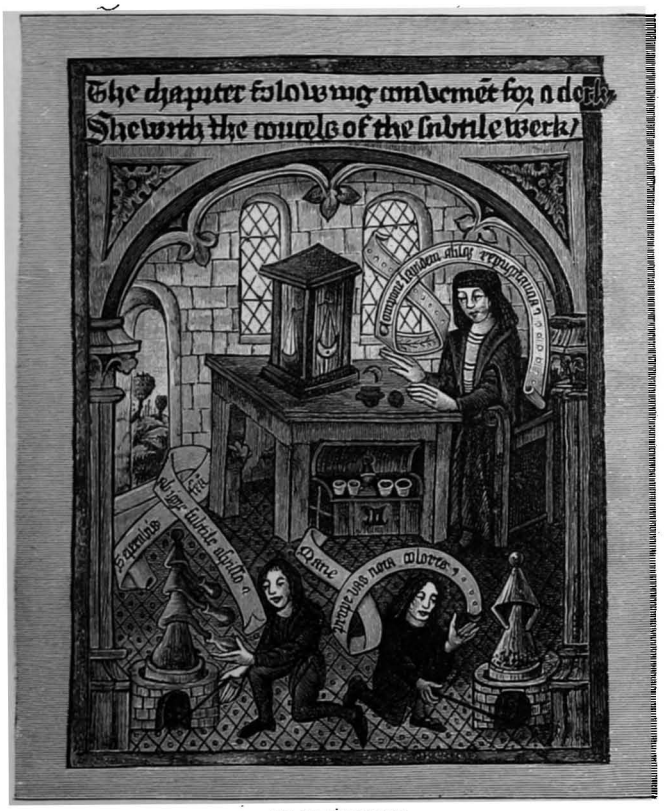
Gower, but even this vanished from the didactic puerilities, the prosaic commonplaces, of Occleve and Lydgate. The literature of the Middle Ages was dying out with the Middle Ages themselves; in letters as in life their thirst for knowledge had spent itself in the barren mazes of the scholastic philosophy, their ideal of warlike nobleness faded away before the gaudy travestie of a spurious



LYDGATE PRESENTING HIS BOOK TO THE KING.
MS. Harl. 2278.
Middle Fifteenth Century.

chivalry, and the mystic enthusiasm of their devotion shrank at the touch of persecution into a narrow orthodoxy and a flat morality. The clergy, who had concentrated in themselves the intellectual effort of the older time, were ceasing to be an intellectual class at all. The monasteries were no longer seats of learning. "I found in them," said Poggio, an Italian traveller twenty years after Chaucer's death, "men given up to sensuality in abundance,

but very few lovers of learning, and those of a barbarous sort, skilled more in quibbles and sophisms than in literature." The erection of colleges, which was beginning, failed to arrest the quick decline of the universities both in the numbers and learning



ALCHEMISTS.
Fifteenth Century.
MS. Add. 10302.

of their students. Those at Oxford amounted to only a fifth of the scholars who had attended its lectures a century before, and "Oxford Latin" became proverbial for a jargon in which the very tradition of grammar had been lost. All literary production was nearly at an end. Historical composition lingered

on indeed in compilations of extracts from past writers, such as make up the so-called works of Walsingham, in jejune monastic annals, or worthless popular compendiums. But the only real trace of mental activity is to be found in the numerous treatises on alchemy and magic, on the elixir of life or the philosopher's stone, a fungous growth which most unequivocally witnesses to the progress of intellectual decay. On the other hand, while the older literary class was dying out, a glance beneath the surface shows us the stir of a new interest in knowledge among the masses of the people itself. The correspondence of the Paston family, which has been happily preserved, not only displays a fluency and vivacity as well as a grammatical correctness which would have been impossible in familiar letters a few years before, but shews country squires discussing about books and gathering libraries. The very character of the authorship of the time, its love of compendiums and abridgements of the scientific and historical knowledge of its day, its dramatic performances or mysteries, the commonplace morality of its poets, the popularity of its rimed chronicles, are additional proofs that literature was ceasing to be the possession of a purely intellectual class and was beginning to appeal to the people at large. The increased use of linen paper in place of the costlier parchment helped in the popularization of letters. In no former age had finer copies of books been produced; in none had so many been transcribed. This increased demand for their production caused the processes of copying and illuminating manuscripts to be transferred from the scriptoria of the religious houses into the hands of trade-gilds, like the Gild of St. John at



INITIAL LETTER.
Fifteenth Century.
MS. C.C.C. Camb. clv.

Bruges, or the Brothers of the Pen at Brussels. It was, in fact, this increase of demand for books, pamphlets, or fly-sheets, especially of a grammatical or religious character, in the middle of the fifteenth century that brought about the introduction of printing. We meet with it first in rude sheets simply struck off from wooden blocks, "block-books" as they are now called, and later on in works printed from separate and moveable types. Originating at Maintz with the three famous printers, Gutenberg, Fust, and Schœffer, the new process travelled southward to Strasburg, crossed the Alps to Venice, where it lent itself through the Aldi to the spread of Greek literature in Europe, and then floated down the Rhine to the towns of Flanders. It was probably at the press of Colard Mansion, in a little room over the porch of St. Donat's at Bruges, that Caxton learnt the art which he was the first to introduce into England.

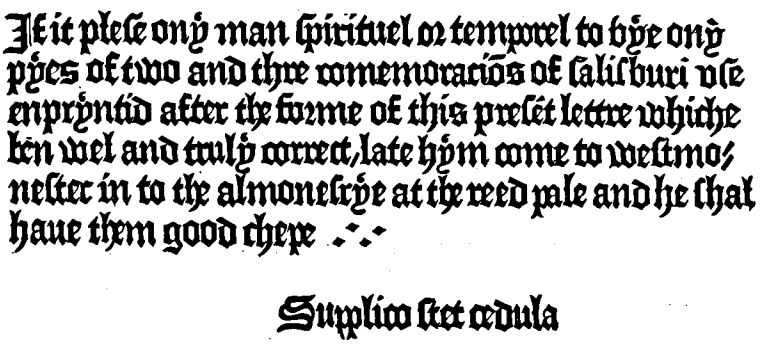
Caxton

A Kentish boy by birth, but apprenticed to a London mercer, William Caxton had already spent thirty years of his manhood in Flanders, as Governor of the English gild of Merchant Adventurers there, when we find him engaged as copyist in the service of Edward's sister, Duchess Margaret of Burgundy. But the tedious process of copying was soon thrown aside for the new art which Colard Mansion had introduced into Bruges. "For as much as in the writing of the same," Caxton tells us in the preface to his first printed work, the Tales of Troy, "my pen is worn, my hand weary and not steadfast, mine eyes dimmed with over much looking on the white paper, and my courage not so prone and ready to labour as it hath been, and that age creepeth on me daily and feebleth all the body, and also because I have promised to divers gentlemen and to my friends to address to them as hastily as I might the said book, therefore I have practised and learned at my great charge and dispense to ordain this said book in print after the manner and form as ye may see, and is not written with pen and ink as other books be, to the end that every man may have them at once, for all the books of this story here emprynted as ye see were begun in one day and also finished in one day." The printing press was the precious freight he brought back to England, after an absence of five-and-thirty years. Through the next fifteen, at an age when other men look for ease and retirement, we see him plunging with characteristic energy into his new occupation. His "red pale," or

1476

SEC. III
THE NEW MONARCHY
1471 TO 1509

heraldic shield marked with a red bar down the middle, invited buyers to the press established in the Almonry at Westminster, a little enclosure containing a chapel and almshouses near the west front of the church, where the alms of the abbey were distributed to the poor. "If it please any man, spiritual or temporal," runs his advertisement, "to buy any pyes of two and three commemorations of Salisbury use emprynted after the form of this present letter, which be well and truly correct, let him come to Westminster into the Almonry at the red pale, and he shall have them good chepe." He was a practical man of business, as this advertisement shows, no rival of the Venetian Aldi or of the classical printers of Rome, but


If it plese ony man spirituel or temporel to bye ony pyes of two and thre commoracions of salisbury use enprynted after the forme of this prelet lettre whiche ben wel and truly correct, late hym come to westmo; nester in to the almonesrye at the reed pale and he shal haue them good chepe

Supplico stet cedula

CAXTON'S ADVERTISEMENT.
Bodleian Library.

resolved to get a living from his trade, supplying priests with service books, and preachers with sermons, furnishing the clerk with his "Golden Legend," and knight and baron with "joyous and pleasant histories of chivalry." But while careful to win his daily bread, he found time to do much for what of higher literature lay fairly to hand. He printed all the English poetry of any moment which was then in existence. His reverence for "that worshipful man, Geoffry Chaucer," who "ought to be eternally remembered," is shown not merely by his edition of the "Canterbury Tales," but by his reprint of them when a purer text of the poem offered itself. The poems of Lydgate and Gower were added to those of Chaucer. The Chronicle of Brut and Higden's "Polychronicon" were the only available works of an historical character

then existing in the English tongue, and Caxton not only printed them but himself continued the latter up to his own time. A translation of Boethius, a version of the Æneid from the French, and a tract or two of Cicero, were the stray first-fruits of the classical press in England.

Caxton's Translations

Busy as was Caxton's printing-press, he was even busier as a translator than as a printer. More than four thousand of his printed pages are from works of his own rendering. The need of these translations shows the popular drift of literature at the time; but



FOX AND GRAPES.
Caxton's "Æsop."

keen as the demand seems to have been, there is nothing mechanical in the temper with which Caxton prepared to meet it. A natural, simple-hearted literary taste and enthusiasm, especially for the style and forms of language, breaks out in his curious prefaces. "Having no work in hand," he says in the preface to his Eneid, "I sitting in my study where as lay many divers pamphlets and books, happened that to my hand came a little book in French, which late was translated out of Latin by some noble clerk of France—which book is named Eneydos, and made in Latin by that noble poet and great clerk Vergyl—in which book I had great pleasure by reason of the fair and honest termes and wordes in

French which I never saw to-fore-like, none so pleasant nor so well-ordered, which book as me seemed should be much requisite for noble men to see, as well for the eloquence as the histories; and when I had advised me to this said book I deliberated and concluded to translate it into English, and forthwith took a pen and ink and wrote a leaf or twain." But the work of translation involved a choice of English which made Caxton's work important in the history of our language. He stood between two schools of



SMITH.
Caxton's "Game of Chess."

translation, that of French affectation and English pedantry. It was a moment when the character of our literary tongue was being settled, and it is curious to see in his own words the struggle over it which was going on in Caxton's time. "Some honest and great clerks have been with me and desired me to write the most curious terms that I could find;" on the other hand, "some gentlemen of late blamed me, saying that in my translations I had over many curious terms which could not be understood of common people,

and desired me to use old and homely terms in my translations." "Fain would I please every man," comments the good-humoured printer, but his sturdy sense saved him alike from the temptations of the court and the schools. His own taste pointed to English, but "to the common terms that be daily used" rather than to the English of his antiquarian advisers. "I took an old book and read therein, and certainly the English was so rude and broad I could not well understand it," while the Old-English charters which the



TOLL-GATHERER.
Caxton's "Game of Chess."

Abbot of Westminster lent as models from the archives of his house seemed "more like to Dutch than to English." On the other hand, to adopt current phraseology was by no means easy at a time when even the speech of common talk was in a state of rapid flux. "Our language now used varieth far from that which was used and spoken when I was born." Not only so, but the tongue of each shire was still peculiar to itself, and hardly intelligible to men of another county. "Common English that is spoken in one shire varieth



ÆSOP.
Frontispiece to Caxton's "Fables of Æsop."

from another so much, that in my days happened that certain merchants were in a ship in Thames, for to have sailed over the sea into Zealand, and for lack of wind they tarried at Foreland, and went on land for to refresh them. And one of them, named Sheffield, a mercer, came into a house and asked for meat, and especially he asked them after eggs. And the good wife answered that she could speak no French. And the merchant was angry, for he also could speak no French, but would have had eggs, but she understood him not. And then at last another said he would have eyren, then the good wife said she understood him well. Lo! what should a man in these days now write," adds the puzzled printer, "eggs or eyren? certainly it is hard to please every man by cause of diversity and change of language." His own mother-tongue too was that of "Kent in the Weald, where I doubt not is spoken as broad and rude English as in any place in England;" and coupling this with his long absence in Flanders, we can hardly wonder at the confession he makes over his first translation, that, "when all these things came to fore me, after that I had made and written a five or six quires, I fell in despair of this work, and purposed never to have continued therein, and the quires laid apart, and in two years after laboured no more in this work."

Literature and the Nobles

He was still, however, busy translating when he died. All difficulties, in fact, were lightened by the general interest which his labours aroused. When the length of the "Golden Legend" makes him "half desperate to have accomplished it" and ready to "lay it apart," the Earl of Arundel solicits him in nowise to leave it and promises a yearly fee of a buck in summer and a doe in winter, once it were done. "Many noble and divers gentle men of this realm came and demanded many and often times wherefore I have not made and imprinted the noble history of the 'San Graal.'" We see his visitors discussing with the sagacious printer the historic existence of Arthur. Duchess Margaret of Somerset lent him her "Blanchardine and Eglantine;" an Archdeacon of Colchester brought him his translation of the work called "Cato;" a mercer of London pressed him to undertake the "Royal Book" of Philip le Bel. The Queen's brother, Earl Rivers, chatted with him over his own translation of the "Sayings of the Philosophers." Even kings showed their interest in his work; his "Tully" was

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printed under the patronage of Edward the Fourth, his "Order of Chivalry" dedicated to Richard the Third, his "Facts of Arms" published at the desire of Henry the Seventh. The fashion of large and gorgeous libraries had passed from the French to the English princes of his day: Henry the Sixth had a valuable collection of books; that of the Louvre was seized by Duke Humphrey of Gloucester, and formed the basis of the fine library which



EARL RIVERS PRESENTING HIS BOOK TO EDWARD IV.
Frontispiece to his "Sayings of the Philosophers."
MS. Lambeth 265.

he presented to the University of Oxford. Great nobles took an active and personal part of the literary revival. The warrior, Sir John Fastolf, was a well-known lover of books. Earl Rivers was himself one of the authors of the day; he found leisure in the intervals of pilgrimages and politics to translate the "Sayings of the Philosophers" and a couple of religious tracts for Caxton's press. A friend of far greater intellectual distinction, however, than these was found in John Tiptoft, Earl of Worcester. He had

wandered during the reign of Henry the Sixth in search of learning to Italy, had studied at her universities, and become a teacher at Padua, where the elegance of his Latinity drew tears from the most learned of the Popes, Pius the Second, better known as Æneas Sylvius. Caxton can find no words warm enough to express



S. JEROME READING.
MS. Harl. 2982.
Late Fifteenth Century.

his admiration of one "which in his time flowered in virtue and cunning, to whom I know none like among the lords of the temporality in science and moral virtue." But the ruthlessness of the Renascence appeared in Tiptoft side by side with its intellectual vigour, and the fall of one whose cruelty had earned him the surname of "the Butcher" even amidst the horrors of civil war

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1471 to 1509

was greeted with sorrow by none but the faithful printer. "What great loss was it," he says in a preface long after his fall, "of that noble, virtuous, and well-disposed lord; when I remember and advertise his life, his science, and his virtue, me thinketh (God not displeased) over great a loss of such a man, considering his estate and cunning."

Richard the Third

Among the nobles who encouraged the work of Caxton we have already seen the figure of the King's youngest brother, Richard Duke of Gloucester. Ruthless and subtle as Edward himself, the Duke at once came to the front with a scheme of daring ambition when the succession of a boy of thirteen woke again the fierce rivalries of the Court. On the King's death Richard hastened to

1483

secure the person of his nephew, Edward the Fifth, to overthrow the power of the Queen's family, and to receive from the council the office of Protector of the realm. Little more than a month had passed, when suddenly entering the Council chamber, he charged Lord Hastings, the chief adviser of the late King and loyal adherent of his sons, with sorcery and designs upon his life. As he dashed his hand upon the table the room was filled with soldiers. "I will not dine," said the Duke, addressing Hastings, "till they have brought me your head;" and the powerful minister was hurried to instant execution in the court-yard of the Tower. The Archbishop of York and the Bishop of Ely were thrown into prison, and every check on Richard's designs was removed. Only one step remained to be taken, and two months after his brother's death the Duke consented after some show of reluctance to receive a petition presented by a body of lords and others in the name of the three estates, which, setting aside Edward's children as the fruit of an unlawful marriage and those of Clarence as disabled by his attainder, besought him to take the office and title of King. His young nephews, Edward V. and his brother the Duke of York, were flung into the Tower and there murdered, as was alleged, by their uncle's order; while the Queen's brother and son, Lord Rivers and Sir Richard Grey, were hurried to execution. Morton, the Bishop of Ely, imprisoned under Buckingham in Wales, took advantage of the disappearance of the two boys to found a scheme which was to unite the discontented Yorkists with what remained of the Lancastrian party, and to link both bodies in a wide con-

spiracy. All the descendants of Henry the Fourth had passed away, but the line of John of Gaunt still survived. The Lady Margaret Beaufort, the last representative of the House of Somerset, had married the Earl of Richmond, Edmund Tudor, and become the mother of Henry Tudor. In the act which legitimatized the Beauforts an illegal clause had been inserted by Henry the Fourth which barred their succession to the crown; but as the last remaining scion of the line of Lancaster Henry's claim was acknowledged by the partizans of his House, and he had been driven to seek a refuge in Brittany from the jealous hostility of the Yorkist sovereigns. Morton's plan was the marriage of Henry Tudor with Elizabeth, the daughter and heiress of Edward the Fourth, and with Buckingham's aid a formidable revolt was organized. The 1483
outbreak was quickly put down. But daring as was Richard's natural temper, it was not to mere violence that he trusted in his seizure of the throne. During his brother's reign he had watched keenly the upgrowth of public discontent as the new policy of the monarchy developed itself, and it was as the restorer of its older liberties that he appealed for popular support. "We be determined," said the citizens of London in a petition to the King, "rather to adventure and to commit us to the peril of our lives and jeopardy of death, than to live in such thraldom and bondage as we have lived long time heretofore, oppressed and injured by extortions and new impositions against the laws of God and man and the liberty and laws of this realm, wherein every Englishman is inherited." Richard met the appeal by again convoking Parliament, which, as we have seen, had been all but discontinued under Edward, and by sweeping measures of reform. In the one 1484
session of his brief reign the practice of extorting money by "benevolences" was declared illegal, while grants of pardons and remission of forfeitures reversed in some measure the policy of terror by which Edward at once held the country in awe and filled his treasury. Numerous statutes broke the slumbers of Parliamentary legislation. A series of mercantile enactments strove to protect the growing interests of English commerce. The King's love of literature showed itself in the provision that no statutes should act as a hindrance "to any artificer or merchant stranger, of what nation or country he be, for bringing unto this realm or



THE ADORATION OF THE MAGI.

Figures on Chancel-screen (c. 1500) of Plymtree Church, Devon; thought to represent Cardinal Morton, Prince Arthur, and Henry VII.
Mozley, "Henry VII., Prince Arthur, and Cardinal Morton."

selling by retail or otherwise of any manner of books, written or imprinted." His prohibition of the iniquitous seizure of goods before conviction of felony, which had prevailed during Edward's reign, his liberation of the bondmen who still remained unenfranchised on the royal domain, and his religious foundations, show Richard's keen anxiety to purchase a popularity in which the bloody opening of his reign might be forgotten. But as the news of the royal children's murder slowly spread, the most pitiless stood aghast at this crowning deed of blood. The pretence of constitutional rule, too, was soon thrown off, and a levy of benevolences in defiance of the statute which had just been passed woke general indignation. The King felt himself safe; he had even won the Queen-mother's consent to his marriage with Elizabeth; and Henry, alone and in exile, seemed a small danger. But a wide conspiracy at once revealed itself when Henry landed at Milford Haven, and advanced through Wales. He no sooner encountered the royal army at Bosworth Field in Leicestershire than treachery decided the day. Abandoned ere the battle began by a division of his forces under Lord Stanley, and as it opened by a second body under the Earl of Northumberland, Richard dashed with a cry of "Treason, Treason," into the thick of the fight. In the fury of his despair he had already flung the Lancastrian standard to the ground and hewed his way into the very presence of his rival, when he fell overpowered by numbers, and the crown which he had worn, and which was found as the struggle ended lying near a hawthorn bush, was placed on the head of the conqueror.

Bosworth Field 1485

With the accession of Henry the Seventh ended the long bloodshed of the civil wars. The two warring lines were united by his marriage with Elizabeth: his only dangerous rivals were removed by the successive deaths of the nephews of Edward the Fourth, John de la Pole, Earl of Lincoln, a son of Edward's sister, who had been acknowledged as his successor by Richard the Third; and the Earl of Warwick, a son of Edward's brother the Duke of Clarence, and next male heir of the Yorkist line. Two remarkable impostors succeeded for a time in exciting formidable revolts, Lambert Simnel, under the name of the Earl of Warwick, and Perkin Warbeck, who personated the Duke of York, the second of the children murdered in the Tower. Defeat, however,

Henry the Seventh

1487

1492

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reduced the first to the post of scullion in the royal kitchen ; and the second, after far stranger adventures, and the recognition of his claims by the Kings of Scotland and France, as well as by the

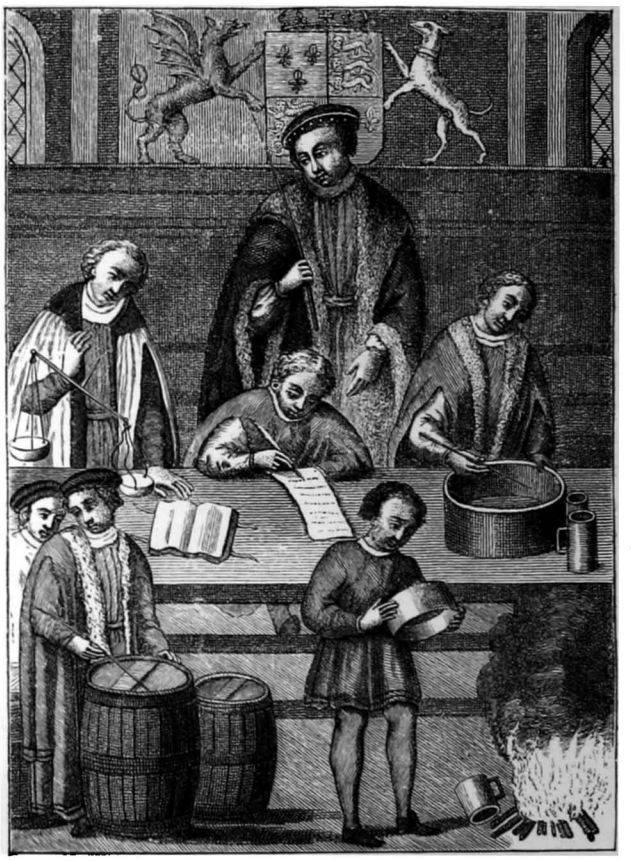


HENRY VII.
Picture in National Portrait Gallery.

Duchess-Dowager of Burgundy, whom he claimed as his aunt,
1501 was captured and four years later hanged at Tyburn. Revolt only proved more clearly the strength which had been given to the New Monarchy by the revolution which had taken place in the art of

war. The introduction of gunpowder had ruined feudalism. The mounted and heavily-armed knight gave way to the meaner footman. Fortresses which had been impregnable against the attacks of the Middle Ages crumbled before the new artillery. Although gunpowder had been in use as early as Crécy, it was not till the accession of the House of Lancaster that it was really brought into effective employment as a military resource. But the revolution in warfare was immediate. The wars of Henry the Fifth were wars of sieges. The "Last of the Barons," as Warwick has picturesquely been styled, relied mainly on his train of artillery. It was artillery that turned the day at Barnet and Tewkesbury, and that gave Henry the Seventh his victory over the formidable dangers which assailed him. The strength which the change gave to the crown was, in fact, almost irresistible. Throughout the Middle Ages the call of a great baron had been enough to raise a formidable revolt. Yeomen and retainers took down the bow from their chimney corner, knights buckled on their armour, and in a few days an army threatened the throne. But without artillery such an army was now helpless, and the one train of artillery in the kingdom lay at the disposal of the King. It was the consciousness of his strength which enabled the new sovereign to quietly resume the policy of Edward the Fourth. He was forced, indeed, by the circumstances of his descent to base his right to the throne on a Parliamentary title. Without reference either to the claim of blood or conquest, the Houses enacted simply "that the inheritance of the Crown should be, rest, remain, and abide in the most Royal person of their sovereign lord, King Henry the Seventh, and the heirs of his body lawfully ensuing." But the policy of Edward was faithfully followed, and Parliament was but twice convened during the last thirteen years of Henry's reign. The chief aim, indeed, of the King was the accumulation of a treasure which would relieve him from the need of ever appealing for its aid. Subsidies granted for the support of wars which Henry evaded formed the base of a royal treasure, which was swelled by the revival of dormant claims of the crown, by the exaction of fines for the breach of forgotten tenures, and by a host of petty extortions. A dilemma of his favourite minister, which received the name of "Morton's fork," extorted gifts to the

exchequer from men who lived handsomely on the ground that their wealth was manifest, and from those who lived plainly on the plea that economy had made them wealthy. Still greater sums were drawn from those who were compromised in the revolts which



TRIAL OF WEIGHTS AND MEASURES AT THE EXCHEQUER, A. 12 HENRY VII. (1497).
Vetusta Monumenta; from a drawing formerly in the Harleian Library.

chequered the King's rule. So successful were these efforts that at the end of his reign Henry bequeathed a hoard of two millions to his successor. The same imitation of Edward's policy was seen in Henry's civil government. Broken as was the strength of the baronage, there still remained lords whom the new monarch

watched with a jealous solicitude. Their power lay in the hosts of disorderly retainers who swarmed round their houses, ready to furnish a force in case of revolt, while in peace they became centres of outrage and defiance to the law. Edward had ordered the dissolution of these military households in his Statute of Liveries, and the statute was enforced by Henry with the utmost severity. On a visit to the Earl of Oxford, one of the most devoted adherents of the Lancastrian cause, the King found two long lines of liveried retainers drawn up to receive him. "I thank you for your good



A FORESTALLER IN THE PILLORY, 1497.
Vetusta Monumenta; from a drawing formerly in the Harleian Library.

cheer, my Lord," said Henry as they parted, "but I may not endure to have my laws broken in my sight. My attorney must speak with you." The Earl was glad to escape with a fine of £10,000. It was with a special view to the suppression of this danger that Henry employed the criminal jurisdiction of the Royal Council. He appointed a committee of his Council as a regular court, to which the place where it usually sat gave the name of the Court of Star Chamber. The King's aim was probably little more than a purpose to enforce order on the land, by bringing the great

Court of Star Chamber

nobles before his own judgment-seat; but the establishment of the court as a regular and no longer an exceptional tribunal, whose traditional powers were confirmed by Parliamentary statute, and where the absence of a jury cancelled the prisoner's right to be tried by his peers, furnished his son with his readiest instrument of tyranny. But though the drift of Henry's policy was steady in



HENRY VII. GIVING TO ABBOT ISLIP THE INDENTURE FOR THE FOUNDATION OF THE KING'S CHAPEL IN WESTMINSTER ABBEY, A.D. 1504.
Book of Indenture. MS. Harl. 1498.

the direction of despotism, his temper seemed to promise the reign of a poetic dreamer rather than of a statesman. The spare form, the sallow face, the quick eye, the shy, solitary humour broken by outbursts of pleasant converse or genial sarcasm, told of an inner concentration and enthusiasm. His tastes were literary and artistic; he was a patron of the new printing press, a lover of books and of art. But life gave Henry little leisure for dreams or

culture. Wrapt in schemes of foreign intrigue, struggling with dangers at home, he could take small part in the one movement which stirred England during his reign, the great intellectual revolution which bears the name of the Revival of Letters.



SOVEREIGN OF HENRY VII.

Section IV.—The New Learning, 1509—1520

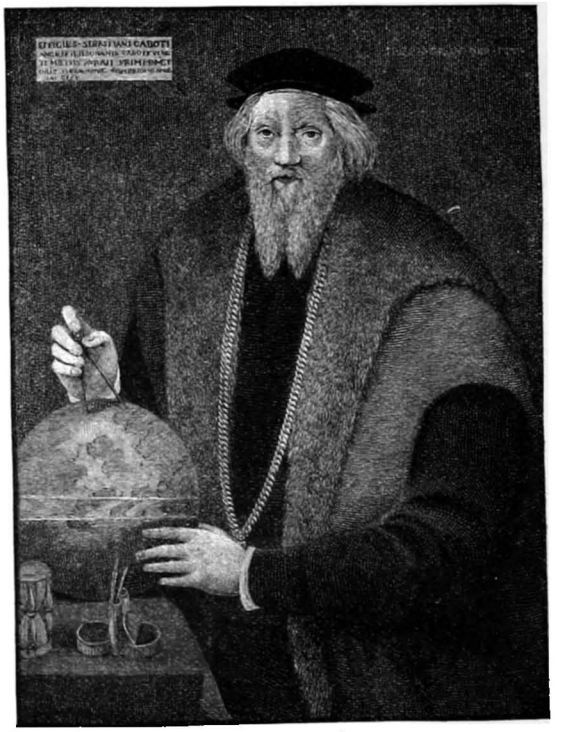
[*Authorities.*—The general literary history of this period is fully and accurately given by Mr. Hallam ("Literature of Europe"), and in a confused but interesting way by Warton ("History of English Poetry"). The most accessible edition of the typical book of the Revival, More's "Utopia," is the Elizabethan translation, published by Mr. Arber ("English Reprints," 1869). The history of Erasmus in England must be followed in his own entertaining Letters, abstracts of some of which will be found in the well-known biography by Jortin. Colet's work and the theological aspect of the Revival has been described by Mr. Seebohm ("The Oxford Reformers of 1498"); for Warham's share, I have ventured to borrow a little from a paper of mine on "Lambeth and the Archbishops," in "Stray Studies."]

The New Learning

Great as were the issues of Henry's policy, it shrinks into littleness if we turn from it to the weighty movements which were now stirring the minds of men. The world was passing through changes more momentous than any it had witnessed since the victory of Christianity and the fall of the Roman Empire. Its physical bounds were suddenly enlarged. The discoveries of Copernicus revealed to man the secret of the universe. Portuguese mariners doubled the Cape of Good Hope

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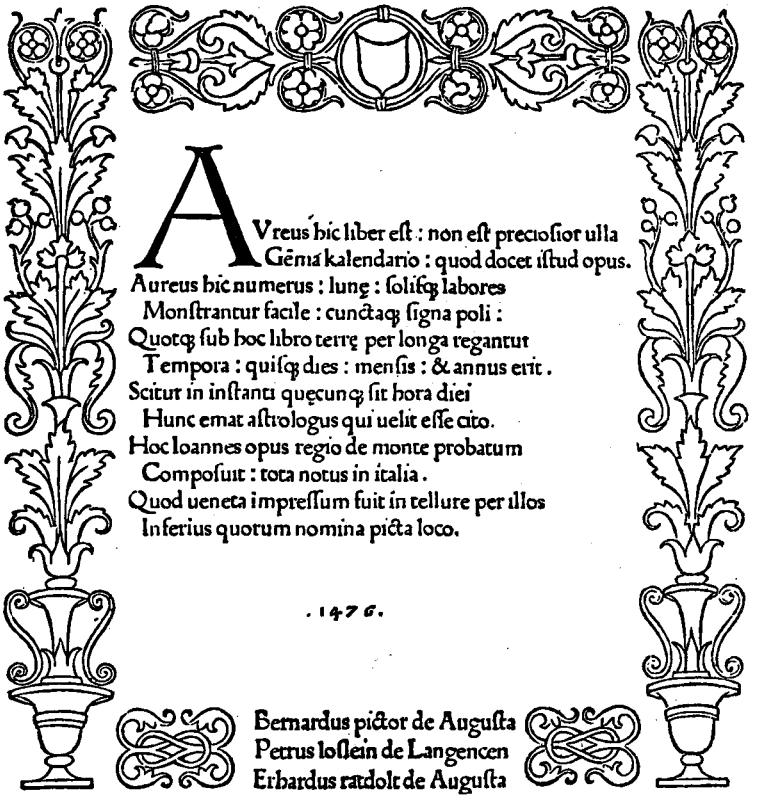
and anchored their merchant fleets in the harbours of India. Columbus crossed the untraversed ocean to add a New World to the Old. Sebastian Cabot, starting from the port of Bristol, threaded his way among the icebergs of Labrador. This sudden contact with new lands, new faiths, new races of men quickened the slumbering intelligence of Europe into a strange curiosity.



SEBASTIAN CABOT.
Picture formerly at Whitehall.

The first book of voyages that told of the Western World, the Travels of Amerigo Vespucci, were soon "in everybody's hands." The "Utopia" of More, in its wide range of speculation on every subject of human thought and action, tells us how roughly and utterly the narrowness and limitation of human life had been broken up. The capture of Constantinople by the Turks, and the flight of its Greek scholars to the shores of Italy, opened

anew the science and literature of the older world at the very hour when the intellectual energy of the Middle Ages had sunk into exhaustion. The exiled Greek scholars were welcomed in Italy, and Florence, so long the home of freedom and of art, became the home of an intellectual revival. The poetry of Homer,



TITLE-PAGE OF "KALENDARIUM" OF JOANNES REGIOMONTANUS, VENICE, A.D. 1476.
The earliest known ornamental title-page.

the drama of Sophocles, the philosophy of Aristotle and of Plato woke again to life beneath the shadow of the mighty dome with which Brunelleschi had just crowned the City by the Arno. All the restless energy which Florence had so long thrown into the cause of liberty she flung, now that her liberty was reft from her,

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into the cause of letters. The galleys of her merchants brought back manuscripts from the East as the most precious portions of their freight. In the palaces of her nobles fragments of classic sculpture ranged themselves beneath the frescoes of Ghirlandajo. The recovery of a treatise of Cicero's or a tract of Sallust's from the dust of a monastic library was welcomed by the group of statesmen and artists who gathered in the Rucellai gardens with a thrill of enthusiasm. Foreign scholars soon flocked over the Alps to learn Greek, the key of the new knowledge, from the Florentine teachers. Grocyn, a fellow of New College, was perhaps the first Englishman who studied under the Greek exile,

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Chalcondylas; and the Greek lectures which he delivered in Oxford on his return mark the opening of a new period in our history. Physical as well as literary activity awoke with the rediscovery of the teachers of Greece, and the continuous progress of English science may be dated from the day when Linacre, another Oxford student, returned from the lectures of the Florentine Politian to revive the older tradition of medicine by his translation of Galen.

Colet at Oxford

But from the first it was manifest that the revival of letters would take a tone in England very different from the tone it had taken in Italy, a tone less literary, less largely human, but more moral, more religious, more practical in its bearings both upon society and politics. The awakening of a rational Christianity, whether in England or in the Teutonic world at large, began with the Italian studies of John Colet; and the vigour and earnestness of Colet were the best proof of the strength with which the new movement was to affect English religion. He came back to Oxford utterly untouched by the Platonic mysticism or the semi-serious infidelity which characterized the group of scholars round Lorenzo the Magnificent. He was hardly more influenced by their literary enthusiasm. The knowledge of Greek seems to have had one almost exclusive end for him, and this was a religious end. Greek was the key by which he could unlock the Gospels and the New Testament, and in these he thought that he could find a new religious standing-ground. It was this resolve of Colet to fling aside the traditional dogmas of his day and to discover a rational and practical religion in the Gospels themselves,

which gave its peculiar stamp to the theology of the Renascence. His faith stood simply on a vivid realization of the person of Christ. In the prominence which such a view gave to the moral life, in his free criticism of the earlier Scriptures, in his tendency to simple forms of doctrine and confessions of faith, Colet struck the key-note of a mode of religious thought as strongly in contrast



JOHN COLET.
Holland, "Heroologia."

with that of the later Reformation as with that of Catholicism itself. The allegorical and mystical theology on which the Middle Ages had spent their intellectual vigour to such little purpose fell at one blow before his rejection of all but the historical and grammatical sense of the Biblical text. The great fabric of belief built up by the mediæval doctors seemed to him simply

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"the corruptions of the Schoolmen." In the life and sayings of its Founder he found a simple and rational Christianity, whose fittest expression was the Apostles' creed. "About the rest," he said with characteristic impatience, "let divines dispute as they will." Of his attitude towards the coarser aspects of the current religion his behaviour at a later time before the famous shrine of St. Thomas at Canterbury gives us a rough indication. As the blaze of its jewels, its costly sculptures, its elaborate metal-work



BECKET'S SHRINE.
Glass Painting, Thirteenth Century, in Canterbury Cathedral.
Stanley, "Memorials of Canterbury."

burst on Colet's view, he suggested with bitter irony that a saint so lavish to the poor in his lifetime would certainly prefer that they should possess the wealth heaped round him since his death. With petulant disgust he rejected the rags of the martyr which were offered for his adoration, and the shoe which was offered for his kiss. The earnestness, the religious zeal, the very impatience and want of sympathy with the past which we see in every
1497 word and act of the man, burst out in the lectures on St. Paul's

Epistles which he delivered at Oxford. Even to the most critical among his hearers he seemed "like one inspired, raised in voice, eye, his whole countenance and mien, out of himself." Severe as was the outer life of the new teacher, a severity marked by his plain black robe and the frugal table which he preserved amidst his later dignities, his lively conversation, his frank simplicity, the purity and nobleness of his life, even the keen outbursts of his troublesome temper, endeared him to a group of scholars among whom Erasmus and Thomas More stood in the foremost rank.

Erasmus in England

"Greece has crossed the Alps," cried the exiled Argyropulos on hearing a translation of Thucydides by the German Reuchlin; but the glory, whether of Reuchlin or of the Teutonic scholars who followed him, was soon eclipsed by that of Erasmus. His enormous industry, the vast store of classical learning which he gradually accumulated, Erasmus shared with others of his day. In patristic reading he may have stood beneath Luther; in originality and profoundness of thought he was certainly inferior to More. His theology, though he made a far greater mark on the world by it than even by his scholarship, he derived almost without change from Colet. But his combination of vast learning with keen observation, of acuteness of remark with a lively fancy, of genial wit with a perfect good sense—his union of as sincere a piety and as profound a zeal for rational religion as Colet's with a dispassionate fairness towards older faiths, a large love of secular culture, and a genial freedom and play of mind—this union was his own, and it was through this that Erasmus embodied for the Teutonic peoples the quickening influence of the New Learning during the long scholar-life which began at Paris and ended amidst darkness and sorrow at Basel. At the time of Colet's return from Italy Erasmus was young and comparatively unknown, but the chivalrous enthusiasm of the new movement breaks out in his letters from Paris, whither he had wandered as a scholar. "I have given up my whole soul to Greek learning," he writes, "and as soon as I get any money I shall buy Greek books—and then I shall buy some clothes." It was in despair of reaching Italy that the young scholar made his way to Oxford, as the one place on this side the Alps where he would be enabled through the teaching of Grocyn to acquire a knowledge of Greek. 1498



DESIDERIUS ERASMUS.
After Albert Dürer.

But he had no sooner arrived there than all feeling of regret vanished away. "I have found in Oxford," he writes, "so much polish and learning that now I hardly care about going to Italy at all, save for the sake of having been there. When I listen to my friend Colet it seems like listening to Plato himself. Who does not wonder at the wide range of Grocyn's knowledge? What can be more searching, deep, and refined, than the judgement of Linacre? When did Nature mould a temper more gentle, endearing, and happy than the temper of Thomas More?"

Revival of Learning

But the new movement was far from being bounded by the walls of Oxford. The silent influences of time were working, indeed, steadily for its cause. The printing press was making



PRINTING PRESS, 1511.
Title-page of "Hegesippus," printed by Jodocus Badius Ascensius, Paris, 1511.

letters the common property of all. In the last thirty years of the fifteenth century ten thousand editions of books and pamphlets are said to have been published throughout Europe, the most important half of them of course in Italy; and all the Latin authors were accessible to every student before it closed. Almost

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all the more valuable authors of Greece were published in the first twenty years of the century which followed. The profound influence of this burst of the two great classic literatures upon the world at once made itself felt. "For the first time," to use the picturesque phrase of M. Taine, "men opened their eyes and saw." The human mind seemed to gather new energies at the sight of the vast field which opened before it. It attacked every province of knowledge, and it transformed all. Experimental science, the science of philology, the science of politics, the critical investigation of religious truth, all took their origin from the Renascence—this 'New Birth' of the world. Art, if it lost much in purity and propriety, gained in scope and in the fearlessness of its love of Nature. Literature, if crushed for the moment by the overpowering attraction of the great models of Greece and Rome, revived with a grandeur of form, a large spirit of humanity, such as it had never known since their day. In England the influence of the new movement extended far beyond the little group in which it had a few years before seemed concentrated. The great churchmen became its patrons. Langton, Bishop of Winchester, took delight in examining the young scholars of his episcopal family every evening, and sent all the most promising of them to study across the Alps. Learning found a yet warmer friend in the Archbishop of Canterbury.

Archbishop Warham

Immersed as Archbishop Warham was in the business of the state, he was no mere politician. The eulogies which Erasmus lavished on him while he lived, his praises of the Primate's learning, of his ability in business, his pleasant humour, his modesty, his fidelity to friends, may pass for what eulogies of living men are commonly worth. But it is difficult to doubt the sincerity of the glowing picture which he drew of him when death had destroyed all interest in mere adulation. The letters indeed which passed between the great churchman and the wandering scholar, the quiet, simple-hearted grace which amidst constant instances of munificence preserved the perfect equality of literary friendship, the enlightened piety to which Erasmus could address the noble words of his preface to St. Jerome, confirm the judgement of every good man of Warham's day. In the simplicity of his life the Archbishop offered a striking contrast to the luxurious nobles

of his time. He cared nothing for the pomp, the sensual pleasures, the hunting and dicing in which they too commonly indulged. An hour's pleasant reading, a quiet chat with some learned new-comer, alone broke the endless round of civil and ecclesiastical business. Few men realized so thoroughly as Warham

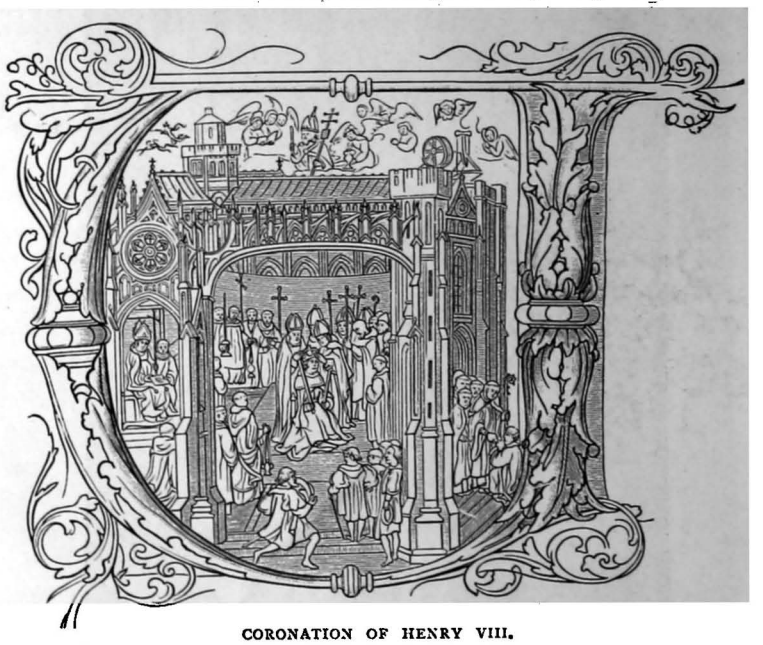


ARCHBISHOP WARHAM.
Picture by Holbein, at Lambeth Palace.

the new conception of an intellectual and moral equality before which the old social distinctions of the world were to vanish away. His favourite relaxation was to sup among a group of scholarly visitors, enjoying their fun and retorting with fun of his own. But the scholar-world found more than supper or fun at the

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Primate's board. His purse was ever open to relieve their poverty. "Had I found such a patron in my youth," Erasmus wrote long after, "I too might have been counted among the fortunate ones." It was with Grocyn that Erasmus on a second visit to England rowed up the river to Warham's board at Lambeth, and in spite of an unpromising beginning the acquaintance turned out wonderfully well. The Primate loved him, Erasmus wrote home, as if he were his father or his brother, and his generosity surpassed that of



CORONATION OF HENRY VIII.
Islip Roll, A.D. 1532.

all his friends. He offered him a sinecure, and when he declined it he bestowed on him a pension of a hundred crowns a year. When Erasmus wandered to Paris it was Warham's invitation which recalled him to England. When the rest of his patrons left him to starve on the sour beer of Cambridge it was Warham who sent him fifty angels. "I wish there were thirty legions of them," the Primate puns in his good-humoured way.

Henry the Eighth

Real however as this progress was, the group of scholars who represented the New Learning in England still remained a little

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one through the reign of Henry the Seventh. But a "New Order," to use their own enthusiastic term, dawned on them with the accession of his son. Henry the Eighth had hardly completed his eighteenth year when he mounted the throne, but the beauty of his person, his vigour and skill in arms, seemed matched by a frank and generous temper and a nobleness of political aims. He gave promise of a more popular system of government by checking at once the extortion which had been practised under colour of enforcing forgotten laws, and by bringing his father's financial ministers, Empson and Dudley, to trial on a charge of treason. No accession ever excited higher expectations among a people than that of Henry the Eighth. Pole, his bitterest enemy, confessed at a later time that the King was of a temper at the beginning of his reign "from which all excellent things might have been hoped." Already in stature and strength a King among his fellows, taller than any, bigger than any, a mighty wrestler, a mighty hunter, an archer of the best, a knight who bore down rider after rider in the tourney, the young monarch combined with his bodily lordliness a largeness and versatility of mind which was to be the special characteristic of the age that had begun. His sympathies were known to be heartily with the New Learning; for Henry was not only himself a fair scholar, but even in boyhood had roused by his wit and attainments the wonder of Erasmus. The great scholar hurried back to England to pour out his exultation in the "Praise of Folly," a song of triumph over the old world of ignorance and bigotry which was to vanish away before the light and knowledge of the new reign. Folly, in his amusing little book, mounts a pulpit in cap and bells and pelts with her satire the absurdities of the world around her, the superstition of the monk, the pedantry of the grammarian, the dogmatism of the doctors of the schools, the selfishness and tyranny of kings.

1509

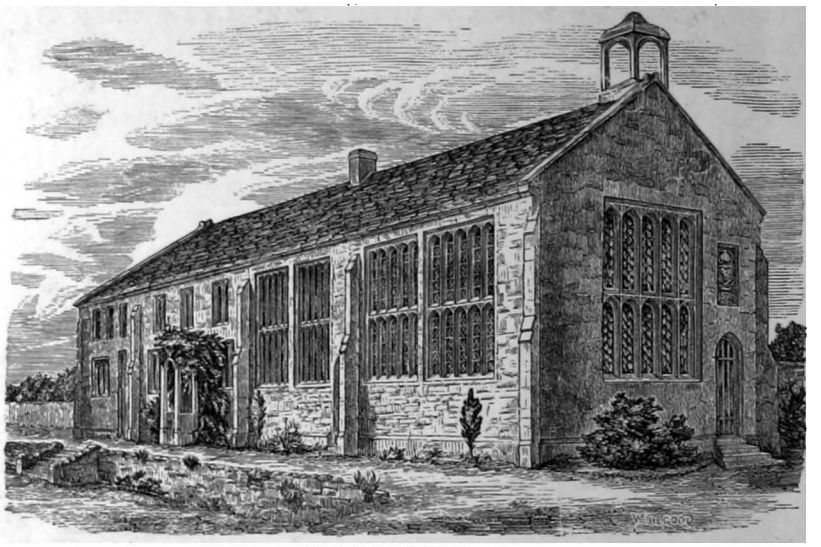
The New Learning and Education

The irony of Erasmus was backed by the earnest effort of Colet. Four years before he had been called from Oxford to the Deanery of St. Paul's, when he became the great preacher of his day, the predecessor of Latimer in his simplicity, his directness, and his force. He seized the opportunity to commence the work of educational reform by the foundation of his own Grammar School,

1510

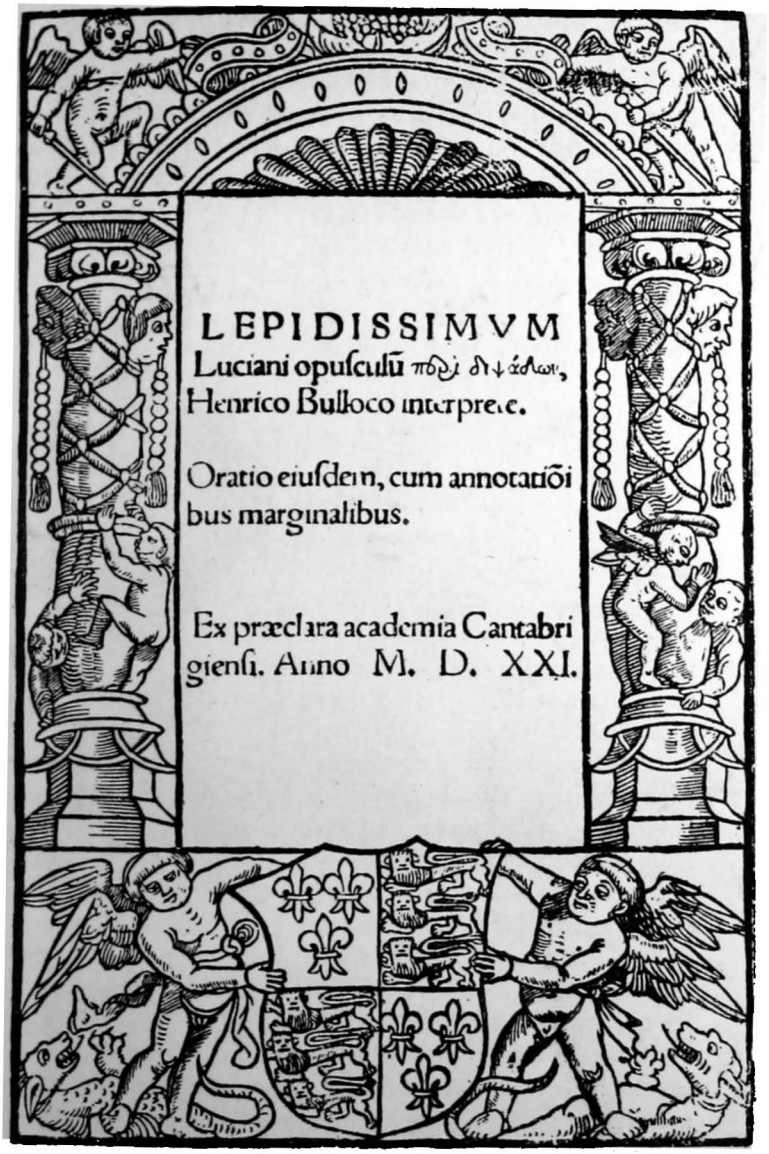
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1509

beside St. Paul's. The bent of its founder's mind was shown by the image of the Child Jesus over the master's chair, with the words "Hear ye Him" graven beneath it. "Lift up your little white hands for me," wrote the Dean to his scholars, in words which show the tenderness that lay beneath the stern outer seeming of the man,—"for me which prayeth for you to God." All the educational designs of the reformers were carried out in the new foundation. The old methods of instruction were superseded by



OLD GRAMMAR SCHOOL, TAUNTON.
Built by Fox, Bishop of Winchester.
Drawing in Pigott Collection (Somerset Archæological Society).

fresh grammars composed by Erasmus and other scholars for its use. Lilly, an Oxford student who had studied Greek in the East, was placed at its head. The injunctions of the founder aimed at the union of rational religion with sound learning, at the exclusion of the scholastic logic, and at the steady diffusion of the two classical literatures. The more bigoted of the clergy were quick to take alarm. "No wonder," More wrote to the Dean, "your school raises a storm, for it is like the wooden horse in which armed Greeks were hidden for the ruin of barbarous Troy." But the cry of alarm passed helplessly away. Not only did the study of Greek



TITLE-PAGE OF LUCIAN περὶ διψάδων.
Printed at Cambridge, 1521.

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creep gradually into the schools which existed, but the example of Colet was followed by a crowd of imitators. More grammar schools, it has been said, were founded in the latter years of Henry than in the three centuries before. The impulse grew only stronger as the direct influence of the New Learning passed away. The grammar schools of Edward the Sixth and of Elizabeth, in a word the system of middle-class education which by the close of the century had changed the very face of England, were amongst the results of Colet's foundation of St. Paul's. But the "armed Greeks" of More's apologue found a yet wider field in the reform of the higher education of the country. On the Universities the influence of the New Learning was like a passing from death to life. Erasmus gives us a picture of what happened at Cambridge, where he was himself for a time a teacher of Greek. "Scarcely

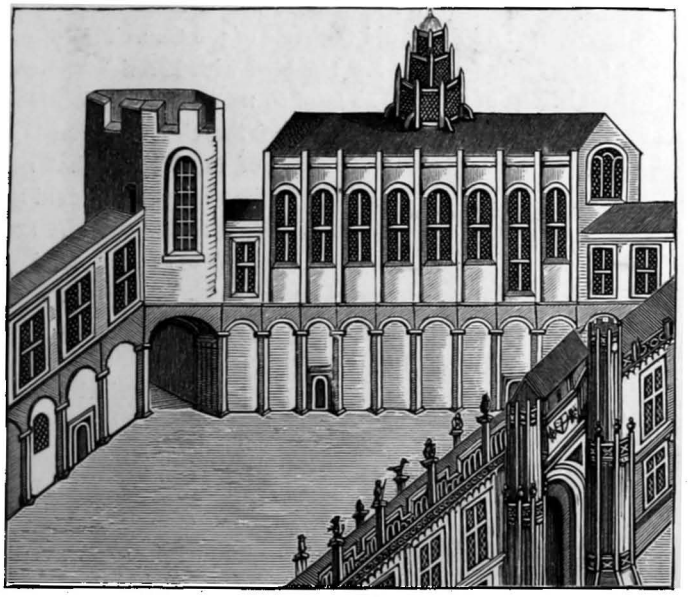
1516

thirty years ago nothing was taught here but the *Parva Logicalia*, Alexander, antiquated exercises from Aristotle, and the *Quæstiones* of Scotus. As time went on better studies were added, mathematics, a new, or at any rate a renovated, Aristotle, and a knowledge of Greek literature. What has been the result? The University is now so flourishing that it can compete with the best universities of the age." Latimer and Croke returned from Italy and carried on the work of Erasmus at Cambridge, where Fisher, Bishop of Rochester, himself one of the foremost scholars of the new movement, lent it his powerful support. At Oxford the



SALT-CELLAR GIVEN BY BISHOP FOX TO CORPUS CHRISTI COLLEGE, OXFORD.
Skelton, "Oxonia Antiqua Restaurata."

Revival met with a fiercer opposition. The contest took the form of boyish frays, in which the young partizans and opponents of the New Learning took sides as Greeks and Trojans. The King himself had to summon one of its fiercest enemies to Woodstock, and to impose silence on the tirades which were delivered from the University pulpit. The preacher alleged that he was carried away by the Spirit. "Yes," retorted the King, "by the spirit, not of wisdom, but of folly." But even at Oxford the contest was soon



CHRIST CHURCH (CARDINAL) COLLEGE, OXFORD.
Drawing by Neele of Oxford, 1566, in Bodleian Library.

at an end. Fox, Bishop of Winchester, established the first Greek lecture there in his new college of Corpus Christi, and a Professorship of Greek was at a later time established by the Crown. "The students," wrote an eye-witness, "rush to Greek letters, they endure watching, fasting, toil, and hunger in the pursuit of them." The work was crowned at last by the munificent foundation of Cardinal College, to share in whose teaching Wolsey invited the most eminent of the living scholars of Europe, and for whose 1520

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library he promised to obtain copies of all the manuscripts in the Vatican.

From the reform of education the New Learning pressed on to the reform of the Church. Warham still flung around the movement his steady protection, and it was by his commission that Colet was enabled to address the Convocation of the Clergy in words which set before them with unsparing severity the religious ideal of the New Learning. "Would that for once," burst forth the fiery preacher, "you would remember your name and profession and take thought for the reformation of the Church! Never was it more necessary, and never did the state of the Church need more vigorous endeavours." "We are troubled with heretics," he went on, "but no heresy of theirs is so fatal to us and to the people at large as the vicious and depraved lives of the clergy. That is the worst heresy of all." It was the reform of the bishops that must precede that of the clergy, the reform of the clergy that would lead to a general revival of religion in the people at large. The accumulation of benefices, the luxury and worldliness of the priesthood, must be abandoned. The prelates ought to be busy preachers, to forsake the Court and labour in their own dioceses. Care should be taken for the ordination and promotion of worthier ministers, residence should be enforced, the low standard of clerical morality should be raised. It is plain that the men of the New Learning looked forward, not to a reform of doctrine, but to a reform of life, not to a revolution which should sweep away the older superstitions which they despised, but to a regeneration of spiritual feeling before which they would inevitably vanish. Colet was soon charged with heresy by the Bishop of London. Warham however protected him, and Henry, to whom the Dean was denounced, bade him go boldly on. "Let every man have his own doctor," said the young King, after a long interview, "and let every man favour his own, but this man is the doctor for me."

The New Learning and the Church

1512

But for the success of the new reform, a reform which could only be wrought out by the tranquil spread of knowledge and the gradual enlightenment of the human conscience, the one thing needful was peace; and the young King to whom the scholar-group looked was already longing for war. Long as peace had been established between the two countries, the designs of England

Henry and France

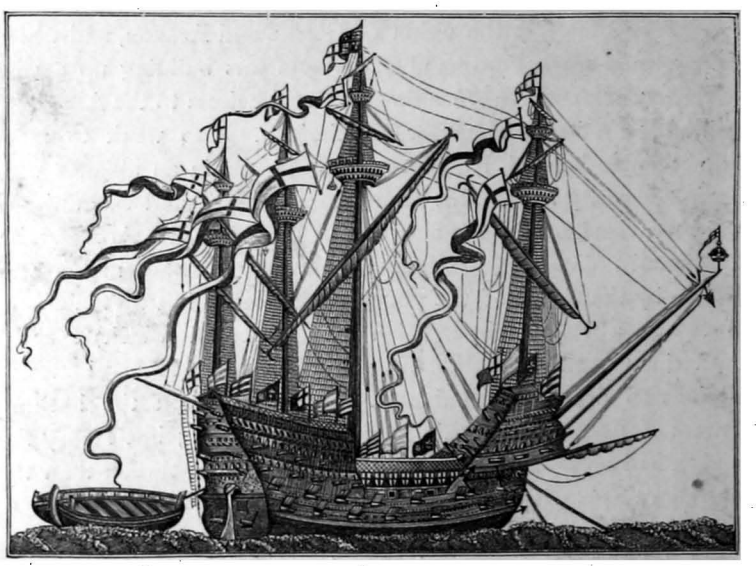
upon the French crown had never been really waived, and Henry's pride dwelt on the older claims of England to Normandy and Guienne. Edward the Fourth and Henry the Seventh had each clung to a system of peace, only broken by the vain efforts to save Brittany from French invasion. But the growth of the French monarchy in extent and power through the policy of Lewis the Eleventh, his extinction of the great feudatories, and the administrative centralization he introduced, raised his kingdom to a height far above that of its European rivals. The power of France, in fact, was only counter-balanced by that of Spain, which had become a great state through the union of Castile and Aragon, and where the cool and wary Ferdinand of Aragon was building up a vast power by the marriage of his daughter and heiress to the Archduke Philip, son of the Emperor Maximilian. Too weak to meet France single-handed, Henry the Seventh saw in an alliance with Spain a security against his "hereditary enemy," and this alliance had been cemented by the marriage of his eldest son, Arthur, with 1501
Ferdinand's daughter, Catharine of Aragon. This match was broken by the death of the young bridegroom; but by the efforts of Spain a Papal dispensation was procured which enabled Catharine to wed the brother of her late husband. Henry, however, anxious to preserve a balanced position between the battling powers of France and Spain, opposed the union; but Henry the Eighth had no sooner succeeded his father on the throne than the marriage was carried out. Throughout the first years of his reign, amidst the tournaments and revelry which seemed to absorb his whole energies, Henry was in fact keenly watching the opening which the ambition of France began to afford for a renewal of the old struggle. Under the successors of Lewis the Eleventh the efforts of the French monarchy had been directed to the conquest of Italy. The passage of the Alps by Charles the Eighth and the mastery which he won over Italy at a single blow lifted France at once above the states around her. Twice repulsed from Naples, she remained under the successor of Charles, Lewis the Twelfth, mistress of Milan and of the bulk of Northern Italy; and the ruin of Venice in the league of Cambray crushed the last Italian state which could oppose her designs on the whole peninsula. A Holy League, as it was called from the accession to it of the Pope, to

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drive France from the Milanese was formed by the efforts of Ferdinand, aided as he was by the kinship of the Emperor, the support of Venice and Julius the Second, and the warlike temper of Henry the Eighth. "The barbarians," to use the phrase of

1509

Julius, "were chased beyond the Alps;" but Ferdinand's unscrupulous adroitness only used the English force which had landed at Fontarabia with the view of attacking Guienne, to cover his own conquest of Navarre. The troops mutinied and sailed



SHIP, "HARRY GRACE-A-DIEU," BUILT FOR HENRY VIII., 1512.
Anthony's "Declaration of the Royal Navy," 1546, MS. in Pepys' Library, Magdalene College, Cambridge.

home; men scoffed at the English as useless for war. Henry's spirit, however, rose with the need. He landed in person in the north of France, and a sudden rout of the French cavalry in an engagement near Guinegate, which received from its bloodless

1514

character the name of the Battle of the Spurs, gave him the fortresses of Térouanne and Tournay. The young conqueror was eagerly pressing on to the recovery of his "heritage of France," when he found himself suddenly left alone by the desertion of Ferdinand and the dissolution of the league. Henry had indeed

gained much. The might of France was broken. The Papacy was restored to freedom. England had again figured as a great power in Europe. But the millions left by his father were exhausted, his subjects had been drained by repeated subsidies, and, furious as he was at the treachery of his Spanish ally, Henry was driven to conclude a peace. 1511

The Peace and the New Learning

To the hopes of the New Learning this sudden outbreak of the spirit of war, this change of the monarch from whom they had looked for a "new order" into a vulgar conqueror, proved a bitter



ARTILLERY IN ACTION.
Temp. Henry VIII.
MS. Cott. Vesp. A. xvii.

disappointment. Colet thundered from the pulpit of St. Paul's that "an unjust peace is better than the justest war," and protested that "when men out of hatred and ambition fight with and destroy one another, they fight under the banner, not of Christ, but of the Devil." Erasmus quitted Cambridge with a bitter satire against the "madness" around him. "It is the people," he said, in words which must have startled his age,—"it is the people who build cities, while the madness of princes destroys them." The sovereigns of his time appeared to him like ravenous birds pouncing

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with beak and claw on the hard-won wealth and knowledge of mankind. "Kings who are scarcely men," he exclaimed in bitter irony, "are called 'divine;' they are 'invincible' though they fly from every battle-field; 'serene' though they turn the world upside down in a storm of war; 'illustrious' though they grovel in ignorance of all that is noble; 'Catholic' though they follow anything rather than Christ. Of all birds the Eagle alone has seemed to wise men the type of royalty, a bird neither beautiful nor musical nor good for food, but murderous, greedy, hateful to all, the curse of all, and with its great powers of doing harm only surpassed by its desire to do it." It was the first time in modern history that religion had formally dissociated itself from the ambition of princes and the horrors of war, or that the new spirit of criticism had ventured not only to question but to deny what had till then seemed the primary truths of political order. We shall soon see to what further length the new speculations were pushed by a greater thinker, but for the moment the indignation of the New Learning was diverted to more practical ends by the sudden peace. However he had disappointed its hopes, Henry still remained its friend.



CHICHESTER MARKET CROSS.
Built A.D. 1500.



FRIARS' STREET, WORCESTER.
Britton, "English Cities."

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Through all the changes of his terrible career his home was a home of letters. His boy, Edward the Sixth, was a fair scholar in both the classical languages. His daughter Mary wrote good Latin letters. Elizabeth began every day with an hour's reading in the Greek Testament, the tragedies of Sophocles, or the orations of Demosthenes. The ladies of the court caught the royal fashion, and were found poring over the pages of Plato. Widely as Henry's ministers differed from each other, they all agreed in sharing and fostering the culture around them. The panic of the scholar-group therefore soon passed away. The election of Leo the Tenth, the fellow-student of Linacre, the friend of Erasmus, seemed to give to the New Learning control of Christendom. The age of the turbulent, ambitious Julius was thought to be over, and the new Pope declared for a universal peace. "Leo," wrote an English agent at his Court, in words to which after-history lent a strange meaning, "would favour literature and the arts, busy himself in building, and enter into no war save through actual compulsion." England, under the new ministry of Wolsey, withdrew from any active interference in the struggles of the Continent, and seemed as resolute as Leo himself for peace. Colet toiled on with his educational efforts; Erasmus forwarded to England the works which English liberality was enabling him to produce abroad. Warham extended to him as generous an aid as the protection he had afforded to Colet. His edition of the works of St. Jerome had been begun under Warham's encouragement during the great scholar's residence at Cambridge, and it appeared with a dedication to the Archbishop on its title-page. That Erasmus could find protection in Warham's name for a work which boldly recalled Christendom to the path of sound Biblical criticism, that he could address him in words so outspoken as those of his preface, shows how fully the Primate sympathized with the highest efforts of the New Learning. Nowhere had the spirit of inquiry so firmly set itself against the claims of authority. "Synods and decrees, and even councils," wrote Erasmus, "are by no means in my judgement the fittest modes of repressing error, unless truth depend simply on authority. But on the contrary, the more dogmas there are, the more fruitful is the ground in producing heresies. Never was the Christian faith purer or more undefiled than when the world was

The Jerome of Erasmus



HIGH STREET, SHREWSBURY.
Owen and Blakeway, "History of Shrewsbury."

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content with a single creed, and that the shortest creed we have." It is touching even now to listen to such an appeal of reason and of culture against the tide of dogmatism which was soon to flood Christendom with Augsburg Confessions and Creeds of Pope Pius and Westminster Catechisms and Thirty-nine Articles. The principles which Erasmus urged in his "Jerome" were urged with far greater clearness and force in a work which laid the foundation of the future Reformation, the edition of the Greek Testament on which he had been engaged at Cambridge, and whose production was almost wholly due to the encouragement and assistance he received from English scholars. In itself the book was a bold defiance of theological tradition. It set aside the Latin version of the Vulgate, which had secured universal acceptance in the Church. Its method of interpretation was based, not on received dogmas, but on the literal meaning of the text. Its real end was the end at which Colet had aimed in his Oxford lectures. Erasmus desired to set Christ himself in the place of the Church, to recall men from the teachings of Christian theologians to the teachings of the Founder of Christianity. The whole value of the Gospels to him lay in the vividness with which they brought home to their readers the personal impression of Christ himself. "Were we to have seen him with our own eyes, we should not have so intimate a knowledge as they give us of Christ, speaking, healing, dying, rising again, as it were in our very presence." All the superstitions of mediæval worship faded away in the light of this personal worship of Christ. "If the footprints of Christ are shown us in any place, we kneel down and adore them. Why do we not rather venerate the living and breathing picture of him in these books? We deck statues of wood and stone with gold and gems for the love of Christ. Yet they only profess to represent to us the outer form of his body, while these books present us with a living picture of his holy mind." In the same way the actual teaching of Christ was made to supersede the mysterious dogmas of the older ecclesiastical teaching. "As though Christ taught such subtleties," burst out Erasmus: "subtleties that can scarcely be understood even by a few theologians—or as though the strength of the Christian religion consisted in man's ignorance of it! It may be the safer course," he goes on, with characteristic irony, "to conceal the state-

New Testament of Erasmus

mysteries of kings, but Christ desired his mysteries to be spread abroad as openly as was possible." In the diffusion, in the universal knowledge of the teaching of Christ the foundation of a reformed Christianity had still, he urged, to be laid. With the tacit approval of the Primate of a Church which from the time of Wyclif had held the translation and reading of the Bible in the common tongue to be heresy and a crime punishable with the fire,



ELVET BRIDGE, DURHAM.
Built by Bishop Fox, c. 1500.
Britton, "English Cities."

Erasmus boldly avowed his wish for a Bible open and intelligible to all. "I wish that even the weakest woman might read the Gospels and the Epistles of St. Paul. I wish that they were translated into all languages, so as to be read and understood not only by Scots and Irishmen, but even by Saracens and Turks. But the first step to their being read is to make them intelligible to the reader. I long for the day when the husbandman shall sing

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portions of them to himself as he follows the plough, when the weaver shall hum them to the tune of his shuttle, when the traveller shall while away with their stories the weariness of his journey." The New Testament of Erasmus became the topic of the day; the Court, the Universities, every household to which the New Learning had penetrated, read and discussed it. But bold as its language may have seemed, Warham not only expressed his approbation, but lent the work—as he wrote to its author—"to bishop after bishop." The most influential of his suffragans, Bishop Fox of Winchester, declared that the mere version was worth ten commentaries: one of the most learned, Fisher of Rochester, entertained Erasmus at his house.

Thomas More

Daring and full of promise as were these efforts of the New Learning in the direction of educational and religious reform, its political and social speculations took a far wider range in the "Utopia" of Thomas More. Even in the household of Cardinal Morton, where he had spent his childhood, More's precocious ability had raised the highest hopes. "Whoever may live to see it," the grey-haired statesman used to say, "this boy now waiting at table will turn out a marvellous man." We have seen the spell which his wonderful learning and the sweetness of his temper threw over Colet and Erasmus at Oxford, and young as he was, More no sooner quitted the University than he was known throughout Europe as one of the foremost figures in the new movement. The keen, irregular face, the grey restless eye, the thin mobile lips, the tumbled brown hair, the careless gait and dress, as they remain stamped on the canvas of Holbein, picture the inner soul of the man, his vivacity, his restless, all-devouring intellect, his keen and even reckless wit, the kindly, half-sad humour that drew its strange veil of laughter and tears over the deep, tender reverence of the soul within. In a higher, because in a sweeter and more loveable form than Colet, More is the representative of the religious tendency of the New Learning in England. The young law-student who laughed at the superstition and asceticism of the monks of his day wore a hair shirt next his skin, and schooled himself by penances for the cell he desired among the Carthusians. It was characteristic of the man that among all the gay, profligate scholars of the Italian Renascence he chose as the object of his

admiration the disciple of Savonarola, Pico di Mirandola. Free-thinker as the bigots who listened to his daring speculations termed him, his eye would brighten and his tongue falter as he spoke with friends of heaven and the after-life. When he took office it was with the open stipulation "first to look to God, and



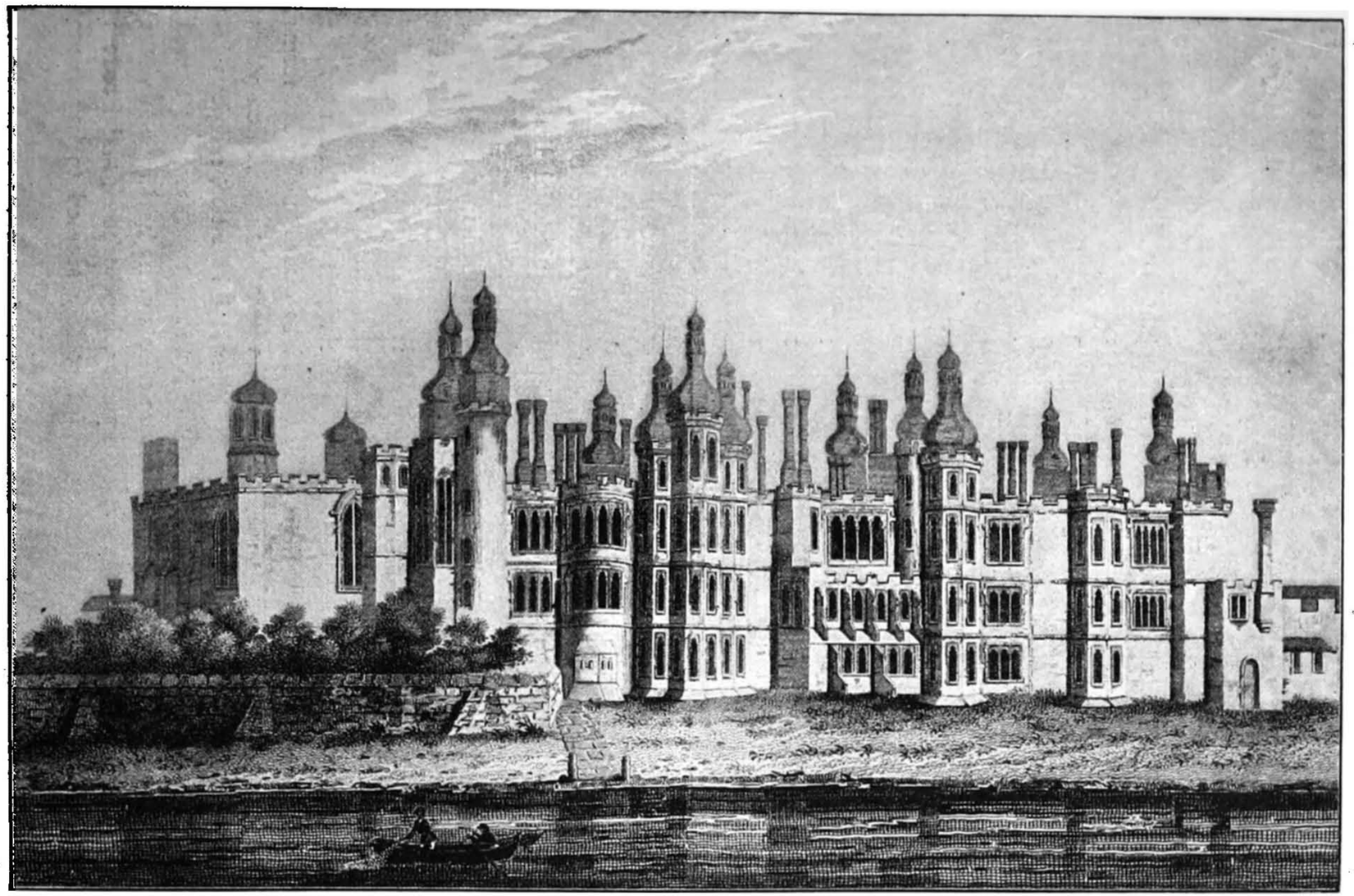
SIR THOMAS MORE.
Holbein's Picture of the More Family.

after God to the King." But in his outer bearing there was nothing of the monk or recluse. The brightness and freedom of the New Learning seemed incarnate in the young scholar, with his gay talk, his winsomeness of manner, his reckless epigrams, his passionate love of music, his omnivorous reading, his paradoxical speculations, his gibes at monks, his schoolboy fervour of liberty. But events were soon to prove that beneath this sunny nature

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lay a stern inflexibility of conscientious resolve. The Florentine scholars who penned declamations against tyrants had covered with their flatteries the tyranny of the house of Medici. More no sooner entered Parliament than his ready argument and keen sense of justice led to the rejection of the Royal demand for a heavy subsidy. "A beardless boy," said the courtiers,—and More was only twenty-six,—"has disappointed the King's purpose;" and during the rest of Henry the Seventh's reign the young lawyer found it prudent to withdraw from public life. But the withdrawal had little effect on his buoyant activity. He rose at once into repute at the bar. He wrote his "Life of Edward the Fifth," the first work in which what we may call modern English prose appears written with purity and clearness of style and a freedom either from antiquated forms of expression or classical pedantry. His ascetic dreams were replaced by the affections of home. It is when we get a glimpse of him in his house at Chelsea that we understand the endearing epithets which Erasmus always lavishes upon More. The delight of the young husband was to train the girl he had chosen for his wife in his own taste for letters and for music. The reserve which the age exacted from parents was thrown to the winds in More's intercourse with his children. He loved teaching them, and lured them to their deeper studies by the coins and curiosities he had gathered in his cabinet. He was as fond of their pets and their games as his children themselves, and would take grave scholars and statesmen into the garden to see his girls' rabbit-hutches or to watch the gambols of their favourite monkey. "I have given you kisses enough," he wrote to his little ones in merry verse when far away on political business, "but stripes hardly ever." The accession of Henry the Eighth dragged him back into the political current. It was at his house that Erasmus penned the "Praise of Folly," and the work, in its Latin title, "Moriæ Encomium," embodied in playful fun his love of the extravagant humour of More. More "tried as hard to keep out of Court," says his descendant, "as most men try to get into it." When the charm of his conversation gave so much pleasure to the young sovereign, "that he could not once in a month get leave to go home to his wife or children, whose company he much desired, . . . he began thereupon to dissemble his nature,



RICHMOND PALACE, SURREY.
Built by Henry VII.
Nichols, "Progresses of Queen Elizabeth;" from an old drawing.

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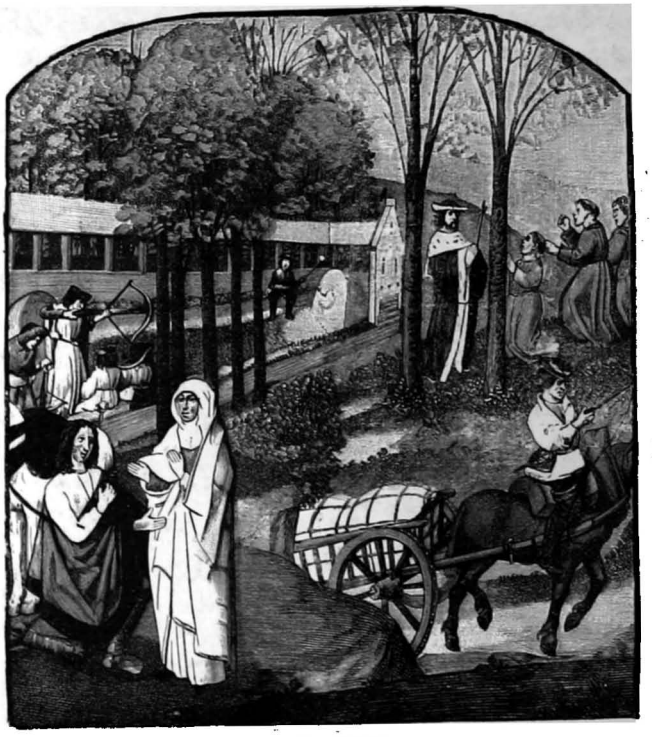
and so, little by little, from his former mirth to dissemble himself." More shared to the full the disappointment of his friends at the sudden outbreak of Henry's warlike temper, but the peace again drew him to Henry's side, and he was soon in the King's confidence both as a counsellor and as a diplomatist.

The Utopia 1516

It was on one of his diplomatic missions that More describes himself as hearing news of the Kingdom of "Nowhere." "On a certain day when I had heard mass in Our Lady's Church, which is the fairest, the most gorgeous and curious church of building in all the city of Antwerp, and also most frequented of people, and service being over I was ready to go home to my lodgings, I chanced to espy my friend Peter Gilles talking with a certain stranger, a man well stricken in age, with a black sun-burnt face, a large beard, and a cloke cast trimly about his shoulders, whom by his favour and apparell forthwith I judged to be a mariner." The sailor turned out to have been a companion of Amerigo Vespucci in those voyages to the New World "that be now in print and abroad in every man's hand," and on More's invitation he accompanied him to his house, and "there in my garden upon a bench covered with green turves we sate down, talking together" of the man's marvellous adventures, his desertion in America by Vespucci, his wanderings over the country under the equinoctial line, and at last of his stay in the Kingdom of "Nowhere." It was the story of "Nowhere," or Utopia, which More embodied in the wonderful book which reveals to us the heart of the New Learning. As yet the movement had been one of scholars and divines. Its plans of reform had been almost exclusively intellectual and religious. But in More the same free play of thought which had shaken off the old forms of education and faith turned to question the old forms of society and politics. From a world where fifteen hundred years of Christian teaching had produced social injustice, religious intolerance, and political tyranny, the humourist philosopher turned to a "Nowhere" in which the mere efforts of natural human virtue realized those ends of security, equality, brotherhood, and freedom for which the very institution of society seemed to have been framed. It is as he wanders through this dreamland of the new reason that More touches the great problems which were fast opening before the modern world, problems of labour, of crime, of

conscience, of government. Merely to have seen and to have examined questions such as these would prove the keenness of his intellect, but its far-reaching originality is shown in the solutions which he proposes. Amidst much that is the pure play of an exuberant fancy, much that is mere recollection of the dreams of bygone dreamers, we find again and again the most important social and political discoveries of later times anticipated by the genius of Thomas More. In some points, such as his treatment of the question of Labour, he still remains far in advance of current opinion. The whole system of society around him seemed to him "nothing but a conspiracy of the rich against the poor." Its economic legislation was simply the carrying out of such a conspiracy by process of law. "The rich are ever striving to pare away something further from the daily wages of the poor by private fraud and even by public law, so that the wrong already existing (for it is a wrong that those from whom the State derives most benefit should receive least reward) is made yet greater by means of the law of the State." "The rich devise every means by which they may in the first place secure to themselves what they have amassed by wrong, and then take to their own use and profit at the lowest possible price the work and labour of the poor. And so soon as the rich decide on adopting these devices in the name of the public, then they become law." The result was the wretched existence to which the labour-class was doomed, "a life so wretched that even a beast's life seems enviable." No such cry of pity for the poor, of protest against the system of agrarian and manufacturing tyranny which found its expression in the Statute-book, had been heard since the days of Piers Ploughman. But from Christendom More turns with a smile to "Nowhere." In "Nowhere" the aim of legislation is to secure the welfare, social, industrial, intellectual, religious, of the community at large, and of the labour-class as the true basis of a well-ordered commonwealth. The end of its labour-laws was simply the welfare of the labourer. Goods were possessed indeed in common, but work was compulsory with all. The period of toil was shortened to the nine hours demanded by modern artizans, with a view to the intellectual improvement of the worker. "In the institution of the weal public this end is only and chiefly pretended and minded that what time

may possibly be spared from the necessary occupations and affairs of the commonwealth, all that the citizens should withdraw from bodily service to the free liberty of the mind and garnishing of the same. For herein they conceive the felicity of this life to consist." A public system of education enabled the Utopians to avail themselves of their leisure. While in England half of the population



RURAL SCENE.
MS. Roy. 19 *C. viii.*
Written by a Fleming at Shene, A.D. 1496.

could read no English, every child was well taught in "Nowhere." The physical aspects of society were cared for as attentively as its moral. The houses of Utopia "in the beginning were very low and like homely cottages or poor shepherd huts made at all adventures of every rude piece of timber that came first to hand. with mud walls and rigid roofs thatched over with straw." The

picture was really that of the common English town of More's day, the home of squalor and pestilence. In Utopia however they had at last come to realize the connexion between public morality and the health which springs from light, air, comfort, and cleanliness. "The streets were twenty feet broad; the houses backed by spacious gardens, and curiously builded after a gorgeous and gallant sort, with their stories one after another. The outsides of the walls be made either of hard flint, or of plaster, or else of brick; and the inner sides be well strengthened by timber work. The roofs be plain and flat, covered over with plaster so tempered that no fire can hurt or perish it, and withstanding the violence of the weather better than any lead. They keep the wind out of their

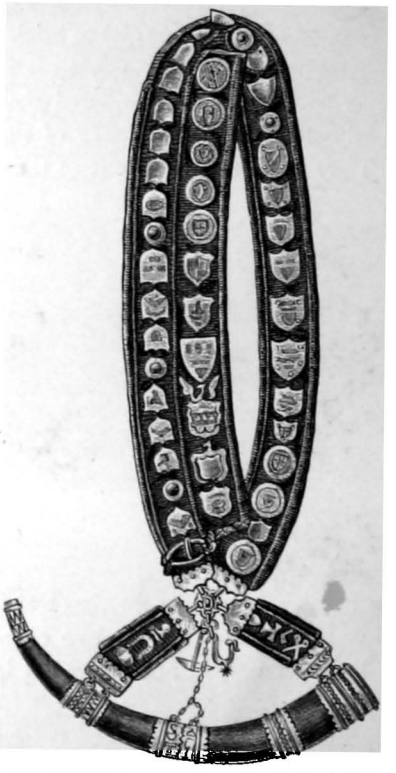


RURAL DANCE.
Chapter House Treaties, August, 1527, Public Record Office.

windows with glass, for it is there much used, and sometimes also with fine linen cloth dipped in oil or amber, and that for two commodities, for by this means more light cometh in and the wind is better kept out."

The same foresight which appears in More's treatment of the questions of Labour and the Public Health is yet more apparent in his treatment of the question of Crime. He was the first to suggest that punishment was less effective in suppressing it than prevention. "If you allow your people to be badly taught, their morals to be corrupted from childhood, and then when they are men punish them for the very crimes to which they have been trained in childhood—what is this but to make thieves, and then to punish them?" He was the first to plead for proportion between the punishment and the crime, and to point out the folly of

the cruel penalties of his day. "Simple theft is not so great an offence as to be punished with death." If a thief and a murderer are sure of the same penalty, More shows that the law is simply tempting the thief to secure his theft by murder. "While we go about to make thieves afraid, we are really provoking them to kill good men." The end of all punishment he declares to be reformation, "nothing else but the destruction of vice and the saving of men." He advises "so using and ordering criminals that they cannot choose but be good; and what harm soever they did before, the residue of their lives to make amends for the same." Above all, he urges that to be remedial punishment must be wrought out by labour and hope, so that "none is hopeless or in despair to recover again his former state of freedom by giving good tokens and likelihood of himself that he will ever after that live a true and honest man." It is not too much to say that in the great principles More lays down he anticipated every one of the improvements in our criminal system which have distinguished the last hundred years. His treatment of the religious question was even more in advance of his age. If the houses of Utopia were strangely in contrast with the halls of England, where the bones from every dinner lay rotting in the dirty straw which strewed the floor, where the smoke curled about the rafters, and the wind whistled through the unglazed windows; if its penal legislation had little likeness



HORN AND BELT OF THE WAKEMAN OF RIPON.
Early Sixteenth Century.
Archæological Journal.

to the gallows which stood out so frequently against our English sky; the religion of "Nowhere" was in yet stronger conflict with the faith of Christendom. It rested simply on nature and reason. It held that God's design was the happiness of man, and that the ascetic rejection of human delights, save for the common good, was thanklessness to the Giver. Christianity, indeed, had already reached Utopia, but it had few priests; religion found its centre rather in the family than in the congregation: and each household confessed its faults to its own natural head. A yet stranger characteristic was seen in the peaceable way in which it lived side by side with the older religions. More than a century before William of Orange, More discerned and proclaimed the great principle of religious toleration. In "Nowhere" it was lawful to every man to be of what religion he would. Even the disbelievers in a Divine Being or in the immortality of man, who by a single exception to its perfect religious indifference were excluded from public office, were excluded, not on the ground of their religious belief, but because their opinions were deemed to be degrading to mankind, and therefore to incapacitate those who held them from governing in a noble temper. But even these were subject to no punishment, because the people of Utopia were "persuaded that it is not in a man's power to believe what he list." The religion which a man held he might propagate by argument, though not by violence or insult to the religion of others. But while each sect performed its rites in private, all assembled for public worship in a spacious temple, where the vast throng, clad in white, and grouped round a priest clothed in fair raiment wrought marvellously out of birds' plumage, joined in hymns and prayers so framed as to be acceptable to all. The importance of this public devotion lay in the evidence it afforded that liberty of conscience could be combined with religious unity.

SEC. V
WOLSEY
1515 TO 1531

Section V.—Wolsey, 1515—1531

[*Authorities.*—The chronicler Halle, who wrote under Edward the Sixth, has been copied for Henry the Eighth's reign by Grafton, and followed by Holinshed. But for any real knowledge of Wolsey's administration we must turn to the invaluable prefaces which Professor Brewer has prefixed to the Calendars of State Papers for this period, and to the State Papers themselves.]

The New Learning and the Reformation

"There are many things in the commonwealth of Nowhere, which I rather wish than hope to see adopted in our own." It was with these words of characteristic irony that More closed the first work which embodied the dreams of the New Learning. Destined as they were to fulfilment in the course of ages, its schemes of social, religious, and political reform broke helplessly against the temper of the time. At the very moment when More was pleading the cause of justice between rich and poor, social discontent was being fanned by exactions into a fiercer flame. While he aimed sarcasm after sarcasm at king-worship, despotism was being organized into a system. His advocacy of the two principles of religious toleration and Christian comprehension coincides almost to a year with the opening of the strife between the Reformation and the Papacy.

1517 "That Luther has a fine genius," laughed Leo the Tenth, when he heard that a German Professor had nailed some Propositions denouncing the abuse of Indulgences, or of the Papal power to remit certain penalties attached to the commission of sins, against the doors of a church at Wittenberg. But the "Quarrel of Friars," as the controversy was termed contemptuously at Rome, soon took larger proportions. If at the outset Luther flung himself "prostrate at the feet" of the Papacy, and owned its voice as the voice of Christ, the sentence of Leo no sooner confirmed the doctrine of Indulgences than their opponent appealed to a future Council of
1520 the Church. Two years later the rupture was complete. A Papal Bull formally condemned the errors of the Reformer. The condemnation was met with defiance, and Luther publicly consigned the Bull to the flames. A second condemnation expelled him from the bosom of the Church, and the ban of the Empire was soon added to that of the Papacy. "Here stand I; I can none other,"

Luther replied to the young Emperor, Charles the Fifth, as he pressed him to recant in the Diet of Worms; and from the hiding-place in the Thuringian Forest where he was sheltered by the Elector of Saxony he denounced not merely, as at first, the abuses of the Papacy, but the Papacy itself. The heresies of Wyclif were



LUTHER PREACHING.
Contemporary German MS. of his Prayers.
MS. Add. 4727.

lived; the infallibility, the authority of the Roman See, the truth of its doctrines, the efficacy of its worship, were denied and scoffed in vigorous pamphlets which issued from his retreat, and were spersed throughout the world by the new printing-press. The resentment of Germany against the oppression of Rome, the

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moral revolt in its more religious minds against the secularity and corruption of the Church, the disgust of the New Learning at the superstition which the Papacy now formally protected, combined to secure for Luther a widespread popularity and the protection of the northern princes of the Empire. In England however his protest found as yet no echo. England and Rome were drawn to a close alliance by the difficulties of their political position. The young King himself, a trained theologian and proud of his theological knowledge, entered the lists against Luther with an "Assertion of the Seven Sacraments," for which he was rewarded by Leo with the title of "Defender of the Faith." The insolent abuse of the Reformer's answer called More and Fisher into the field. As yet the New Learning, though scared by Luther's intemperate language, had steadily backed him in his struggle. Erasmus pleaded for him with the Emperor; Ulrich von Hutten attacked the friars in satires and invectives as violent as his own. But the temper of the Renascence was even more antagonistic to the temper of Luther than that of Rome itself. From the golden dream of a new age, wrought peaceably and purely by the slow progress of intelligence, the growth of letters, the developement of human virtue, the Reformer of Wittenberg turned away with horror. He had little or no sympathy with the new culture. He despised reason as heartily as any Papal dogmatist could despise it. He hated the very thought of toleration or comprehension. He had been driven by a moral and intellectual compulsion to declare the Roman system a false one, but it was only to replace it by another system of doctrine just as elaborate, and claiming precisely the same infallibility. To degrade human nature was to attack the very base of the New Learning; but Erasmus no sooner advanced to its defence than Luther declared man to be utterly enslaved by original sin and incapable through any efforts of his own of discovering truth or of arriving at goodness. Such a doctrine not only annihilated the piety and wisdom of the classic past, from which the New Learning had drawn its larger views of life and of the world; it trampled in the dust reason itself, the very instrument by which More and Erasmus hoped to regenerate both knowledge and religion. To More especially, with his keener perception of its future effect, this sudden revival of a purely theological and dogmatic

spirit, severing Christendom into warring camps, and annihilating all hopes of union and tolerance, was especially hateful. The temper which hitherto had seemed so "endearing, gentle, and happy," suddenly gave way. His reply to Luther's attack upon the King sank to the level of the work it answered. That of Fisher was calmer and more argumentative; but the divorce of the New Learning from the Reformation was complete.

Wolsey

Nor were the political hopes of the "Utopia" destined to be realized by the minister who at the close of Henry's early war with France mounted rapidly into power. Thomas Wolsey was the son of a wealthy townsman of Ipswich, whose ability had raised him into notice at the close of the preceding reign, and who had been taken by Bishop Fox into the service of the Crown. His extraordinary powers hardly perhaps required the songs, dances, and carouses with his indulgence in which he was taunted by his enemies, to aid him in winning the favour of the young sovereign. From the post of favourite he soon rose to that of minister. Henry's resentment at Ferdinand's perfidy enabled Wolsey to carry out a policy which reversed that of his predecessors. The war had freed England from the fear of French pressure. Wolsey was as resolute to free her from the dictation of Ferdinand, and saw in a French alliance the best security for English independence. In 1514 a treaty was concluded with Lewis. The same friendship was continued to his successor Francis the First, whose march across the Alps for the reconquest of Lombardy was facilitated by Henry and Wolsey, in the hope that while the war lasted England would be free from all fear of attack, and that Francis himself might be brought to inevitable ruin. These hopes were defeated by his great victory at Marignano. But Francis in the moment of triumph saw himself confronted by a new rival. Master of Castile and Aragon, of Naples and the Netherlands, the new Spanish King, Charles the Fifth, rose into a check on the French monarchy such as the policy of Henry or Wolsey had never been able to construct before. The alliance of England was eagerly sought by both sides, and the administration of Wolsey, amid all its ceaseless diplomacy, for seven years kept England out of war. The Peace, as we have seen, restored the hopes of the New Learning; it

1514

1516

enabled Colet to reform education, Erasmus to undertake the regeneration of the Church, More to set on foot a new science of politics. But peace as Wolsey used it was fatal to English freedom. In the political hints which lie scattered over the



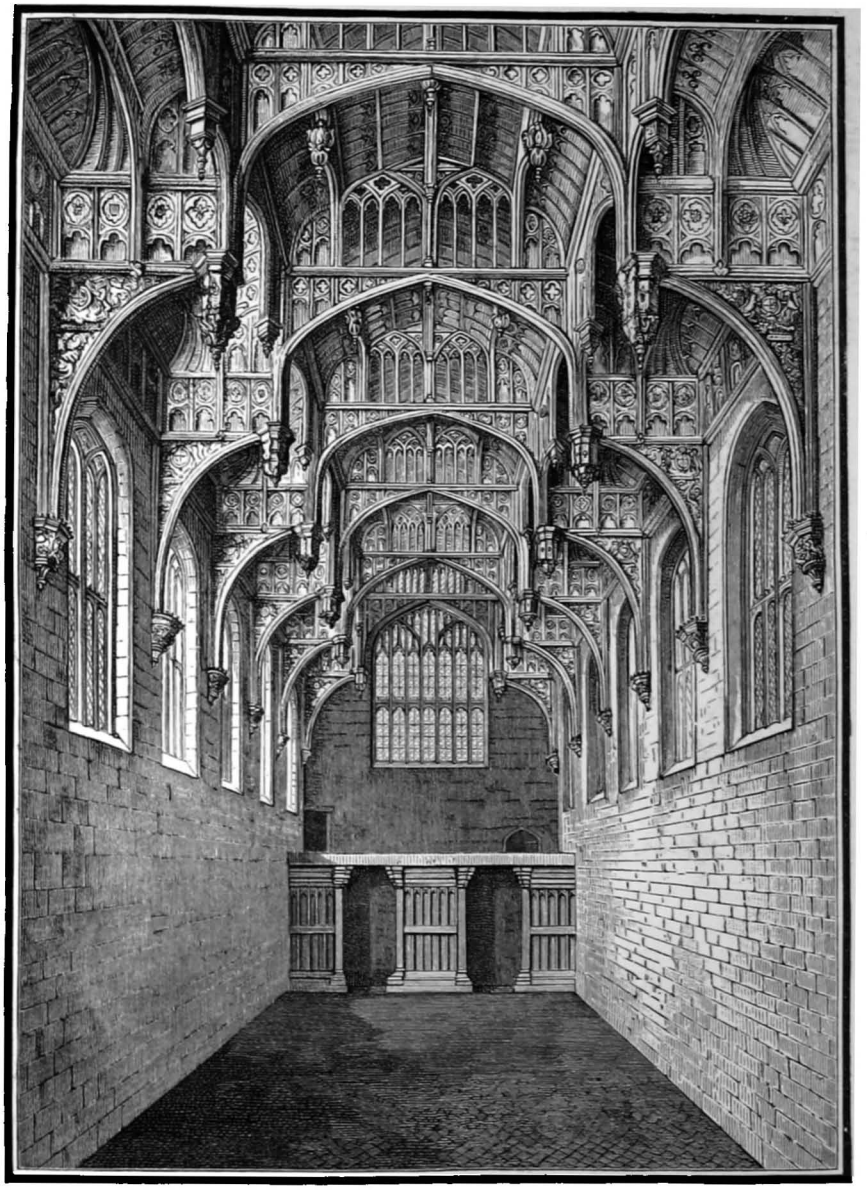
CARDINAL WOLSEY.
Picture in National Portrait Gallery.

"Utopia" More notes with bitter irony the advance of the new despotism. It was only in "Nowhere" that a sovereign was "removeable on suspicion of a design to enslave his people." In England the work of slavery was being quietly wrought,

hints the great lawyer, through the law. "There will never be wanting some pretence for deciding in the King's favour; as that equity is on his side, or the strict letter of the law, or some forced interpretation of it; or if none of these, that the royal prerogative ought with conscientious judges to outweigh all other considerations." We are startled at the precision with which More maps out the expedients by which the law courts were to lend themselves to the advance of tyranny till their crowning judgement in the case of ship-money. But behind these judicial expedients lay great principles of absolutism, which partly from the example of foreign monarchies, partly from the sense of social and political insecurity, and yet more from the isolated position of the Crown, were gradually winning their way in public opinion. "These notions," he goes boldly on, "are fostered by the maxim that the King can do no wrong, however much he may wish to do it; that not only the property but the persons of his subjects are his own; and that a man has a right to no more than the king's goodness thinks fit not to take from him." In the hands of Wolsey these maxims were transformed into principles of State. The checks which had been imposed on the action of the sovereign by the presence of great prelates and nobles at his council were practically removed. All authority was concentrated in the hands of a single minister. Henry had munificently rewarded Wolsey's services to the Crown. He had been promoted to the See of Lincoln and thence to the Archbishoprick of York. Henry procured his elevation to the rank of Cardinal, and raised him to the post of Chancellor. The revenues of two sees whose tenants were foreigners fell into his hands; he held the bishoprick of Winchester and the abbacy of St. Albans; he was in receipt of pensions from France and Spain, while his official emoluments were enormous. His pomp was almost royal. A train of prelates and nobles followed him wherever he moved; his household was composed of five hundred persons of noble birth, and its chief posts were held by knights and barons of the realm. He spent his vast wealth with princely ostentation. Two of his houses, Hampton Court and York House, the later Whitehall, were splendid enough to serve at his fall as royal palaces. His school at Ipswich was eclipsed by the glories of his foundation at Oxford,

Wolsey's Administration

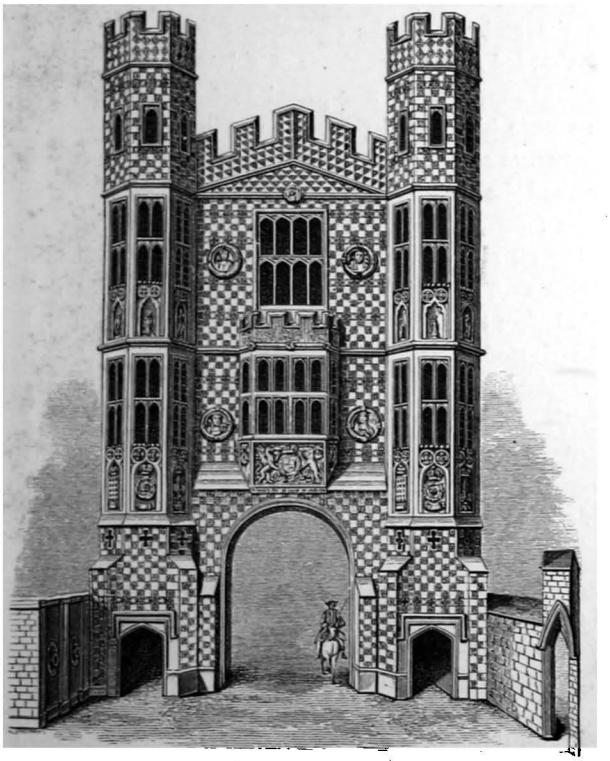
1515



HALL, HAMPTON COURT PALACE.
Built by Henry VIII., 1536—1537.

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WOLSEY
1515 TO 1531

whose name of Cardinal College has been lost in its later title of Christ-church. Nor was this magnificence a mere show of power. The whole direction of home and foreign affairs rested with Wolsey alone; as Chancellor he stood at the head of public justice; his elevation to the office of Legate rendered him supreme 1517



HOLBEIN'S GATE, WHITEHALL.
Built temp. Henry VIII.; taken down 1750.
Vetusta Monumenta.

in the Church. Enormous as was the mass of work which he undertook, it was thoroughly done; his administration of the royal treasury was economical; the number of his despatches is hardly less remarkable than the care bestowed upon each; even More, an avowed enemy, confesses that as Chancellor he surpassed all men's expectations. The court of Chancery, indeed, became so

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crowded through the character for expedition and justice which it gained under his rule that subordinate courts had to be created for its relief. It was this concentration of all secular and ecclesiastical power in a single hand which accustomed England to the personal government which began with Henry the Eighth; and it was, above all, Wolsey's long tenure of the whole Papal authority within the realm, and the consequent suspension of appeals to Rome, that led men to acquiesce at a later time in Henry's claim of religious supremacy. For proud as was Wolsey's bearing and high as were his natural powers he stood before England as the mere creature of the King. Greatness, wealth, authority he held, and owned he held, simply at the royal will. In raising his low-born favourite to the head of Church and State Henry was gathering all religious as well as all civil authority into his personal grasp. The nation which trembled before Wolsey learned to tremble before the King who could destroy Wolsey by a breath.

Wolsey and the Parliament

1519

The rise of Charles of Austria gave a new turn to Wolsey's policy. Possessor of the Netherlands, of Franche Comté, of Spain, the death of his grandfather Maximilian added to his dominions the heritage of the House of Austria in Swabia and on the Danube, and opened the way for his election as Emperor. France saw herself girt in on every side by a power greater than her own; and to Wolsey and his master the time seemed come for a bolder game. Disappointed in his hopes of obtaining the Imperial crown on the death of Maximilian, Henry turned to the dream of "recovering his French inheritance," which he had never really abandoned, and which was carefully fed by his nephew Charles. Nor was Wolsey forgotten. If Henry coveted France, his minister coveted no less a prize than the Papacy; and the young Emperor was lavish of promises of support in any coming election. The result of these seductions was quickly seen. In May, 1520, Charles landed at Dover to visit Henry, and King and Emperor rode alone to Canterbury. It was in vain that Francis strove to retain Henry's

1520

friendship by an interview near Guisnes, to which the profuse expenditure of both monarchs gave the name of the Field of Cloth of Gold. A second interview between Charles and his uncle as he returned from the meeting with Francis ended in a secret confederacy of the two sovereigns, and the promise of the Emperor to

marry Henry's one child, Mary Tudor. Her right to the throne was asserted by a deed which proved how utterly the baronage



CHARLES V.
Picture by Titian.

now lay at the mercy of the King. The Duke of Buckingham stood first in blood as in power among the English nobles; he was the descendant of Edward the Third's youngest son, and if Mary's

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succession were denied he stood heir to the throne. His hopes had been fanned by prophets and astrologers, and wild words told his purpose to seize the Crown on Henry's death in defiance of every opponent. But word and act had for two years been watched by the King; and in 1521 the Duke was arrested, condemned as a traitor by his peers, and beheaded on Tower Hill. The French alliance came to an end, and at the outbreak of war between France and Spain a secret league was concluded at Calais between the Pope, the Emperor, and Henry. The first result of the new war policy at home was quickly seen. Wolsey's economy had done nothing more than tide the Crown through the past years of peace. But now that Henry had promised to raise forty thousand men for the coming campaign the ordinary resources of the treasury were utterly insufficient. With the instinct of despotism Wolsey shrank from reviving the tradition of the Parliament. Though Henry had thrice called together the Houses to supply the expenses of his earlier struggle with France, Wolsey governed during seven years of peace without once assembling them. War made a Parliament inevitable, but for a while the Cardinal strove to delay its summons by a wide extension of the practice which Edward the Fourth had invented of raising money by forced loans or "Benevolences," to be repaid from the first subsidy of a coming Parliament. Large sums were assessed on every county. Twenty thousand pounds were exacted from London; and its wealthier citizens were summoned before the Cardinal and required to give an account of the value of their estates. Commissioners were despatched into each shire for the purposes of assessment, and precepts were issued on their information, requiring in some cases supplies of soldiers, in others a tenth of a man's income, for the King's service. So poor, however, was the return that in the following year Wolsey was forced to summon Parliament and lay before it the unprecedented demand of a

1523

property-tax of twenty per cent. The demand was made by the Cardinal in person, but he was received with obstinate silence. It was in vain that Wolsey called on member after member to answer; and his appeal to More, who had been elected to the chair of the House of Commons, was met by the Speaker's falling on his knees and representing his powerlessness to reply till he



LONDON. *Temp.* HENRY VII.

MS. Roy. 16 F. ii.

had received instructions from the House itself. The effort to overawe the Commons failed, and Wolsey no sooner withdrew than an angry debate began. He again returned to answer the objections which had been raised, and again the Commons foiled the minister's attempt to influence their deliberations by refusing to discuss the matter in his presence. The struggle continued for a fortnight; and though successful in procuring a subsidy, the court party were forced to content themselves with less than half Wolsey's demand. Convocation betrayed as independent a spirit; and when money was again needed two years later, the Cardinal was driven once more to the system of Benevolences. A tenth was demanded from the laity, and a fourth from the clergy in every county by the royal commissioners. There was "sore grudging and murmuring," Warham wrote to the court, "among the people." "If men should give their goods by a commission," said the Kentish squires, "then it would be worse than the taxes of France, and England should be bond, not free." The political instinct of the nation discerned as of old that in the question of self-taxation was involved that of the very existence of freedom. The clergy put themselves in the forefront of the resistance, and preached from every pulpit that the commission was contrary to the liberties of the realm, and that the King could take no man's goods but by process of law. So stirred was the nation that Wolsey bent to the storm, and offered to rely on the voluntary loans of each subject. But the statute of Richard the Third which declared all exaction of Benevolences illegal was recalled to memory; the demand was evaded by London, and the commissioners were driven out of Kent. A revolt broke out in Suffolk; the men of Cambridge and Norwich threatened to rise. There was in fact a general strike of the employers. Clothmakers discharged their workers, farmers put away their servants. "They say the King asketh so much that they be not able to do as they have done before this time." Such a peasant insurrection as was raging in Germany was only prevented by the unconditional withdrawal of the royal demand.

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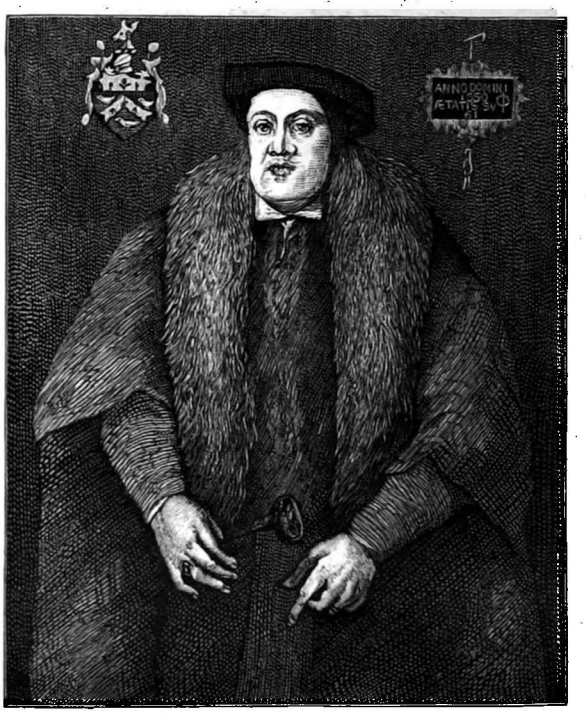
1525

Wolsey's defeat saved English freedom for the moment; but the danger from which he shrank was not merely that of a conflict with the sense of liberty. The murmurs of the Kentish squires

The Agrarian Discontent

SEC. V
WOLSEY
1515 TO 1531

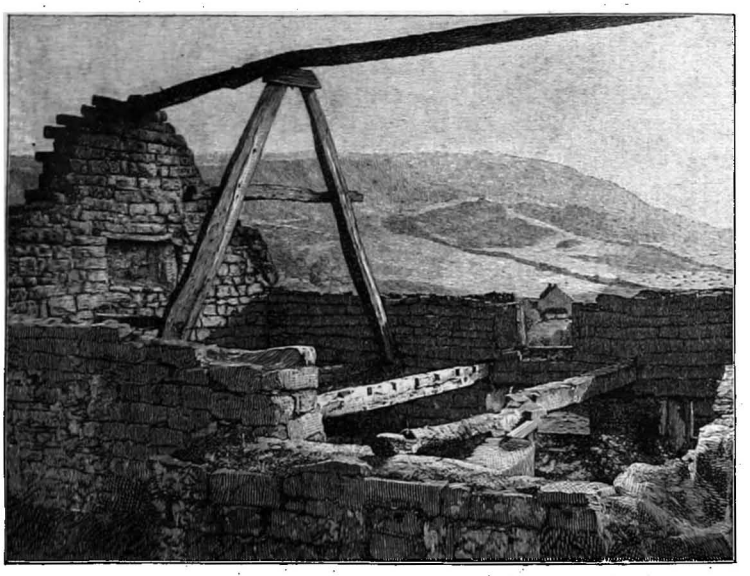
only swelled the ever-deepening voice of public discontent. If the condition of the land question in the end gave strength to the Crown by making it the security for public order, it became a terrible peril at every crisis of conflict between the monarchy and the landowners. The steady rise in the price of wool was giving a fresh impulse to the agrarian changes which had now been



JOHN WINCHCOMBE, SON OF "JACK OF NEWBURY."
Picture by Holbein, at Sudeley Castle.
Dent, "Annals of Winchcombe and Sudeley."

going on for over a hundred and fifty years, to the throwing together of the smaller holdings, and the introduction of sheep-farming on an enormous scale. The new wealth of the merchant classes helped on the change. They invested largely in land, and these "farming gentlemen and clerking knights," as Latimer bitterly styled them, were restrained by few traditions or associations in their eviction of the smaller tenants. The land indeed

had been greatly underlet, and as its value rose the temptation to raise the customary rents became irresistible. "That which went heretofore for twenty or forty pounds a year," we learn from the same source, "now is let for fifty or a hundred." But it had been only by this low scale of rent that the small yeomanry class had been enabled to exist. "My father," says Latimer, "was a yeoman, and had no lands of his own; only he had a farm of three or four pounds by the year at the uttermost, and hereupon he tilled so



OLD HOUSE IN CLEVELAND.
Atkinson, "Forty Years in a Moorland Parish."

much as kept half-a-dozen men. He had walk for a hundred sheep, and my mother milked thirty kine; he was able and did find the King a harness with himself and his horse while he came to the place that he should receive the King's wages. I can remember that I buckled his harness when he went to Blackheath Field. He kept me to school: he married my sisters with five pounds apiece, so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours, and some alms he gave to the poor, and all this he did of the same farm, where he that now

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hath it payeth sixteen pounds by year or more, and is not able to do anything for his prince, for himself, nor for his children, or give a cup of drink to the poor." Increase of rent ended with such tenants in the relinquishment of their holdings, but the bitterness of ejection was increased by the iniquitous means which were often employed to bring it about. The farmers, if we believe More in 1515, were "got rid of either by fraud or force, or tired out with repeated wrongs into parting with their property." "In this way it comes to pass that these poor wretches, men, women, husbands, orphans, widows, parents with little children, households greater in number than in wealth (for arable farming requires many hands, while one shepherd and herdsman will suffice for a pasture farm), all these emigrate from their native fields without knowing where to go." The sale of their scanty household stuff drove them to wander homeless abroad, to be thrown into prison as vagabonds, to beg and to steal. Yet in the face of such a spectacle as this we still find the old complaint of scarcity of labour, and the old legal remedy for it in a fixed scale of wages. The social disorder, in fact, baffled the sagacity of English statesmen, and they could find no better remedy for it than laws against the further extension of sheep-farms, and a terrible increase of public executions. Both were alike fruitless. Enclosures and evictions went on as before. "If you do not remedy the evils which produce thieves," More urged with bitter truth, "the rigorous execution of justice in punishing thieves will be vain." But even More could only suggest a remedy which, efficacious as it was subsequently to prove, had yet to wait a century for its realization. "Let the woollen manufacture be introduced, so that honest employment may be found for those whom want has made thieves or will make thieves ere long." The mass of social disorder grew steadily greater; while the break up of the great military households of the nobles which was still going on, and the return of wounded and disabled soldiers from the wars, introduced a dangerous leaven of outrage and crime.

The Divorce

This public discontent, as well as the exhaustion of the treasury, added bitterness to the miserable result of the war. To France, indeed, the struggle had been disastrous, for the loss of the Milanese and the capture of Francis the First in the defeat of

1525

Pavia laid her at the feet of the Emperor. But Charles had no

purpose of carrying out the pledges by which he had lured England into war. Wolsey had seen two partizans of the Emperor successively raised to the Papal chair. The schemes of winning anew "our inheritance of France" had ended in utter failure; England, as before, gained nothing from two useless campaigns, and it was



ALLEGORICAL REPRESENTATION OF THE BETROTHAL OF MARY TUDOR WITH THE SON OF THE DUKE OF ORLEANS, 1527.
Chapter House Treaties, August, 1527, Public Record Office.

plain that Charles meant it to win nothing. He concluded an armistice with his prisoner; he set aside all projects of a joint invasion; he broke his pledge to wed Mary Tudor, and married a princess of Portugal; he pressed for peace with France which



ALLIANCE OF HENRY VIII. AND FRANCIS I., AUGUST, 1527.
Chapter House Treaties, August, 1527, Public Record Office.

would give him Burgundy. It was time for Henry and his minister to change their course. They resolved to withdraw from all active part in the rivalry of the two powers, and a treaty was secretly concluded with France. But Henry remained on fair terms with the Emperor, and abstained from any part in the fresh

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war which broke out on the refusal of the French monarch to fulfil the terms by which he had purchased his release. No longer spurred by the interest of great events, the King ceased to take a busy part in foreign politics, and gave himself to hunting and sport. Among the fairest and gayest ladies of his court stood Anne Boleyn. Her gaiety and wit soon won Henry's favour, and grants

Anne Boleyn



GOLD SEAL MADE BY BENVENUTO CELLINI FOR FRANCIS I. OF FRANCE.
Chapter House Treaty, 1527, *Public Record Office.*

of honours to her father marked her influence. In 1524 a new colour was given to this intimacy by a resolve on the King's part to break his marriage with the Queen. The death of every child save Mary may have woke scruples as to the lawfulness of a marriage on which a curse seemed to rest; the need of a male heir may have deepened this impression. But, whatever were the

grounds of his action, Henry from this moment pressed the Roman See to grant him a divorce. Clement's consent to his wish, however, would mean a break with the Emperor, Catharine's nephew; and the Pope was now at the Emperor's mercy. While the English envoy was mooting the question of divorce, the surprise of Rome by an Imperial force brought home to Clement his utter helplessness; the next year the Pope was in fact a prisoner in the Emperor's hands after the storm and sack of Rome. Meanwhile a secret suit which had been brought before Wolsey as legate was suddenly dropped; as Catharine denied the facts on which Henry rested his case her appeal would have carried the matter to the tribunal of the Pope, and Clement's decision could hardly have been a favourable one. The difficulties of the divorce were indeed manifest. One of the most learned of the English Bishops, Fisher of Rochester, declared openly against it. The English theologians, who were consulted on the validity of the Papal dispensation which had allowed Henry's marriage to take place, referred the King to the Pope for a decision of the question. The commercial classes shrank from a step which involved an irretrievable breach with the Emperor, who was master of their great market in Flanders. Above all, the iniquity of the proposal jarred against the public conscience. But neither danger nor shame availed against the King's wilfulness and passion. A great party too had gathered to Anne's support. Her uncle the Duke of Norfolk, her father, now Lord Rochford, afterwards Earl of Wiltshire, pushed the divorce resolutely on; the brilliant group of young courtiers to which her brother belonged saw in her success their own elevation; and the Duke of Suffolk with the bulk of the nobles hoped through her means to bring about the ruin of the statesman before whom they trembled. It was needful for the Cardinal to find some expedients to carry out the King's will; but his schemes one by one broke down before the difficulties of the Papal Court. Clement indeed, perplexed at once by his wish to gratify Henry, his own conscientious doubts as to the course proposed, and his terror of the Emperor whose power was now predominant in Italy, even blamed Wolsey for having hindered the King from judging the matter in his own realm, and marrying on the sentence of his own courts. Henry was resolute in demanding the express sanction of the Pope

1526

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1528

to his divorce, and this Clement steadily evaded. He at last, however, consented to a legatine commission for the trial of the case in England. In this commission Cardinal Campeggio was joined with Wolsey. Months however passed in fruitless negotiations. The Cardinals pressed on Catharine the expediency of her withdrawal to a religious house, while Henry pressed on the Pope that of a settlement of the matter by his formal declaration against the validity of the marriage. At last in 1529 the two Legates opened their court in the great hall of the Blackfriars. Henry briefly announced his resolve to live no longer in mortal sin. The Queen offered an appeal to Clement, and on the refusal of the Legates to admit it she flung herself at Henry's feet. "Sire," said Catharine, "I beseech you to pity me, a woman and a stranger, without an assured friend and without an indifferent counsellor. I take God to witness that I have always been to you a true and loyal wife, that I have made it my constant duty to seek your pleasure, that I have loved all whom you loved, whether I have reason or not, whether they are friends to me or foes. I have been your wife for years, I have



CLOCK GIVEN BY HENRY VIII. TO ANNE BOLEYN, A.D. 1532.
Archæologia.

brought you many children. God knows that when I came to your bed I was a virgin, and I put it to your own conscience to say whether it was not so. If there be any offence which can be alleged against me I consent to depart with infamy; if not, then I pray you to do me justice." The piteous appeal was wasted on a King who was already entertaining Anne Boleyn with royal state in his own palace. The trial proceeded, and the court assembled to pronounce sentence. Henry's hopes were at their highest when they were suddenly dashed to the ground. At the opening of the proceedings Campeggio rose to declare the court adjourned. The adjournment was a mere evasion. The pressure of the Imperialists had at last forced Clement to summon the cause to his own tribunal at Rome, and the jurisdiction of the Legates was at an end. *July* 23

The Fall of Wolsey

"Now see I," cried the Duke of Suffolk, as he dashed his hand on the table, "that the old saw is true, that there was never Legate or Cardinal that did good to England!" "Of all men living," Wolsey boldly retorted, "you, my lord Duke, have the least reason to dispraise Cardinals, for if I, a poor Cardinal, had not been, you would not now have had a head on your shoulders wherewith to make such a brag in disrepute of us." But both the Cardinal and his enemies knew that the minister's doom was sealed. Through the twenty years of his reign Henry had known nothing of opposition to his will. His imperious temper had chafed at the weary negotiations, the subterfuges and perfidies of the Pope. His wrath fell at once on Wolsey, who had dissuaded him from acting at the first independently, from conducting the cause in his own courts and acting on the sentence of his own judges; who had counselled him to seek a divorce from Rome and promised him success in his suit. From the close of the Legatine court he would see him no more. If Wolsey still remained minister for a while, it was because the thread of the complex foreign negotiations could not be roughly broken. Here too, however, failure awaited him as he saw himself deceived and outwitted by the conclusion of peace between France and the Emperor in a new treaty at Cambray. Not only was his French policy no longer possible, but a reconciliation with Charles was absolutely needful, and such a reconciliation could only be 1529

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brought about by Wolsey's fall. He was at once prosecuted for receiving bulls from Rome in violation of the Statute of Præmunire. A few days later he was deprived of the seals. Wolsey was prostrated by the blow. He offered to give up everything that he possessed if the King would but cease from his displeasure. "His face," wrote the French ambassador, "is dwindled to half its natural size. In truth his misery is such that his enemies, Englishmen as they are, cannot help pitying him." Office and wealth were flung desperately at the King's feet, and for the moment Henry seemed contented with his disgrace. A thousand boats full of Londoners covered the Thames to see the Cardinal's barge pass to the Tower, but he was permitted to retire to Esher. Pardon was granted him on surrender of his vast possessions to the Crown, and he was permitted to withdraw to his diocese of York, the one dignity he had been suffered to retain. But hardly a year had passed before the jealousy of his political rivals was roused by the King's regrets, and on the eve of his installation feast he was arrested on a charge of high treason, and conducted by the Lieutenant of the Tower towards London. Already broken by his enormous labours, by internal disease, and the sense of his fall, Wolsey accepted the arrest as a sentence of death. An attack of dysentery forced him to rest at the abbey of Leicester, and as he reached the gate he said feebly to the brethren who met

Death of Wolsey
1530

him, "I am come to lay my bones among you." On his death-bed his thoughts still clung to the prince whom he had served. "He is a prince," said the dying man to the Lieutenant of the Tower, "of a most royal courage: sooner than miss any part of his will he will endanger one half of his kingdom: and I do assure you I have often kneeled before him, sometimes for three hours together, to persuade him from his appetite, and could not prevail. And, Master Knyghton, had I but served God as diligently as I have served the king, He would not have given me over in my grey hairs. But this is my due reward for my pains and study, not regarding my service to God, but only my duty to my prince." No words could paint with so terrible a truthfulness the spirit of the new despotism which Wolsey had done more than any of those who went before him to build up. All sense of loyalty to England, to its freedom, to its institutions, had utterly

passed away. The one duty which the statesman owned was a duty to his "prince," a prince whose personal will and appetite was overriding the highest interests of the State, trampling under foot the wisest counsels, and crushing with the blind ingratitude of Fate the servants who opposed him. But even Wolsey, while he recoiled from the monstrous form which had revealed itself, could hardly have dreamed of the work of destruction which the royal courage, and yet more royal appetite, of his master was to accomplish in the years to come.



HENRY VIII., A.D. 1530.
Chapter House, Wolsey's Patents, Public Record Office.

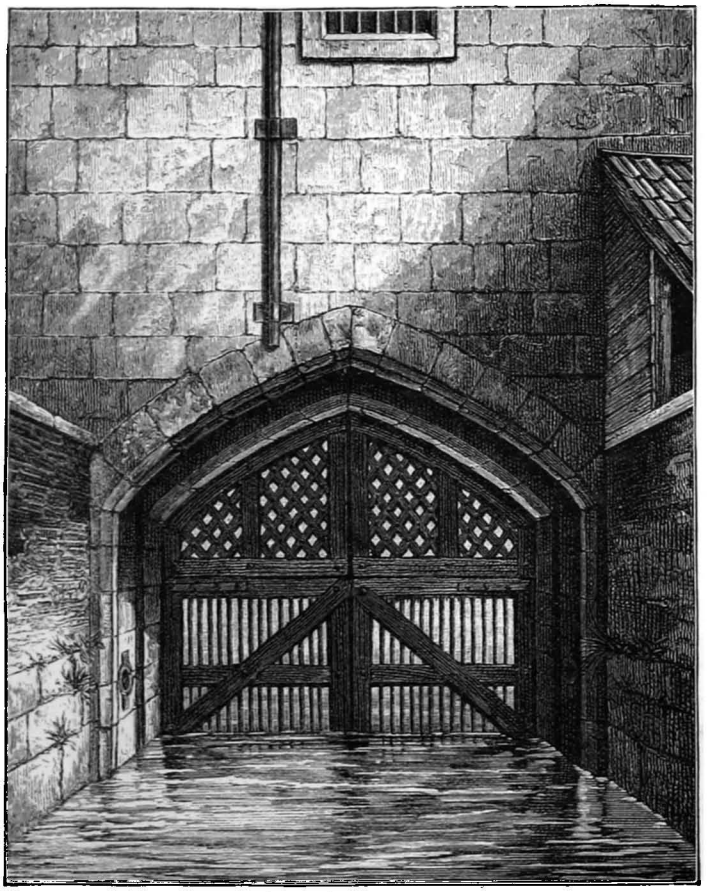
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THOMAS CROMWELL
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Section VI.—Thomas Cromwell, 1530—1540

[*Authorities.*—Cromwell's early life as told by Foxe is a mass of fable; what we really know of it may be seen conveniently put together in Dean Hook's "Life of Archbishop Cranmer." For his ministry, the only real authorities are the State Papers for this period, which are now being calendared for the Master of the Rolls. For Sir Thomas More, we have a touching life by his son-in-law, Roper. The more important documents for the religious history of the time will be found in Mr. Pocock's new edition of Burnet's "History of the Reformation"; those relating to the dissolution of the Monasteries, in the collection of letters on that subject published by the Camden Society, and in the "Original Letters" of Sir Henry Ellis. A mass of material of very various value has been accumulated by Strype in his collections, which begin at this time. Mr. Froude's narrative ("History of England," vols. i. ii. iii.), though of great literary merit, is disfigured by a love of paradox, by hero-worship, and by a reckless defence of tyranny and crime. It possesses, during this period, little or no historical value.]

The ten years which follow the fall of Wolsey are among the most momentous in our history. The New Monarchy at last realized its power, and the work for which Wolsey had paved the way was carried out with a terrible thoroughness. The one great institution which could still offer resistance to the royal will was struck down. The Church became a mere instrument of the central despotism. The people learned their helplessness in rebellions easily suppressed and avenged with ruthless severity. A reign of terror, organized with consummate and merciless skill, held England panic-stricken at Henry's feet. The noblest heads rolled on the block. Virtue and learning could not save Thomas More: royal descent could not save Lady Salisbury. The putting away of one queen, the execution of another, taught England that nothing was too high for Henry's "courage" or too sacred for his "appetite." Parliament assembled only to sanction acts of unscrupulous tyranny, or to build up by its own statutes the great fabric of absolute rule. All the constitutional safe-guards of English freedom were swept

away. Arbitrary taxation, arbitrary legislation, arbitrary imprisonment were powers claimed without dispute and unsparingly exercised by the Crown.



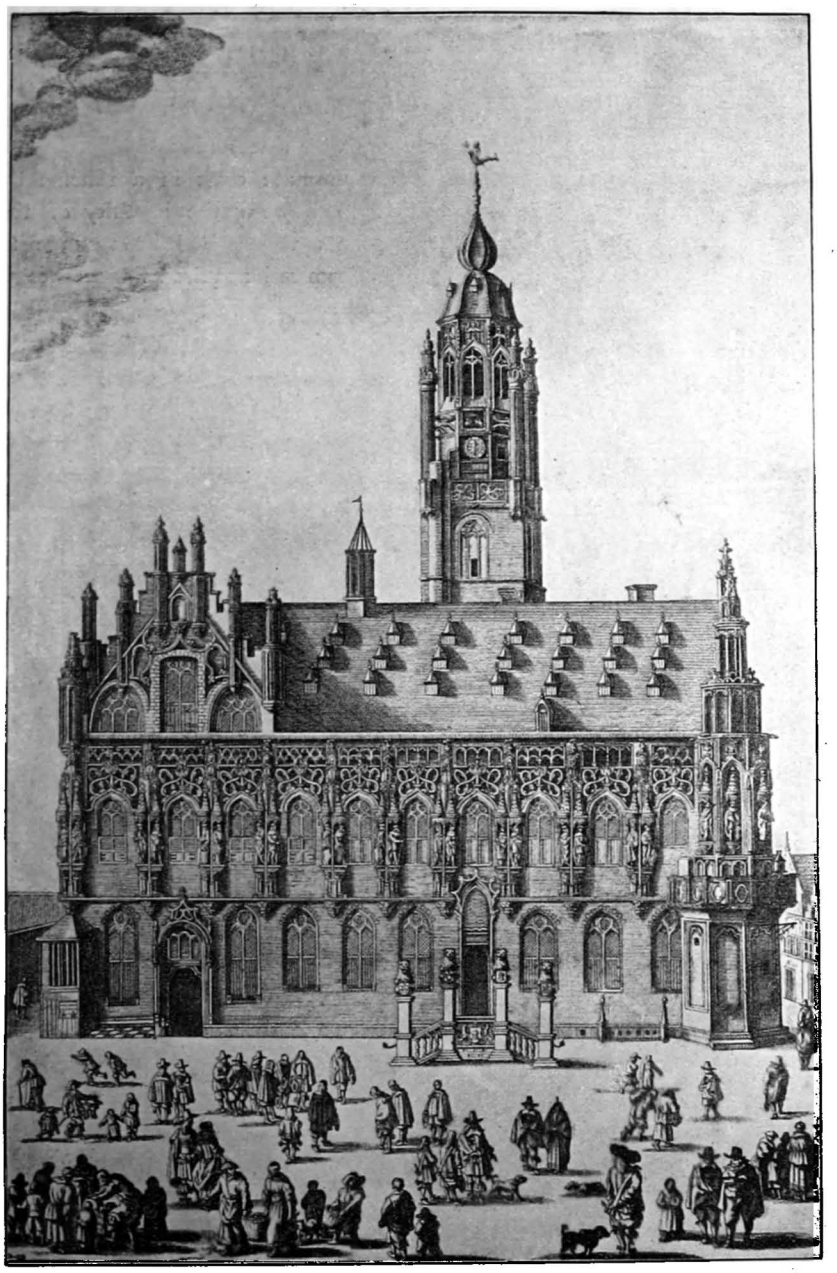
TRAITORS' GATE, TOWER OF LONDON.
Drawing by C. Tomkins, 1801, in British Museum.

Thomas Cromwell

The history of this great revolution, for it is nothing less, is the history of a single man. In the whole line of English statesmen there is no one of whom we would willingly know so much, no one

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of whom we really know so little, as Thomas Cromwell. When he meets us in Henry's service he had already passed middle life; and during his earlier years it is hardly possible to do more than disentangle a few fragmentary facts from the mass of fable which gathered round them. His youth was one of roving adventure. Whether he was the son of a poor blacksmith at Putney or no, he could hardly have been more than a boy when he was engaged in the service of the Marchioness of Dorset. He must still have been young when he took part as a common soldier in the wars of Italy, a "ruffian," as he owned afterwards to Cranmer, in the most unscrupulous school the world contained. But it was a school in which he learned lessons even more dangerous than those of the camp. He not only mastered the Italian language but drank in the manners and tone of the Italy around him, the Italy of the Borgias and the Medici. It was with Italian versatility that he turned from the camp to the counting house; he was certainly engaged as a commercial agent to one of the Venetian merchants; tradition finds him as a clerk at Antwerp; and in 1512 history at last encounters him as a thriving wool merchant at Middelburg in Zealand. Returning to England, Cromwell continued to amass wealth by adding the trade of scrivener, something between that of a banker and attorney, to his other occupations, as well as by advancing money to the poorer nobles; and on the outbreak of the second war with France we find him a busy and influential member of the Commons in Parliament. Five years later the aim of his ambition was declared by his entrance into Wolsey's service. The Cardinal needed a man of business for the suppression of some smaller monasteries which he had undertaken, and for the transfer of their revenues to his foundations at Oxford and Ipswich. The task was an unpopular one, and it was carried out with a rough indifference to the feelings it aroused which involved Cromwell in the hate which was gathering round his master. But his wonderful self-reliance and sense of power only broke upon the world at Wolsey's fall. Of the hundreds of dependents who waited on the Cardinal's nod, Cromwell was the only one who clung to him faithfully at the last. In the lonely hours of his disgrace at Esher Wolsey "made his moan unto Master Cromwell, who comforted him the best he



THE STADHUYS, MIDDELBURG.
Engraving by N. Vischer after P. Schut.

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could, and desired my lord to give him leave to go to London, where he could make or mar, which was always his common saying." He showed his consummate craft in a scheme by which Wolsey was persuaded to buy off the hostility of the courtiers by confirming the grants which had been made to them from his revenues, while Cromwell acquired importance as



THOMAS CROMWELL.
Holland, "Heroologia."

go-between in these transactions. It was by Cromwell's efforts in Parliament that a bill disqualifying Wolsey from all after employment was defeated, and it was by him that the negotiations were conducted which permitted the fallen minister to retire to York. A general esteem seems to have rewarded this rare instance of fidelity to a ruined patron. "For his honest behaviour

in his master's cause he was esteemed the most faithfullest servant, and was of all men greatly commended." But Henry's protection rested on other grounds. The ride to London had ended in a private interview with the King, in which Cromwell boldly advised him to cut the knot of the divorce by the simple exercise of his own supremacy. The advice struck the keynote of the later policy by which the daring counseller was to change the whole face of Church and State; but Henry still clung to the hopes held out by his new ministers, and shrank perhaps as yet from the bare absolutism to which Cromwell called him. The advice at any rate was concealed, and though high in the King's favour, his new servant waited patiently the progress of events.

Norfolk and More

For success in procuring the divorce, the Duke of Norfolk, who had come to the front on Wolsey's fall, relied not only on the alliance and aid of the Emperor, but on the support which the project was expected to receive from Parliament. The reassembling of the two Houses marked the close of the system of Wolsey. Instead of looking on Parliament as a danger the monarchy now felt itself strong enough to use it as a tool; and Henry justly counted on warm support in his strife with Rome. Not less significant was the attitude of the men of the New Learning. To them, as to his mere political adversaries, the Cardinal's fall opened a prospect of better things. The dream of More in accepting the office of Chancellor, if we may judge it from the acts of his brief ministry, seems to have been that of carrying out the religious reformation which had been demanded by Colet and Erasmus, while checking the spirit of revolt against the unity of the Church. His severities against the Protestants, exaggerated as they have been by polemic rancour, remain the one stain on a memory that knows no other. But it was only by a rigid severance of the cause of reform from what seemed to him the cause of revolution that More could hope for a successful issue to the projects which the Council laid before Parliament. The petition of the Commons sounded like an echo of Colet's famous address to the Convocation. It attributed the growth of heresy not more to "frantic and seditious books published in the English tongue contrary to the very true Catholic and Christian faith" than to "the extreme and uncharitable behaviour of divers ordinaries." It remonstrated against the



THE MORE FAMILY.
Miniature in collection of Major-General F. E. Sotheby.

legislation of the clergy in Convocation without the King's assent or that of his subjects, the oppressive procedure of the Church Courts, the abuses of ecclesiastical patronage, and the excessive number of holydays. Henry referred the Petition to the bishops, but they could devise no means of redress, and the ministry persisted in pushing through the Houses their bills for ecclesiastical reform. The questions of Convocation and the bishops' courts were adjourned for further consideration, but the fees of the courts were curtailed, the clergy restricted from lay employments, pluralities restrained, and residence enforced. In spite of a dogged opposition from the bishops the bills received the assent of the House of Lords, "to the great rejoicing of lay people, and the great displeasure of spiritual persons." The importance of the new measures lay really in the action of Parliament. They were an explicit announcement that church-reform was now to be undertaken, not by the clergy, but by the people at large. On the other hand it was clear that it would be carried out, not in a spirit of hostility, but of loyalty to the church. The Commons forced from Bishop Fisher an apology for words which were taken as a doubt thrown on their orthodoxy. Henry forbade the circulation of Tyndale's translation of the Bible as executed in a Protestant spirit, while he promised a more correct version. But the domestic aims of the New Learning were foiled by the failure of the ministry in its negotiations for the divorce. The severance of the 1530
French alliance, and the accession of the party to power which clung to alliance with the Emperor, failed to detach Charles from his aunt's cause. The ministers accepted the suggestion of a Cambridge scholar, Thomas Cranmer, that the universities of Europe should be called on for their judgement; but the appeal to the learned opinion of Christendom ended in utter defeat. In France the profuse bribery of the English agents would have failed with the university of Paris but for the interference of Francis himself. As shameless an exercise of Henry's own authority was required to wring an approval of his cause from Oxford and Cambridge. In Germany the very Protestants, in the fervour of their moral revival, were dead against the King. So far as could be seen from Cranmer's test every learned man in Christendom but for bribery and threats would have condemned Henry's cause.



THE DANCING PICTURE.
Temp. Henry VIII.
Collection of Major-General F. E. Sotheby.

Cromwell and the Church

It was at the moment when every expedient had been exhausted by Norfolk and his fellow ministers that Cromwell came again to the front. Despair of other means drove Henry nearer and nearer to the bold plan from which he had shrunk at Wolsey's fall. Cromwell was again ready with his suggestion that the King should disavow the Papal jurisdiction, declare himself Head of the Church within his realm, and obtain a divorce from his own Ecclesiastical Courts. But with Cromwell the divorce was but the prelude to a series of changes he was bent upon accomplishing. In all the chequered life of the new minister what had left its deepest stamp on him was Italy. Not only in the rapidity and ruthlessness of his designs, but in their larger scope, their clearer purpose, and their admirable combination, the Italian state-craft entered with Cromwell into English politics. He is in fact the first English minister in whom we can trace through the whole period of his rule the steady working out of a great and definite aim. His purpose was to raise the King to absolute authority on the ruins of every rival power within the realm. It was not that Cromwell was a mere slave of tyranny. Whether we may trust the tale that carries him in his youth to Florence or no, his statesmanship was closely modelled on the ideal of the Florentine thinker whose book was constantly in his hand. Even as a servant of Wolsey he startled the future Cardinal, Reginald Pole, by bidding him take for his manual in politics the "Prince" of Machiavelli. Machiavelli hoped to find in Cæsar Borgia or in the later Lorenzo de' Medici a tyrant who after crushing all rival tyrannies might unite and regenerate Italy; and it is possible to see in the policy of Cromwell the aim of securing enlightenment and order for England by the concentration of all authority in the Crown. The last check on royal absolutism which had survived the Wars of the Roses lay in the wealth, the independent synods and jurisdiction, and the religious claims of the Church. To reduce the great ecclesiastical body to a mere department of the State in which all authority should flow from the sovereign alone, and in which his will should be the only law, his decision the only test of truth, was a change hardly to be wrought without a struggle; and it was the opportunity for such a struggle that Cromwell saw in the divorce. His first blow showed how unscru-

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pulously the struggle was to be waged. A year had passed since Wolsey had been convicted of a breach of the Statute of Præmunire. The pedantry of the judges declared the whole nation to have been formally involved in the same charge by its acceptance of his authority. The legal absurdity was now redressed by a general pardon, but from this pardon the clergy found themselves omitted. They were told that forgiveness could be bought at no less a price than the payment of a fine amounting to a million of our present money, and the acknowledgement of the King as "the chief protector, the only and supreme lord, the Head of the Church and Clergy of England." To the first demand they at once submitted; against the second they struggled hard, but their appeals to Henry and to Cromwell met only with demands for instant obedience. A compromise was at last arrived at by the insertion of a qualifying phrase "So far as the law of Christ will allow;" and with this addition the words were again submitted by Warham to the Convocation. There was a general silence. "Whoever is silent seems to consent," said the Archbishop. "Then are we all silent," replied a voice from among the crowd.

1531

The Headship of the Church

There is no ground for thinking that the "Headship of the Church" which Henry claimed in this submission was more than a warning addressed to the independent spirit of the clergy, or that it bore as yet the meaning which was afterwards attached to it. It certainly implied no independence of Rome; but it told the Pope plainly that in any strife that might come the clergy were in the King's hand. The warning was backed by the demand for the settlement of the question addressed to Clement on the part of the Lords and some of the Commons. "The cause of his Majesty," the Peers were made to say, "is the cause of each of ourselves." If Clement would not confirm what was described as the judgement of the Universities in favour of the divorce "our condition will not be wholly irremediable. Extreme remedies are ever harsh of application; but he that is sick will by all means be rid of his distemper." The banishment of Catharine from the King's palace gave emphasis to the demand. The failure of a second embassy to the Pope left Cromwell free to take more decisive steps in the course on which he had entered. As his policy developed itself More withdrew from the post of Chancellor; but the revolution

1532

from which he shrank was an inevitable one. From the reign of the Edwards men had been occupied with the problem of recon-



HENRY VIII. READING
MS. Roy 2 A. xvi. (British Museum).

ciling the spiritual and temporal relations of the realm. Parliament from the first became the organ of the national jealousy whether of Papal jurisdiction without the kingdom or of the

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separate jurisdiction of the clergy within it. The movement, long arrested by religious reaction and civil war, was reviving under the new sense of national greatness and national unity, when it was suddenly stimulated by the question of the divorce, and by the submission of English interests to a foreign Court. With such a spur it moved forward quickly. The time had come when England was to claim for herself the fulness of power, ecclesiastical as well as temporal, within her bounds; and, in the concentration of all authority within the hands of the sovereign which was the political characteristic of the time, to claim this power for the nation was to claim it for the King. The import of the headship of the Church was brought fully out in one of the propositions laid before the Convocation of 1532. "The King's Majesty," runs this memorable clause, "hath as well the care of the souls of his subjects as their bodies; and may by the law of God by his Parliament make laws touching and concerning as well the one as the other." Under strong pressure Convocation was brought to pray that the power of independent legislation till now exercised by the Church should come to an end. Rome was dealt with in the same unsparing fashion. The Parliament forbade by statute any further appeals to the Papal Court; and on a petition from the clergy in Convocation the Houses granted power to the King to suspend the payments of first-fruits, or the year's revenue which each bishop paid to Rome on his election to a see. All judicial, all financial connection with the Papacy was broken by these two measures. Cromwell fell back on Wolsey's policy. The hope of aid from Charles was abandoned, and by a new league with France he sought to bring pressure on the Papal court. But the pressure was as unsuccessful as before. Clement threatened the King with excommunication if he did not restore Catharine to her place as Queen and abstain from all intercourse with Anne Boleyn till the case was tried. Henry still refused to submit to the judgement of any court outside his realm; and the Pope dared not consent to a trial within it. Henry at last closed the long debate by a secret union with Anne Boleyn. Warham was dead, and Cranmer, an active partizan of the divorce, was named to the see of Canterbury; proceedings were at once commenced in his court; and the marriage of Catharine was formally declared in-

Act of Appeals

The Divorce 1533

valid by the new primate at Dunstable. A week later Cranmer set on the brow of Anne Boleyn the crown which she had so long coveted.

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As yet the real character of Cromwell's ecclesiastical policy had been disguised by its connexion with the divorce. But though formal negotiations continued between England and Rome, until

Act of Supremacy



THOMAS CRANMER, ARCHBISHOP OF CANTERBURY.
Picture in National Portrait Gallery.

Clement's final decision in Catharine's favour, they had no longer any influence on the series of measures which in their rapid succession changed the whole character of the English Church. The acknowledgement of Henry's title as its Protector and Head was soon found by the clergy to have been more than a form of

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words. It was the first step in a policy by which the Church was to be laid prostrate at the foot of the throne. Parliament had shown its accordance with the royal will in the strife with Rome. Step by step the ground had been cleared for the great Statute by which the new character of the Church was defined. The Act

1534 of Supremacy ordered that the King "shall be taken, accepted, and reputed the only supreme head on earth of the Church of England, and shall have and enjoy annexed and united to the Imperial Crown of this realm as well the title and state thereof as all the honours, jurisdictions, authorities, immunities, profits and commodities to the said dignity belonging, with full power to visit, repress, redress, reform, and amend all such errors, heresies, abuses, contempts, and enormities, which by any manner of spiritual authority or jurisdiction might or may lawfully be reformed." Authority in all matters ecclesiastical, as well as civil, was vested solely in the Crown. The "courts spiritual" became as thoroughly the King's courts as the temporal courts at Westminster. But the full import of the Act of Supremacy was only seen in the

1535 following year, when Henry formally took the title of "on earth Supreme Head of the Church of England," and some months later Cromwell was raised to the post of Vicar-General or Vicegerent of the King in all matters ecclesiastical. His title, like his office, recalled the system of Wolsey; but the fact that these powers were now united in the hands not of a priest but of a layman, showed the new drift of the royal policy. And this policy Cromwell's position enabled him to carry out with a terrible thoroughness. One great step towards its realization had already been taken in the statute which annihilated the free legislative powers of the convocations of the clergy. Another

Subjection of the Bishops followed in an Act which under the pretext of restoring the free election of bishops turned every prelate into a nominee of the King. Their election by the chapters of their cathedral churches had long become formal, and their appointment had since the time of the Edwards been practically made by the Papacy on the

1536 nomination of the Crown. The privilege of free election was now with bitter irony restored to the chapters, but they were compelled on pain of præmunire to choose the candidate recommended by the King. This strange expedient has lasted till

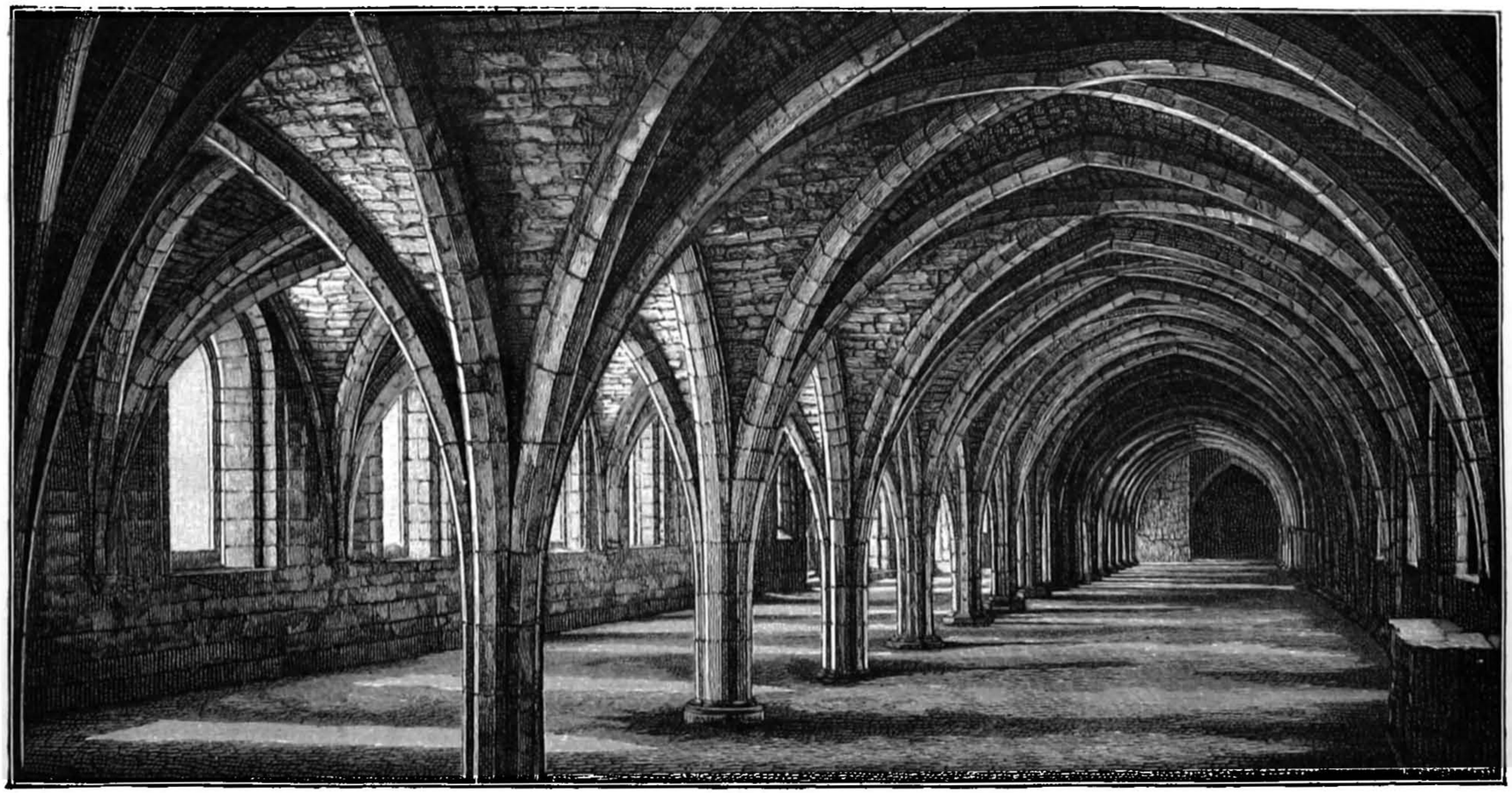


HENRY VIII.

the present time; but its character has wholly changed with the developement of constitutional rule. The nomination of bishops has ever since the accession of the Georges passed from the King in person to the Minister who represents the will of the people. Practically therefore an English prelate, alone among all the prelates of the world, is now raised to his episcopal throne by the same popular election which raised Ambrose to his episcopal chair at Milan. But at the moment Cromwell's measure reduced the English bishops to absolute dependence on the Crown. Their dependence would have been complete had his policy been thoroughly carried out and the royal power of deposition put in force as well as that of appointment. As it was Henry could warn the Archbishop of Dublin that if he persevered in his "proud folly, we be able to remove you again and to put another man of more virtue and honesty in your place." Even Elizabeth in a burst of ill-humour threatened to "unfrock" the Bishop of Ely. By the more ardent partizans of the Reformation this dependence of the bishops on the Crown was fully recognized. On the death of Henry the Eighth Cranmer took out a new commission from Edward for the exercise of his office. Latimer, when the royal policy clashed with his belief, felt bound to resign the See of Worcester. That the power of deposition was at a later time quietly abandoned was due not so much to any deference for the religious instincts of the nation as to the fact that the steady servility of the bishops rendered its exercise unnecessary.

The Dissolution of the Monasteries

Master of Convocation, absolute master of the bishops, Henry had become master of the monastic orders through the right of visitation over them which had been transferred by the Act of Supremacy from the Papacy to the Crown. The religious houses had drawn on themselves at once the hatred of the New Learning and of the Monarchy. In the early days of the revival of letters Popes and bishops had joined with princes and scholars in welcoming the diffusion of culture and the hopes of religious reform. But though an abbot or a prior here or there might be found among the supporters of the movement, the monastic orders as a whole repelled it with unswerving obstinacy. The quarrel only became more bitter as years went on. The keen



THE "DOMUS CONVERSORUM" (WORK-ROOM OF THE LAY BRETHREN), FOUNTAINS ABBEY, YORKSHIRE.

sarcasms of Erasmus, the insolent buffoonery of Hutten, were lavished on the "lovers of darkness" and of the cloister. In England Colet and More echoed with greater reserve the scorn and invective of their friends. As an outlet for religious enthusiasm, indeed, monasticism was practically dead. The friar, now that his fervour of devotion and his intellectual energy had passed away, had sunk into a mere beggar. The monks had become mere landowners. Most of their houses were anxious only to enlarge their revenues and to diminish the number of those who shared them. In the general carelessness which prevailed as to

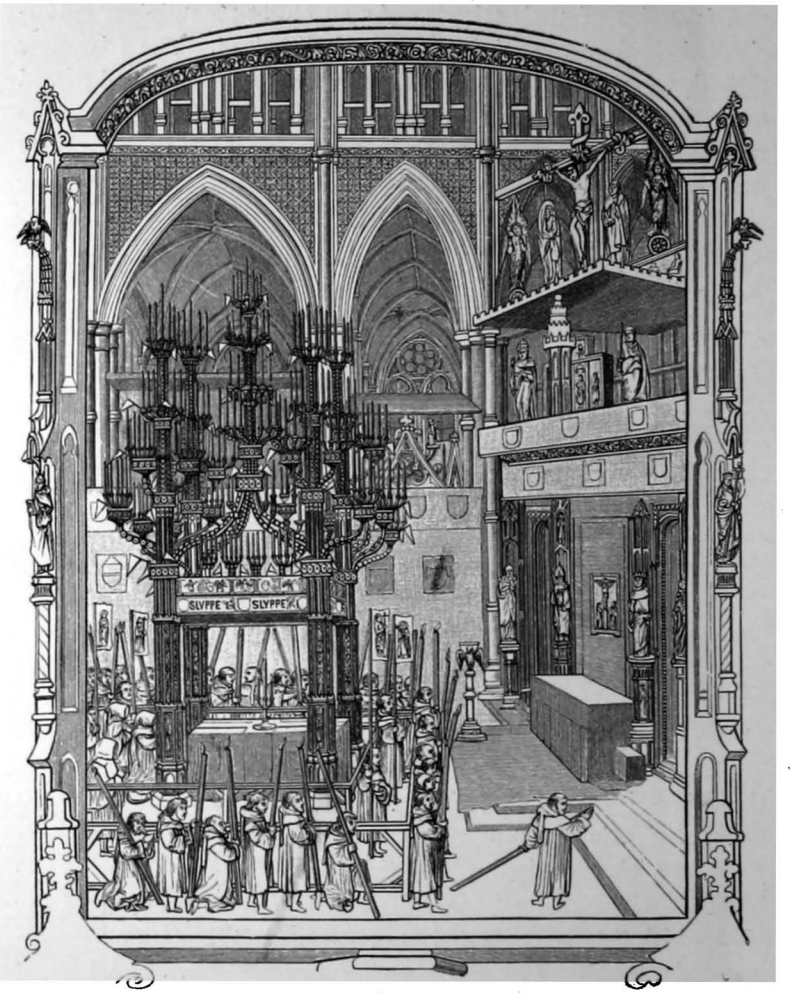


COLCHESTER ABBEY CHURCH.
Drawing temp. Henry VIII.
MS. Cott. Nero D. viii.

the spiritual objects of their trust, in the wasteful management of their estates, in the indolence and self-indulgence which for the most part characterized them, the monastic houses simply exhibited the faults of all corporate bodies which have outlived the work which they were created to perform. But they were no more unpopular than such corporate bodies generally are. The Lollard cry for their suppression had died away. In the north, where some of the greatest abbeys were situated, the monks were on good terms with the country gentry, and their houses served as schools for their children; nor is there any sign of a different feeling elsewhere. But in Cromwell's system there was no room

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for either the virtues or the vices of monasticism, for its indolence and superstition, or for its independence of the throne. Two



FUNERAL OF ABBOT ISLIP OF WESTMINSTER, A.D. 1532.
Islip Roll.

royal commissioners therefore were despatched on a general visitation of the religious houses, and their reports formed a
1536 "Black Book" which was laid before Parliament on their return.

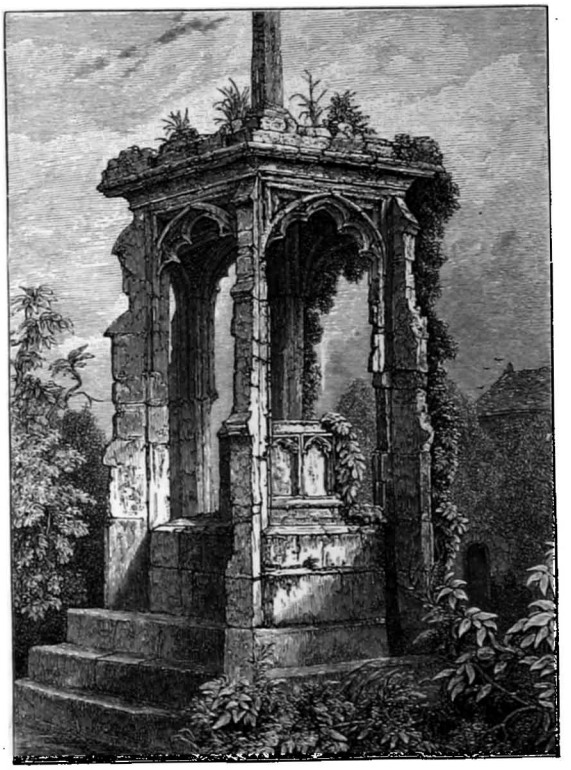
It was acknowledged that about a third of the religious houses, including the bulk of the larger abbeys, were fairly and decently conducted. The rest were charged with drunkenness, with simony, and with the foulest and most revolting crimes. The character of the visitors, the sweeping nature of their report, and the long debate which followed on its reception, leaves little doubt that the charges were grossly exaggerated. But the want of any effective discipline which had resulted from their exemption from any but Papal supervision told fatally against monastic morality even in abbeys like St. Alban's: and the acknowledgement of Warham, as well as the partial measures of suppression begun by Wolsey, go far to prove that in the smaller houses at least indolence had passed into crime. But in spite of the cry of "Down with them" which broke from the Commons as the report was read, the country was still far from desiring the utter downfall of the monastic system. A long and bitter debate was followed by a compromise which suppressed all houses whose incomes fell below £200 a year, and granted their revenues to the Crown; but the great abbeys were still preserved intact.

Enslavement of the Clergy

The secular clergy alone remained; and injunction after injunction from the Vicar-General taught rector and vicar that they must learn to regard themselves as mere mouthpieces of the royal will. With the instinct of genius Cromwell discerned the part which the pulpit, as the one means which then existed of speaking to the people at large, was to play in the religious and political struggle that was at hand; and he resolved to turn it to the profit of the Monarchy. The restriction of the right of preaching to priests who received licenses from the Crown silenced every voice of opposition. Even to those who received these licenses theological controversy was forbidden; and a high-handed process of "tuning the pulpits" by directions as to the subject and tenor of each special discourse made the preachers at every crisis mere means of diffusing the royal will. As a first step in this process every bishop, abbot, and parish priest, was required to preach against the usurpation of the Papacy, and to proclaim the King as the supreme Head of the Church on earth. The very topics of the sermon were carefully prescribed; the bishops were held responsible for the compliance

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of the clergy with these orders, and the sheriffs were held responsible for the compliance of the bishops. It was only when all possibility of resistance was at an end, when the Church was gagged and its pulpits turned into mere echoes of Henry's will, that Cromwell ventured on his last and crowning change, that



BLACK FRIARS' PULPIT, HEREFORD.
Britton, "English Cities."

of claiming for the Crown the right of dictating at its pleasure the form of faith and doctrine to be held and taught throughout the land. A purified Catholicism such as Erasmus and Colet had dreamed of was now to be the religion of England. But the dream of the New Learning was to be wrought out, not by the progress of education and piety, but by the brute force of the

Monarchy. The Articles of Religion, which Convocation received and adopted without venturing on a protest, were drawn up by the hand of Henry himself. The Bible and the three Creeds were laid down as the sole grounds of faith. The Sacraments were reduced from seven to three, only Penance being allowed to rank on an equality with Baptism and the Lord's Supper. The doctrines of Transubstantiation and Confession were maintained, as they were also in the Lutheran Churches. The spirit of Erasmus was seen in the acknowledgement of Justification by Faith, a doctrine for which the friends of the New Learning, such as Pole and Contarini, were struggling at Rome itself, in the condemnation of purgatory, of pardons, and of masses for the dead, in the admission of prayers for the dead, and in the retention of the ceremonies of the Church without material change. Enormous as was the doctrinal revolution, not a murmur broke the assent of Convocation, and the Articles were sent by the Vicar-General into every county to be obeyed at men's peril. The policy of reform was carried steadily out by a series of royal injunctions which followed. Pilgrimages were suppressed; the excessive number of holy days diminished; the worship of images and relics discouraged in words which seem almost copied from the protest of Erasmus. His burning appeal for a translation of the Bible which weavers might repeat at their shuttle and ploughmen sing at their plough received at last a reply. At the outset of the ministry of Norfolk and More the King had promised an English version of the scriptures, while prohibiting the circulation of Tyndale's Lutheran translation. The work however lagged in the hands of the bishops; and as a preliminary measure the Creed, the Lord's Prayer, and the Ten Commandments were now rendered into English, and ordered to be taught by every schoolmaster and father of a family to his children and pupils. But the bishops' version still hung on hand; till in despair of its appearance a friend of Archbishop Cranmer, Miles Coverdale, was employed to correct and revise the translation of Tyndale; and the Bible which he edited was published in 1539 under the avowed patronage of Henry himself. The story of the royal supremacy was graven on its very title-page. The new foundation of religious truth was to be regarded throughout

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Articles of Religion 1536



TITLE-PAGE OF THE "GREAT BIBLE," A.D. 1539.

England as a gift, not from the Church, but from the King. It is Henry on his throne who gives the sacred volume to Cranmer, ere Cranmer and Cromwell can distribute it to the throng of priests and laymen below.

The debate on the suppression of the monasteries was the first instance of opposition with which Cromwell had met, and for some time longer it was to remain the only one. While the great revolution which struck down the Church was in progress, England looked silently on. In all the earlier ecclesiastical changes, in the contest over the Papal jurisdiction and Papal exactions, in the reform of the Church courts, even in the curtailment of the legislative independence of the clergy, the nation as a whole had gone with the King. But from the enslavement of the clergy, from the gagging of the pulpits, from the suppression of the monasteries, the bulk of the nation stood aloof. It is only through the stray depositions of royal spies that we catch a glimpse of the wrath and hate which lay seething under this silence of a whole people. For the silence was a silence of terror. Before Cromwell's rise and after his fall from power the reign of Henry the Eighth witnessed no more than the common tyranny and bloodshed of the time. But the years of Cromwell's administration form the one period in our history which deserves the name which men have given to the rule of Robespierre. It was the English Terror. It was by terror that Cromwell mastered the King. Cranmer could plead for him at a later time with Henry as "one whose surety was only by your Majesty, who loved your Majesty, as I ever thought, no less than God." But the attitude of Cromwell towards the King was something more than that of absolute dependence and unquestioning devotion. He was "so vigilant to preserve your Majesty from all treasons," adds the Primate, "that few could be so secretly conceived but he detected the same from the beginning." Henry, like every Tudor, was fearless of open danger, but tremulously sensitive to the slightest breath of hidden disloyalty. It was on this inner dread that Cromwell based the fabric of his power. He was hardly secretary before a host of spies were scattered broadcast over the land. Secret denunciations poured into the open ear of the minister. The air was thick with tales of plots and conspiracies, and with the detection and suppression of each Cromwell

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tightened his hold on the King. And as it was by terror that he mastered the King, so it was by terror that he mastered the people. Men felt in England, to use the figure by which Erasmus paints the time, "as if a scorpion lay sleeping under every stone." The confessional had no secrets for Cromwell. Men's talk with their closest friends found its way to his ear. "Words idly spoken," the murmurs of a petulant abbot, the ravings of a moon-struck nun, were, as the nobles cried passionately at his fall, "tortured into treason." The only chance of safety lay in silence. "Friends who used to write and send me presents," Erasmus tells us, "now send neither letter nor gifts, nor receive any from any one, and this through fear." But even the refuge of silence was closed by a law more infamous than any that has ever blotted the Statute-book of England. Not only was thought made treason, but men were forced to reveal their thoughts on pain of their very silence being punished with the penalties of treason. All trust in the older bulwarks of liberty was destroyed by a policy as daring as it was unscrupulous. The noblest institutions were degraded into instruments of terror. Though Wolsey had strained the law to the utmost he had made no open attack on the freedom of justice. If he had shrunk from assembling Parliaments it was from his sense that they were the bulwarks of liberty. Under Cromwell the coercion of juries and the management of judges rendered the courts mere mouth-pieces of the royal will: and where even this shadow of justice proved an obstacle to bloodshed, Parliament was brought into play to pass bill after bill of attainder. "He shall be judged by the bloody laws he has himself made," was the cry of the Council at the moment of his fall, and by a singular retribution the crowning injustice which he sought to introduce even into the practice of attainder, the condemnation of a man without hearing his defence, was only practised on himself. But ruthless as was the Terror of Cromwell it was of a nobler type than the Terror of France. He never struck uselessly or capriciously, or stooped to the meaner victims of the guillotine. His blows were effective just because he chose his victims from among the noblest and the best. If he struck at the Church, it was through the Carthusians, the holiest and the most renowned of English churchmen. If he struck at the baronage, it was through the Courtenays and the

Poles, in whose veins flowed the blood of kings. If he struck at the New Learning it was through the murder of Sir Thomas More. But no personal vindictiveness mingled with his crime. In temper, indeed, so far as we can judge from the few stories which lingered among his friends, he was a generous, kindly-hearted man, with pleasant and winning manners which atoned for a certain awkwardness of person, and with a constancy of friendship which won him a host of devoted adherents. But no touch either of love or hate swayed him from his course. The student of Machiavelli had not studied the "Prince" in vain. He had reduced bloodshed to a system. Fragments of his papers still show us with what a business-like brevity he ticked off human lives among the casual "remembrances" of the day. "Item, the Abbot of Reading to be sent down to be tried and executed at Reading." "Item, to know the King's pleasure touching Master More." "Item, when Master Fisher shall go to his execution, and the other." It is indeed this utter absence of all passion, of all personal feeling, that makes the figure of Cromwell the most terrible in our history. He has an absolute faith in the end he is pursuing, and he simply hews his way to it as a woodman hews his way through the forest, axe in hand.

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The choice of his first victim showed the ruthless precision with which Cromwell was to strike. In the general opinion of Europe the foremost Englishman of his time was Sir Thomas More. As the policy of the divorce ended in an open rupture with Rome he had withdrawn silently from the ministry, but his silent disapproval was more telling than the opposition of obscurer foes. To Cromwell there must have been something specially galling in More's attitude of reserve. The religious reforms of the New Learning were being rapidly carried out, but it was plain that the man who represented the very life of the New Learning believed that the sacrifice of liberty and justice was too dear a price to pay even for religious reform. More indeed looked on the divorce and re-marriage as without religious warrant, though his faith in the power of Parliament to regulate the succession made him regard the children of Anne Boleyn as the legal heirs of the Crown. The Act of Succession, however, required an oath to be taken by all persons, which not only recognized the succession, but contained an acknowledgement that the marriage with Catharine was against

The Death of More
1534

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Scripture and invalid from the beginning. Henry had long known More's belief on this point; and the summons to take this oath was simply a summons to death. More was at his house at Chelsea when the summons called him to Lambeth, to the house where he had bandied fun with Warham and Erasmus or bent over the easel of Holbein. For a moment there may have been some passing impulse to yield. But it was soon over. "I thank the Lord," More said with a sudden start as the boat dropped silently down the river from his garden steps in the early morning, "I thank the Lord that the field is won." Cranmer and his fellow commissioners tendered to him the new oath of allegiance; but, as they expected, it was refused. They bade him walk in the garden that he might reconsider his reply. The day was hot and More seated himself in a window from which he could look down into the crowded court. Even in the presence of death, the quick sympathy of his nature could enjoy the humour and life of the throng below. "I saw," he said afterwards, "Master Latimer very merry in the court, for he laughed and took one or twain by the neck so handsomely that if they had been women I should have weened that he waxed wanton." The crowd below was chiefly of priests, rectors and vicars, pressing to take the oath that More found harder than death. He bore them no grudge for it. When he heard the voice of one who was known to have boggled hard at the oath a little while before calling loudly and ostentatiously for drink, he only noted him with his peculiar humour. "He drank," More supposed, "either from dryness or from gladness," or "to show quod ille notus erat Pontifici." He was called in again at last, but only repeated his refusal. It was in vain that Cranmer plied him with distinctions which perplexed even the subtle wit of the ex-chancellor; he remained unshaken and passed to the Tower. He was followed there by Bishop Fisher of Rochester, charged with countenancing treason by listening to the prophecies of a fanatic called the "Nun of Kent." For the moment even Cromwell shrank from their blood. They remained prisoners while a new and more terrible engine was devised to crush out the silent but widespread opposition to the religious changes. By a statute passed at the close of 1534 a new treason was created in the denial of the King's titles; and in the opening of 1535 Henry assumed,

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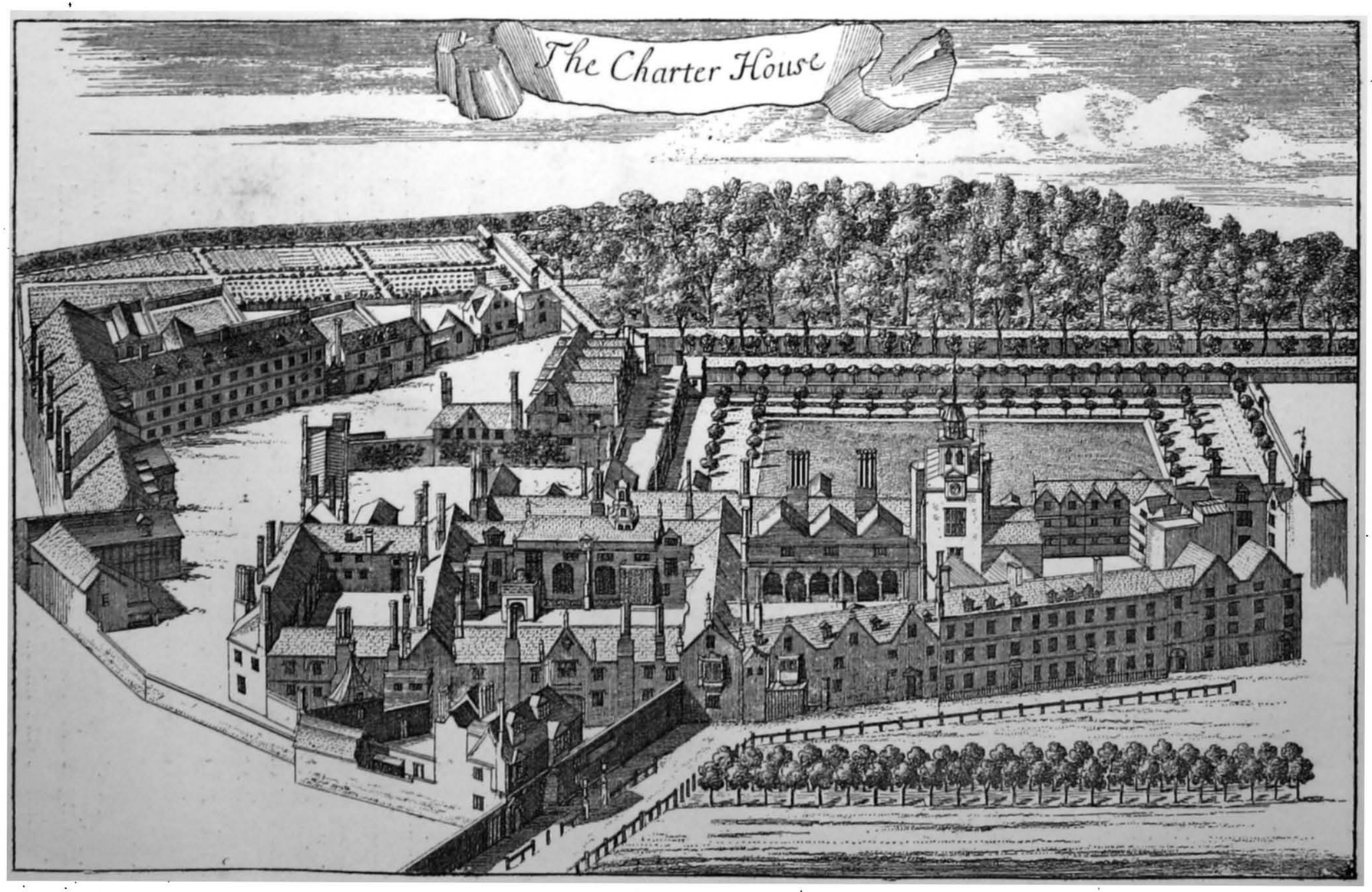
The Carthusians

as we have seen, the title of "on earth supreme Head of the Church of England." In the general relaxation of the religious life the charity and devotion of the brethren of the Charter-house had won the reverence even of those who condemned monasticism. After a stubborn resistance they had acknowledged the royal Supremacy, and taken the oath of submission prescribed by the Act. But by an infamous construction of the statute which made the denial of the Supremacy treason, the refusal of satisfactory answers to official questions as to a conscientious belief in it was held to be equivalent to open denial. The aim of the new measure was well known, and the brethren prepared to die. In the agony of waiting



SEAL OF WALSINGHAM PRIORY.
Twelfth or Thirteenth Century.
Appended to Acknowledgement of Royal Supremacy, 26 Hen. VIII., Public Record Office.

enthusiasm brought its imaginative consolations; "when the Host was lifted up there came as it were a whisper of air which breathed upon our faces as we knelt; and there came a sweet soft sound of music." They had not long however to wait. Their refusal to answer was the signal for their doom. Three of the brethren went to the gallows; the rest were flung into Newgate, chained to posts in a noisome dungeon where, "tied and not able to stir," they were left to perish of gaol-fever and starvation. In a fortnight five were dead and the rest at the point of death, "almost despatched," Cromwell's envoy wrote to him, "by the hand of God, of which, considering their behaviour, I am not sorry." The interval of imprisonment had failed to break the resolution of More, and the



THE CHARTERHOUSE.

Granted, 1545, to Sir Edward North. Finally, in 1611, transformed by Sir Thomas Sutton into the Hospital and School here represented.

From a print published according to Act of Parliament, 1755, *for Stow's Survey.*

new statute sufficed to bring him to the block. With Fisher he was convicted of denying the King's title as only supreme head of the Church. The old Bishop approached the block with a book of the New Testament in his hand. He opened it at a venture ere he knelt, and read, "This is life eternal to know Thee, the only



JOHN FISHER, BISHOP OF ROCHESTER.
Drawing by Holbein, in British Museum.

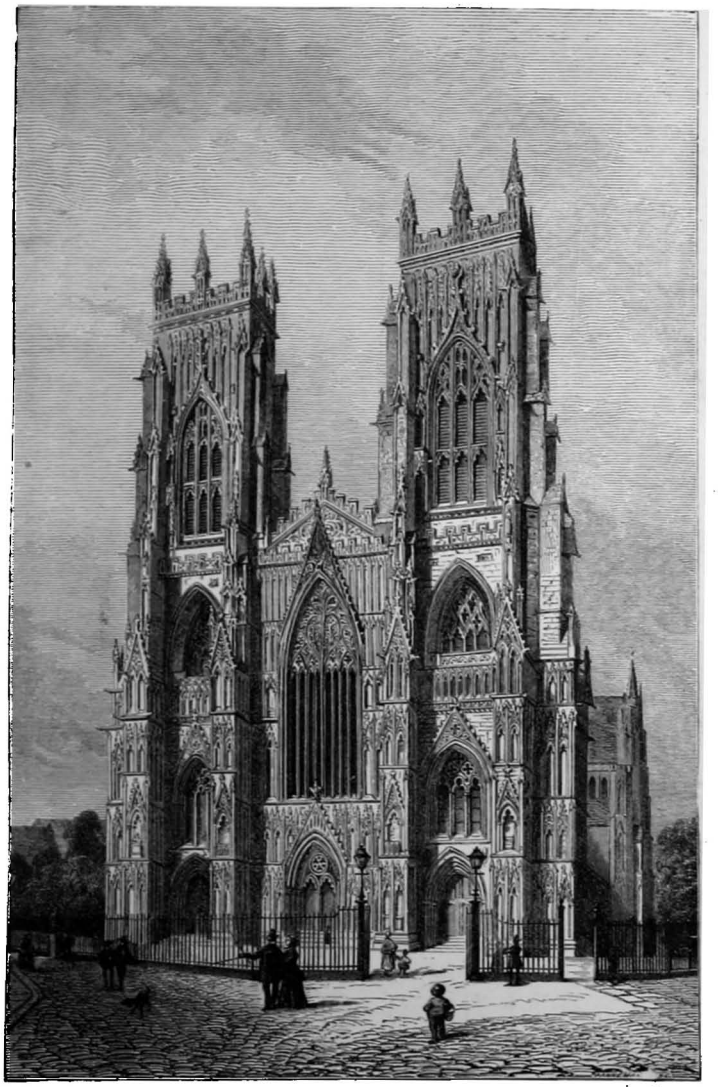
true God." Fisher's death was soon followed by that of More. On the eve of the fatal blow he moved his beard carefully from the block. "Pity that should be cut," he was heard to mutter with a touch of the old sad irony, "that has never committed treason."

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But it required, as Cromwell well knew, heavier blows even than these to break the stubborn resistance of Englishmen to his projects of change, and he seized his opportunity in the revolt of the North. In the north the monks had been popular; and the outrages with which the dissolution of the monasteries was accompanied gave point to the mutinous feeling that prevailed through the country. The nobles too were writhing beneath the rule of one whom they looked upon as a low-born upstart. "The world will never mend," Lord Hussey was heard to say, "till we fight for it." Agrarian discontent and the love of the old religion united in a revolt which broke out in Lincolnshire. The rising was hardly suppressed when Yorkshire was in arms. From every parish the farmers marched with the parish priest at their head upon York, and the surrender of the city determined the waverers. In a few days Skipton Castle, where the Earl of Cumberland held out with a handful of men, was the only spot north of the Humber which remained true to the King. Durham rose at the call of Lords Latimer and Westmoreland. Though the Earl of Northumberland feigned sickness, the Percies joined the revolt. Lord Dacre, the chief of the Yorkshire nobles, surrendered Pomfret, and was at once acknowledged as their chief by the insurgents. The whole nobility of the north were now in arms, and thirty thousand "tall men and well horsed' moved on the Don, demanding the reversal of the royal policy, a reunion with Rome, the restoration of Catharine's daughter, Mary, to her rights as heiress of the Crown, redress for the wrongs done to the Church, and above all the driving away of base-born counsellors, in other words the fall of Cromwell. Though their advance was checked by negotiation, the organization of the revolt went steadily on throughout the winter, and a Parliament of the North gathered at Pomfret, and formally adopted the demands of the insurgents. Only six thousand men under Norfolk barred their way southward; and the Midland counties were known to be disaffected. Cromwell, however, remained undaunted by the peril. He suffered Norfolk to negotiate; and allowed Henry under pressure from his Council to promise pardon and a free Parliament at York, a pledge which Norfolk and Dacre alike construed into an acceptance of the demands made by the insurgents. Their leaders at once flung aside the

Cromwell and the Nobles

The Pilgrimage of Grace 1536



YORK MINSTER

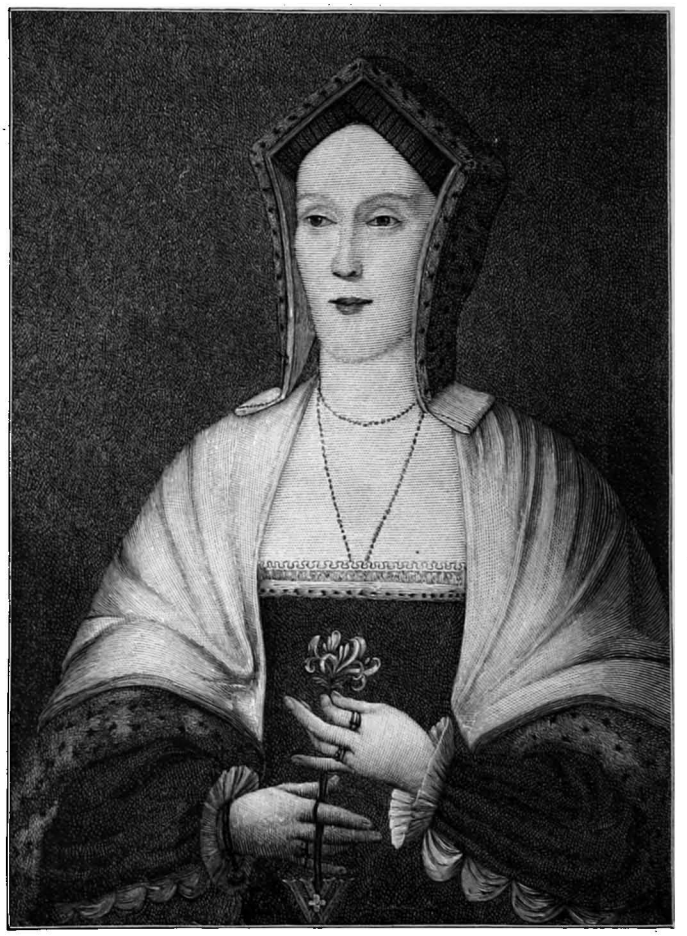


JUDGE RIDING OUT OF COLCHESTER AFTER THE TRIAL OF ABBOT THOMAS BECHE, WHOSE EXECUTION IS SEEN IN THE DISTANCE, DECEMBER 1, 1539.
MS. Egerton 2164.

badge of the Five Wounds which they had worn, with a cry "We will wear no badge but that of our Lord the King," and nobles and farmers dispersed to their homes in triumph. But the towns of the North were no sooner garrisoned and Norfolk's army in the heart of Yorkshire than the veil was flung aside. A few isolated outbreaks gave a pretext for the withdrawal of every concession. 1537
The arrest of the leaders of the "Pilgrimage of Grace," as the insurrection was styled, was followed by ruthless severities. The country was covered with gibbets. Whole districts were given up to military execution. But it was on the leaders of the rising that Cromwell's hand fell heaviest. He seized his opportunity for dealing at the northern nobles a fatal blow. "Cromwell," one of the chief among them broke fiercely out as he stood at the Council board, "it is thou that art the very special and chief cause of all this rebellion and wickedness, and dost daily travail to bring us to our ends and strike off our heads. I trust that ere thou die, though thou wouldst procure all the noblest heads within the realm to be stricken off, yet there shall one head remain that shall strike off thy head." But the warning was unheeded. Lord Darcy, who stood first among the nobles of Yorkshire, and Lord Hussey, who stood first among the nobles of Lincolnshire, went alike to the block. The Abbot of Barlings, who had ridden into Lincoln with his canons in full armour, swung with his brother Abbots of Whalley, Woburn, and Sawley from the gallows. The Abbots of Fountains and of Jervaulx were hanged at Tyburn side by side with the representative of the great line of Percy. Lady Bulmer was burnt at the stake. Sir Robert Constable was hanged in chains before the gate of Hull. The blow to the north had not long been struck when Cromwell turned to deal with the west. The opposition to his system gathered above all round two houses who represented what yet lingered of Yorkist tradition, the 1538
Courtenays and the Poles. Margaret, the Countess of Salisbury, a daughter of the Duke of Clarence by the heiress of the Earl of Warwick, was at once representative of the Nevilles and a niece of Edward the Fourth. Her third son, Reginald Pole, after refusing the highest offers from Henry as the price of his approval of the divorce, had taken refuge in Rome, where he had bitterly attacked the King in a book on "The Unity of the Church." "There may

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be found ways enough in Italy," Cromwell wrote to him in significant words, "to rid a treacherous subject. When Justice can take no place by process of law at home, sometimes she may be



MARGARET, COUNTESS OF SALISBURY
Picture in Collection of Lord Donington.

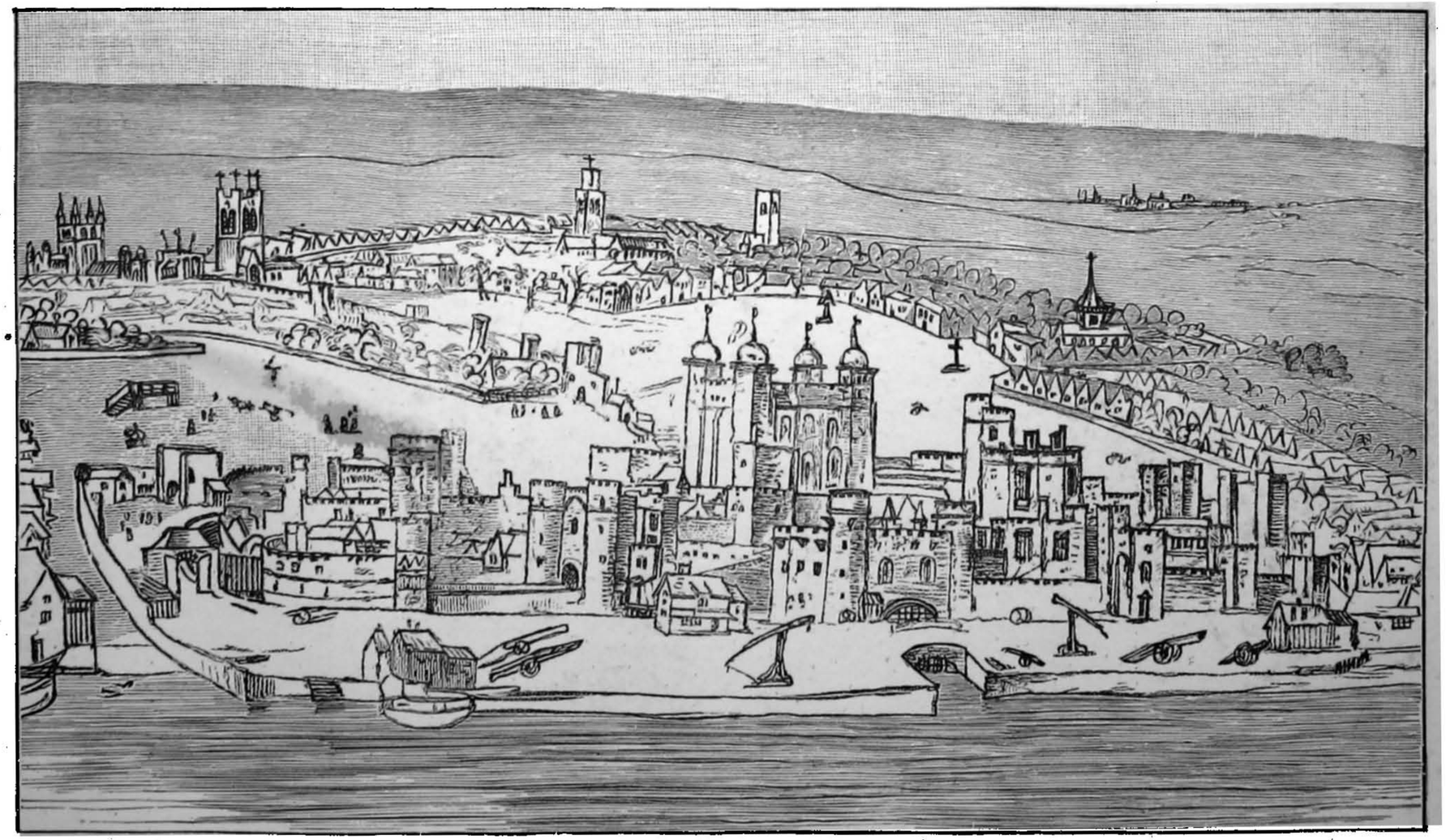
enforced to take new means abroad." But he had left hostages in Henry's hands. "Pity that the folly of one witless fool should be the ruin of so great a family. Let him follow ambition as fast as

he can, those that little have offended (saving that he is of their kin), were it not for the great mercy and benignity of the prince, should and might feel what it is to have a traitor as their kinsman." Pole answered by pressing the Emperor to execute a bull of excommunication and deposition which was now launched by the Papacy. Cromwell was quick with his reply. Courtenay, the Marquis of Exeter, was a kinsman of the Poles, and like them of royal blood, a grandson through his mother of Edward the Fourth. He was known to have bitterly denounced the "knaves that ruled about the King;" and his threats to "give them some day a buffet" were formidable in the mouth of one whose influence in the western counties was supreme. He was at once arrested with Lord Montacute, Pole's elder brother, on a charge of treason, and both were beheaded on Tower Hill, while the Countess of Salisbury was attainted and sent to the Tower.

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1539

Never indeed had Cromwell shown such greatness as in his last struggle against Fate. "Beknaved" by the King, whose confidence in him waned as he discerned the full meaning of the religious changes, met too by a growing opposition in the Council as his favour declined, the temper of the man remained indomitable as ever. He stood absolutely alone. Wolsey, hated as he had been by the nobles, had been supported by the Church; but Churchmen hated Cromwell with an even fiercer hate than the nobles themselves. His only friends were the Protestants, and their friendship was more fatal than the hatred of his foes. But he shewed no signs of fear or of halting in the course he had entered on. His activity was as boundless as ever. Like Wolsey he had concentrated in his hands the whole administration of the state; he was at once foreign minister and home minister and Vicar-General of the Church, the creator of a new fleet, the organizer of armies, the president of the terrible Star Chamber. But his Italian indifference to the mere show of power contrasted strongly with the pomp of the Cardinal. His personal habits were simple and unostentatious. If he clutched at money, it was to feed the vast army of spies whom he maintained at his own expense, and whose work he surveyed with a sleepless vigilance. More than fifty volumes still remain of the gigantic mass of his correspondence. Thousands of letters from "poor bedesmen," from out-

The Fall of Cromwell



THE TOWER OF LONDON.
Drawing by Anthony van Wyngaerde, c. 1543.
Sutherland Collection, Bodleian Library.

raged wives and wronged labourers and persecuted heretics, flowed in to the all-powerful minister whose system of personal government had turned him into the universal court of appeal. So long as Henry supported him, however reluctantly, he was more than a match for his foes. He was strong enough to expel his chief opponent, Bishop Gardiner of Winchester, from the royal Council. He met the hostility of the nobles with a threat which marked his power. "If the lords would handle him so, he would give them such a breakfast as never was made in England, and that the proudest of them should know." His single will forced on a scheme of foreign policy whose aim was to bind England to the cause of the Reformation while it bound Henry helplessly to his minister. 1538
The daring boast which his enemies laid afterwards to his charge, whether uttered or not, is but the expression of his system. "In brief time he would bring things to such a pass that the King with all his power should not be able to hinder him." His plans rested, like the plan which proved fatal to Wolsey, on a fresh marriage of his master. The short-lived royalty of Anne Boleyn had ended in charges of adultery and treason, and in her death in May, 1536. Her rival and successor in Henry's affections, Jane Seymour, died 1540
next year in childbirth; and Cromwell replaced her with a German consort, Anne of Cleves, a sister-in-law of the Lutheran elector of Saxony. He dared even to resist Henry's caprice, when the King revolted on their first interview at the coarse features and unwieldy form of his new bride. For the moment Cromwell had brought matters "to such a pass" that it was impossible to recoil from the marriage. The marriage of Anne of Cleves, however, was but the first step in a policy which, had it been carried out as he designed it, would have anticipated the triumphs of Richelieu. Charles and the House of Austria could alone bring about a Catholic reaction strong enough to arrest and roll back the Reformation; and Cromwell was no sooner united with the princes of North Germany than he sought to league them with France for the overthrow of the Emperor. Had he succeeded, the whole face of Europe would have been changed, Southern Germany would have been secured for Protestantism, and the Thirty Years' War averted. He failed as men fail who stand ahead of their age. The German princes shrank from a contest with the Emperor, France from a struggle

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THOMAS CROMWELL
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which would be fatal to Catholicism; and Henry, left alone to bear the resentment of the House of Austria and chained to a wife he loathed, turned savagely on Cromwell. The nobles sprang on him with a fierceness that told of their long-hoarded hate. Taunts and

June, 1540

execrations burst from the Lords at the Council table, as the Duke of Norfolk, who had been charged with the minister's arrest, tore the ensign of the Garter from his neck. At the charge of treason Cromwell flung his cap on the ground with a passionate cry of despair. "This then," he exclaimed, "is my guerdon for the services I have done! On your consciences, I ask you, am I a traitor?" Then with a sudden sense that all was over he bade his foes "make quick work, and not leave me to languish in prison." Quick work was made, and a yet louder burst of popular applause than that which hailed the attainder of Cromwell hailed his

July

execution.

CHAPTER VII

THE REFORMATION

Section I.—The Protestants, 1540—1553

[*Authorities.*—For the close of Henry's reign and for that of Edward, we have a mass of material in Strype's "Memorials," and his lives of Cranmer, Cheke, and Smith, in Mr. Pocock's edition of "Burnet's History of the Reformation," in Hayward's Life of Edward, and Edward's own Journal, in Holinshed's "Chronicle," and Machyn's "Diary" (Camden Society). For the Protectorate see the correspondence published by Mr. Tytler in his "England under Edward VI. and Mary"; much light is thrown on its close by Mr. Nicholls in the "Chronicle of Queen Jane" (Camden Society). Among outer observers, the Venetian Soranzo deals with the Protectorate; and the despatches of Giovanni Michiel, published by Mr. Friedmann, with the events of Mary's reign. In spite of endless errors, of Puritan prejudices and deliberate suppressions of the truth (many of which will be found corrected by Dr. Maitland's "Essay on the Reformation,"), its mass of facts and wonderful charm of style will always give a great importance to the "Book of Martyrs" of Foxe. The story of the early Protestants has been admirably wrought up by Mr. Froude ("History of England," chap. vi.).]

Cromwell and the Monarchy

AT Cromwell's death the success of his policy was complete. The Monarchy had reached the height of its power. The old liberties of England lay prostrate at the feet of the King. The Lords were cowed and spiritless; the House of Commons was filled with the creatures of the Court and degraded into an engine of tyranny. Royal proclamations were taking the place of parliamentary legislation; benevolences were encroaching more and more on the right of parliamentary taxation. Justice was prostituted in the ordinary courts to the royal will, while the boundless and arbitrary powers of the royal Council were gradually superseding the slower processes of the Common Law. The new religious changes had thrown an almost sacred character over the "majesty" of the King. Henry was the Head of the Church.

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From the primate to the meanest deacon every minister of it derived from him his sole right to exercise spiritual powers. The voice of its preachers was the echo of his will. He alone could define orthodoxy or declare heresy. The forms of its worship and belief were changed and rechanged at the royal caprice. Half of its wealth went to swell the royal treasury, and the other half lay at the King's mercy. It was this unprecedented concentration of all power in the hands of a single man that overawed the imagination of Henry's subjects. He was regarded as something high above the laws which govern common men. The voices of statesmen and of priests extolled his wisdom and power as more than human. The Parliament itself rose and bowed to the vacant throne when his name was mentioned. An absolute devotion to his person replaced the old loyalty to the law. When the Primate of the English Church described the chief merit of Cromwell, it was by asserting that he loved the King "no less than he loved God."

Cromwell and the Parliament

It was indeed Cromwell, as we have seen, who more than any man had reared this fabric of king-worship; but he had hardly reared it before it began to give way. The very success of his measures indeed brought about the ruin of his policy. One of the most striking features of his system had been his revival of Parliaments. The great assembly which the Monarchy, from Edward the Fourth to Wolsey, had dreaded and silenced, was called to the front again by Cromwell, and turned into the most formidable weapon of despotism. He saw nothing to fear in a House of Lords whose nobles cowed helpless before the might of the Crown, and whose spiritual members his policy was degrading into mere tools of the royal will. Nor could he find anything to dread in a House of Commons which was crowded with members directly or indirectly nominated by the Royal Council. With a Parliament such as this Cromwell might well trust to make the nation itself through its very representatives an accomplice in the work of absolutism. It was by parliamentary statutes that the Church was prostrated at the feet of the Monarchy. It was by bills of attainder that great nobles were brought to the block. It was under constitutional forms that freedom was gagged with new treasons and oaths and



HENRY VIII. IN PARLIAMENT.
Contemporary Print in British Museum.

questionings. But the success of such a system depended wholly on the absolute servility of Parliament to the will of the Crown, and Cromwell's own action made the continuance of such a servility impossible. The part which the Houses were to play in after years shows the importance of clinging to the forms of constitutional freedom, even when their life is all but lost. In the inevitable reaction against tyranny they furnish centres for the reviving energies of the people, while the returning tide of liberty is enabled through their preservation to flow quietly and naturally along its traditional channels. On one occasion during Cromwell's



KIRTLING HALL (HOUSE OF CHANCELLOR OF COURT OF AUGMENTATIONS).

own rule a "great debate" on the suppression of the lesser monasteries showed that elements of resistance still survived; and these elements developed rapidly as the power of the Crown declined under the minority of Edward and the unpopularity of Mary. To this revival of a spirit of independence the spoliation of the Church largely contributed. Partly from necessity, partly from a desire to build up a faction interested in the maintenance of their ecclesiastical policy, Cromwell and the King squandered the vast mass of wealth which flowed into the Treasury with reckless prodigality. Something like a fifth of the actual land in the kingdom was in this way transferred from the holding of the

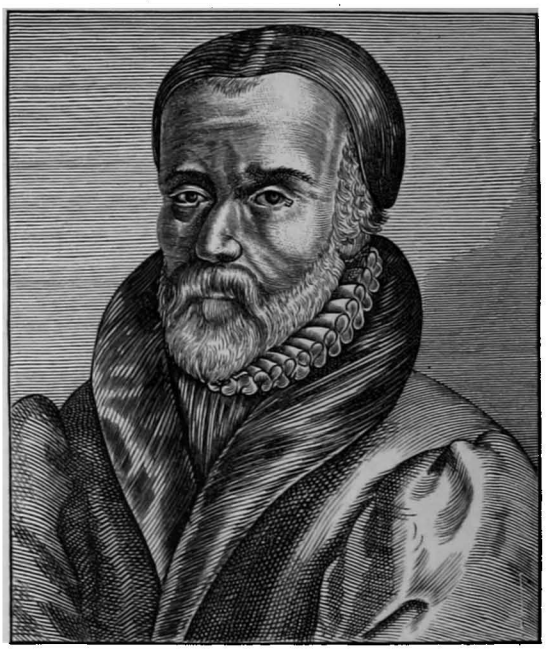
Church to that of nobles and gentry. Not only were the older houses enriched, but a new aristocracy was erected from among the dependants of the Court. The Russells and the Cavendishes are familiar instances of families which rose from obscurity through the enormous grants of Church-land made to Henry's courtiers. The old baronage was hardly crushed before a new aristocracy took its place. "Those families within or without the bounds of the peerage," observes Mr. Hallam, "who are now deemed the most considerable, will be found, with no great number of exceptions, to have first become conspicuous under the Tudor line of kings, and, if we could trace the title of their estates, to have acquired no small portion of them mediately or immediately from monastic or other ecclesiastical foundations." The leading part which the new peers took in the events which followed Henry's death gave a fresh strength and vigour to the whole order. But the smaller gentry shared in the general enrichment of the landed proprietors, and the new energy of the Lords was soon followed by a display of fresh political independence among the Commons themselves.

The Protestants

But it was above all in the new energy which the religious spirit of the people at large drew from the ecclesiastical changes which he had brought about, that the policy of Cromwell was fatal to the Monarchy. Lollardry, as a great social and popular movement, had ceased to exist, and little remained of the directly religious impulse given by Wyclif beyond a vague restlessness and discontent with the system of the Church. But weak and fitful as was the life of Lollardry, the prosecutions whose records lie scattered over the bishops' registers failed wholly to kill it. We see groups meeting here and there to read "in a great book of heresy all one night certain chapters of the Evangelists in English" while transcripts of Wyclif's tracts passed from hand to hand. The smouldering embers needed but a breath to fan them into flame, and the breath came from William Tyndale. He had passed from Oxford to Cambridge to feel the full impulse given by the appearance there of the New Testament of Erasmus. From that moment one thought was at his heart. "If God spare my life," he said to a learned controversialist, "ere many years I will cause a boy that driveth the plough shall know more of

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the scripture than thou dost." But he was a man of forty before his dream became fact. Drawn from his retirement in Gloucestershire by the news of Luther's protest at Wittemberg, he found shelter for a time in London, and then at Hamburg, before he found his way to the little town which had suddenly become the sacred city of the Reformation. Students of all nations were flocking there with an enthusiasm which resembled



WILLIAM TYNDALE.
Holland, "Heroologia."

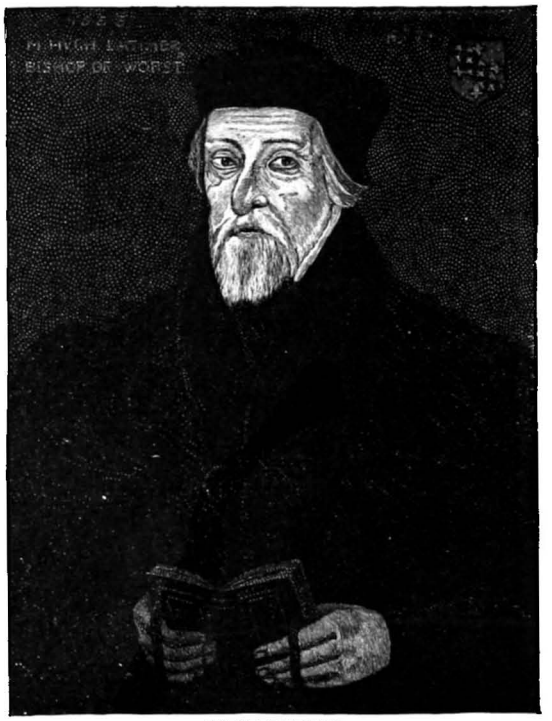
that of the Crusades. "As they came in sight of the town," a contemporary tells us, "they returned thanks to God with clasped hands, for from Wittemberg, as heretofore from Jerusalem, the light of evangelical truth had spread to the utmost parts of the
1525 earth." In 1525 his version of the New Testament was completed. Driven from Köln, he had to fly with his sheets to Worms, from whence six thousand copies of the New Testament were sent to English shores. But it was not as a mere translation of

the Bible that Tyndale's work reached England. It came as a part of the Lutheran movement; it bore the Lutheran stamp in its version of ecclesiastical words; it came too in company with Luther's bitter invectives and reprints of the tracts of Wyclif. It was denounced as heretical, and a pile of books was burned before Wolsey in St. Paul's Churchyard. Bibles and pamphlets however were smuggled over to England and circulated among the poorer and trading classes through the agency of an association of "Christian Brethren," consisting principally of London tradesmen and citizens, but whose missionaries spread over the country at large. They found their way at once to the Universities, where the intellectual impulse given by the New Learning was quickening religious speculation. Cambridge had already won a name for heresy, and the Cambridge scholars whom Wolsey introduced into Cardinal College which he was founding spread the contagion through Oxford. A group of "Brethren" which was formed in Cardinal College for the secret reading and discussion of the Epistles soon included the more intelligent and learned scholars of the University. It was in vain that Clark, the centre of this group, strove to dissuade fresh members from joining it by warnings of the impending dangers. "I fell down on my knees at his feet," says one of them, Anthony Dalaber, "and with tears and sighs besought him that for the tender mercy of God he should not refuse me, saying that I trusted verily that He who had begun this on me would not forsake me, but would give me grace to continue therein to the end. When he heard me say so he came to me, took me in his arms, and kissed me, saying, 'The Lord God Almighty grant you so to do, and from henceforth ever take me for your father, and I will take you for my son in Christ.'" The excitement which followed on this rapid diffusion of Tyndale's works forced Wolsey to more vigorous action; many 1528
of the Oxford Brethren were thrown into prison and their books seized. But in spite of the panic of the Protestants, some of whom fled over sea, little severity was really exercised; and Wolsey remained steadily indifferent to all but political matters.

Henry's chief anxiety, indeed, was lest in the outburst against Latimer
heresy the interest of the New Learning should suffer harm. This b. 1490
was remarkably shown in the protection he extended to one who

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was destined to eclipse even the fame of Colet as a popular preacher. Hugh Latimer was the son of a Leicestershire yeoman, whose armour the boy had buckled on ere he set out to meet the Cornish insurgents at Blackheath field. He has himself described the soldierly training of his youth. "My father was delighted to teach me to shoot with the bow. He taught me how to draw, how



HUGH LATIMER.
Picture in National Portrait Gallery.

to lay my body to the bow, not to draw with strength of arm as other nations do, but with the strength of the body." At fourteen he was at Cambridge, flinging himself into the New Learning which was winning its way there with a zeal which at last told on his physical strength. The ardour of his mental efforts left its mark on him in ailments and enfeebled health, from which, vigorous as he was, his frame never wholly freed itself. But he

was destined to be known, not as a scholar, but as a preacher. The sturdy good sense of the man shook off the pedantry of the schools as well as the subtlety of the theologian in his addresses from the pulpit. He had little turn for speculation, and in the religious changes of the day we find him constantly lagging behind his brother reformers. But he had the moral earnestness of a Jewish prophet, and his denunciations of wrong had a prophetic directness and fire. "Have pity on your soul," he cried to Henry, "and think that the day is even at hand when you shall give an account of your office, and of the blood that hath been shed by your sword." His irony was yet more telling than his invective. "I would ask you a strange question," he said once at Paul's Cross to a ring of Bishops, "who is the most diligent prelate in all England, that passeth all the rest in doing of his office? I will tell you. It is the Devil! of all the pack of them that have cure, the Devil shall go for my money; for he ordereth his business. Therefore, you unpreaching prelates, learn of the Devil to be diligent in your office. If you will not learn of God, for shame learn of the Devil." But he was far from limiting himself to invective. His homely humour breaks in with story and apologue; his earnestness is always tempered with good sense; his plain and simple style quickens with a shrewd mother-wit. He talks to his hearers as a man talks to his friends, telling stories such as we have given of his own life at home, or chatting about the changes and chances of the day with a transparent simplicity and truth that raises even his chat into grandeur. His theme is always the actual world about him, and in his homely lessons of loyalty, of industry, of pity for the poor, he touches upon almost every subject, from the plough to the throne. No such preaching had been heard in England before his day, and with the growth of his fame grew the danger of persecution. There were moments when, bold as he was, Latimer's heart failed him. "If I had not trust that God will help me," he wrote once, "I think the ocean sea would have divided my lord of London and me by this day." A citation for heresy at last brought the danger home. "I intend," he wrote with his peculiar medley of humour and pathos, "to make merry with my parishioners this Christmas, for all the sorrow, lest perchance I may never return to

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them again." But he was saved throughout by the steady protection of the Court. Wolsey upheld him against the threats of the Bishop of Ely; Henry made him his own chaplain; and the King's interposition at this critical moment forced Latimer's judges to content themselves with a few vague words of submission.

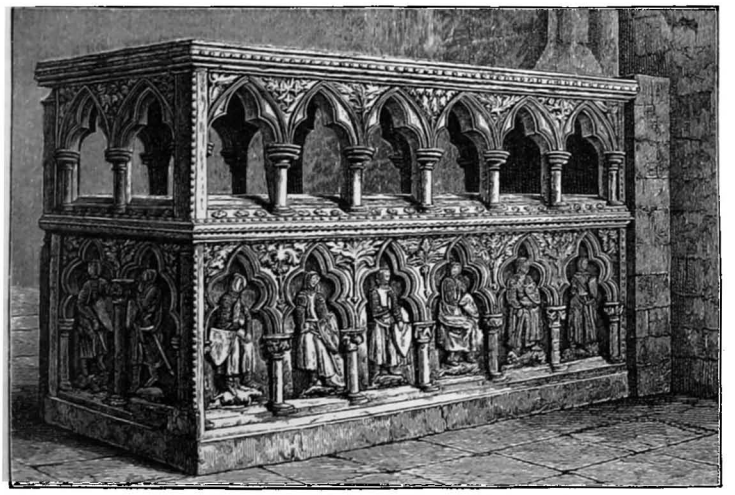
Cromwell and the Protestants

Henry's quarrel with Rome saved the Protestants from the keener persecution which troubled them after Wolsey's fall. The divorce, the renunciation of the Papacy, the degradation of the clergy, the suppression of the monasteries, the religious changes, fell like a series of heavy blows upon the priesthood. From persecutors they suddenly sank into men trembling for their very lives. Those whom they had threatened were placed at their head. Cranmer became Primate; Shaxton, a favourer of the new changes, was raised to the see of Salisbury; Barlow, a yet more extreme partizan, to that of St. David's; Hilsey to that of Rochester; Goodrich to that of Ely; Fox to that of Hereford. Latimer

1536 himself became Bishop of Worcester, and in a vehement address to the clergy in Convocation taunted them with their greed and superstition in the past, and with their inactivity when the King and his Parliament were labouring for the revival of religion. The aim of Cromwell, as we have seen, was simply that of the New Learning; he desired religious reform rather than revolution, a simplification rather than a change of doctrine, the purification of worship rather than the introduction of a new ritual. But it was impossible to strike blow after blow at the Church without leaning instinctively to the party who sympathized with the German reformation, and were longing for a more radical change at home. Few as these "Lutherans" or "Protestants" still were in numbers, their new hopes made them a formidable force; and in the school of persecution they had learned a violence which delighted in outrages on the faith which had so long trampled them under foot.

1538 At the very outset of Cromwell's changes four Suffolk youths broke into the church at Dovercourt, tore down a wonder-working crucifix, and burned it in the fields. The suppression of the lesser monasteries was the signal for a new outburst of ribald insult to the old religion. The roughness, insolence, and extortion of the Commissioners sent to effect it drove the whole monastic body to despair. Their servants rode along the road with copes for doublets

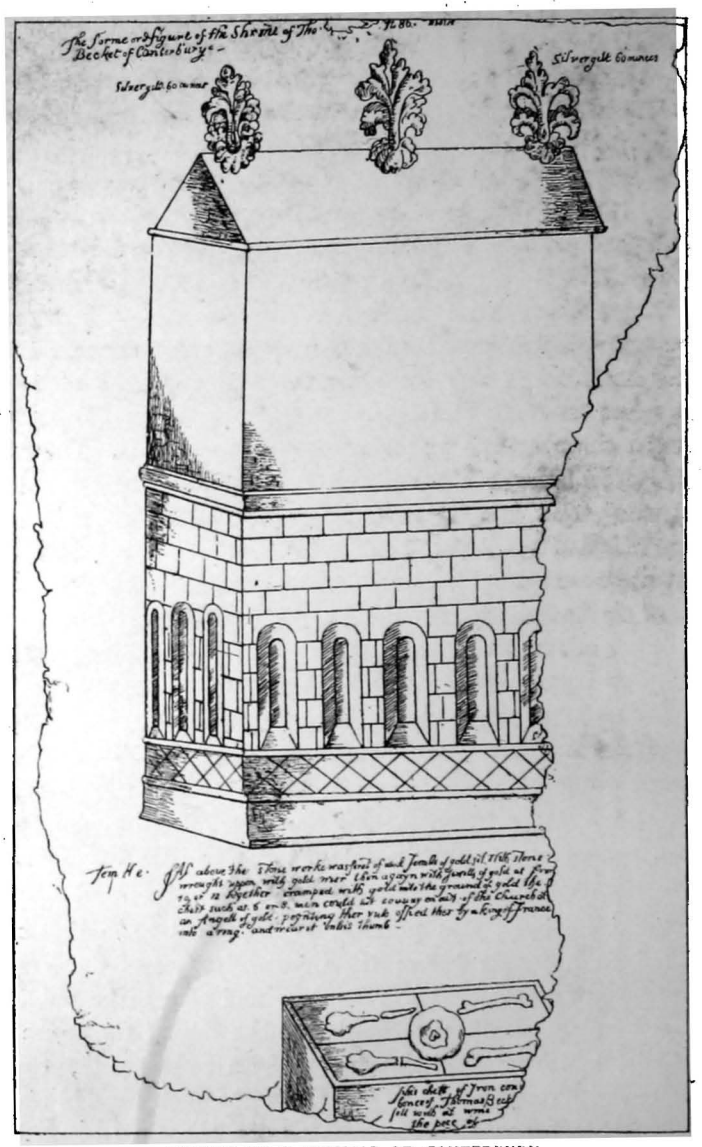
and tunicles for saddle-cloths, and scattered panic among the larger houses which were left. Some sold their jewels and relics to provide for the evil day they saw approaching. Some begged of their own will for dissolution. It was worse when fresh ordinances of the Vicar-General ordered the removal of objects of superstitious veneration. The removal, bitter enough to those whose religion twined itself around the image or the relic which was taken away, was yet more embittered by the insults with which it was accompanied. The miraculous rood at Boxley, which bowed its head



SHRINE OF S. THOMAS DE CANTELUPE, WHICH ALONE SURVIVED THE GENERAL DESTRUCTION.

and stirred its eyes, was paraded from market to market and exhibited as a juggle before the Court. Images of the Virgin were stripped of their costly vestments and sent to be publicly burnt at London. Latimer forwarded to the capital the figure of Our Lady, which he had thrust out of his cathedral church at Worcester, with rough words of scorn: "She with her old sister of Walsingham, her younger sister of Ipswich, and their two other sisters of Doncaster and Penrice, would make a jolly muster at Smithfield." Fresh orders were given to fling all relics from their reliquaries, and to level every shrine with the ground. The bones of St. Thomas of Canterbury were torn from the stately shrine

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SHRINE OF S. THOMAS OF CANTERBURY.
MS. Cott. Tib. E. viii.

1538 which had been the glory of his metropolitan church, and his name was erased from the service-books as that of a traitor. The

introduction of the English Bible into churches gave a new opening for the zeal of the Protestants. In spite of royal injunctions that it should be read decently and without comment, the young zealots of the party prided themselves on shouting it out to a circle of excited hearers during the service of mass, and accompanied their reading with violent expositions. Protestant maidens took the new English primer to church with them, and studied it ostentatiously during matins. Insult passed into open violence when the Bishops' Courts were invaded and broken up by Protestant mobs; and law and public opinion were outraged at once when priests who favoured the new doctrines began openly to bring home wives to their vicarages. A fiery outburst of popular discussion compensated for the silence of the pulpits. The new Scriptures, in Henry's bitter words of complaint, were "disputed, rimed, sung, and jangled in every tavern and ale-house." The articles which dictated the belief of the English Church roused a furious controversy. Above all, the Sacrament of the Mass, the centre of the Catholic system of faith and worship, and which still remained sacred to the bulk of Englishmen, was attacked with a scurrility and profaneness which passes belief. The doctrine of Transubstantiation, which was as yet recognized by law, was held up to scorn in ballads and mystery plays. In one church a Protestant lawyer raised a dog in his hands when the priest elevated the Host. The most sacred words of the old worship, the words of consecration, "Hoc est corpus," were travestied into a nickname for jugglery as "Hocus-pocus." It was by this attack on the Mass, even more than by the other outrages, that the temper both of Henry and the nation was stirred to a deep resentment; and the first signs of reaction were seen in the Act of the Six Articles, which was passed by the Parliament with general assent. On the doctrine of Transubstantiation, which was re-asserted by the first of these, there was no difference of feeling or belief between the men of the New Learning and the older Catholics. But the road to a further instalment of even moderate reform seemed closed by the five other articles which sanctioned communion in one kind, the celibacy of the clergy, monastic vows, private masses, and auricular confession. A more terrible feature of the reaction was the revival of persecution. Burning was

The Six Articles 1539



SEAL OF CITY OF CANTERBURY.
Fourteenth Century.



SEAL OF CITY OF CANTERBURY.
As transformed in the Protestant movement of 1538.
Collection of Society of Antiquaries.

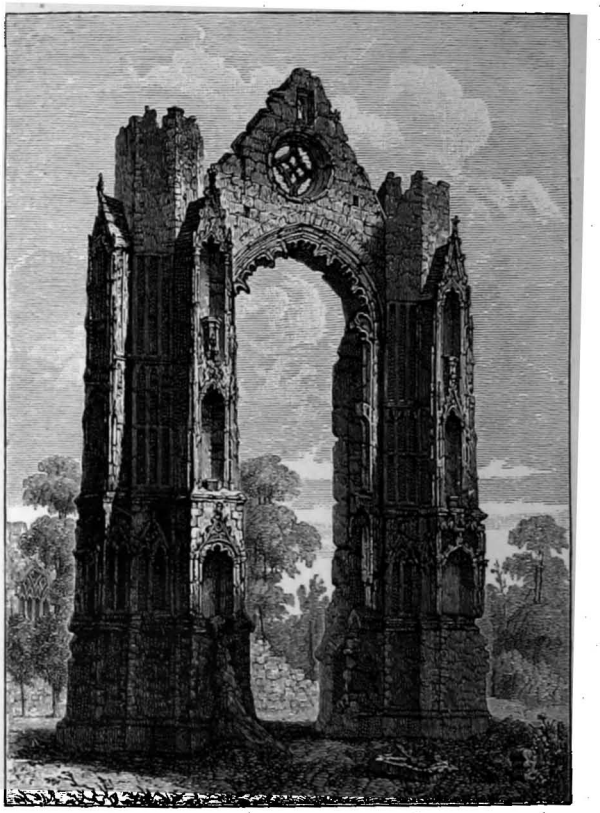
denounced as the penalty for a denial of transubstantiation; on a second offence it became the penalty for an infraction of the other five doctrines. A refusal to confess or to attend Mass was made felony. It was in vain that Cranmer, with the five bishops who partially sympathized with the Protestants, struggled against the bill in the Lords: the Commons were "all of one opinion," and Henry himself acted as spokesman on the side of the Articles. In London alone five hundred Protestants were indicted under the new act. Latimer and Shaxton were imprisoned, and the former forced into a resignation of his see. Cranmer himself was only saved by Henry's personal favour. But the first burst of triumph had no sooner spent itself than the strong hand of Cromwell again made itself felt. Though his opinions remained those of the New Learning and differed little from the general sentiment represented in the Act, he leaned instinctively to the one party which did not long for his fall. His wish was to restrain the Protestant excesses, but he had no mind to ruin the Protestants. The bishops were quietly released. The London indictments were quashed. The magistrates were checked in their enforcement of the law, while a general pardon cleared the prisons of the heretics who had been arrested under its provisions. A few months after the enactment of the Six Articles we find from a Protestant letter that persecution had wholly ceased, "the Word is powerfully preached and books of every kind may safely be exposed for sale."

The Death of Henry VIII.

At Cromwell's fall his designs seemed to be utterly abandoned. The marriage with Anne of Cleves was annulled, and a new Queen found in Catharine Howard, a niece of the Duke of Norfolk. Norfolk himself returned to power, and resumed the policy which Cromwell had interrupted. Like the King he looked to an Imperial alliance rather than an alliance with Francis and the Lutherans. He still clung to the dream of the New Learning, to a purification of the Church through a general Council, and the reconciliation of England with the purified body of Catholicism. For such a purpose it was necessary to vindicate English orthodoxy; and to ally England with the Emperor, by whose influence alone the assembly of such a Council could be brought about. To the hotter Catholics indeed, as to the hotter Protestants, the years after Cromwell's fall seemed years of a gradual return to

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Catholicism. There was a slight sharpening of persecution for the Protestants, and restrictions were put on the reading of the English Bible. But neither Norfolk nor his master desired any rigorous measure of reaction. There was no thought of reviving the old superstitions, or undoing the work which had been done, but

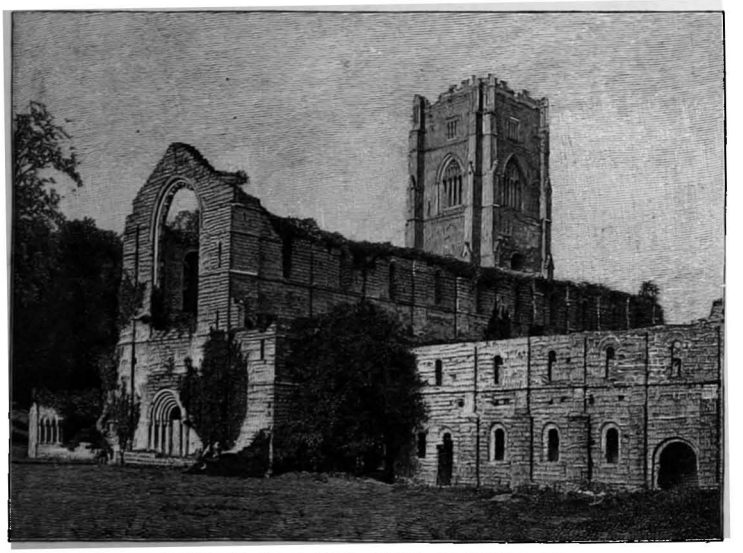


EAST END OF AUSTIN PRIORY CHURCH, WALSINGHAM.

simply of guarding the purified faith against Lutheran heresy. The work of supplying men with means of devotion in their own tongue was still carried on by the publication of an English Litany and prayers, which furnished the germ of the national Prayer Book of a later time. The greater abbeys which had been saved by the energetic resistance of the Parliament in 1536 had in 1539 been



RUINS OF BENEDICTINE ABBEY CHURCH, GLASTONBURY.



RUINS OF CISTERCIAN ABBEY OF FOUNTAINS.

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involved in the same ruin with the smaller ; but in spite of this confiscation the treasury was now empty, and by a bill of 1545 more than two thousand chauntries and chapels, with a hundred and ten hospitals, were suppressed to the profit of the Crown. If the friendship of England was offered to Charles, when the struggle between France and the House of Austria burst again for a time



FOUNTAINS HALL.
Built 1597—1623, out of the ruins of Fountains Abbey.

1543 into flame, it was because Henry saw in the Imperial alliance the best hope for the reformation of the Church and the restoration of unity. But, as Cromwell had foreseen, the time for a peaceful reform and for a general reunion of Christendom was past. The 1545 Council, so passionately desired, met at Trent in no spirit of conciliation, but to ratify the very superstitions and errors against which the New Learning had protested, and which England and

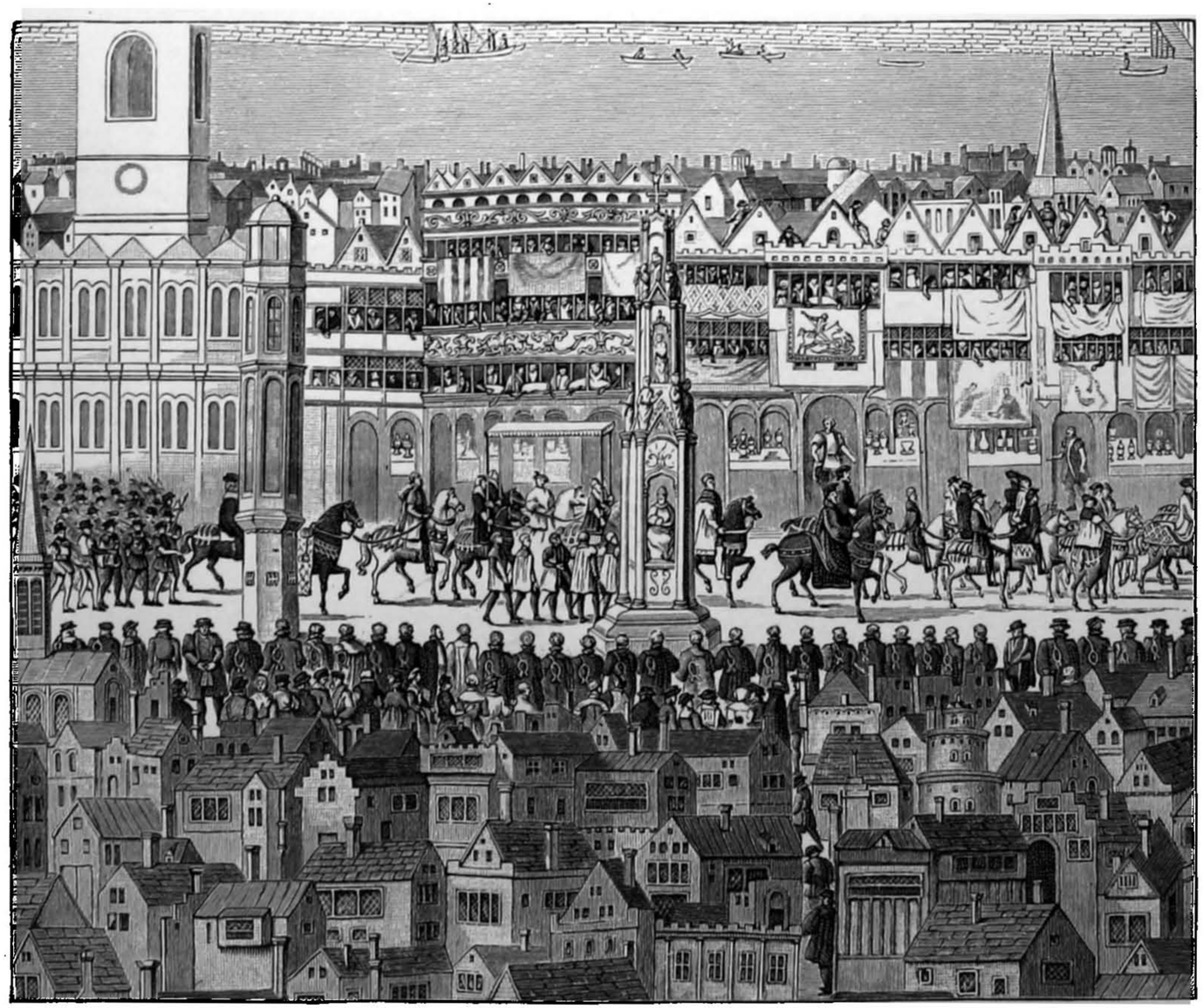
Germany had flung away. The long hostility of France and the House of Austria merged in the greater struggle which was opening between Catholicism and the Reformation. The Emperor allied himself definitely with the Pope. As their hopes of a middle course faded, the Catholic nobles themselves drifted unconsciously with the tide of reaction. Anne Ascue was tortured and burnt with three companions for the denial of Transubstantiation. Latimer was examined before the Council; and Cranmer himself, who in the general dissolution of the moderate party was drifting towards Protestantism as Norfolk was drifting towards Rome, was for a moment in danger. But at the last hours of his life Henry proved himself true to the work he had begun. His resolve not to bow to the pretensions of the Papacy sanctioned at Trent threw him, whether he would or no, back on the policy of the great minister whom he had hurried to the block. He offered to unite in a "League Christian" with the German Princes. He consented to the change, suggested by Cranmer, of the Mass into a Communion Service. He flung the Duke of Norfolk into the Tower as a traitor, and sent his son, the Earl of Surrey, to the block. The Earl of Hertford, the head of the "new men," and known as a patron of the Protestants, came to the front, and was appointed one of the Council of Regency which Henry nominated at his death.

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Death of Henry Jan. 1547

Catharine Howard atoned like Anne Boleyn for her unchastity by a traitor's death; her successor on the throne, Catharine Parr, had the luck to outlive the King. But of Henry's numerous marriages only three children survived; Mary and Elizabeth, the daughters of Catharine of Aragon and of Anne Boleyn; and Edward, the boy who now ascended the throne as Edward the Sixth, his son by Jane Seymour. As Edward was but nine years old, Henry had appointed a carefully balanced Council of Regency; but the will fell into the keeping of Jane's brother, whom he had raised to the peerage as Lord Hertford, and who at a later time assumed the title of Duke of Somerset. When the list of regents was at last disclosed Gardiner, who had till now been the leading minister, was declared to have been excluded from it; and Hertford seized the whole royal power with the title of Protector. His personal weakness forced him at once to seek for popular support

Somerset



PART OF THE CORONATION PROCESSION OF EDWARD VI., 1547.
Engraving, published by the Society of Antiquaries, of a picture formerly at Cowdray.

by measures which marked the first retreat of the Monarchy from the position of pure absolutism which it had reached under Henry. The Statute which had given to royal proclamations the force of law was repealed, and several of the new felonies and treasons which Cromwell had created and used with so terrible an effect were erased from the Statute Book. The hope of support from the Protestants united with Hertford's personal predilections in his patronage of the innovations against which Henry had battled to the last. Cranmer had now drifted into a purely Protestant



CORONATION MEDAL OF EDWARD VI.
British Museum.

position; and his open break with the older system followed quickly on Hertford's rise to power. "This year," says a contemporary, "the Archbishop of Canterbury did eat meat openly in Lent in the Hall of Lambeth, the like of which was never seen since England was a Christian country." This significant act was followed by a rapid succession of sweeping changes. The legal prohibitions of Lollardry were removed; the Six Articles were repealed; a royal injunction removed all pictures and images from the churches; priests were permitted to marry; the new Communion which had taken the place of the Mass was ordered to be

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administered in both kinds, and in the English tongue; an English book of Common Prayer, the Liturgy which with slight alterations is still used in the Church of England, replaced the Missal and Breviary from which its contents are mainly drawn. These sweeping religious changes were carried through with the despotism, if not with the vigour, of Cromwell. Gardiner, who in his acceptance of the personal supremacy of the sovereign denounced all ecclesiastical changes made during the King's minority as illegal and invalid, was sent to the Tower. The power of preaching was restricted by the issue of licences only to the friends of the Primate. While all counter arguments were rigidly suppressed, a crowd of Protestant pamphleteers flooded the country with vehement invectives against the Mass and its superstitious accompaniments. The assent of noble and landowner was won by the suppression of chauntries and religious gilds, and by glutting their greed with the last spoils of the Church. German and Italian mercenaries were introduced to stamp out the wider popular discontent which broke out in the east, in the west, and in the midland counties. The Cornishmen refused to receive the new service "because it is like a Christmas game." Devonshire demanded in open revolt the restoration of the Mass and the Six Articles. The agrarian discontent, now heightened by economic changes, woke again in the general disorder. Twenty thousand men gathered round the "oak of Reformation" near Norwich, and repulsing the royal troops in a desperate engagement renewed the old cries for the removal of evil counsellors, a prohibition of enclosures and redress for the grievances of the poor.

The Common Prayer
1548



SEAL OF THE GILD OF THE HOLY CROSS, BIRMINGHAM, 1392.
Collection of Miss Toulmin Smith.

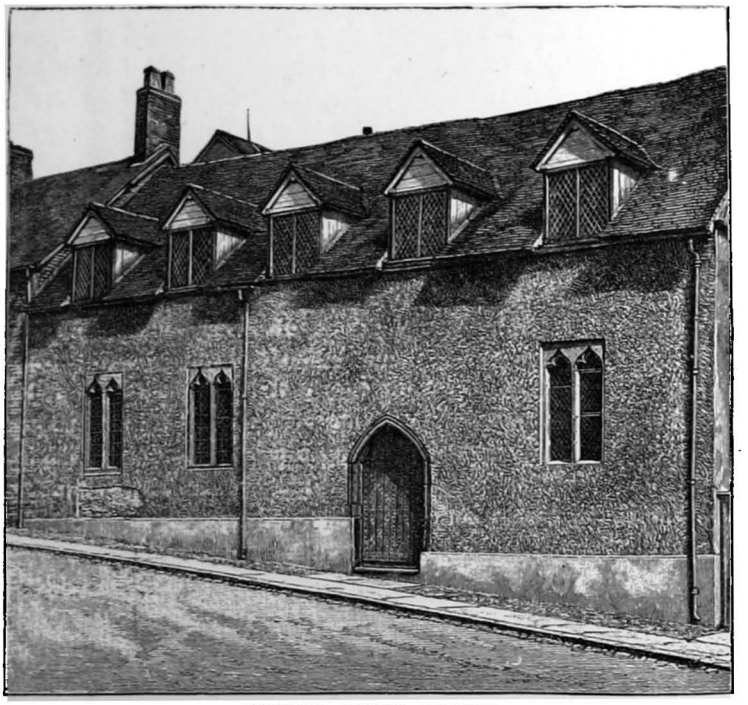
1549

The Protestant Mis-rule

Revolt was stamped out in blood; but the weakness which the Protector had shown in presence of the danger, his tampering with popular demands, and the anger of the nobles at his resolve to enforce the laws against enclosures and evictions, ended in his fall. He was forced by the Council to resign, and his power passed to the Earl of Warwick, to whose ruthless severity the suppression of

the revolt was mainly due. But the change of governors brought about no change of system. The rule of the upstart nobles who formed the Council of Regency became simply a rule of terror. "The greater part of the people," one of their creatures, Cecil, avowed, "is not in favour of defending this cause, but of aiding its adversaries; on that side are the greater part of the nobles, who absent themselves from Court, all the bishops save three or four,

Warwick's Protectorate



GRAMMAR SCHOOL, LUDLOW.
Built by the Palmers' Gild, Fourteenth Century.

almost all the judges and lawyers, almost all the justices of the peace, the priests who can move their flocks any way, for the whole of the commonalty is in such a state of irritation that it will easily follow any stir towards change." But, heedless of danger from without or from within, Cranmer and his colleagues advanced yet more boldly in the career of innovation. Four prelates who adhered to the older system were deprived of their sees and com-

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mitted on frivolous pretexts to the Tower. A new Catechism embodied the doctrines of the reformers; and a Book of Homilies, which enforced the chief Protestant tenets, was appointed to be read in churches. A crowning defiance was given to the doctrine of the Mass by an order to demolish the stone altars and replace them by wooden tables, which were stationed for the most part in the middle of the church. A revised Prayer-book was issued, and every change made in it leaned directly towards the extreme Protestantism which was at this time finding a home at Geneva.

Articles of Religion 1552

Forty-two Articles of religion were introduced; and though since reduced by omissions to thirty-nine, these have remained to this day the formal standard of doctrine in the English Church. The sufferings of the Protestants had failed to teach them the worth of religious liberty; and a new code of ecclesiastical laws, which was ordered to be drawn up by a board of Commissioners as a substitute for the Canon Law of the Catholic Church, although it shrank from the penalty of death, attached that of perpetual imprisonment or exile to the crimes of heresy, blasphemy, and adultery, and declared excommunication to involve a severance of the offender from the mercy of God, and his deliverance into the tyranny of the devil. Delays in the completion of this Code prevented its legal establishment during Edward's reign; but the use of the new Liturgy and attendance at the new service was enforced by imprisonment, and subscription to the Articles of Faith was demanded by royal authority from all clergymen, churchwardens, and schoolmasters. The distaste for changes so hurried and so rigorously enforced was increased by the daring speculations of the more extreme Protestants. The real value of the religious revolution of the sixteenth century to mankind lay, not in its substitution of one creed for another, but in the new spirit of inquiry, the new freedom of thought and of discussion, which was awakened during the process of change. But however familiar such a truth may be to us, it was absolutely hidden from the England of the time. Men heard with horror that the foundations of faith and morality were questioned, polygamy advocated, oaths denounced as unlawful, community of goods raised into a sacred obligation, the very Godhead of the Founder of Christianity denied. The repeal of the Statute of Heresy left the powers

of the Common Law intact, and Cranmer availed himself of these to send heretics of the last class without mercy to the stake; but within the Church itself the Primate's desire for uniformity was roughly resisted by the more ardent members of his own party. Hooper, who had been named Bishop of Gloucester, refused to wear the episcopal habits, and denounced them as the livery of the "harlot of Babylon," a name for the Papacy which was supposed to have been discovered in the Apocalypse. Ecclesiastical order was almost at an end. Priests flung aside the surplice as superstitious. Patrons of livings presented their huntsmen or gamekeepers to the benefices in their gift, and kept the stipend. All teaching of divinity ceased at the Universities: the students indeed had fallen off in numbers, the libraries were in part scattered or burnt, the intellectual impulse of the New Learning died away. One noble measure indeed, the foundation of eighteen Grammar Schools, was destined to throw a lustre over the name of Edward, but it had no time to bear fruit in his reign. All that men saw was religious and political chaos, in which ecclesiastical order had perished and in which politics were dying down into the squabbles of a knot of nobles over the spoils of the Church and the Crown. The plunder of the chauntries and the gilds failed to glut the appetite of the crew of spoilers. Half the lands of every see were flung to them in vain: the wealthy see of Durham had been suppressed to satisfy their greed; and the whole endowments of the Church were threatened with confiscation. But while the courtiers gorged themselves with manors, the Treasury grew poorer. The coinage was again debased. Crown lands to the



SEAL OF LOUTH GRAMMAR SCHOOL, A.D. 1552.
Journal of Archæological Association.

value of five millions of our modern money had been granted away to the friends of Somerset and Warwick. The royal expenditure had mounted in seventeen years to more than four times its previous total. It is clear that England must soon have risen against the misrule of the Protectorate, if the Protectorate had not fallen by the intestine divisions of the plunderers themselves.

Section II.—The Martyrs, 1553—1558

[*Authorities*—As before.]

Mary

The waning health of Edward warned Warwick, who had now become Duke of Northumberland, of an unlooked-for danger. Mary, the daughter of Catharine of Aragon, who had been placed next to Edward by the Act of Succession, remained firm amidst all the changes of the time to the older faith; and her accession threatened to be the signal for its return. But the bigotry of the young King was easily brought to consent to a daring scheme by which her rights might be set aside. Edward's "plan," as Northumberland dictated it, annulled both the Statute of Succession and the will of his father, to whom the right of disposing of the Crown after the death of his own children had been entrusted by Parliament. It set aside both Mary and Elizabeth, who stood next in the Act. With this exclusion of the direct line of Henry the Eighth the succession would vest, if the rules of hereditary descent were observed, in the descendants of his elder sister Margaret, who had become by her first husband, James the Fourth of Scotland, the grandmother of the young Scottish Queen, Mary Stuart; and, by a second marriage with the Earl of Angus, was the grandmother of Henry Stuart, Lord Darnley. Henry's will, however, had passed by the children of Margaret, and had placed next to Elizabeth in the succession the children of his younger sister Mary, the wife of Charles Brandon, the Duke of Suffolk. Frances, Mary's child by this marriage, was still living, and was the mother of three daughters by her marriage with Grey, Lord Dorset, a hot partizan of the religious changes, who had been raised under the Protectorate to the Dukedom of Suffolk. Frances however was passed over, and Edward's "plan" named her eldest child

"Plan" of Succession

Jane as his successor. The marriage of Jane Grey with Guildford Dudley, the fourth son of Northumberland, was all that was needed to complete the unscrupulous plot. The consent of the



MARY TUDOR.
Picture by Sir Antonio More, in the Escurial.

judges and council to her succession was extorted by the authority of the dying King, and the new sovereign was proclaimed on Edward's death. But the temper of the whole people rebelled against so lawless a usurpation. The eastern counties rose as one

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THE MARTYRS
1553 TO 1558
1553

man to support Mary; and when Northumberland marched from London with ten thousand at his back to crush the rising, the Londoners, Protestant as they were, showed their ill-will by a stubborn silence. "The people crowd to look upon us," the Duke noted gloomily, "but not one calls 'God speed ye.'" The Council no sooner saw the popular reaction than they proclaimed Mary Queen; the fleet and the levies of the shires declared in her favour.



CARVING BY JOHN DUDLEY, SON OF THE DUKE OF NORTHUMBERLAND, 1553, ON THE WALL OF HIS PRISON IN THE TOWER.

Northumberland's courage suddenly gave way, and his retreat to Cambridge was the signal for a general defection. The Duke himself threw his cap into the air and shouted with his men for Queen Mary. But his submission failed to avert his doom; and the death of Northumberland drew with it the imprisonment in the Tower of the hapless girl whom he had made the tool of his ambition. The whole system which had been pursued during Edward's reign fell with a sudden crash. London indeed retained

much of its Protestant sympathy, but over the rest of the country the tide of reaction swept without a check. The married priests were driven from their churches, the images were replaced. In many parishes the new Prayer-book was set aside and the Mass restored. The Parliament which met in October annulled the laws made respecting religion during the past reign. Gardiner was drawn from the Tower. Bonner and the deposed bishops were restored to their sees. Ridley with the others who had displaced them were again expelled, and Latimer and Cranmer were sent to the Tower. But with the restoration of the system of Henry the Eighth the popular impulse was satisfied. The people had no more sympathy with Mary's leanings towards Rome than with the violence of the Protestants. The Parliament was with difficulty brought to set aside the new Prayer-book, and clung obstinately to the Church-lands and to the Royal Supremacy.

The Spanish Marriage

Nor was England more favourable to the marriage on which, from motives both of policy and religious zeal, Mary had set her heart. The Emperor had ceased to be the object of hope or confidence as a mediator who would at once purify the Church from abuses and restore the unity of Christendom: he had ranged himself definitely on the side of the Papacy and of the Council of Trent; and the cruelties of the Inquisition which he introduced into Flanders gave a terrible indication of the bigotry which he was to bequeath to his House. The marriage with his son Philip, whose hand he offered to his cousin Mary, meant an absolute submission to the Papacy, and the undoing not only of the Protestant reformation, but of the more moderate reforms of the New Learning. On the other hand, it would have the political advantage of securing Mary's throne against the pretensions of the young Queen of Scots, Mary Stuart, who had become formidable by her marriage with the heir of the French Crown; and whose adherents already alleged the illegitimate birth of both Mary and Elizabeth, through the annulling of their mothers' marriages, as a ground for denying their right of succession. To the issue of the marriage he proposed, Charles promised the heritage of the Low Countries, while he accepted the demand made by Mary's minister, Bishop Gardiner of Winchester, and by the Council, of complete independence both of policy and action on the part of England,

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in case of such a union. The temptation was great, and Mary's resolution overleapt all obstacles. But in spite of the toleration which she had promised, and had as yet observed, the announcement of her design drove the Protestants into a panic of despair. Risings which broke out in the west and centre of the country were quickly put down, and the Duke of Suffolk, who appeared in arms at Leicester, was sent to the Tower. The danger was far more formidable when the dread that Spaniards were coming "to conquer the realm" roused Kent into revolt under Sir Thomas Wyatt. The ships in the Thames submitted to be seized by the insurgents. A party of the trainbands of London, who marched under the Duke of Norfolk against them, deserted to the rebels in a mass with shouts of "A Wyatt! a Wyatt! we are all Englishmen!" Had the insurgents moved quickly on the capital, its gates would at once have been flung open and success would have been assured. But in the critical moment Mary was saved by her queenly courage. Riding boldly to the Guildhall she appealed "with a man's voice" to the loyalty of the citizens, and when Wyatt appeared on the Southwark bank the bridge was secured. The issue hung on the question which side London would take; and the insurgent leader pushed desperately up the Thames, seized a bridge at Kingston, threw his force across the river, and marched rapidly back on the capital. The night march along miry roads wearied and disorganized his men, the bulk of whom were cut off from their leader by a royal force which had gathered in the fields at what is now Hyde Park Corner, but Wyatt himself, with a handful of followers, pushed desperately on to Temple Bar. "I have kept touch," he cried as he sank exhausted at the gate; but it was closed, his adherents within were powerless to effect their promised diversion in his favour, and the daring leader was seized and sent to the Tower.

The Submission to Rome

The courage of the Queen, who had refused to fly even while the rebels were marching beneath her palace walls, was only equalled by her terrible revenge. The hour was come when the Protestants were at her feet, and she struck without mercy. Lady Jane, her father, her husband, and her uncle atoned for the ambition of the House of Suffolk by the death of traitors. Wyatt and his chief adherents followed them to execution, while the bodies

of the poorer insurgents were dangling on gibbets round London. Elizabeth, who had with some reason been suspected of complicity in the insurrection, was sent to the Tower; and only saved from death by the interposition of the Council. But the failure of



REVERSE OF GREAT SEAL OF PHILIP AND MARY.

the revolt not only crushed the Protestant party, it secured the marriage on which Mary was resolved. She used it to wring a reluctant consent from the Parliament, and meeting Philip at 1554
Winchester in the ensuing summer became his wife. The temporizing measures to which the Queen had been forced by the

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earlier difficulties of her reign could now be laid safely aside. Mary was resolved to bring about a submission to Rome; and her minister Gardiner fell back on the old ecclesiastical order, as the moderate party which had supported the policy of Henry the Eighth saw its hopes disappear, and ranged himself definitely on the side of a unity which could now only be brought about by a reconciliation with the Papacy. The Spanish match was hardly



CARDINAL POLE.
Picture by Sebastiano del Piombo, at the Hermitage.

concluded, when the negotiations with Rome were brought to a final issue. The attainder of Reginald Pole, who had been appointed by the Pope to receive the submission of the realm, was reversed; and the Legate, who entered London by the river with his cross gleaming from the prow of his barge, was solemnly welcomed by a compliant Parliament. The two Houses decided by a formal vote to return to the obedience of the Papal See, and received on their knees the absolution which freed the realm from

the guilt incurred by its schism and heresy. But, even in the hour of her triumph, the temper both of Parliament and the nation warned the Queen of the failure of her hope to bind England to a purely Catholic policy. The growing independence of the two Houses was seen in their rejection of measure after measure proposed by the Crown. A proposal to oust Elizabeth from the line of succession could not even be submitted to the Houses, nor could their assent be won to the postponing of her succession to that of Philip. Though the statutes abolishing Papal jurisdiction in England were repealed, they rejected all proposals for the restoration of Church-lands to the clergy. A proposal to renew the laws against heresy was thrown out by the Lords, even after the failure of Wyatt's insurrection, and only Philip's influence secured the re-enactment of the statute of Henry the Fifth in a later Parliament. Nor was the temper of the nation at large less decided. The sullen discontent of London compelled its Bishop, Bonner, to withdraw the inquisitorial articles by which he hoped to purge his diocese of heresy. Even the Council was divided on the question of persecution, and in the very interests of Catholicism the Emperor himself counselled prudence and delay. Philip gave the same counsel. But whether from without or from within, warning was wasted on the fierce bigotry of the Queen.

Rowland Taylor

It was a moment when the prospects of the party of reform seemed utterly hopeless. Spain had taken openly the lead in the great Catholic movement, and England was being dragged, however reluctantly, by the Spanish marriage into the current of reaction. Its opponents were broken by the failure of their revolt, and unpopular through the memory of their violence and greed. Now that the laws against heresy were enacted, Mary pressed for their execution; and in 1555 the opposition of her councillors was at last mastered, and the work of death began. But the cause which prosperity had ruined revived in the dark hour of persecution. If the Protestants had not known how to govern, they knew how to die. The story of Rowland Taylor, the Vicar of Hadleigh, tells us more of the work which was now begun, and of the effect it was likely to produce, than pages of historic dissertation. Taylor, who as a man of mark had been one of the first victims

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chosen for execution, was arrested in London, and condemned to suffer in his own parish. His wife, "suspecting that her husband should that night be carried away," had waited through the darkness with her children in the porch of St. Botolph's beside Aldgate. "Now when the sheriff his company came against St. Botolph's Church, Elizabeth cried, saying, 'O my dear father! Mother! mother! here is my father led away!' Then cried his wife, 'Rowland, Rowland, where art thou?'—for it was a very dark morning, that the one could not see the other. Dr. Taylor answered, 'I am here, dear wife,' and stayed. The sheriff's men would have led him forth, but the sheriff said, 'Stay a little, masters, I pray you, and let him speak to his wife.' Then came she to him, and he took his daughter Mary in his arms, and he and his wife and Elizabeth knelt down and said the Lord's Prayer. At which sight the sheriff wept apace, and so did divers others of the company. After they had prayed he rose up and kissed his wife and shook her by the hand, and said, 'Farewell, my dear wife, be of good comfort, for I am quiet in my conscience! God shall still be a father to my children.' . . . Then said his wife, 'God be with thee, dear Rowland! I will, with God's grace, meet thee at Hadleigh.' . . . All the way Dr. Taylor was merry and cheerful as one that accounted himself going to a most pleasant banquet or bridal. . . . Coming within two miles of Hadleigh he desired to light off his horse, which done he leaped and set a frisk or twain as men commonly do for dancing. 'Why, master Doctor,' quoth the sheriff, 'how do you now?' He answered, 'Well, God be praised, Master Sheriff, never better; for now I know I am almost at home. I lack not past two stiles to go over, and I am even at my Father's house!' . . . The streets of Hadleigh were beset on both sides with men and women of the town and country who waited to see him; whom when they beheld so led to death, with weeping eyes and lamentable voices, they cried, 'Ah, good Lord! there goeth our good shepherd from us!'" The journey was at last over. "'What place is this,' he asked, 'and what meaneth it that so much people are gathered together?' It was answered, 'It is Oldham Common, the place where you must suffer, and the people are come to look upon you.' Then said he, 'Thanked be God, I am even at home!' . . . But when the people

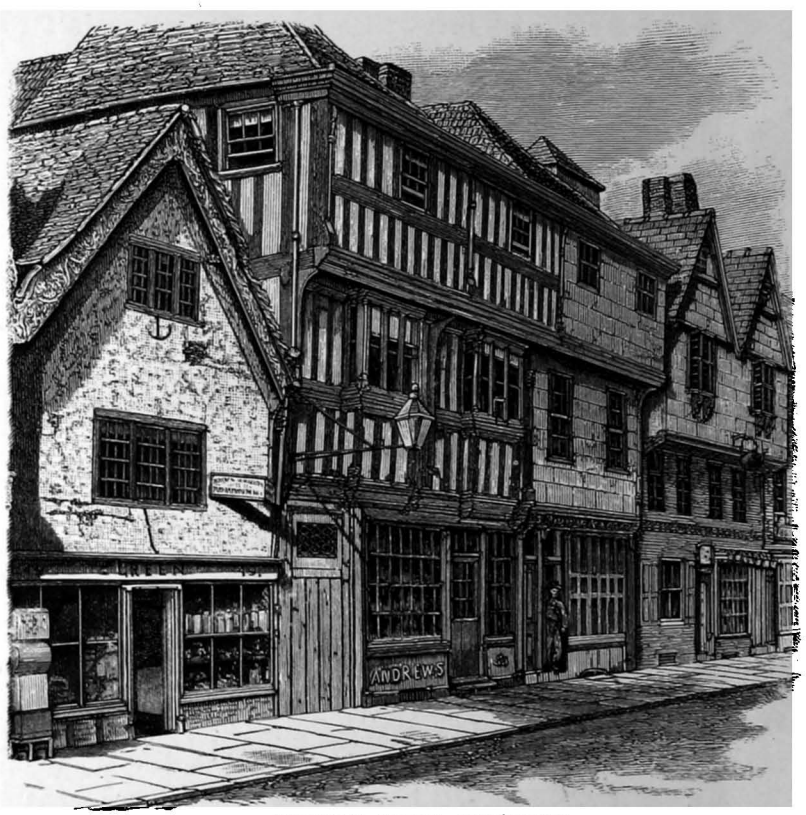
saw his reverend and ancient face, with a long white beard, they burst out with weeping tears and cried, saying, 'God save thee, good Dr. Taylor; God strengthen thee and help thee; the Holy Ghost comfort thee!' He wished, but was not suffered, to speak. When he had prayed, he went to the stake and kissed it, and set himself into a pitch-barrel which they had set for him to stand on, and so stood with his back upright against the stake, with his hands folded together and his eyes towards heaven, and so let himself be burned." One of the executioners "cruelly cast a fagot at him, which hit upon his head and brake his face that the blood ran down his visage. Then said Dr. Taylor, 'O friend, I have harm enough—what needed that?'" One more act of brutality brought his sufferings to an end.—"So stood he still without either crying or moving, with his hands folded together, till Soyce with a halberd struck him on the head that the brains fell out, and the dead corpse fell down into the fire."

The terror of death was powerless against men like these. Bonner, the Bishop of London, to whom, as Bishop of the diocese in which the Council sate, its victims were generally delivered for execution, but who, in spite of the nickname and hatred which his official prominence in the work of death earned him, seems to have been naturally a good-humoured and merciful man, asked a youth who was brought before him whether he thought he could bear the fire. The boy at once held his hand without flinching in the flame of a candle which stood by. Rogers, a fellow-worker with Tyndale in the translation of the Bible, and one of the foremost among the Protestant preachers, died bathing his hands in the flame "as if it had been in cold water." Even the commonest lives gleamed for a moment into poetry at the stake. "Pray for me," a boy, William Hunter, who had been brought home to Brentwood to suffer, asked of the bystanders. "I will pray no more for thee," one of them replied, "than I will pray for a dog." "'Then,' said William, 'Son of God, shine upon me;' and immediately the sun in the elements shone out of a dark cloud so full in his face that he was constrained to look another way; whereat the people mused, because it was so dark a little time before." The persecution fell heavily on London, and on Kent, Sussex, and the Eastern Counties, the homes of the mining and manufacturing industries; a host of Protestants were

The Martyrs

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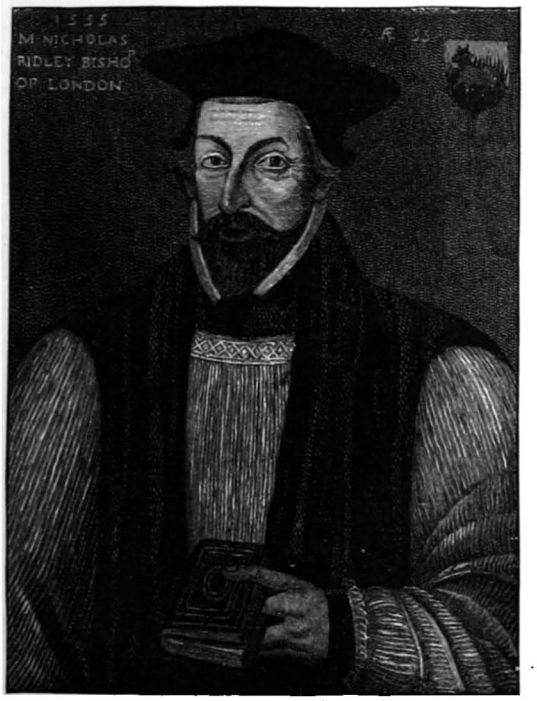
driven over sea to find refuge at Strasburg or Geneva. But the work of terror failed in the very ends for which it was wrought. The old spirit of insolent defiance, of outrageous violence, was roused again at the challenge of persecution. A Protestant hung a string of puddings round a priest's neck in derision of his beads.



WESTGATE STREET, GLOUCESTER.
Showing the house where Hooper was imprisoned.

The restored images were grossly insulted. The old scurrilous ballads were heard again in the streets. One miserable wretch, driven to frenzy, stabbed the priest of St. Margaret's as he stood with the chalice in his hand. It was a more formidable sign of the times that acts of violence such as these no longer stirred the people at large to their former resentment. The horror of the

persecution left no room for other feelings. Every death at the stake won hundreds to the cause of its victims. "You have lost the hearts of twenty thousands that were rank Papists," a Protestant wrote to Bonner, "within these twelve months." Bonner indeed, never a very zealous persecutor, was sick of his work; and the energy of the bishops soon relaxed. But Mary had no thought



NICHOLAS RIDLEY.
Picture in the National Portrait Gallery.

of hesitation in the course she had begun. "Rattling letters" from the Council roused the lagging prelates to fresh activity and the martyrdoms went steadily on. Two prelates had already perished; Hooper, the Bishop of Gloucester, had been burned in his own cathedral city; Ferrar, the Bishop of St. David's, had suffered at Caermarthen. Latimer and Bishop Ridley of London were now drawn from their prison at Oxford. "Play the man, Master

Death of Latimer Oct. 1555

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Death of Cranmer

Ridley," cried the old preacher of the Reformation as the flames shot up around him; "we shall this day light such a candle by God's grace in England as I trust shall never be put out." One victim remained, far beneath many who had preceded him in character, but high above them in his position in the Church of England. The other prelates who had suffered had been created after the separation from Rome, and were hardly regarded as bishops by their opponents. But, whatever had been his part in the schism, Cranmer had received his Pallium from the Pope. He was, in the eyes of all, Archbishop of Canterbury, the successor of St. Augustine and of St. Thomas in the second see of Western Christendom. To burn the Primate of the English Church for heresy was to shut out meaner victims from all hope of escape. But revenge and religious zeal alike urged Mary to bring Cranmer to the stake. First among the many decisions in which the Archbishop had prostituted justice to Henry's will stood that by which he had annulled the King's marriage with Catharine and declared Mary a bastard. The last of his political acts had been to join, whether reluctantly or no, in the shameless plot to exclude Mary from the throne. His great position, too, made him more than any man the representative of the religious revolution which had passed over the land. His figure stood with those of Henry and of Cromwell on the frontispiece of the English Bible. The decisive change which had been given to the character of the Reformation under Edward was due wholly to Cranmer. It was his voice that men heard and still hear in the accents of the English Liturgy. As an Archbishop, Cranmer's judgment rested with no meaner tribunal than that of Rome, and his execution had been necessarily delayed till its sentence could be given. But the courage which he had shown since the accession of Mary gave way the moment his final doom was announced. The moral cowardice which had displayed itself in his miserable compliance with the lust and despotism of Henry displayed itself again in six successive recantations by

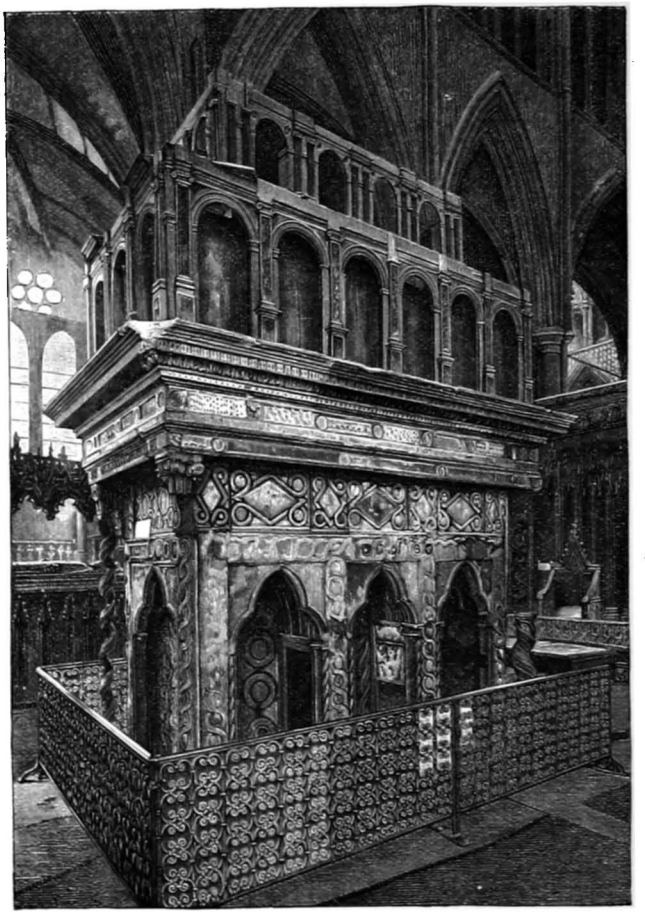
1556 which he hoped to purchase pardon. But pardon was impossible; and Cranmer's strangely mingled nature found a power in its very weakness when he was brought into the church of St. Mary at Oxford to repeat his recantation on the way to the stake. "Now," ended his address to the hushed congregation before him, "now I

come to the great thing that troubleth my conscience more than any other thing that ever I said or did in my life, and that is the setting abroad of writings contrary to the truth; which here I now renounce and refuse as things written by my hand contrary to the truth which I thought in my heart, and written for fear of death to save my life, if it might be. And, forasmuch as my hand offended in writing contrary to my heart, my hand therefore shall be the first punished; for if I come to the fire, it shall be the first burned." "This was the hand that wrote it," he again exclaimed at the stake, "therefore it shall suffer first punishment;" and holding it steadily in the flame "he never stirred nor cried" till life was gone.

The Death of Mary

It was with the unerring instinct of a popular movement that, among a crowd of far more heroic sufferers, the Protestants fixed, in spite of his recantations, on the martyrdom of Cranmer as the death-blow to Catholicism in England. For one man who felt within him the joy of Rowland Taylor at the prospect of the stake, there were thousands who felt the shuddering dread of Cranmer. The triumphant cry of Latimer could reach only hearts as bold as his own; but the sad pathos of the Primate's humiliation and repentance struck chords of sympathy and pity in the hearts of all. It is from that moment that we may trace the bitter remembrance of the blood shed in the cause of Rome; which, however partial and unjust it must seem to an historic observer, still lies graven deep in the temper of the English people. The overthrow of his 1555
projects for the permanent acquisition of England to the House of Austria had disenchanted Philip of his stay in the realm; and on the disappearance of all hope of a child, he had left the country in spite of Mary's passionate entreaties. But the Queen struggled desperately on. She did what was possible to satisfy the unyielding Pope. In the face of the Parliament's significant reluctance even to restore the first-fruits to the Church, she refounded all she could of the abbeys which had been suppressed; the greatest of these, that of Westminster, was re-established in 1556. Above all, she pressed on the work of persecution. It had spread now from bishops and priests to the people itself. The sufferers were sent in batches to the flames. In a single day thirteen victims, two of them women, were burnt at Stratford-le-Bow. Seventy-three Protestants of Colchester were dragged through the streets of

London, tied to a single rope. A new commission for the suppression of heresy was exempted by royal authority from all restrictions of law which fettered its activity. The Universities



SHRINE OF THE CONFESSOR.
Restored after the re-establishment of Westminster Abbey, 1556.

were visited; and the corpses of foreign teachers who had found a resting place there under Edward were torn from their graves and reduced to ashes. The penalties of martial law were threatened against the possessors of heretical books issued from Geneva; the

treasonable contents of which indeed, and their constant exhortations to rebellion and civil war, justly called for stern repression. But the work of terror broke down before the silent revolt of the whole nation. Open sympathy began to be shown to the sufferers for conscience' sake. In the three and a half years of the persecution nearly three hundred victims had perished at the stake. The people sickened at the work of death. The crowd round the fire at Smithfield shouted "Amen" to the prayer of seven martyrs whom Bonner had condemned, and prayed with them that God would strengthen them. A general discontent was roused when, in spite of the pledges given at her marriage, Mary dragged England into a war to support Philip—who on the Emperor's resignation had succeeded to his dominions of Spain, Flanders, and the New World—in a struggle against France. The war ended in disaster. With characteristic secrecy and energy, the Duke of Guise flung himself upon Calais, and compelled it to surrender before succour could arrive. "The chief jewel of the realm," as Mary herself called it, was suddenly reft away; and the surrender of Guisnes, which soon followed, left England without a foot of land on the Continent. Bitterly as the blow was felt, the Council, though passionately pressed by the Queen, could find neither money nor men for any attempt to recover the town. The forced loan to which she resorted came in slowly. The levies mutinied and dispersed. The death of Mary alone averted a general revolt, and a burst of enthusiastic joy hailed the accession of Elizabeth.

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THE MARTYRS
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1557

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ELIZABETH
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Section III.—Elizabeth, 1558—1560

[*Authorities.*—Camden's "Life of Elizabeth." For ecclesiastical matters Strype's "Annals," his lives of Parker, Grindal, and Whitgift, and the "Zürich Letters" (Parker Society), are important. The State Papers are being calendared for the Master of the Rolls, and fresh light may be looked for from the Cecil Papers and the documents at Simancas, some of which are embodied in Mr. Froude's "History" (vols. vii. to xii.). We have also the Burleigh Papers, the Sidney Papers, the Sadler State Papers, the Hardwicke State Papers, letters published by Mr. Wright in his "Elizabeth and her Times," the collections of Murdin, the Egerton Papers, the "Letters of Elizabeth and James VI.," published by Mr. Bruce. The "Papiers d'Etat" of Cardinal Granvelle and the French despatches published by M. Teulet are valuable.]

Elizabeth

Never had the fortunes of England sunk to a lower ebb than at the moment when Elizabeth mounted the throne. The country



QUEEN ELIZABETH, A.D. 1558.
Statutes of the Order of S. Michael and S. George (Public Record Office).

was humiliated by defeat and brought to the verge of rebellion by the bloodshed and misgovernment of Mary's reign. The old

social discontent, trampled down for a time by the horsemen of Somerset, remained a menace to public order. The religious strife had passed beyond hope of reconciliation, now that the reformers were parted from their opponents by the fires of Smithfield and the party of the New Learning all but dissolved. The more earnest Catholics were bound helplessly to Rome. The temper of the Protestants, burned at home or driven into exile abroad, had become a fiercer thing, and the Calvinistic refugees were pouring back from Geneva with dreams of revolutionary change in Church and State. England, dragged at the heels of Philip into a useless and ruinous war, was left without an ally save Spain; while France, mistress of Calais, became mistress of the Channel. Not only was Scotland a standing danger in the north, through the French marriage of its Queen Mary Stuart and its consequent 1558
bondage to French policy; but Mary Stuart and her husband now assumed the style and arms of English sovereigns, and threatened to rouse every Catholic throughout the realm against Elizabeth's title. In presence of this host of dangers the country lay helpless, without army or fleet, or the means of manning one, for the treasury, already drained by the waste of Edward's reign, had been utterly exhausted by Mary's restoration of the Church-lands in possession of the Crown, and by the cost of her war with France.

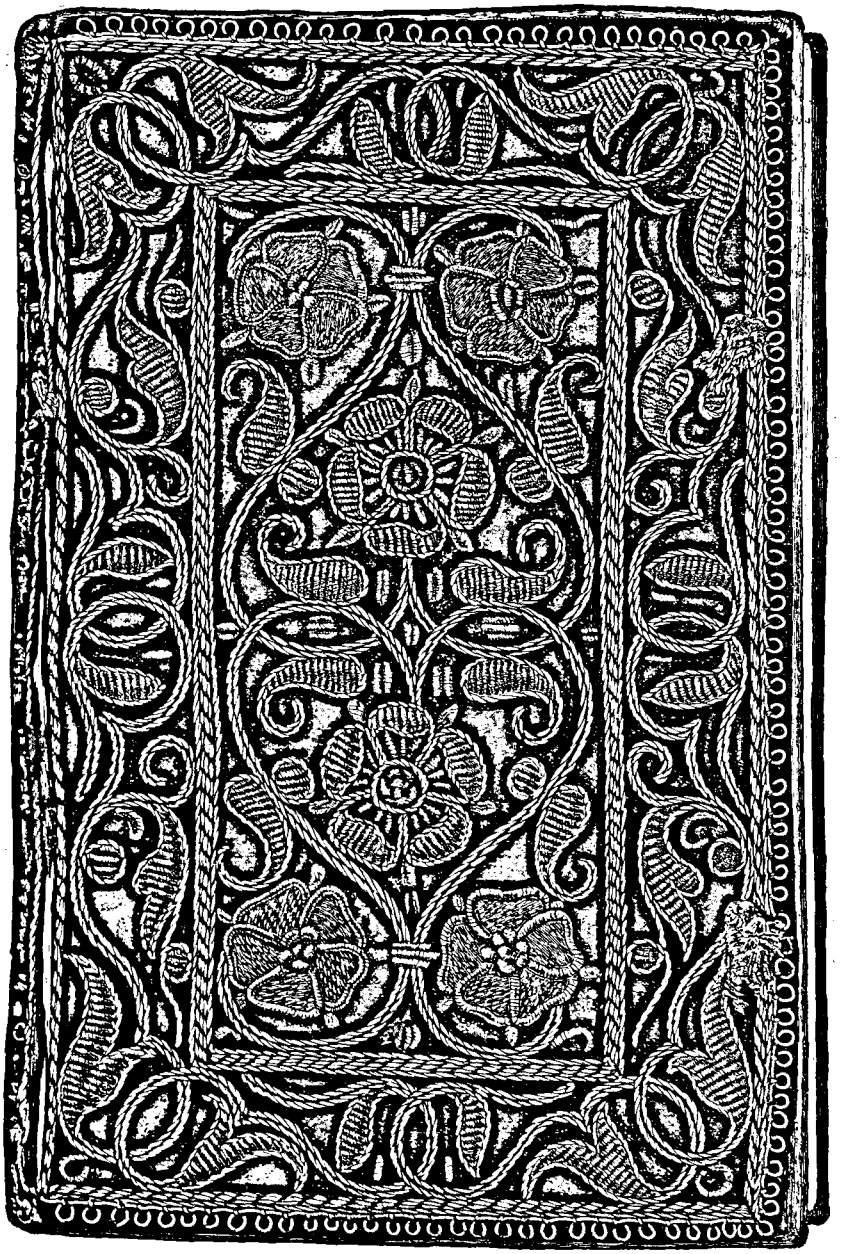
England's one hope lay in the character of her Queen. Elizabeth was now in her twenty-fifth year. Personally she had more than her mother's beauty; her figure was commanding, her face long but queenly and intelligent, her eyes quick and fine. She had grown up amidst the liberal culture of Henry's Court a bold horse-woman, a good shot, a graceful dancer, a skilled musician, and an accomplished scholar. She studied every morning the Greek Testament, and followed this by the tragedies of Sophocles or orations of Demosthenes, and could "rub up her rusty Greek" at need to bandy pedantry with a Vice-Chancellor. But she was far from being a mere pedant. The new literature which was springing up around her found constant welcome in her Court. She spoke Italian and French as fluently as her mother-tongue. She was familiar with Ariosto and Tasso. Even amidst the affectation and love of anagrams and puerilities which sullied her later years,



QUEEN ELIZABETH.

Engraved by O. Lacour, from the original Portrait at Penshurst, presented by the Queen to Sir Henry Sidney.

she listened with delight to the "Faery Queen," and found a smile for "Master Spenser" when he appeared in her presence. Her moral temper recalled in its strange contrasts the mixed blood within her veins. She was at once the daughter of Henry and of Anne Boleyn. From her father she inherited her frank and hearty address, her love of popularity and of free intercourse with the people, her dauntless courage and her amazing self-confidence. Her harsh, man-like voice, her impetuous will, her pride, her furious outbursts of anger came to her with her Tudor blood. She rated great nobles as if they were schoolboys; she met the insolence of Essex with a box on the ear; she would break now and then into the gravest deliberations to swear at her ministers like a fish-wife. But strangely in contrast with the violent outlines of her Tudor temper stood the sensuous, self-indulgent nature she derived from Anne Boleyn. Splendour and pleasure were with Elizabeth the very air she breathed. Her delight was to move in perpetual progresses from castle to castle through a series of gorgeous pageants, fanciful and extravagant as a caliph's dream. She loved gaiety and laughter and wit. A happy retort or a finished compliment never failed to win her favour. She hoarded jewels. Her dresses were innumerable. Her vanity remained, even to old age, the vanity of a coquette in her teens. No adulation was too fulsome for her, no flattery of her beauty too gross. "To see her was heaven," Hatton told her, "the lack of her was hell." She would play with her rings that her courtiers might note the delicacy of her hands; or dance a coranto that the French ambassador, hidden dexterously behind a curtain, might report her sprightliness to his master. Her levity, her frivolous laughter, her unwomanly jests gave colour to a thousand scandals. Her character, in fact, like her portraits, was utterly without shade. Of womanly reserve or self-restraint she knew nothing. No instinct of delicacy veiled the voluptuous temper which had broken out in the romps of her girlhood and showed itself almost ostentatiously throughout her later life. Personal beauty in a man was a sure passport to her liking. She patted handsome young squires on the neck when they knelt to kiss her hand, and fondled her "sweet Robin," Lord Leicester, in the face of the Court.



COVER OF BOOK SAID TO HAVE BEEN WORKED BY QUEEN ELIZABETH.
British Museum.

It was no wonder that the statesmen whom she outwitted held Elizabeth almost to the last to be little more than a frivolous woman, or that Philip of Spain wondered how "a wanton" could hold in check the policy of the Escurial. But the Elizabeth whom they saw was far from being all of Elizabeth. The wilfulness of Henry, the triviality of Anne Boleyn played over the surface of a nature hard as steel, a temper purely intellectual, the very type of reason untouched by imagination or passion. Luxurious and pleasure-loving as she seemed, Elizabeth lived simply and frugally, and she worked hard. Her vanity and caprice had no weight whatever with her in State affairs. The coquette of the presence-chamber became the coolest and hardest of politicians at the council-board. Fresh from the flattery of her courtiers, she would tolerate no flattery in the closet; she was herself plain and downright of speech with her counsellors, and she looked for a corresponding plainness of speech in return. If any trace of her sex lingered in her actual statesmanship, it was seen in the simplicity and tenacity of purpose that often underlies a woman's fluctuations of feeling. It was this in part which gave her her marked superiority over the statesmen of her time. No nobler group of ministers ever gathered round a council-board than those who gathered round the council-board of Elizabeth. But she was the instrument of none. She listened, she weighed, she used or put by the counsels of each in turn, but her policy as a whole was her own. It was a policy, not of genius, but of good sense. Her aims were simple and obvious: to preserve her throne, to keep England out of war, to restore civil and religious order. Something of womanly caution and timidity perhaps backed the passionless indifference with which she set aside the larger schemes of ambition which were ever opening before her eyes. She was resolute in her refusal of the Low Countries. She rejected with a laugh the offers of the Protestants to make her "head of the religion" and "mistress of the seas." But her amazing success in the end sprang mainly from this wise limitation of her aims. She had a finer sense than any of her counsellors of her real resources; she knew instinctively how far she could go, and what she could do. Her cold, critical intellect was never swayed by enthusiasm or by panic either to exaggerate or to under-estimate her risks or her power.

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Of political wisdom indeed in its larger and more generous sense Elizabeth had little or none; but her political tact was unerring. She seldom saw her course at a glance, but she played with a hundred courses, fitfully and discursively, as a musician runs his fingers over the key-board, till she hit suddenly upon the right one. Her nature was essentially practical and of the present. She distrusted a plan in fact just in proportion to its speculative range or its out-look into the future. Her notion of statesmanship lay in watching how things turned out around her, and in seizing the moment for making the best of them. A policy of this limited, practical, tentative order was not only best suited to the England of her day, to its small resources and the transitional character of its religious and political belief, but it was one eminently suited to Elizabeth's peculiar powers. It was a policy of detail, and in details her wonderful readiness and ingenuity found scope for their exercise. "No War, my Lords," the Queen used to cry imperiously at the council-board, "No War!" but her hatred of war sprang less from her aversion to blood or to expense, real as was her aversion to both, than from the fact that peace left the field open to the diplomatic manœuvres and intrigues in which she excelled. Her delight in the consciousness of her ingenuity broke out in a thousand puckish freaks, freaks in which one can hardly see any purpose beyond the purpose of sheer mystification. She revelled in "bye-ways" and "crooked ways." She played with grave cabinets as a cat plays with a mouse, and with much of the same feline delight in the mere embarrassment of her victims. When she was weary of mystifying foreign statesmen she turned to find fresh sport in mystifying her own ministers. Had Elizabeth written the story of her reign she would have prided herself, not on the triumph of England or the ruin of Spain, but on the skill with which she had hoodwinked and out-witted every statesman in Europe during fifty years. Nor was her trickery without political value. Ignoble, inexpressibly wearisome as the Queen's diplomacy seems to us now, tracing it as we do through a thousand despatches, it succeeded in its main end. It gained time, and every year that was gained doubled Elizabeth's strength. Nothing is more revolting in the Queen, but nothing is more characteristic, than her shameless mendacity. It was an age of political lying, but in the profusion

and recklessness of her lies Elizabeth stood without a peer in Christendom. A falsehood was to her simply an intellectual means of meeting a difficulty; and the ease with which she asserted or denied whatever suited her purpose was only equalled by the cynical indifference with which she met the exposure of her lies as



WILLIAM CECIL, LORD BURLEIGH.
Picture in National Portrait Gallery.

soon as their purpose was answered. The same purely intellectual view of things showed itself in the dexterous use she made of her very faults. Her levity carried her gaily over moments of detection and embarrassment where better women would have died of shame. She screened her tentative and hesitating statesmanship under the natural timidity and vacillation of her sex. She turned her very

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luxury and sports to good account. There were moments of grave danger in her reign when the country remained indifferent to its



QUEEN ELIZABETH HAWKING.
Turberville, "Booke of Faulconrie," 1575.

perils, as it saw the Queen give her days to hawking and hunting, and her nights to dancing and plays. Her vanity and affectation, her womanly fickleness and caprice, all had their part in the diplo-

hand. If political necessities made her life a lonely one, she had at any rate the satisfaction of averting war and conspiracies by love



A ROYAL PICNIC.
Turberville, "Booke of Hunting," 1575.

sonnets and romantic interviews, or of gaining a year of tranquillity by the dexterous spinning out of a flirtation.

As we track Elizabeth through her tortuous mazes of lying and intrigue, the sense of her greatness is almost lost in a sense of

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contempt. But wrapped as they were in a cloud of mystery, the aims of her policy were throughout temperate and simple, and they were pursued with a singular tenacity. The sudden acts of energy which from time to time broke her habitual hesitation proved that it was no hesitation of weakness. Elizabeth could wait and finesse; but when the hour was come she could strike, and strike hard. Her natural temper indeed tended to a rash self-confidence rather than to self-distrust. She had, as strong natures always have, an unbounded confidence in her luck. "Her Majesty counts much on Fortune," Walsingham wrote bitterly; "I wish she would trust more in Almighty God." The diplomatists who censured at one moment her irresolution, her delay, her changes of front, censure at the next her "obstinacy," her iron will, her defiance of what seemed to them inevitable ruin. "This woman," Philip's envoy wrote after a wasted remonstrance, "this woman is possessed by a hundred thousand devils." To her own subjects, indeed, who knew nothing of her manœuvres and retreats, of her "bye-ways" and "crooked ways," she seemed the embodiment of dauntless resolution. Brave as they were, the men who swept the Spanish Main or glided between the icebergs of Baffin's Bay never doubted that the palm of bravery lay with their Queen. Her steadiness and courage in the pursuit of her aims was equalled by the wisdom with which she chose the men to accomplish them. She had a quick eye for merit of any sort, and a wonderful power of enlisting its whole energy in her service. The sagacity which chose Cecil and Walsingham was just as unerring in its choice of the meanest of her agents. Her success indeed in securing from the beginning of her reign to its end, with the single exception of Leicester, precisely the right men for the work she set them to do sprang in great measure from the noblest characteristic of her intellect. If in loftiness of aim her temper fell below many of the tempers of her time, in the breadth of its range, in the universality of its sympathy it stood far above them all. Elizabeth could talk poetry with Spenser and philosophy with Bruno: she could discuss Euphuism with Lyly, and enjoy the chivalry of Essex; she could turn from talk of the last fashions to pore with Cecil over despatches and Treasury books; she could pass from tracking traitors with Walsingham to settle points of doctrine with Parker,

or to calculate with Frobisher the chances of a north-west passage to the Indies. The versatility and many-sidedness of her mind enabled her to understand every phase of the intellectual movement of her day and to fix by a sort of instinct on its higher



"A HIEROGLYPHIC OF BRITAIN."
Frontispiece to John Dee's "Arte of Navigation," A.D. 1577.

representatives. But the greatness of the Queen rests above all on her power over her people. We have had grander and nobler rulers, but none so popular as Elizabeth. The passion of love, of loyalty, of admiration which finds its most perfect expression in the "Faery Queen," throbbed as intensely through the veins of her meanest subjects. To England, during her reign of half a

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century, she was a virgin and a Protestant Queen; and her immorality, her absolute want of religious enthusiasm, failed utterly to blur the brightness of the national ideal. Her worst acts broke fruitlessly against the general devotion. A Puritan, whose hand she cut off in a freak of tyrannous resentment, waved his hat with the hand that was left, and shouted "God save Queen Elizabeth!" Of her faults, indeed, England beyond the circle of her Court knew little or nothing. The shiftings of her diplomacy were never seen outside the royal closet. The nation at large could only judge her foreign policy by its main outlines, by its temperance and good sense, and above all by its success. But every Englishman was able to judge Elizabeth in her rule at home, in her love of peace, her instinct of order, the firmness and moderation of her government, the judicious spirit of conciliation and compromise among warring factions which gave the country an unexampled tranquillity at a time when almost every other country in Europe was torn with civil war. Every sign of the growing prosperity, the sight of London as it become the mart of the world, of stately mansions as they rose on every manor, told, and justly told, in Elizabeth's favour. In one act of her civil administration she showed the boldness and originality of a great ruler; for the opening of her reign saw her face the social difficulty which had



CUP OF THE GOLDSMITHS' COMPANY.
Given by Queen Elizabeth to Sir M. Bowes, Lord Mayor A.D. 1558.
Shaw, "*Dresses and Decorations.*"

so long impeded English progress, by the issue of a commission of inquiry which ended in the solution of the problem by the system of poor-laws. She lent a ready patronage to the new commerce; she considered its extension and protection as a part of public policy, and her statue in the centre of the London Exchange was a tribute on the part of the merchant class to the interest with which she watched and shared personally in its enterprises. Her thrift won a general gratitude. The memories of the Terror and of the Martyrs threw into bright relief the aversion from bloodshed which was conspicuous in her earlier reign, and never wholly wanting through its fiercer close. Above all, there was a general confidence in her instinctive knowledge of the national temper. Her finger was always on the public pulse. She knew exactly when she could resist the feeling of her people, and when she must give way before the new sentiment of freedom which her policy unconsciously fostered. But when she retreated, her defeat had all the grace of victory; and the frankness and unreserve of her surrender won back at once the love that her resistance had lost. Her attitude at home, in fact, was that of a woman whose pride in the well-being of her subjects, and whose longing for their favour, was the one warm touch in the coldness of her natural temper. If Elizabeth could be said to love anything, she loved England. "Nothing," she said to her first Parliament in words of unwonted fire, "nothing, no worldly thing under the sun, is so dear to me as the love and good-will of my subjects." And the love and good-will which were so dear to her she fully won.

She clung perhaps to her popularity the more passionately that it hid in some measure from her the terrible loneliness of her life. She was the last of the Tudors, the last of Henry's children; and her nearest relatives were Mary Stuart and the House of Suffolk, one the avowed, the other the secret claimant of her throne. Among her mother's kindred she found but a single cousin. Whatever womanly tenderness she had, wrapt itself around Leicester; but a marriage with Leicester was impossible, and every other union, could she even have bent to one, was denied to her by the political difficulties of her position. The one cry of bitterness which burst from Elizabeth revealed her terrible sense of the solitude of her life. "The Queen of Scots," she cried at the birth

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of James, "has a fair son, and I am but a barren stock." But the loneliness of her position only reflected the loneliness of her nature. She stood utterly apart from the world around her, sometimes above it, sometimes below it, but never of it. It was only on its intellectual side that Elizabeth touched the England of her day. All its moral aspects were simply dead to her. It was a time when men were being lifted into nobleness by the new moral energy which seemed suddenly to pulse through the whole people, when honour and enthusiasm took colours of poetic beauty, and religion became a chivalry. But the finer sentiments of the men around her touched Elizabeth simply as the fair tints of a picture would have touched her. She made her market with equal indifference out of the heroism of William of Orange or the bigotry of Philip. The noblest aims and lives were only counters on her board. She was the one soul in her realm whom the news of St. Bartholomew stirred to no thirst for vengeance; and while England was thrilling with its triumph over the Armada, its Queen was coolly grumbling over the cost, and making her profit out of the spoiled provisions she had ordered for the fleet that saved her. To the voice of gratitude, indeed, she was for the most part deaf. She accepted services such as were never rendered to any other English sovereign without a thought of return. Walsingham spent his fortune in saving her life and her throne, and she left him to die a beggar. But, as if by a strange irony, it was to this very want of sympathy that she owed some of the grander features of her character. If she was without love she was without hate. She cherished no petty resentments; she never stooped to envy or suspicion of the men who served her. She was indifferent to abuse. Her good-humour was never ruffled by the charges of wantonness and cruelty with which the Jesuits filled every Court in Europe. She was insensible to fear. Her life became at last the mark for assassin after assassin, but the thought of peril was the one hardest to bring home to her. Even when the Catholic plots broke out in her very household she would listen to no proposals for the removal of Catholics from her Court.

Elizabeth and the Church

It was this moral isolation which told so strangely both for good and for evil on her policy towards the Church. The young Queen was not without a sense of religion. But she was almost wholly



QUEEN ELIZABETH AT PRAYER

FRONTISPIECE TO "CHRISTIAN PRAYERS," 1569

Lambeth Palace Library

destitute of spiritual emotion, or of any consciousness of the vast questions with which theology strove to deal. While the world around her was being swayed more and more by theological beliefs and controversies, Elizabeth was absolutely untouched by them. She was a child of the Italian Renascence rather than of the New Learning of Colet or Erasmus, and her attitude towards the enthusiasm of her time was that of Lorenzo de' Medici towards Savonarola. Her mind was unruffled by the spiritual problems which were vexing the minds around her; to Elizabeth indeed they were not only unintelligible, they were a little ridiculous. She had the same intellectual contempt for the superstition of the Romanist as for the bigotry of the Protestant. While she ordered Catholic images to be flung into the fire, she quizzed the Puritans as "brethren in Christ." But she had no sort of religious aversion for either Puritan or Papist. The Protestants grumbled at the Catholic nobles whom she admitted to the presence. The Catholics grumbled at the Protestant statesmen whom she called to her council-board. But to Elizabeth the arrangement was the most natural thing in the world. She looked at theological differences in a purely political light. She agreed with Henry the Fourth that a kingdom was well worth a Mass. It seemed an obvious thing to her to hold out hopes of conversion as a means of deceiving Philip, or to gain a point in negotiation by restoring the crucifix to her chapel. The first interest in her own mind was the interest of public order, and she never could understand how it could fail to be first in every one's mind. Her ingenuity set itself to construct a system in which ecclesiastical unity should not jar against the rights of conscience; a compromise which merely required outer "conformity" to the established worship while, as she was never weary of repeating, it "left opinion free." She fell back from the very first on the system of Henry the Eighth. "I will do," she told the Spanish ambassador, "as my father did." She opened negotiations with the Papal See till the Pope's summons to submit her claim of succession to the judgment of Rome made compromise impossible. The first work of her Parliament was to declare her legitimacy and title to the crown, to restore the royal supremacy, and to abjure all foreign authority and jurisdiction. At her entry into London Elizabeth kissed the

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English Bible which the citizens presented to her and promised "diligently to read therein." Further she had no personal wish to go. A third of the Council and at least two-thirds of the people were as opposed to any radical changes in religion as the Queen. Among the gentry the older and wealthier were on the conservative side, and only the younger and meaner on the other. But it was soon necessary to go further. If the Protestants were the less numerous, they were the abler and the more vigorous party; and the exiles who returned from Geneva brought with them a fiercer hatred of Catholicism. To every Protestant the Mass was identified with the fires of Smithfield, while Edward's Prayer-book was hallowed by the memories of the Martyrs. But if Elizabeth won the Protestants by an Act of Uniformity which restored the English Prayer-book and enforced its use on the clergy on pain of deprivation, the alterations she made in its language showed her wish to conciliate the Catholics as far as possible. She had no mind merely to restore the system of the Protectorate. She dropped the words "Head of the Church" from the royal title. The forty-two Articles which Cranmer had drawn up were left in abeyance. If Elizabeth had had her will, she would have retained the celibacy of the clergy and restored the use of crucifixes in the churches. In part indeed of her effort she was foiled by the increased bitterness of the reformers. The London mob tore down the crosses in the streets. Her attempt to retain the crucifix or enforce the celibacy of the priesthood fell dead before the opposition of the Protestant clergy. On the other hand, the Marian bishops, with a single exception, discerned the Protestant drift of the changes she was making, and bore imprisonment and deprivation rather than accept the oath required by the Act of Supremacy. But to the mass of the nation the compromise of Elizabeth seems to have been fairly acceptable. The bulk of the clergy, if they did not take the oath, practically submitted to the Act of Supremacy and adopted the Prayer-book. Of the few who openly refused, only two hundred were deprived, and many went unharmed. No marked repugnance to the new worship was shown by the people at large; and Elizabeth was able to turn from questions of belief to the question of order.

Act of Uniformity 1559

Parker

She found in Matthew Parker, whom Pole's death enabled her to raise to the see of Canterbury, an agent in the reorganization of

the Church whose patience and moderation were akin to her own. Theologically the Primate was a moderate man, but he was resolute to restore order in the discipline and worship of the Church. The whole machinery of English religion had been thrown out of gear by the rapid and radical changes of the past



ARCHBISHOP PARKER.
Engraving by G. Vertue, 1729, from an old picture.

two reigns. The majority of the parish priests were still Catholic in heart; sometimes mass was celebrated at the parsonage for the more rigid Catholics, and the new communion in church for the more rigid Protestants. Sometimes both parties knelt together at the same altar-rails, the one to receive hosts consecrated by the priest at home after the old usage, the other wafers consecrated in

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Church after the new. In many parishes of the north no change of service was made at all. On the other hand, the new Protestant clergy were often unpopular, and roused the disgust of the people by their violence and greed. Chapters plundered their own estates by leases and fines and by felling timber. The marriages of the clergy became a scandal, which was increased when the gorgeous vestments of the old worship were cut up into gowns and bodices for the priests' wives. The new services sometimes turned into scenes of utter disorder where the clergy wore what dress they pleased and the communicant stood or sate as he liked; while the old altars were broken down and the communion-table was often a bare board upon trestles. The people, naturally enough, were found to be "utterly devoid of religion," and came to church "as to a May game." To the difficulties which Parker found in the temper of the reformers and their opponents new difficulties were added by the freaks of the Queen. If she had no convictions, she had tastes; and her taste revolted from the bareness of Protestant ritual and above all from the marriage of priests. "Leave that alone," she shouted to Dean Nowell from the royal closet as he denounced the use of images—"stick to your text, Master Dean, leave that alone!" When Parker was firm in resisting the introduction of the crucifix or of celibacy, Elizabeth showed her resentment at his firmness by an insult to his wife. Married ladies were addressed at this time as "Madam," unmarried ladies as "Mistress;" and when Mrs. Parker advanced at the close of a sumptuous entertainment at Lambeth to take leave of the Queen, Elizabeth feigned a momentary hesitation. "Madam," she said at last, "I may not call you, and Mistress I am loth to call you; however, I thank you for your good cheer." To the end of her reign indeed Elizabeth remained as bold a plunderer of the wealth of the bishops as either of her predecessors, and carved out rewards for her ministers from the Church-lands with a queenly disregard of the rights of property. Lord Burleigh built up the estate of the House of Cecil out of the demesnes of the see of Peterborough. The neighbourhood of Hatton Garden to Ely Place recalls the spoliation of another bishopric in favour of the Queen's sprightly chancellor. Her reply to the bishop's protest against this robbery showed what Elizabeth meant by her Ecclesiastical Supremacy. "Proud

prelate," she wrote, "you know what you were before I made you what you are! If you do not immediately comply with my request, by God I will unfrock you." But freaks of this sort had little real influence beside the steady support which the Queen gave to the Primate in his work of order. She suffered no plunder save her own, and she was earnest for the restoration of order and decency in the outer arrangements of the Church. The vacant sees were filled for the most part with learned and able men; and England seemed to settle quietly down in a religious peace. 1559

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The settlement of religion however was not the only pressing care which met Elizabeth as she mounted the throne. The country was drained by war; yet she could only free herself from war and from the dependence on Spain which it involved, by acquiescing in the loss of Calais. But though peace was won by the sacrifice, France remained openly hostile; the Dauphin and his wife, Mary Stuart, had assumed the arms and style of King and Queen of England; and their pretensions became a source of immediate danger through the presence of a French army in Scotland. To understand, however, what had taken place there we must cursorily review the past history of the Northern Kingdom. From the moment when England finally abandoned the fruitless effort to subdue it the story of Scotland had been a miserable one. Whatever peace might be concluded, a sleepless dread of the old danger from the south tied the country to an alliance with France, which dragged it into the vortex of the Hundred Years' War. But after the final defeat and capture of David in the field of Neville's Cross the struggle died down on both sides into marauding forays and battles, like those of Otterburn and Homildon Hill, in which alternate victories were won by the feudal lords of the Scotch or English border. The ballad of "Chevy Chase" brings home to us the spirit of the contest, the daring and defiance which stirred Sidney's heart "more than with a trumpet." But its effect on the internal developement of Scotland was utterly ruinous. The houses of Douglas and of March which it raised into supremacy only interrupted their strife with England to battle fiercely with one another or to coerce their King. The power of the Crown sank in fact into insignificance under the earlier sovereigns of the line of Stuart which had succeeded to the throne on the extinction of the 1371

Scotland

1346

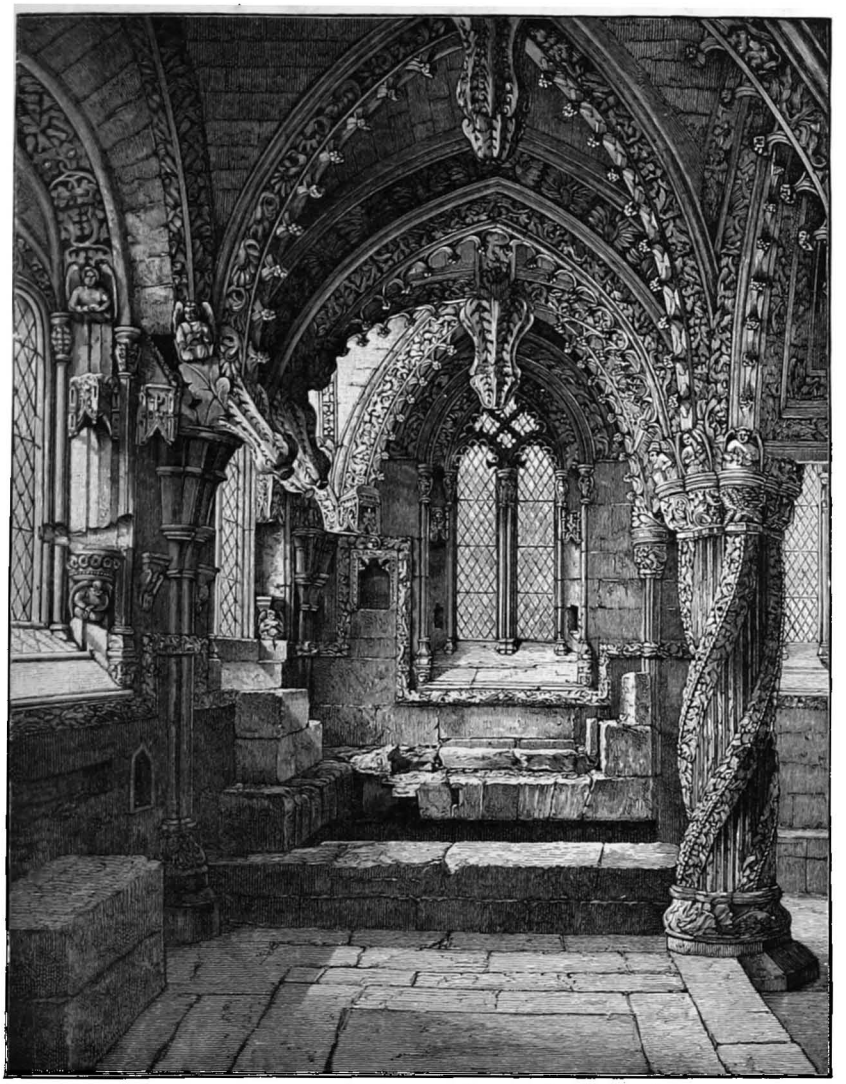
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male line of Bruce. Invasions and civil feuds not only arrested but even rolled back the national industry and prosperity. The country was a chaos of disorder and misrule, in which the peasant and the trader were the victims of feudal outrage. The Border became a lawless land, where robbery and violence reigned utterly without check. So pitiable seemed the state of the kingdom that the clans of the Highlands drew together at last to swoop upon it as a certain prey; but the common peril united the factions of the nobles, and the victory of Harlaw saved the Lowlands from the rule of the



SMAILHOLM, A BORDER TOWER IN ROXBURGHSHIRE.

1411 Celt. A great name at last broke the line of the Scottish kings. Schooled by a long captivity in England, James the First returned to his realm to be the ablest of her rulers as he was the first of
1424 her poets. In the thirteen years of a short but wonderful reign justice and order were restored for a while, the Scotch Parliament organized, the clans of the Highlands assailed in their own fastnesses and reduced to swear fealty to the "Saxon" King. James turned to deal with the great houses, but feudal violence was still too strong for the hand of the law, and a band of ruffians who
1437 burst into the royal chamber left the King lifeless with sixteen



SOUTH-EAST CORNER OF LADY CHAPEL, ROSSLYN.
Built 1446.

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stabs in his body. His death was the signal for a struggle between the House of Douglas and the Crown, which lasted through half a century. Order, however, crept gradually in; the exile of the Douglases left the Scottish monarchs supreme in the Lowlands; while their dominion over the Highlands was secured



WEST FRONT OF KING'S COLLEGE, ABERDEEN.
Built 1494.

by the ruin of the Lords of the Isles. But in its outer policy the country still followed in the wake of France; every quarrel between French King and English King brought danger with it on the Scottish border; till Henry the Seventh bound England and
1502 Scotland together for a time by bestowing in 1502 the hand of his

daughter Margaret on the Scottish king. The union was dissolved however by the strife with France which followed the accession of Henry the Eighth; war broke out anew, and the terrible defeat and death of James the Fourth at Flodden Field involved his realm in the turbulence and misrule of a minority. His successor James the Fifth, though nephew of the English King, from the outset of his reign took up an attitude hostile to England; and Church and people were ready to aid in plunging the two countries into a fresh struggle. His defeat at Solway Moss brought the young King broken-hearted to his grave. "It came with a lass, and it will go with a lass," he cried, as they brought him on his death-bed the news of Mary Stuart's birth. The hand of his infant successor at once became the subject of rivalry between England and France. Had Mary, as Henry the Eighth desired, been wedded to Edward the Sixth, the whole destinies of Europe might have been changed by the union of the two realms; but the recent bloodshed had embittered Scotland, and the high-handed way in which Somerset pushed the marriage project completed the breach. Somerset's invasion and victory at Pinkie Cleugh only enabled Mary of Guise, the French wife of James the Fifth, who had become Regent of the realm at his death, to induce the Scotch estates to consent to the union of her child with the heir of the French crown, the Dauphin Francis. From that moment, as we have seen, the claims of the Scottish Queen on the English throne became so formidable a danger as to drive Mary Tudor to her marriage with Philip of Spain. But the danger became a still greater one on the accession of Elizabeth, whose legitimacy no Catholic acknowledged, and whose religious attitude tended to throw the Catholic party into her rival's hands.

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Elizabeth and Scotland

In spite of the peace with France, therefore, Francis and Mary persisted in their pretensions; and a French force landed at Leith, with the connivance of Mary of Guise. The appearance of this force on the Border was intended to bring about a Catholic rising. But the hostility between France and Spain bound Philip, for the moment, to the support of Elizabeth; and his influence over the Catholics secured quiet for a time. The Queen, too, played with their hopes of a religious reaction by talk of her own reconciliation with the Papacy and admission of a Papal legate to the realm, and

1559

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by plans for her marriage with an Austrian and Catholic prince. Meanwhile she parried the blow in Scotland itself, where the Reformation had begun rapidly to gain ground, by secretly encouraging the "Lords of the Congregation"—as the nobles who headed the Protestant party were styled— to rise against the Regent. Since her accession Elizabeth's diplomacy had gained her a year, and her matchless activity had used the year to good purpose. Order was restored throughout England, the Church was reorganized, the debts of the Crown were in part paid off, the treasury was recruited, a navy created, and a force ready for action in the north, when the defeat of her Scotch adherents forced her at last to throw aside the mask. As yet she stood almost alone in her self-reliance. Spain believed her ruin to be certain; France despised her chances; her very Council was in despair. The one minister in whom she dared to confide was Cecil, the youngest and boldest of her advisers, and even Cecil trembled for her success. But lies and hesitation were no sooner put aside than the Queen's vigour and tenacity came fairly into play. At a moment when D'Oysel, the French commander, was on the point of crushing the Lords of the

1560

Congregation, an English fleet appeared suddenly in the Forth and forced the Regent's army to fall back upon Leith. The Queen made a formal treaty with the Lords, and promised to assist them in the expulsion of the strangers. France was torn by internal strife, and could send neither money nor men. In March, Lord Grey moved over the border with 8,000 men to join the Lords of the Congregation in the siege of Leith. The Scots indeed gave little aid; and an assault on the town signally failed. Philip too in a sudden jealousy of Elizabeth's growing strength demanded the abandonment of the enterprise. But Elizabeth was immovable. Famine did its work better than the sword; and in two treaties with the Scotch and English, the envoys of Francis and Mary at last promised to withdraw the French, and leave the government to a Council of the Lords; and acknowledged Elizabeth's title to her throne. A Scotch Parliament at once declared Calvinism the national religion. Both Act and Treaty indeed were set aside by Francis and Mary, but Elizabeth's policy had in fact broken the dependence of Scotland on France, and bound to her side the strongest and most vigorous party among its nobles.

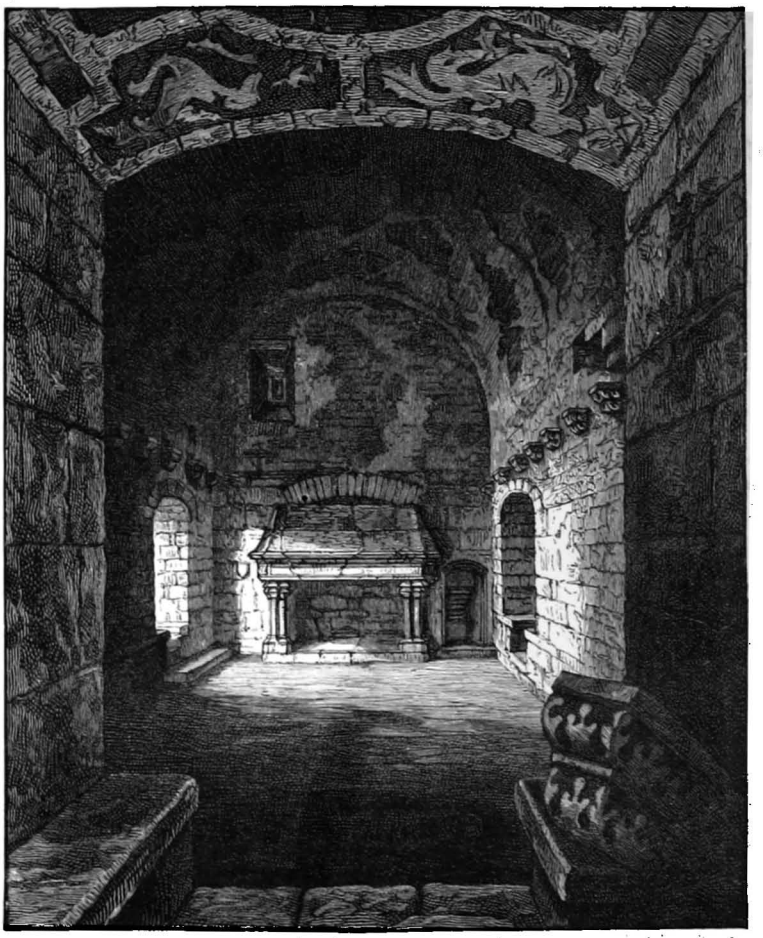
Section IV.—England and Mary Stuart, 1560—1572

[*Authorities.*—As before. Ranke's "English History," "History of the Reformation," by Knox. For Mary Stuart, the works of Buchanan and Leslie, Melville's Memoirs, collections of Keith and Anderson. For the Dutch revolt Motley's "Rise of the Dutch Republic," and "History of the United Netherlands."]

Mary Stuart

The issue of the Scotch war revealed suddenly to Europe the vigour of Elizabeth, and the real strength of her throne. She had freed herself from the control of Philip, she had defied France, she had averted the danger from the North by the creation of an English party among the nobles of Scotland. The same use of religious divisions gave her a similar check on the hostility of France. The Huguenots, as the French Protestants were called, had become a formidable party under the guidance of the Admiral Coligni, and the defeat of their rising against the family of the Guises, who stood at the head of the French Catholics and were supreme at the Court of Francis and Mary, threw them on the support and alliance of Elizabeth. But if the decisive outbreak of 1560
the great religious struggle, so long looked for between the Old Faith and the New, gave Elizabeth strength abroad, it weakened her at home. Her Catholic subjects lost all hope of her conversion as they saw the Queen allying herself with Scotch Calvinists and French Huguenots; her hopes of a religious compromise in matters of worship were broken by the issue of a papal brief which forbade attendance at the English service; and Philip of Spain, freed like herself from the fear of France by its religious divisions, had less reason to hold the English Catholics in check. He was preparing, in fact, to take a new political stand as the patron of Catholicism throughout the world; and his troops were directed to support the Guises in the civil war which broke out after the death of Francis the Second, and to attack the heretics wherever they might find them. "Religion," he told Elizabeth, "was being made a cloak for anarchy and revolution." It was at the moment when the last hopes of the English Catholics were dispelled by the Queen's refusal to take part in the Council of Trent that Mary 1561
Stuart, whom the death of her husband had left a stranger in

France, landed at Leith. Girl as she was, and she was only nineteen, she was hardly inferior in intellectual power to Elizabeth herself, while in fire and grace and brilliancy of temper she stood



ROOM IN KEEP OF CRAIGMILLAR CASTLE.
Residence of Mary Stuart.

high above her. She brought with her the voluptuous refinement of the French Renascence: she would lounge for days in bed, and rise only at night for dances and music. But her frame was of iron,

and incapable of fatigue; she galloped ninety miles after her last defeat without a pause save to change horses. She loved risk and adventure and the ring of arms; as she rode in a foray to the north, the grim swordsmen beside her heard her wish she was a man, "to know what life it was to lie all night in the fields, or to walk on the cawsey with a Glasgow buckler and a broadsword." But in the closet she was as cool and astute a politician as Elizabeth herself; with plans as subtle, but of a far wider and grander range than the Queen's. "Whatever policy is in all the chief and best practised heads of France," wrote an English envoy, "whatever craft, falsehood, and deceit is in all the subtle brains of Scotland, is either fresh in this woman's memory, or she can fetch it out with a wet finger." Her beauty, her exquisite grace of manner, her generosity of temper and warmth of affection, her frankness of speech, her sensibility, her gaiety, her womanly tears, her manlike courage, the play and freedom of her nature, the flashes of poetry that broke from her at every intense moment of her life, flung a spell over friend or foe, which has only deepened with the lapse of years. Even to Knollys, the sternest Puritan of his day, she seemed in her captivity to be "a notable woman." "She seemeth to regard no ceremonious honour besides the acknowledgment of her estate royal. She showeth a disposition to speak much, to be bold, to be pleasant, to be very familiar. She showeth a great desire to be avenged on her enemies. She showeth a readiness to expose herself to all perils in hope of victory. She desireth much to hear of hardiness and valiancy, commending by name all approved hardy men of her country though they be her enemies, and she concealeth no cowardice even in her friends." As yet men knew nothing of the stern bigotry, the intensity of passion, which lay beneath the winning surface of Mary's womanhood. But they at once recognized her political ability. She had seized eagerly on the new strength which was given her by her husband's death. Her cause was no longer hampered, either in Scotland or in England, by a national jealousy of French interference. It was with a resolve to break the league between Elizabeth and the Scotch Protestants, to unite her own realm around her, and thus to give a firm base for her intrigues among the English Catholics, that Mary landed at Leith. The effect of her presence was marvellous.

Her personal fascination revived the national loyalty, and swept all Scotland to her feet. Knox, the greatest and sternest of the Calvinistic preachers, alone withstood her spell. The rough Scotch nobles owned that there was in Mary "some enchantment whereby men are bewitched." A promise of religious toleration united her subjects in support of the claim which she advanced to be named



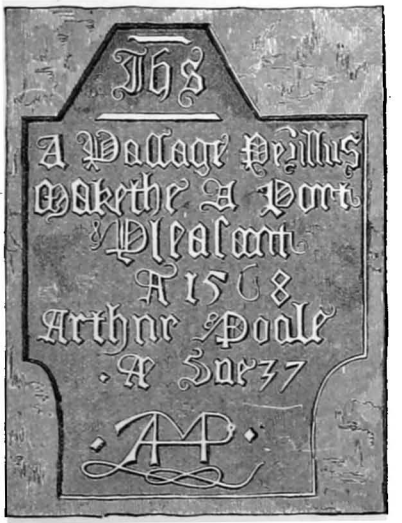
JOHN KNOX.
After H. Hondius.

Elizabeth's successor. But the question of the succession, like the question of her marriage, was with Elizabeth a question of life and death. Her wedding with a Catholic or a Protestant suitor would have been equally the end of her system of balance and national union, a signal for the revolt of the party which she disappointed and for the triumphant dictation of the party which she satisfied. "If a Catholic prince come here," a Spanish ambassador wrote

while pressing an Austrian marriage, "the first Mass he attends will be the signal for a revolt." It was so with the question of the succession. To name a Protestant successor from the House of Suffolk would have driven every Catholic to insurrection. To name Mary was to stir Protestantism to a rising of despair, and to leave Elizabeth at the mercy of every fanatical assassin who wished to clear the way for a Catholic ruler. "I am not so foolish," was the Queen's reply to Mary, "as to hang a winding-sheet before my eyes."

The Test Act

But the pressure on her was great, and Mary looked to the triumph of Catholicism in France to increase the pressure. It was this which drove Elizabeth to listen to the cry of the Huguenots at the moment when they were yielding to the strength of the Guises. Hate war as she might, the instinct of self-preservation dragged her into the great struggle; and in spite of the menaces of Philip, money and six thousand men were promised to the aid of the Protestants under Condé. But a fatal overthrow of the Huguenot army at Dreux left the Guises masters of France, and brought the danger to the very doors of England.



CARVING BY ARTHUR POOLE, ON WALL OF HIS PRISON IN THE TOWER, IN 1562.

The hopes of the English Catholics rose higher. Though the Pope delayed to issue his Bull of Deposition, a Papal brief pronounced joining in the Common Prayer schismatic, and forbade the attendance of Catholics at church. With the issue of this brief the conformity of worship which Elizabeth had sought to establish came to an end. The hotter Catholics withdrew from church. Heavy fines were laid on them as recusants; fines which, as their numbers increased, became a valuable source of supply

1562

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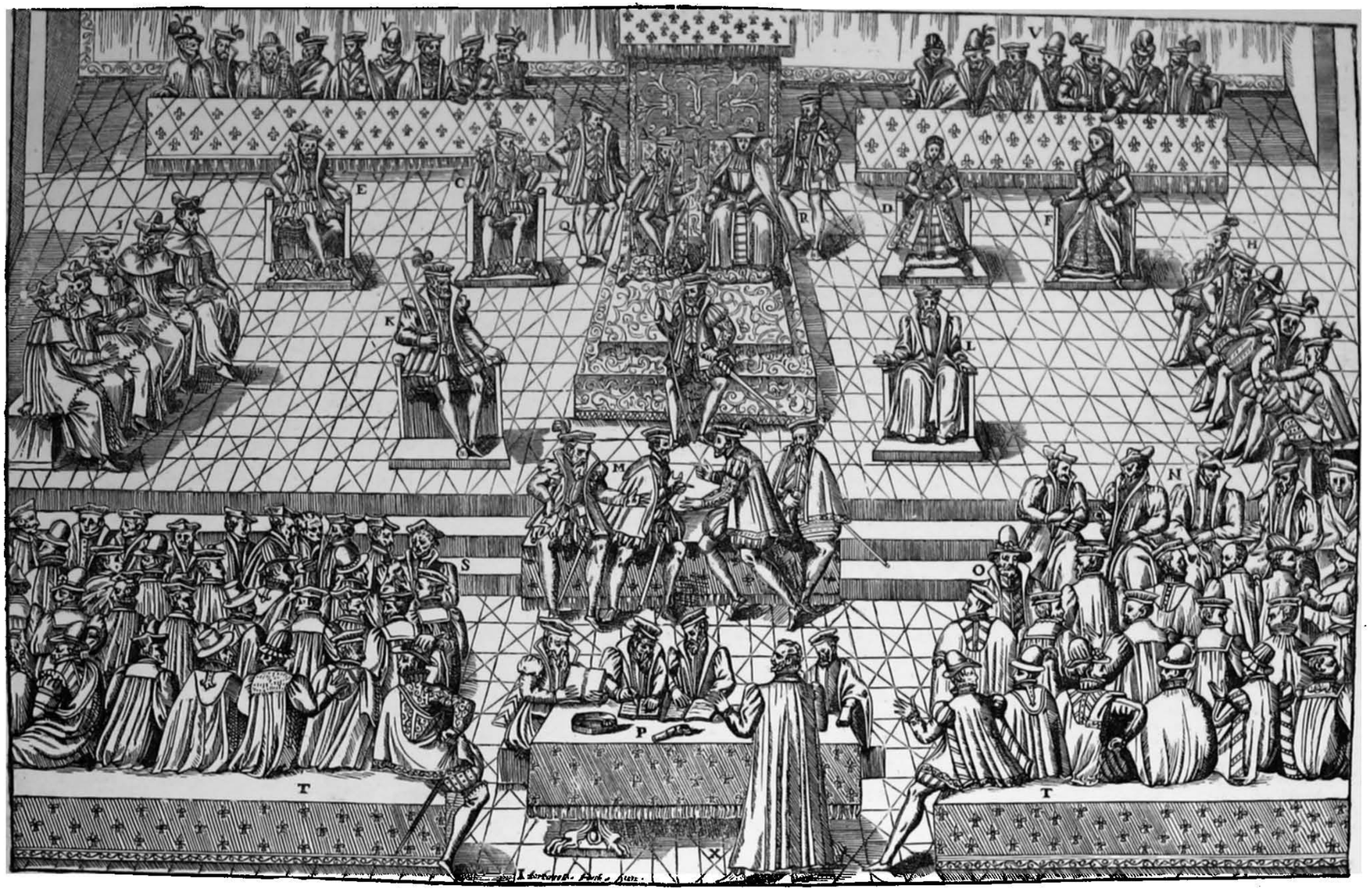
for the exchequer. But no fines could compensate for the moral blow which their withdrawal dealt. It was the beginning of a struggle which Elizabeth had averted through three memorable years. Protestant fanaticism met Catholic fanaticism. The tidings of Dreux spread panic through the realm. Parliament

1563

showed its terror by measures of a new severity. "There has been enough of words," said the Queen's minister, Sir Francis Knollys; "it were time to draw sword." The sword was drawn in a Test Act, the first in a series of penal statutes which weighed upon English Catholics for two hundred years. By this statute an oath of allegiance to the Queen and abjuration of the temporal authority of the Pope was exacted from all holders of office, lay or spiritual, with the exception of peers. Its effect was to place the whole power of the realm in the hands, either of Protestants, or of Catholics who accepted Elizabeth's legitimacy and her ecclesiastical jurisdiction in the teeth of the Papacy. Caution indeed was used in applying this test to the laity, but pressure was more roughly put on the clergy. Many of the parish priests, though they had submitted to the use of the Prayer-book, had not taken the oath prescribed by the Act of Uniformity. As yet Elizabeth had cautiously refused to allow any strict inquiry into their opinions. But a commission was now opened by her order at Lambeth, with the Primate at its head, to enforce the Act; while thirty-nine of the Articles drawn up under Edward were adopted as a standard of faith, and acceptance of them demanded of the clergy.

The Darnley Marriage

It is possible that Elizabeth might have clung to her older policy of conciliation had she foreseen how suddenly the danger that appalled her was to pass away. At this crisis she was able, as usual, to "count on Fortune." The assassination of the Duke of Guise broke up his party; a policy of moderation and balance prevailed at the French Court; Catharine of Medicis was now supreme, and her aim was still an aim of peace. The Queen's good luck was chequered by a merited humiliation. She had sold her aid to the Huguenots in their hour of distress at the price of the surrender of Havre, and Havre was again wrested from her by the reunion of the French parties. Peace with France in the following spring secured her a year's respite in her anxieties; and Mary



THE STATES GENERAL AT ORLEANS, 1561.
Engraving by J. Tortorel, 1570.

Sec. IV
England and Mary Stuart 1560 to 1572

was utterly foiled in her plan for bringing the pressure of a united Scotland, backed by France, to bear upon her rival. But the defeat only threw her on a yet more formidable scheme. She was weary of the mask of religious indifference which her policy had forced her to wear with the view of securing the general support of her subjects. She resolved now to appeal to the English Catholics on the grounds of Catholicism. Next to the Scottish Queen in the line of blood stood Henry Stuart, Lord Darnley, a son of the Countess of Lennox, and grandson of Margaret Tudor by her second marriage with the Earl of Angus, as Mary was her grandchild by Margaret's first marriage with James the Fourth. Though the House of Lennox conformed to the new system of English worship, its sympathies were known to be Catholic, and the hopes of the Catholics wrapped themselves round its heir. It was by a match with Henry Stuart that Mary now determined to unite the forces of Catholicism. The match was regarded on all sides as a challenge to Protestantism. Philip had till now looked upon Mary's system of toleration and on her hopes from France with equal suspicion. But he now drew slowly to her side. "She is the one gate," he owned, "through which Religion can be restored in England. All the rest are closed." It was in vain that Elizabeth strove to prevent the marriage by a threat of war, or by secret plots for the seizure of Mary and the driving of Darnley back over the border. The Lords of the Congregation woke with a start from their confidence in the Queen, and her half-brother, Lord James Stuart, better known as Earl of Murray, mustered his Protestant confederates. But their revolt was hardly declared when Mary marched on them with pistols in her belt, and drove their leaders helplessly over the border. A rumour spread that she was in league with Spain and with France, where the influence of the Guises was again strong. Elizabeth took refuge in the meanest dissimulation, while the announcement of Mary's pregnancy soon gave her a strength which swept aside Philip's counsels of caution and delay. "With the help of God and of your Holiness," Mary wrote to the Pope, "I will leap over the wall." Rizzio, an Italian who had counselled the marriage, still remained her adviser, and the daring advice he gave fell in with her natural temper. She demanded a recognition of her succession. She

resolved in the coming Parliament to restore Catholicism in Scotland and to secure the banishment of Murray and his companions. The English Catholics of the north were ready to revolt as soon as she was ready to aid them. No such danger had ever threatened Elizabeth as this, but again she could "trust to Fortune." Mary had staked all on her union with Darnley, and yet only a few months had passed since her wedding day, when men saw that she



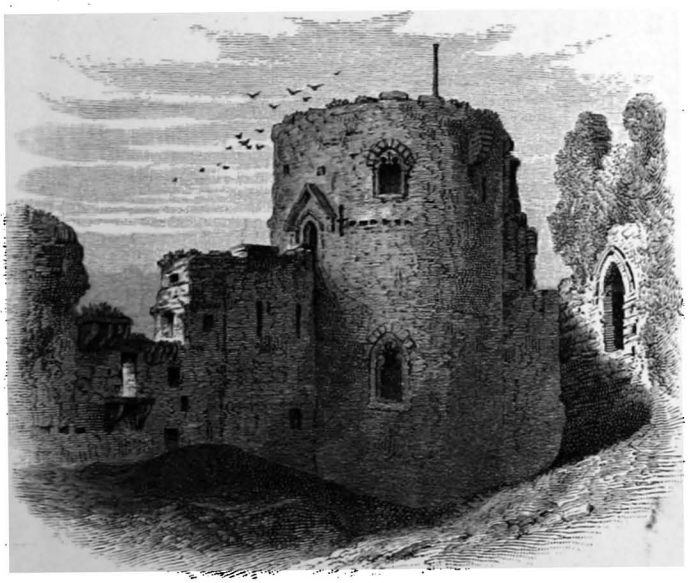
QUEEN MARY'S BEDCHAMBER, HOLYROOD PALACE.

"hated the King." The boy turned out a dissolute, insolent husband, and Mary's scornful refusal of his claim of the "crown matrimonial," a refusal which Darnley attributed to Rizzio's counsels, drove his jealousy to madness. At the very moment when the Queen revealed the extent of her schemes by her dismissal of the English ambassador, the young King, followed by his kindred the Douglases, burst into her chamber, dragged Rizzio from her presence, and stabbed him brutally in an outer chamber. The darker features of Mary's character were now to develop

themselves. Darnley, keen as was her thirst for vengeance on him, was needful to the triumph of her political aims. She masked her hatred beneath a show of affection, which succeeded in severing the wretched boy from his fellow-conspirators, and in gaining his help in an escape to Dunbar. Once free, she marched in triumph on Edinburgh at the head of eight thousand men under the Earl of Bothwell, while Morton, Ruthven, and Lindesay fled in terror over the border. With wise dissimulation, however, she fell back on her system of religious toleration. But her intrigues with the English Catholics were never interrupted, and her Court was full of refugees from the northern counties. "Your actions," Elizabeth wrote in a sudden break of fierce candour, "are as full of venom as your words are of honey." The birth of her child, the future James the Sixth of Scotland and First of England, doubled Mary's strength. "Your friends are so increased," her ambassador wrote to her from Eng-
1566 land, "that many whole shires are ready to rebel, and their captains named by election of the nobility." The anxiety of the English Parliament which met at this crisis proved that the danger was felt to be real. The Houses saw but one way of providing against it, and they renewed their appeal for the Queen's marriage and for a settlement of the succession. As we have seen, both of these measures involved even greater dangers than they averted; but Elizabeth stood alone in her resistance to them. To settle the succession was at once to draw the sword. The Queen therefore on this point stood firm. The promise to marry, which she gave after a furious burst of anger, she was no doubt resolved to evade as she had evaded it before. But the quarrel with the Commons which followed on her prohibition of any debate on the succession, a quarrel to which we shall recur at a later time, hit Elizabeth hard. It was "secret foes at home," she told the Commons as their quarrel passed away in a warm reconciliation, "who thought to work me that mischief which never foreign enemies could bring to pass, which is the hatred of my Commons. Do you think that either I am so unmindful of your surety by succession, wherein is all my care, or that I went about to break your liberties? No! it never was my meaning; but to stay you before you fell into the
1567 ditch." It was impossible for her, however, to explain the real reasons for her course, and the dissolution of the Parliament left

her face to face with a national discontent added to the ever-deepening peril from without.

One terrible event suddenly struck light through the gathering clouds. Mary had used Darnley as a tool to effect the ruin of his confederates and to further her policy, but since his share in Rizzio's murder she had loathed and avoided him. Ominous words dropped from her lips. "Unless she were freed of him some way," she said, "she had no pleasure to live." Her purpose of vengeance

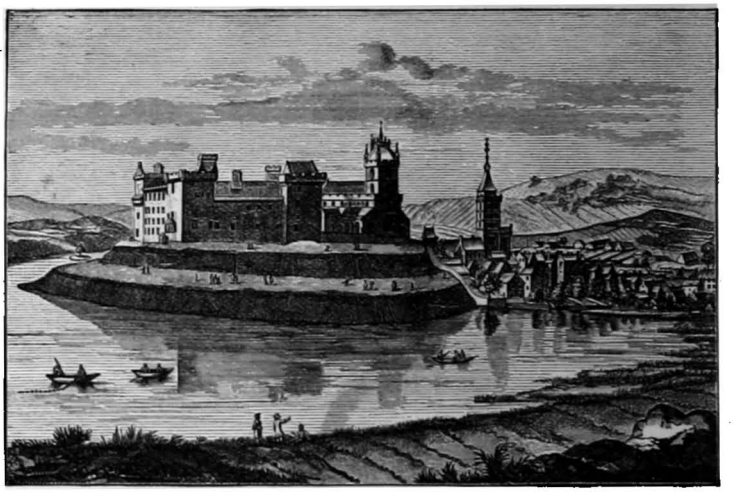


BOTHWELL CASTLE, CLYDESDALE.

was quickened by her passion for the Earl of Bothwell, the boldest and most unscrupulous of the border nobles. The Earl's desperate temper shrank from no obstacles to a union with the Queen. Divorce would free him from his own wife. Darnley might be struck down by a conspiracy of the lords whom he had deserted and betrayed, and who still looked on him as their bitterest foe. The exiled nobles were recalled; there were dark whispers among the lords. The terrible secret of the deed which followed is still wrapt in a cloud of doubt and mystery which will probably never

be wholly dispelled. The Queen's mood seemed suddenly to change. Her hatred to Darnley passed all at once into demonstrations of the old affection. He had fallen sick with vice and misery, and she visited him on his sick bed, and persuaded him to follow her to Edinburgh. She visited him again in a ruinous and lonely house near the palace, in which he was lodged by her order, kissed him as she bade him farewell, and rode gaily back to a wedding-dance at Holyrood. Two hours after midnight an awful explosion shook the city; and the burghers rushed out from the gates to find the house of Kirk o' Field destroyed, and Darnley's

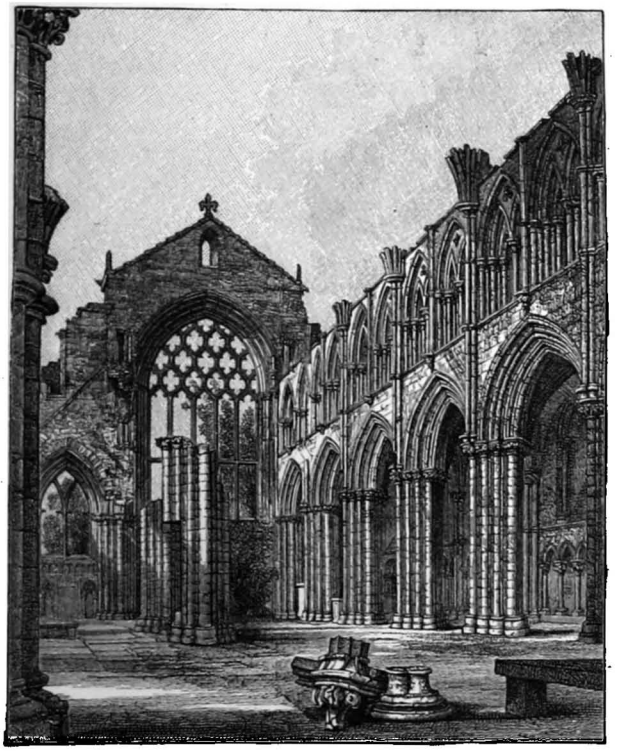
1567



LINLITHGOW PALACE AND TOWN.
Slezer, "*Theatrum Scotiæ*," 1693.

body dead beside the ruins. The murder was undoubtedly the deed of Bothwell. His servant, it was soon known, had stored the powder beneath the King's bed-chamber; and the Earl had watched without the walls till the deed was done. But, in spite of gathering suspicion and of a charge of murder made formally against him by Lord Lennox, no serious steps were taken to investigate the crime; and a rumour that Mary purposed to marry the murderer drove her friends to despair. Her agent in England wrote to her that "if she married that man she would lose the favour of God, her own reputation, and the hearts of all England,

Ireland, and Scotland." But every stronghold in the kingdom was soon placed in Bothwell's hands, and this step was the prelude to a trial and acquittal which the overwhelming force of his followers in Edinburgh turned into a bitter mockery. A shameless suit for his divorce removed the last obstacle to his ambition; and a seizure of the Queen as she rode to Linlithgow was followed by a marriage.



CHAPEL, HOLYROOD PALACE.
Ruined in the rising against Mary, 1567.

In a month more all was over. The horror at such a marriage with a man fresh from her husband's blood drove the whole nation to revolt. Its nobles, Catholic as well as Protestant, gathered in arms at Stirling; and their entrance into Edinburgh roused the capital into insurrection. Mary and the Earl advanced with a fair force to Seton to encounter the Lords; but their men refused to

fight, and Bothwell galloped off into lifelong exile, while the Queen was brought back to Edinburgh in a frenzy of despair, tossing back wild words of defiance to the curses of the crowd. From Edinburgh she was carried a prisoner to the fortress of Lochleven; as the price of her life she was forced to resign her crown in favour of her child, and to name her brother, the Earl of Murray, who was now returning from France, as Regent. In July the babe was solemnly crowned as James the Sixth.

1567

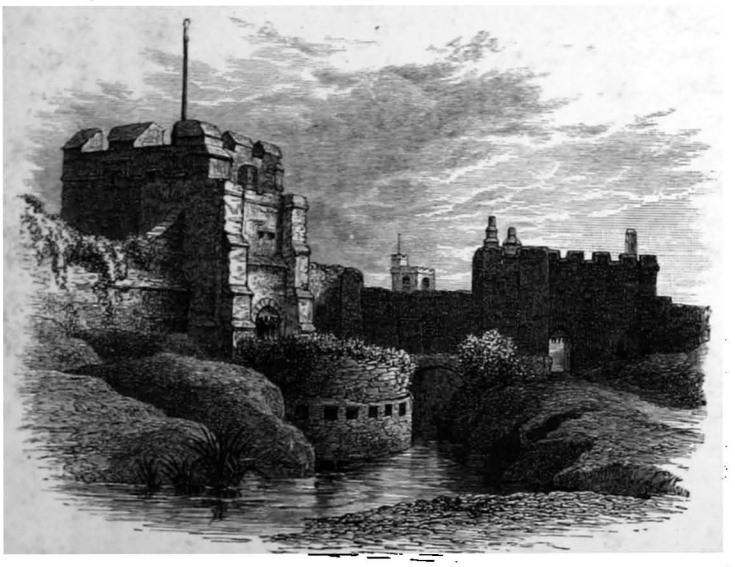
Mary in England

For the moment England was saved, but the ruin of Mary's hopes had not come one instant too soon. The great conflict between the two religions, which had begun in France, was slowly widening into a general struggle over the whole face of Europe. For four years the balanced policy of Catharine of Medicis had wrested a truce from both Catholics and Huguenots, but Condé and the Guises again rose in arms, each side eager to find its profit in the new troubles which now broke out in Flanders. For the long persecution of the Protestants there, and the unscrupulous invasion of the constitutional liberties of the Provinces by Philip of Spain, had at last stirred the Netherlands to revolt, and the insurrection was seized by Philip as a pretext for dealing a blow he had long meditated at the growing heresy of this portion of his dominions. At the moment when Mary entered Lochleven, the Duke of Alva was starting with an army of ten thousand men on his march to the Low Countries; and with his easy triumph over their insurgent forces began the terrible series of outrages and massacres which have made his name infamous in history. No

1567

event could be more embarrassing to Elizabeth than the arrival of Alva in Flanders. His extirpation of heresy there would prove the prelude for his co-operation with the Guises in the extirpation of heresy in France. Without counting, too, this future danger, the triumph of Catholicism and the presence of a Catholic army in a country so closely connected with England at once revived the dreams of a Catholic rising against her throne; while the news of Alva's massacres stirred in every one of her Protestant subjects a thirst for revenge which it was hard to hold in check. Yet to strike a blow at Alva was impossible, for Antwerp was the great mart of English trade, and a stoppage of the trade with Flanders, such as war would bring about, would have broken half the merchants in

London. Every day was deepening the perplexities of Elizabeth, when Mary succeeded in making her escape from Lochleven. Defeated at Langside, where the energy of Murray promptly crushed the rising of the Catholic nobles in her support, she abandoned all hope of Scotland; and changing her designs with the rapidity of genius, she pushed in a light boat across the Solway, and was safe before evening fell in the castle of Carlisle. 1568 The presence of Alva in Flanders was a far less peril than the



CARLISLE CASTLE.

presence of Mary in Carlisle. To retain her in England was to furnish a centre for revolt; Mary herself indeed threatened that "if they kept her prisoner they should have enough to do with her." Her ostensible demand was for English aid in her restoration to the throne, or for a free passage to France; but compliance with the last request would have given the Guises a terrible weapon against Elizabeth and have ensured a new French intervention in Scotland, while to restore her by arms to the crown she had lost was impossible. Till Mary was cleared of guilt, Murray would hear

SEC. IV
ENGLAND AND MARY STUART 1560 TO 1572

nothing of her return, and Mary refused to submit to such a trial as would clear her. So eager, however, was Elizabeth to get rid of the pressing peril of her presence in England, that Mary's refusal to submit to any trial only drove her to fresh devices for her restoration. She urged upon Murray the suppression of the graver charges, and upon Mary the leaving Murray in actual possession of the royal power as the price of her return. Neither however would listen to terms which sacrificed both to Elizabeth's self-interest; the Regent persisted in charging the Queen with murder and adultery, while Mary refused either to answer or to abdicate in favour of her infant son. The triumph indeed of her bold policy was best advanced, as the Queen of Scots had no doubt foreseen, by simple inaction. Her misfortunes, her resolute denials, were gradually wiping away the stain of her guilt, and winning back the Catholics of England to her cause. Elizabeth "had the wolf by the ears," while the fierce contest which Alva's presence roused in the Netherlands and in France was firing the temper of the two great parties in England.



CANDLESTICK OF MARY STUART.
Now at Holland House.

The Catholic Revolts

In the Court, as in the country, the forces of progress and of resistance stood at last in sharp and declared opposition to each other. Cecil at the head of the Protestants demanded a general alliance with the Protestant Churches throughout Europe, a war in the Low Countries against Alva, and the unconditional surrender of Mary to her Scotch subjects for the punishment she deserved. The Catholics on the other hand, backed by the mass of the Conservative party with the Duke of Norfolk at its head, and supported by the wealthier merchants who dreaded the ruin of the Flemish trade, were as earnest in demanding the dismissal of Cecil and the Protestants from the council-board, a steady peace with Spain, and, though less openly, a recognition of Mary's succession. Elizabeth was driven to temporize as before. She refused Cecil's counsels; but she sent money and arms to Condé, and hampered

Alva by seizing treasure on its way to him, and by pushing the quarrel even to a temporary embargo on shipping either side the sea. She refused the counsels of Norfolk; but she would hear nothing of a declaration of war, or give any judgement on the charges against the Scottish Queen, or recognize the accession of James in her stead. The effect of Mary's presence in England was seen in conspiracies of Norfolk with the Northern Earls and with Spain. Elizabeth, roused to her danger, struck quick and hard. Mary Stuart was given in charge to Lord Huntingdon. Arundel, Pembroke, and Lumley were secured, and Norfolk sent to the Tower. But the disasters of the Huguenots in France, and the news brought by a papal envoy that a Bull of Deposition against Elizabeth was ready at Rome, goaded the great Catholic lords to action, and brought about the rising of the Houses of Neville and of Percy. The entry of the Earls of Northumberland and Westmoreland into Durham proved the signal for revolt. The Bible and Prayer-book were torn to pieces, and Mass said once more at the altar of Durham Cathedral, before the Earls pushed on to Doncaster with an army which soon swelled to thousands of men. Their cry was "to reduce all causes of religion to the old custom and usage;" and the Earl of Sussex, her general in the north, wrote frankly to Elizabeth that "there were not ten gentlemen in Yorkshire that did allow [approve] her proceedings in the cause of religion." But he was as loyal as he was frank, and held York stoutly while the Queen ordered Mary's hasty removal to a new prison at Coventry. The storm however broke as rapidly as it had gathered. The mass of the Catholics throughout the country made no sign; and the Earls no sooner halted irresolute in presence of this unexpected inaction, than their army caught the panic and dispersed. Northumberland and Westmoreland fled, and were followed in their flight by Leonard Dacres of Naworth, while their miserable adherents paid for their disloyalty in bloodshed and ruin. The ruthless measures of repression which closed this revolt were the first breach in the clemency of Elizabeth's rule. But they were signs of terror which were not lost on her opponents. It was the general inaction of the Catholics which had foiled the hopes of the northern Earls; and Rome now did its best to stir them to activity by publishing the Bull of Excommunication and Deposition against

Bull of Deposition 1569

1570

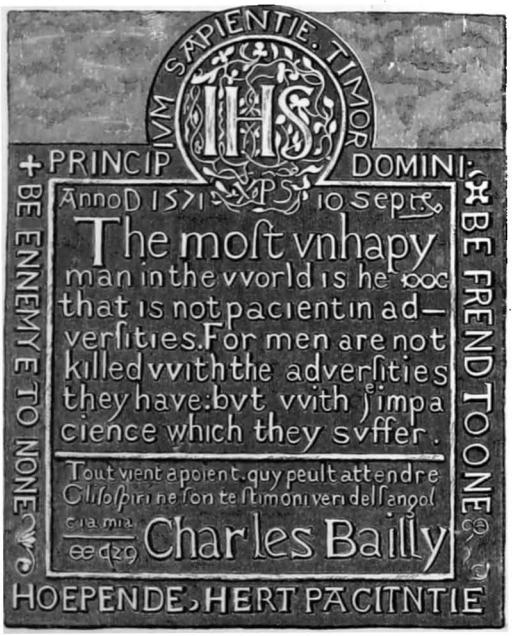
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1560 TO 1572

the Queen, which had been secretly issued in the preceding year, and was found nailed in a spirit of ironical defiance on the Bishop of London's door. The Catholics of the north withdrew stubbornly from the national worship. Everywhere the number of recusants increased. Intrigues were busier than ever. The regent Murray was assassinated, and Scotland plunged into war between the adherents of Mary and those of her son. From the defeated Catholics Mary turned again to the Duke of Norfolk, who stood at the head of the Conservative peers. Norfolk had acquiesced in the religious compromise of the Queen, and professed himself a Protestant while he intrigued with the Catholic party. He trusted to carry the English nobles with him in pressing for his marriage with Mary, a marriage which should seem to take her out of the hands of French and Catholic intriguers, to make her an Englishwoman, and to settle the vexed question of the succession to the throne. His dreams of such a union with Mary in the preceding year had been detected by Cecil, and checked by a short sojourn in the Tower; but his correspondence with the Queen was renewed on his release, and ended in an appeal to Philip for the intervention of a Spanish army. At the head of this appeal stood the name of Mary; while Norfolk's name was followed by those of many lords of "the old blood," as the prouder peers styled themselves; and the significance of the request was heightened by gatherings of Catholic refugees at Antwerp round the fugitive leaders of the Northern Revolt. Enough of these conspiracies was discovered to rouse a fresh ardour in the menaced Protestants. The Parliament met to pass an act of attainder against the Northern Earls, and to declare the introduction of Papal Bulls into the country an act of high treason. The rising indignation against Mary, as "the daughter of Debate, who discord fell doth sow," was shown in a statute, which declared any person who laid claim to the crown during the Queen's life-time incapable of ever succeeding to it. The disaffection of the Catholics was met by imposing on all magistrates and public officers the obligation of subscribing to the Articles of Faith, a measure which, in fact, transferred the administration of justice and public order to their Protestant opponents. Meanwhile, Norfolk's treason ripened into an elaborate plot. Philip had promised aid should the revolt actually break out; but

Treason of Norfolk

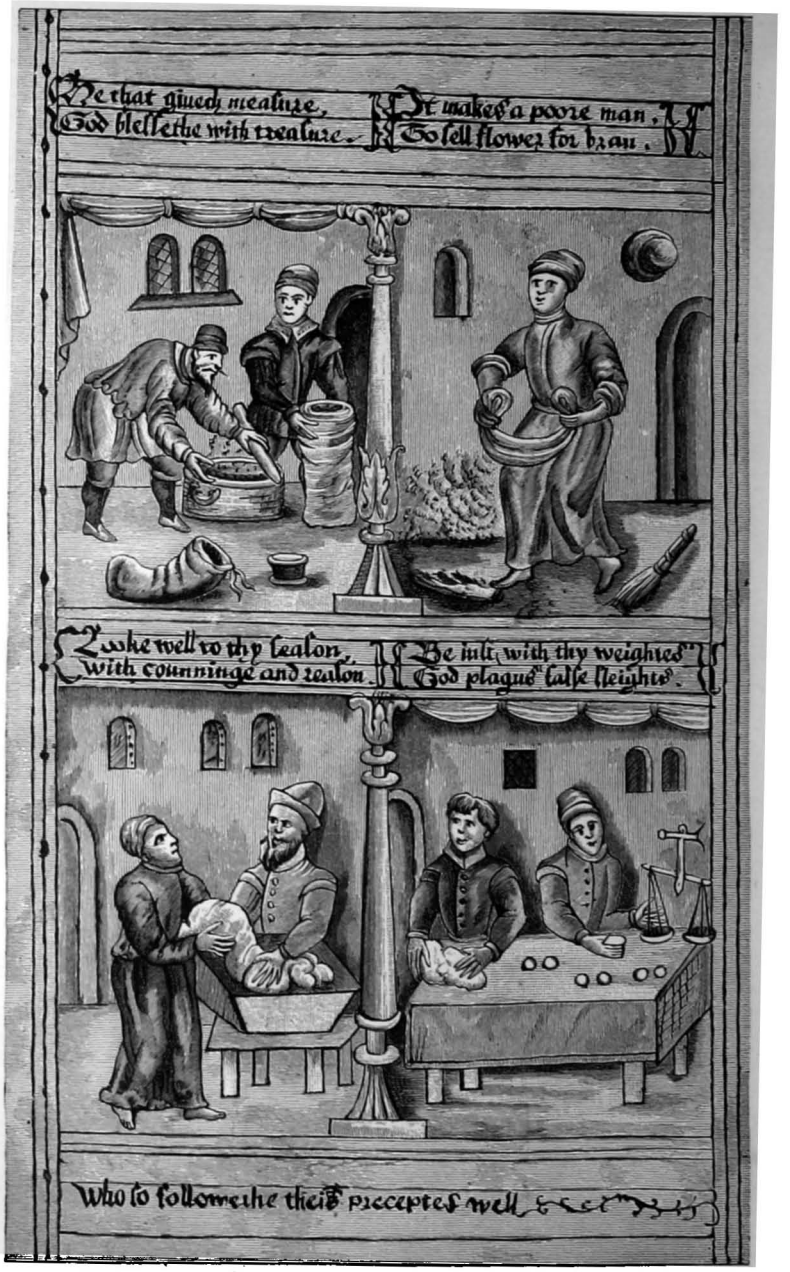
the clue to these negotiations had long been in Cecil's hands, and before a single step could be taken towards the practical realization of his schemes of ambition, they were foiled by Norfolk's arrest. With his death and that of Northumberland, who followed him to the scaffold, the dread of revolt within the realm which had so long hung over England passed quietly away. The failure of the two attempts not only showed the weakness and disunion of the party

1571

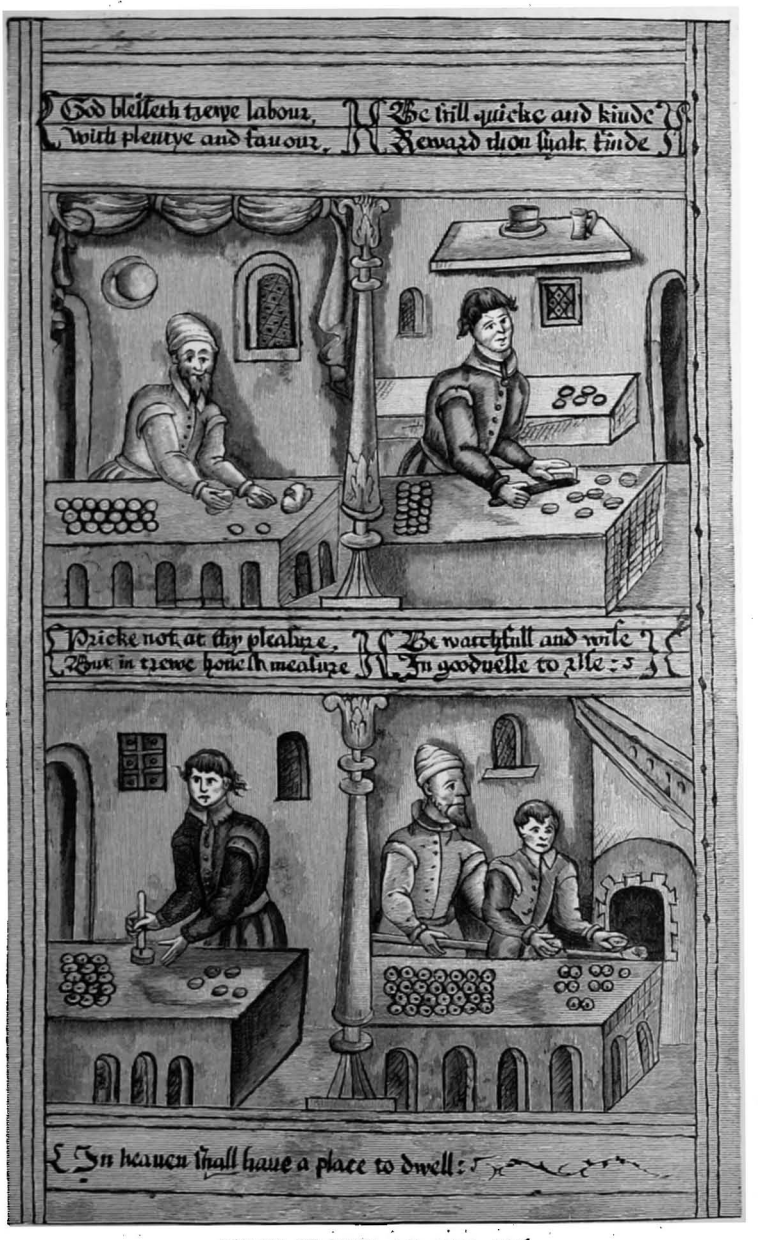


CARVING ON WALL BY CHARLES BAILLY, PRISONER IN THE TOWER, 1571.

of discontent and reaction, but it revealed the weakness of all party feeling before the rise of a national temper which was springing naturally out of the peace of Elizabeth's reign, and which a growing sense of danger to the order and prosperity around it was fast turning into a passionate loyalty to the Queen. It was not merely against Cecil's watchfulness or Elizabeth's cunning that Mary and Philip and the Percies dashed themselves in vain; it was against a new England.



BAKERS OF YORK, A.D. 1595—1596.
Ordinances of their Gild.
Collection of Miss Toulmin Smith.



BAKERS OF YORK, A.D. 1595—1596.
Ordinances of their Gild
Collection of Miss Toulmin Smith.

SEC. V
THE ENGLAND OF ELIZABETH

Section V.—The England of Elizabeth

[*Authorities.*—For our constitutional history we have D'Ewes' Journals and Townshend's "Journal of Parliamentary Proceedings from 1580 to 1601," the first detailed account we possess of the proceedings of our House of Commons. The general survey given by Hallam ("Constitutional History") is as judicious as it is able. Macpherson in his "Annals of Commerce" gives details of the expansion of English Trade; and Hakluyt's "Collection of Voyages" tells of its activity. Some valuable details are added by Mr. Froude. The general literary history is given by Craik ("History of English Literature"), who has devoted a separate work to Spenser and his times; and the sober but narrow estimate of Mr. Hallam ("Literary History") may be contrasted with the more brilliant though less balanced comments of M. Taine on the writers of the Renascence. A crowd of biographers mark the new importance of individual life and action.]

Elizabeth and the Poor Laws

"I have desired," Elizabeth said proudly to her Parliament, "to have the obedience of my subjects by love, and not by compulsion." It was a love fairly won by justice and good government. Buried as she seemed in foreign negotiations and intrigues, Elizabeth was above all an English sovereign. She devoted herself ably and energetically to the task of civil administration. At the first moment of relief from the pressure of outer troubles, she faced the two main causes of internal disorder. The debasement of the coinage was brought to an end in 1560. In 1561 a commission was issued to inquire into the best means of facing the problem of social discontent. Time, and the natural developement of new branches of industry, were working quietly for the relief of the glutted labour-market; but a vast mass of disorder still existed in England, which found a constant ground of resentment in the enclosures and evictions which accompanied the progress of agricultural change. It was on this host of "broken men" that every rebellion could count for support; their mere existence indeed was an encouragement to civil war; while in peace their presence was felt in the insecurity of life and property, in gangs of marauders which held whole counties in terror, and in "sturdy beggars" who stripped travellers on the road. Under Elizabeth as under her predecessors the terrible measures of repression, whose uselessness More had in vain pointed out, went pitilessly on; we find the magistrates of Somersetshire capturing a gang of a hundred

at a stroke, hanging fifty at once on the gallows, and complaining bitterly to the Council of the necessity for waiting till the Assizes before they could enjoy the spectacle of the fifty others hanging beside them. But the Government were dealing with the difficulty in a wiser and more effectual way. The old powers to enforce labour on the idle and settlement on the vagrant class were continued; and each town and parish was held responsible for the relief of its indigent and disabled poor, as well as for the employment of able-bodied mendicants. But a more efficient machinery



COINERS AT WORK.
Holinshed's History, 1577.

was gradually devised for carrying out the relief and employment of the poor. Funds for this purpose had been provided by the collection of alms in church; but the mayor of each town and the 1562
churchwardens of each country parish were now directed to draw up lists of all inhabitants able to contribute to such a fund, and on a persistent refusal the justices in sessions were empowered to assess the offender at a fitting sum and to enforce its payment by imprisonment. The principles embodied in these measures, that of local responsibility for local distress, and that of a distinction between the pauper and the vagabond, were more clearly defined

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in a statute of 1572. By this Act the justices in the country districts and mayors and other officers in towns were directed to register the impotent poor, to settle them in fitting habitations and to assess all inhabitants for their support. Overseers were appointed to enforce and superintend their labour, for which wool, hemp, flax, or other stuff was to be provided at the expense of the inhabitants; and houses of correction were established in every county for obstinate vagabonds or for paupers refusing to work at the overseers' bidding. A subsequent Act transferred to these overseers the collection of the poor rate, and powers were given to bind poor children as apprentices, to erect buildings for the improvident poor, and to force the parents and children of such paupers to maintain them. The well-known Act which matured and finally established this system, the 43rd of Elizabeth, remained the base of our system of pauper administration until a time within the recollection of living men. Whatever flaws a later experience has found in these measures, their wise and humane character formed a striking contrast to the legislation which had degraded our statute-book from the date of the Statute of Labourers; and their efficacy at the time was proved by the cessation of the social danger against which they were intended to provide.

1601

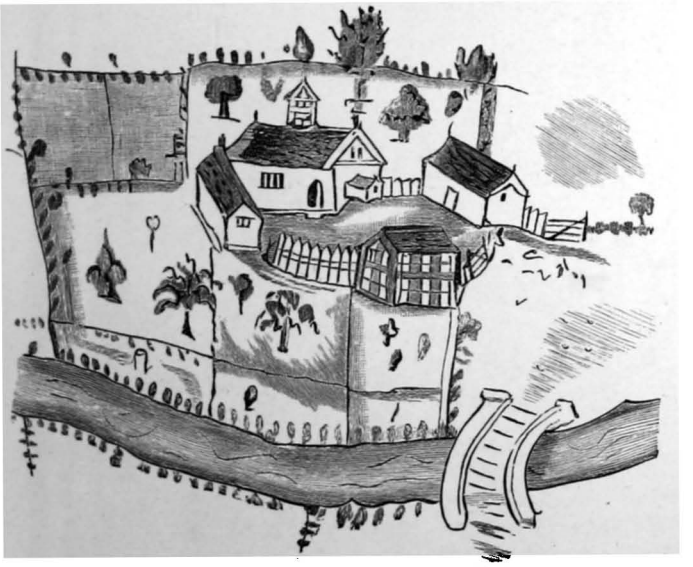


THOMAS WEKES, JURAT (ONE OF THE TOWN COUNCIL) OF HASTINGS, d. 1563.
Brass in S. Clement's Church, Hastings.
Moss, "*History of Hastings.*"

Progress of the Country

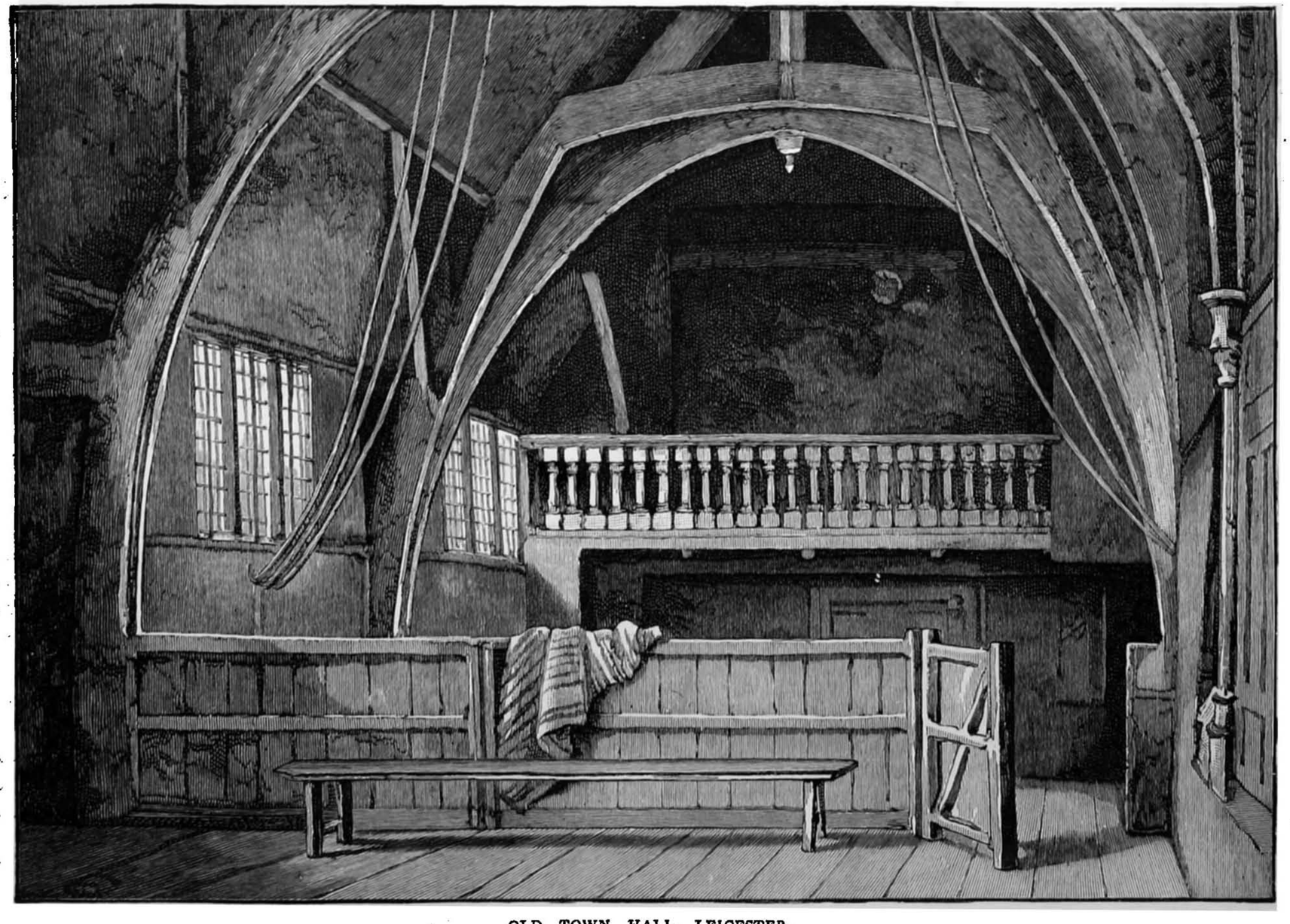
Its cessation however was owing, not merely to law, but to the natural growth of wealth and industry throughout the country. The change in the mode of cultivation, whatever social embarrassment it might bring about, undoubtedly favoured production. Not only was a larger capital brought to bear upon the land, but the mere change in the system introduced a taste for new and

better modes of agriculture; the breed of horses and of cattle was improved, and a far greater use made of manure and dressings. One acre under the new system produced, it was said, as much as two under the old. As a more careful and constant cultivation was introduced, a greater number of hands were required on every farm; and much of the surplus labour which had been flung off the land in the commencement of the new system was thus recalled to it. But a far more efficient agency in absorb-



BURROWES HALL, CHESHIRE, 1576.
Duchy of Lancaster Maps and Plans, Public Record Office.

ing the unemployed was found in the developement of manufactures. The linen trade was as yet of small value, and that of silk-weaving was only just introduced. But the woollen manufacture was fast becoming an important element in the national wealth. England no longer sent her fleeces to be woven in Flanders and to be dyed at Florence. The spinning of yarn, the weaving, fulling, and dyeing of cloth, was spreading rapidly from the towns over the country-side. The worsted trade, of which Norwich was the centre, extended over the whole of the



OLD TOWN HALL, LEICESTER.
Drawing by Miss Edith Gittins.

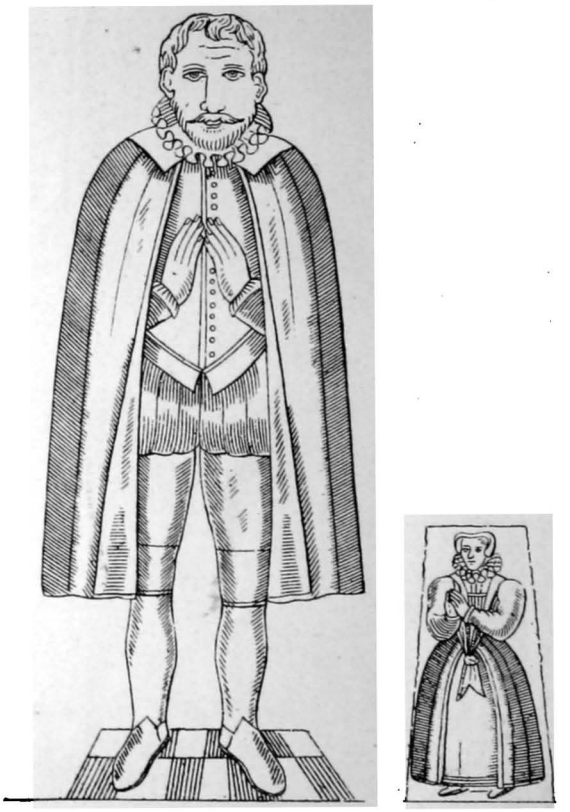
eastern counties. Farmers' wives began everywhere to spin their wool from their own sheep's backs into a coarse "home-spun."



THE FULLER'S PANEL.
Carved end of a bench in Spaxton Church, Somerset; late Fourteenth or early Fifteenth Century.
Proceedings of Somerset Archæological Society.

The South and the West, however, still remained the great seats of industry and of wealth, for they were the homes of mining and manufacturing activity. The iron manufactures were limited to

Kent and Sussex, though their prosperity in this quarter was already threatened by the growing scarcity of the wood which fed their furnaces, and by the exhaustion of the forests of the Weald. Cornwall was then, as now, the sole exporter of tin; and the exportation of its copper was just beginning. The



JOHN BARLEY, BURGESS OF HASTINGS, d. 1601, AND HIS DAUGHTER ALICE, d. 1592.
Brasses in S. Clement's Church, Hastings.
Moss, "History of Hastings."

broadcloths of the West claimed the palm among the woollen stuffs of England. The Cinque Ports held almost a monopoly of the commerce of the Channel. Every little harbour from the Foreland to the Land's End sent out its fleet of fishing-boats, manned with the bold seamen who were to furnish crews for Drake

and the Buccaneers. But in the reign of Elizabeth the poverty and inaction to which the North had been doomed for so many centuries began at last to be broken. We see the first signs of the revolution



MAZER, FROM AYLSTONE, LEICESTERSHIRE, A.D. 1585–6.
Archæologia.

which has transferred English manufactures and English wealth to the north of the Mersey and the Humber in the mention which now meets us of the friezes of Manchester, the coverlets of York, the cutlery of Sheffield, and the cloth trade of Halifax.



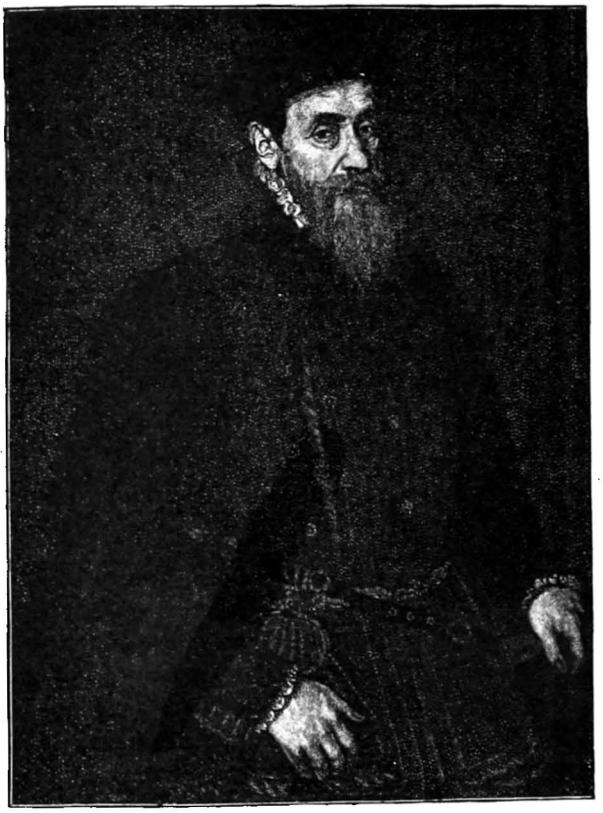
SEAL OF THE FRATERNITY OF OSTMEN (COAL TRADERS) OF NEWCASTLE-ON-TYNE, INCORPORATED 1600.
Brand, "History of Newcastle."

English Commerce

The growth however of English commerce far outstripped that of its manufactures. We must not judge of it, indeed, by any modern standard; for the whole population of the country can hardly have exceeded five or six millions, and the burthen of all the vessels engaged in ordinary commerce was estimated at little more than fifty thousand tons. The size of the vessels employed in it would nowadays seem insignificant; a modern collier brig is probably as large as the biggest merchant vessel which then sailed from the Port of

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1566

London. But it was under Elizabeth that English commerce began the rapid career of developement which has made us the carriers of the world. The foundation of the Royal Exchange by Sir Thomas Gresham was a mark of the commercial



SIR THOMAS GRESHAM.
Picture by Sir Antonio More, in National Portrait Gallery.

progress of the time. By far the most important branch of our trade was with Flanders; Antwerp and Bruges were in fact the general marts of the world in the early part of the sixteenth century, and the annual export of English wool and drapery to their markets was estimated at a sum of more than two millions in

value. It was with the ruin of Antwerp at the time of its siege and capture by the Duke of Parma that the commercial supremacy of our own capital was first established. A third of the merchants and manufacturers of the ruined city are said to have found a refuge on the banks of the Thames. The export trade to Flanders died away as London developed into the general mart of Europe, where the gold and sugar of the New World were found side by side with the cotton of India, the silks of the East, and the woollen stuffs of England itself. Not only was much of the old trade of the world transferred by this change to English shores, but the

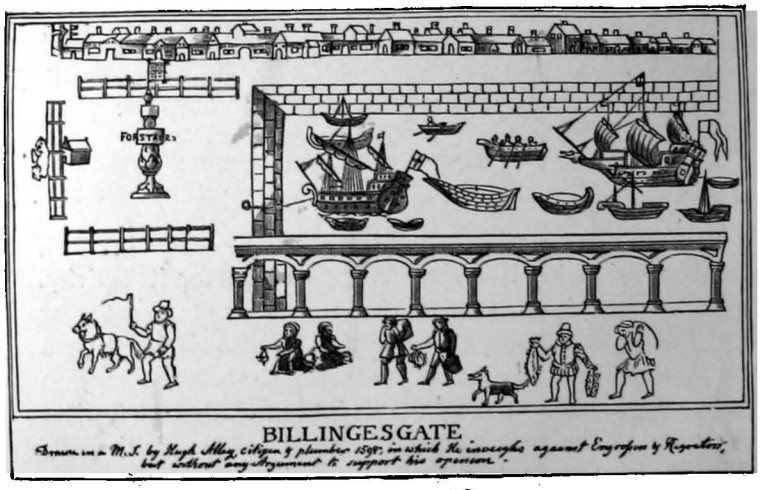


THE ROYAL EXCHANGE, AS BUILT BY SIR T. GRESHAM.
Engraving by W. Hollar.

sudden burst of national vigour found new outlets for its activity. The Venetian carrying fleet still touched at Southampton ; but as far back as the reign of Henry the Seventh a commercial treaty had been concluded with Florence, and the trade with the Mediterranean which had begun under Richard the Third constantly took a wider developement. The trade between England and the Baltic ports had hitherto been conducted by the Hanseatic merchants ; but the extinction at this time of their London depôt, the Steel Yard, was a sign that this trade too had now passed into English hands. The growth of Boston and Hull marked an increase of commercial intercourse with Scandinavia. The prosperity of Bristol, which de-



EASTCHEAP, c. 1598.
Copy, in British Museum, of an old drawing.



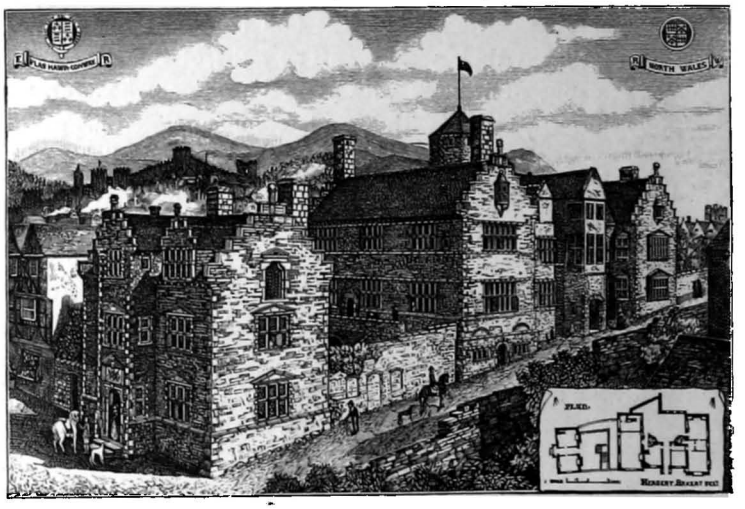
BILLINGSGATE, 1598.
Copy, in British Museum, of an old drawing.

pended in great measure on the trade with Ireland, was stimulated by the conquest and colonization of that island at the close of the Queen's reign and the beginning of her successor's. The dream of a northern passage to India opened up a trade with a land as yet unknown. Of three ships which sailed under Hugh Willoughby to realise this dream, two were found afterwards frozen with their crews and their hapless commander on the coast of Lapland; but the third, under Richard Chancellor, made its way safely to the 1553
White Sea and by its discovery of Archangel created the trade with Russia. A more lucrative traffic had already begun with the coast of Guinea, to whose gold-dust and ivory the merchants of Southampton owed their wealth. The guilt of the Slave Trade which sprang out of it rests with John Hawkins, whose arms (a demi-moor, proper, bound with a cord) commemorated his priority in the transport of negroes from Africa to the labour fields of the 1562
New World. The fisheries of the Channel and the German Ocean gave occupation to the numerous ports which lined the coast from Yarmouth to Plymouth Haven; Bristol and Chester were rivals in the fisheries of Ulster; and the voyage of Sebastian Cabot from the former port to the mainland of North America had called English vessels to the stormy ocean of the North. From the time of Henry the Eighth the number of English boats engaged on the cod banks of Newfoundland steadily increased, and at the close of Elizabeth's reign the seamen of Biscay found English rivals in the whale-fishery of the Polar seas.

Wealth and Social Progress

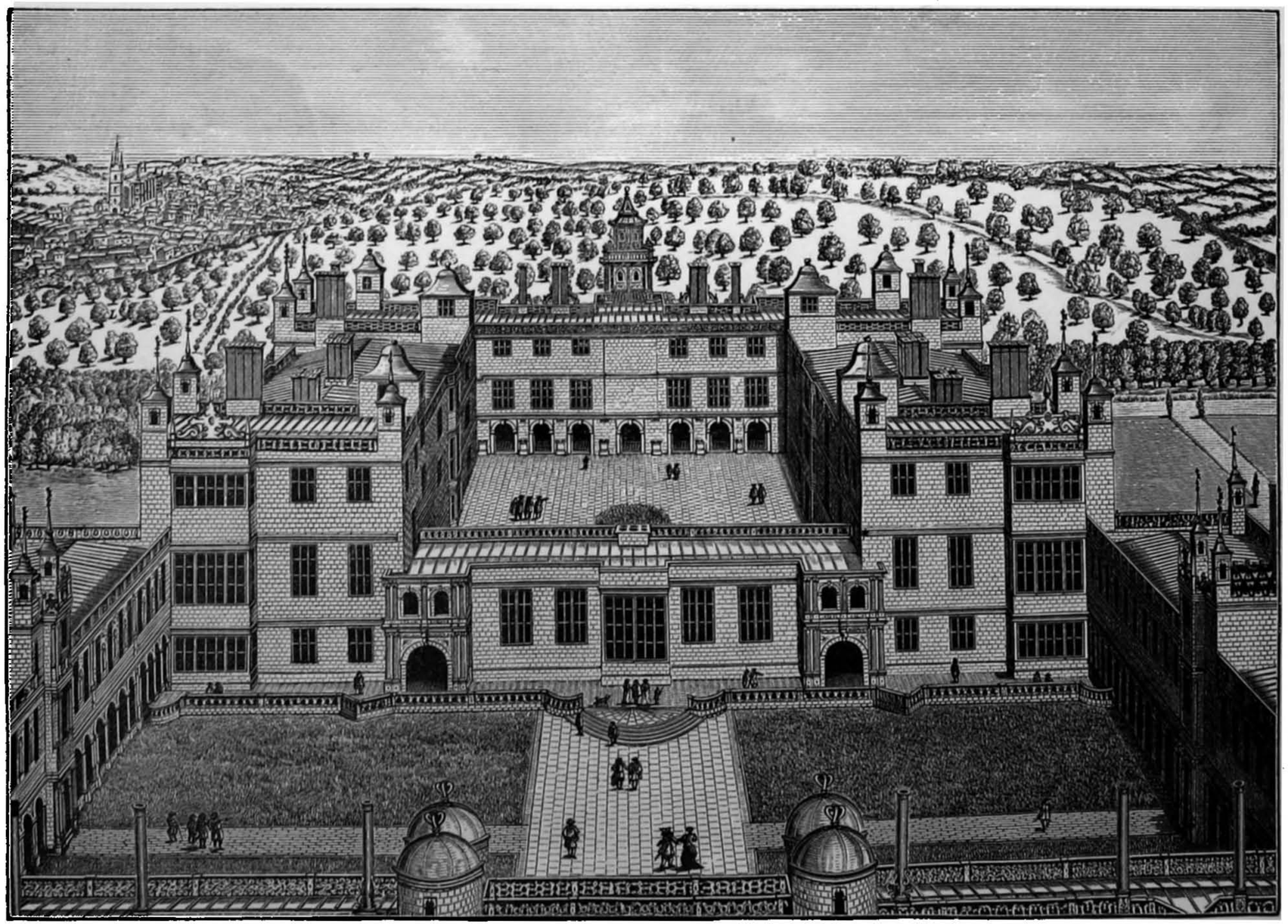
What Elizabeth contributed to this upgrowth of national prosperity was the peace and social order from which it sprang, and the thrift which spared the purses of her subjects by enabling her in ordinary times to content herself with the ordinary resources of the Crown. She lent, too, a ready patronage to the new commerce, she shared in its speculations, she considered its extension and protection as a part of public policy, and she sanctioned the formation of the great Merchant Companies which could then alone secure the trader against wrong or injustice in distant countries. The Merchant-Adventurers of London, a body which had existed long before, and had received a charter of incorporation under Henry the Seventh, furnished a model for the Russian

Company and the Company which absorbed the new commerce to the Indies. But it was not wholly with satisfaction that either Elizabeth or her ministers watched the social change which wealth was producing around them. They feared the increased expenditure and comfort which necessarily followed it, as likely to impoverish the land and to eat out the hardihood of the people. "England spendeth more on wines in one year," complained Cecil, "than it did in ancient times in four years." The disuse of salt-



PLAS MAWR, CONWAY.
BUILT 1577—1585.
Baker, "*Plas Mawr.*"

fish and the greater consumption of meat marked the improvement which was taking place among the country folk. Their rough and wattled farmhouses were being superseded by dwellings of brick and stone. Pewter was replacing the wooden trenchers of the earlier yeomanry; there were yeomen who could boast of a fair show of silver plate. It is from this period indeed that we can first date the rise of a conception which seems to us now a peculiarly English one, the conception of domestic comfort. The



AUDLEY END.
Engraving by Winstanley, 1688.



BRAMHALL HOUSE, CHESHIRE.
Earwaker, "East Cheshire."

presence," crowned the rude hearth with huge chimney-pieces adorned with fauns and cupids, with quaintly interlaced monograms and fantastic arabesques, hung tapestries on the walls, and crowded each chamber with quaintly-carved chairs and costly cabinets. The life of the Middle Ages concentrated itself in the vast castle hall, where the baron looked from his upper daïs on the retainers who gathered at his board. But the great households were fast breaking up; and the whole feudal economy disappeared when the

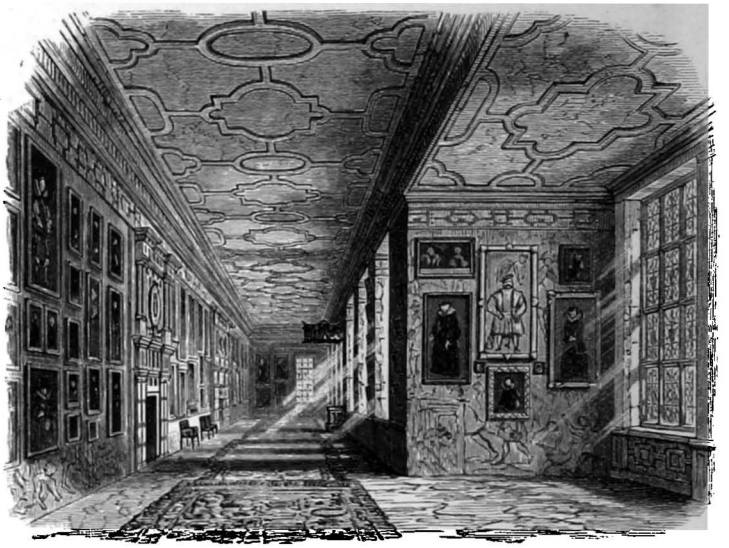


KNOLE HOUSE: ROOM LEADING TO CHAPEL.

lord of the household withdrew with his family into his "parlour" or "withdrawing-room," and left the hall to his dependents. The prodigal use of glass became a marked feature in the domestic architecture of the time, and one whose influence on the general health of the people can hardly be overrated. Long lines of windows stretched over the fronts of the new manor halls. Every merchant's house had its oriel. "You shall have sometimes," Lord Bacon grumbled, "your houses so full of glass, that we cannot tell where to come to be out of the sun or the cold." But the prodigal enjoyment of light and sunshine was a mark of the temper

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THE ENGLAND OF ELIZABETH

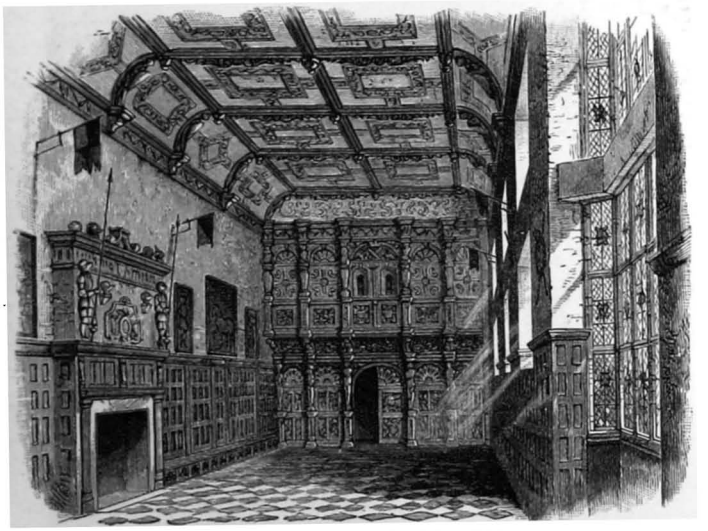
of the age. The lavishness of a new wealth united with a lavishness of life, a love of beauty, of colour, of display, to revolutionize English dress. The Queen's three thousand robes were rivalled in their bravery by the slashed velvets, the ruffs, the jewelled purpoints of the courtiers around her. Men "wore a manor on their backs." The old sober notions of thrift melted before the strange revolutions of fortune wrought by the New World. Gallants gambled away a



HARDWICKE HALL: THE GALLERY.

fortune at a sitting, and sailed off to make a fresh one in the Indies. Visions of galleons loaded to the brim with pearls and diamonds and ingots of silver, dreams of El Dorados where all was of gold, threw a haze of prodigality and profusion over the imagination of the meanest seaman. The wonders, too, of the New World kindled a burst of extravagant fancy in the Old. The strange medley of past and present which distinguishes its masques and feastings only reflected the medley of men's thoughts. Pedantry, novelty, the allegory of Italy, the chivalry of the Middle Ages, the mythology of Rome, the English bear-fight, pastorals, superstition,

farce, all took their turn in the entertainment which Lord Leicester provided for the Queen at Kenilworth. A "wild man" from the Indies chanted her praises, and Echo answered him. Elizabeth turned from the greetings of sibyls and giants to deliver the enchanted lady from her tyrant "Sans Pitie." Shepherdesses welcomed her with carols of the spring, while Ceres and Bacchus poured their corn and grapes at her feet.



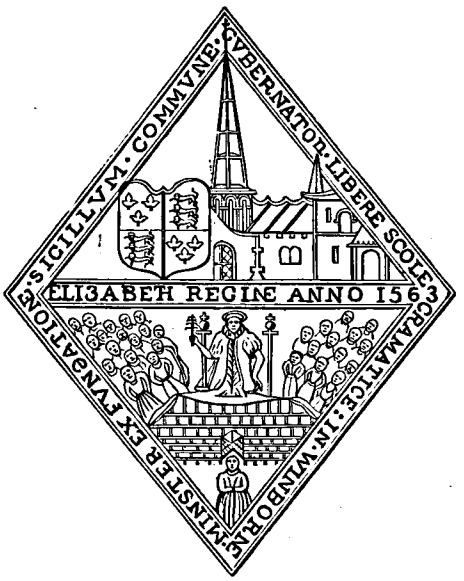
HATFIELD HOUSE: THE GREAT HALL.

The Revival of English Literature

It was to this turmoil of men's minds, this wayward luxuriance and prodigality of fancy, that we owe the revival of English letters under Elizabeth. Here, as elsewhere, the Renascence found vernacular literature all but dead, poetry reduced to the doggrel of Skelton, history to the annals of Fabyan or Halle. It had however done little for English letters. The overpowering influence of the new models, both of thought and style, which it gave to the world in the writers of Greece and Rome was at first felt only as a fresh check to the dreams of any revival of English poetry or prose. Though England shared more than any European country in the political and ecclesiastical results of the New Learning, its literary

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results were far less than in the rest of Europe, in Italy, or Germany, or France. More alone ranks among the great classical scholars of the sixteenth century. Classical learning indeed all but perished at the Universities in the storm of the Reformation, nor did it revive there till the close of Elizabeth's reign. Insensibly, however, the influences of the Renascence fertilized the intellectual soil of England for the rich harvest that was to come. The Court poetry which clustered round Wyatt and Surrey, exotic and imitative as it was, promised a new life for English verse. The growth of grammar schools realized the dream of Sir Thomas More, and brought the middle-classes, from the squire to the petty tradesman, into contact with the masters of Greece and Rome. The love of travel, which became so remarkable a characteristic of Elizabeth's day, quickened the intelligence of the wealthier nobles. "Home-keeping youths," says Shakspere in words that mark the time, "have ever homely wits;" and a tour over the Continent was just becoming part of the education of a gentleman. Fairfax's version of Tasso, Harrington's version of Ariosto, were signs of the influence which the literature of Italy, the land to which travel led most frequently, exerted on English minds. The writers of Greece and Rome began at last to tell upon England when they were popularized by a crowd of translations. Chapman's noble version of Homer stands high above its fellows, but all the greater poets and historians of the classical world were turned into English



SEAL OF WIMBORNE GRAMMAR SCHOOL, A.D. 1563.
Journal of Archæological Association.

before the close of the sixteenth century. It is characteristic of England that historical literature was the first to rise from its long death, though the form in which it rose marked the difference between the world in which it had perished and that in which it reappeared. During the Middle Ages the world had been without a past, save the shadowy and unknown past of early Rome; and annalist and chronicler told the story of the years which went before as a preface to his tale of the present without a sense of any



CHAINED LIBRARY, FOUNDED 1598, IN ROOM OVER PORCH OF GRANTHAM PARISH CHURCH.
Blades, "Bibliographical Miscellanies."

difference between them. But the religious, social, and political change which had passed over England under the New Monarchy broke the continuity of its life; and the depth of the rift between the two ages is seen by the way in which History passes, on its revival under Elizabeth, from the mediæval form of pure narrative to its modern form of an investigation and reconstruction of the past. The new interest which attached to the bygone world led to the collection of its annals, their reprinting and embodiment in an English shape. It was his desire to give the Elizabethan Church a

basis in the past, as much as any pure zeal for letters, which induced Archbishop Parker to lead the way in the first of these labours. The collection of historical manuscripts which, following in the track of Leland, he rescued from the wreck of the monastic libraries, created a school of antiquarian imitators, whose research



SIR WALTER RALEGH.
Picture at Knole.

and industry have preserved for us almost every work of permanent historical value which existed before the dissolution of the Monasteries. To his publication of some of our earlier chronicles we owe the series of similar publications which bear the names of Camden, Twysden, and Gale. But as a branch of literature, English history, in the new shape which we have noted, began in the

work of the poet Daniel. The chronicles of Stowe and Speed, who preceded him, are simple records of the past, often copied almost literally from the annals they used, and utterly without style or arrangement; while Daniel, inaccurate and superficial as he is, gave his story a literary form and embodied it in a pure and graceful prose. Two larger works at the close of Elizabeth's reign, the "History of the Turks" by Knolles, and Ralegh's vast but unfinished plan of the "History of the World," showed the widening of historic interest beyond the merely national bounds to which it had hitherto been confined.

Italy and English Literature

A far higher developement of our literature sprang from the growing influence which Italy, as we have seen, was exerting, partly through travel and partly through its poetry and romances, on the manners and taste of the time. Men made more account of a story of Boccaccio's, it was said, than of a story from the Bible. The dress, the speech, the manners of Italy became objects of almost passionate imitation, and of an imitation not always of the wiser or noblest kind. To Ascham it seemed like "the enchantment of Circe brought out of Italy to mar men's manners in England." "An Italianate Englishman," ran the harder proverb of Italy itself, "is an incarnate devil." The literary form which this imitation took seemed at any rate absurd. John Lyly, distinguished both as a dramatist and a poet, laid aside the tradition of English style for a style modelled on the decadence of Italian prose. Euphuism, as the new fashion has been styled from the prose 1579
romance of Euphues in which Lyly originated it, is best known to modern readers by the pitiless caricature in which Shakspere quizzed its pedantry, its affectation, the meaningless monotony of its far-fetched phrases, the absurdity of its extravagant conceits. Its representative, Armado in "Love's Labour's Lost," is "a man of firenew words, fashion's own knight," "that hath a mint of phrases in his brain; one whom the music of his own vain tongue doth ravish like enchanting harmony." But its very extravagance sprang from the general burst of delight in the new resources of thought and language which literature felt to be at its disposal; and the new sense of literary beauty which it disclosed in its affectation, in its love of a "mint of phrases" and the "music of its own vain tongue," the new sense of pleasure in delicacy or grandeur of phrase, in the

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structure and arrangement of sentences, in what has been termed the atmosphere of words, was a sense out of which style was itself to spring. For a time Euphuism had it all its own way. Elizabeth was the most affected and detestable of Euphuists; and "that beauty in Court which could not parley Euphuism," a courtier of Charles the First's time tells us, "was as little regarded as she that now there speaks not French." The fashion, however, passed away, but the "Arcadia" of Sir Philip Sidney shows the wonderful

Sidney



INITIAL LETTER, SIDNEY'S "ARCADIA"
First Edition, 1590.

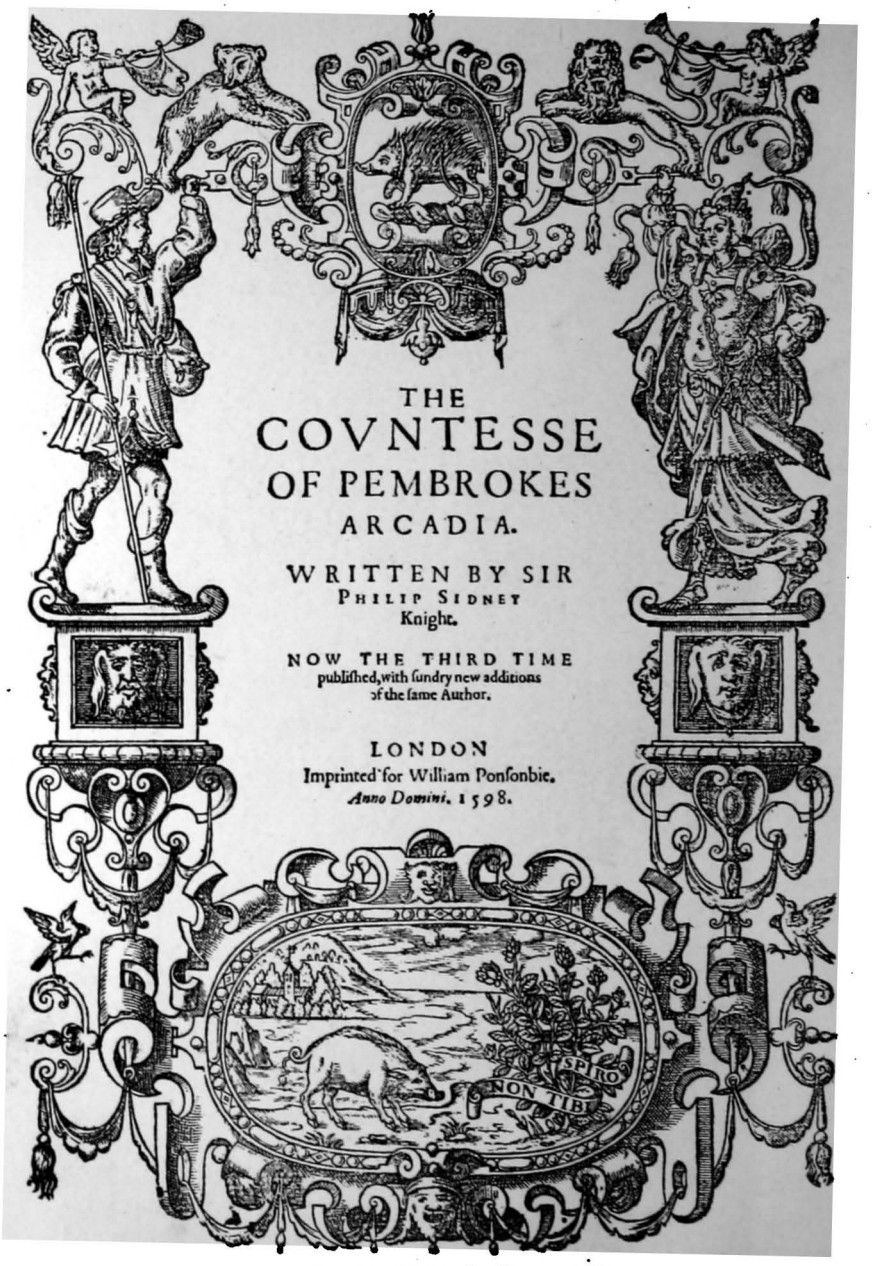
advance which prose had made under its influence. Sidney, the nephew of Lord Leicester, was the idol of his time, and perhaps no figure reflects the age more fully and more beautifully. Fair as he was brave, quick of wit as of affection, noble and generous in temper, dear to Elizabeth as to Spenser, the darling of the Court and of the camp, his learning and his genius made him the centre of the literary world which was springing into birth on English soil. He had travelled in France and Italy, he was master alike of the older learning and of the new discoveries of astronomy. Bruno dedicated to him as to a friend his metaphysical speculations; he was familiar with the drama of Spain, the poems of Ronsard, the sonnets of Italy. He combined the wisdom of a grave councillor with the romantic chivalry of a knight-errant. "I never heard the old story of Percy and Douglas," he says, "that I found not my

heart moved more than with a trumpet." He flung away his life to save the English army in Flanders, and as he lay dying they brought a cup of water to his fevered lips. He bade them give it to a soldier who was stretched on the ground beside him. "Thy



SIR PHILIP SIDNEY.
Miniature by Isaac Oliver, at Windsor Castle.

necessity," he said, "is greater than mine." The whole of Sidney's nature, his chivalry and his learning, his thirst for adventures, his tendency to extravagance, his freshness of tone, his tenderness and childlike simplicity of heart, his affectation and false sentiment, his



TITLE-PAGE OF SIDNEY'S "ARCADIA."
Third Edition, 1598.

en sense of pleasure and delight, pours itself out in the pastoral edley, forced, tedious, and yet strangely beautiful, of his Arcadia." In his "Defence of Poetry" the youthful exuberce of the romancer has passed into the earnest vigour and andiose stateliness of the rhetorician. But whether in the one ork or the other, the flexibility, the music, the luminous clearness

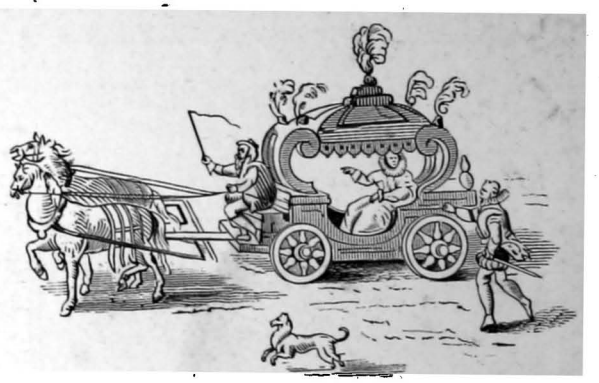


"VELVET BREECHES AND CLOTH BREECHES."
Frontispiece of Greene's "Quip for an Upstart Courtier," 1592.
Jusserand, "The English Novel."

Sidney's style remains the same. The quickness and vivacity English prose, however, was first developed in the school of lian imitators who appeared in Elizabeth's later years. The gin of English fiction is to be found in the tales and romances h which Greene and Nash crowded the market, models for which y found in the Italian novels. The brief form of these novelettes n led to the appearance of the "pamphlet;" and a new world readers was seen in the rapidity with which the stories or rrilous libels which passed under this name were issued, and the ediness with which they were devoured. It was the boast of ene that in the eight years before his death he had produced y pamphlets. "In a night or a day would he have yarked up a mphlet, as well as in seven years, and glad was that printer that

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might be blest to pay him dear for the very dregs of his wit." Modern eyes see less of the wit than of the dregs in the works of Greene and his compeers; but the attacks which Nash directed against the Puritans and his rivals were the first English works which shook utterly off the pedantry and extravagance of Euphuism. In his lightness, his facility, his vivacity, his directness of speech, we have the beginning of popular literature. It had descended from the closet to the street, and the very change implied that the street was ready to receive it. The abundance indeed of



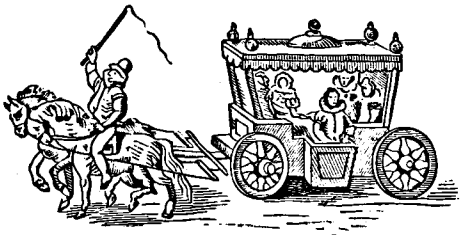
QUEEN ELIZABETH'S COACH.
Braun, "Civitates Orbis Terrarum," 1572.

printers and of printed books at the close of the Queen's reign shows that the world of readers and writers had widened far beyond the small circle of scholars and courtiers with which it began.

Elizabethan England and the Crown

We shall have to review at a later time the great poetic burst for which this intellectual advance was paving the way, and the moral and religious change which was passing over the country through the progress of Puritanism. But both the intellectual and the religious impulses of the age united with the influence of its growing wealth to revive a spirit of independence in the nation at large, a spirit which it was impossible for Elizabeth to understand, but the strength of which her wonderful tact enabled her to feel. Long before any open conflict arose between the people

and the Crown, we see her instinctive perception of the changes which were going on round her in the modifications, conscious or unconscious, which she introduced into the system of the monarchy. Of its usurpations on English liberty she abandoned none. But she curtailed and softened down almost all. She tampered, as her predecessors had tampered, with personal freedom; there was the same straining of statutes and coercion of juries in political trials as before, and an arbitrary power of imprisonment was still exercised by the Council. The duties she imposed on cloth and sweet wines were an assertion of her right of arbitrary taxation. Proclamations in Council constantly assumed the force of law. In one part of her policy indeed Elizabeth seemed to fall



COACH OF QUEEN ELIZABETH'S MAIDS.
Braun, "Civitates Orbis Terrarum," 1572.

back from the constitutional attitude assumed by the Tudor sovereigns. Ever since Cromwell's time the Parliament had been convened almost year by year as a great engine of justice and legislation, but Elizabeth recurred to the older jealousy of the two Houses which had been entertained by Edward the Fourth, Henry the Seventh, and Wolsey. Her Parliaments were summoned at intervals of never less than three, and sometimes of five years, and never save on urgent necessity. Practically however the royal power was wielded with a caution and moderation that showed the sense of a gathering difficulty in the full exercise of it. The ordinary course of justice was left undisturbed. The jurisdiction of the Council was asserted almost exclusively over the Catholics; and defended in their case as a precaution against

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pressing dangers. The proclamations issued were temporary in character and of small importance. The two duties imposed were so slight as to pass almost unnoticed in the general satisfaction at Elizabeth's abstinence from internal taxation. She abandoned the benevolences and forced loans which had brought home the sense of tyranny to the subjects of her predecessors. She treated the Privy Seals, which on emergencies she issued for advances to her Exchequer, simply as anticipations of her revenue (like our own Exchequer Bills), and punctually repaid them. The monopolies with which she fettered trade proved a more serious grievance; but during her earlier reign they were looked on as a part of the system of Merchant Associations, which were at that time regarded as necessary for the regulation and protection of the growing commerce. Her thrift enabled her in ordinary times of peace to defray the current expenses of the Crown from its ordinary revenues. But the thrift was dictated, not so much by economy as by the desire to avoid summoning fresh Parliaments. The Queen saw that the "management" of the two Houses, so easy to Cromwell, was becoming harder every day. The rise of a new nobility, enriched by the spoils of the Church and trained to political life by the stress of events around them, was giving fresh vigour to the Lords. The increased wealth of the country gentry, as well as their growing desire to obtain a seat in the Commons, brought about the cessation at this time of the old practice of payment of members by their constituencies. A change too in the borough representation, which had been long in progress but was now for the first time legally recognized, tended greatly to increase the vigour and independence of the Lower House. The members for boroughs had been required, by the terms of the older writs, to be chosen from the body of the burgesses; and an Act of Henry the Fifth gave this custom the force of law. But the passing of the Act shows that the custom was already widely infringed; and by the time of Elizabeth most borough seats were filled by strangers, often nominees of the great landowners round, but for the most part men of wealth and blood, whose aim in entering Parliament was a purely political one, and whose attitude towards the Crown was far bolder and more independent than that of the quiet tradesmen who preceded them. So changed, indeed,

Changes in the Commons

was the tone of the Commons, even as early as the close of Henry's reign, that Edward and Mary both fell back on the prerogative of the Crown to create boroughs, and summoned members from fresh constituencies which were often mere villages, and wholly in the hands of the Crown. But this "packing of the House" had still to be continued by their successor. The large number of such members whom Elizabeth called into the Commons, sixty-two in all, was a proof of the increasing difficulty which the Government found in securing a working majority.

Elizabeth and the Parliament

Had Elizabeth lived in quiet times her thrift would have saved her from the need of summoning Parliament at all. But the perils of her reign drove her to renewed demands of subsidies, and at each demand the tone of the Houses rose higher and higher. Constitutionally, the policy of Cromwell had had this special advantage, that at the very crisis of our liberties it had acknowledged and confirmed by repeated instances, for its own purposes of arbitrary rule, the traditional right of Parliament to grant subsidies, to enact laws, and to consider and petition for the redress of grievances. These rights remained, while the power which had turned them into a mere engine of despotism was growing weaker year by year. Not only did the Parliament of Elizabeth exercise its powers as fully as the Parliament of Cromwell, but the forces, political and religious, which she sought stubbornly to hold in check pressed on irresistibly, and soon led to the claiming of new privileges. In spite of the rarity of its assembling, in spite of high words and imprisonment and dexterous management, the Parliament quietly gained a power which, at her accession, the Queen could never have dreamed of its possessing. Step by step the Lower House won the freedom of its members from arrest save by its own permission, the right of punishing and expelling members for crimes committed within the House, and of determining all matters relating to elections. The more important claim of freedom of speech brought on a series of petty conflicts which showed Elizabeth's instincts of despotism, as well as her sense of the new power which despotism had to face. In the great crisis of the Darnley marriage Mr. Dalton defied a royal prohibition to mention the subject of the succession by denouncing the claim of the Scottish

1566

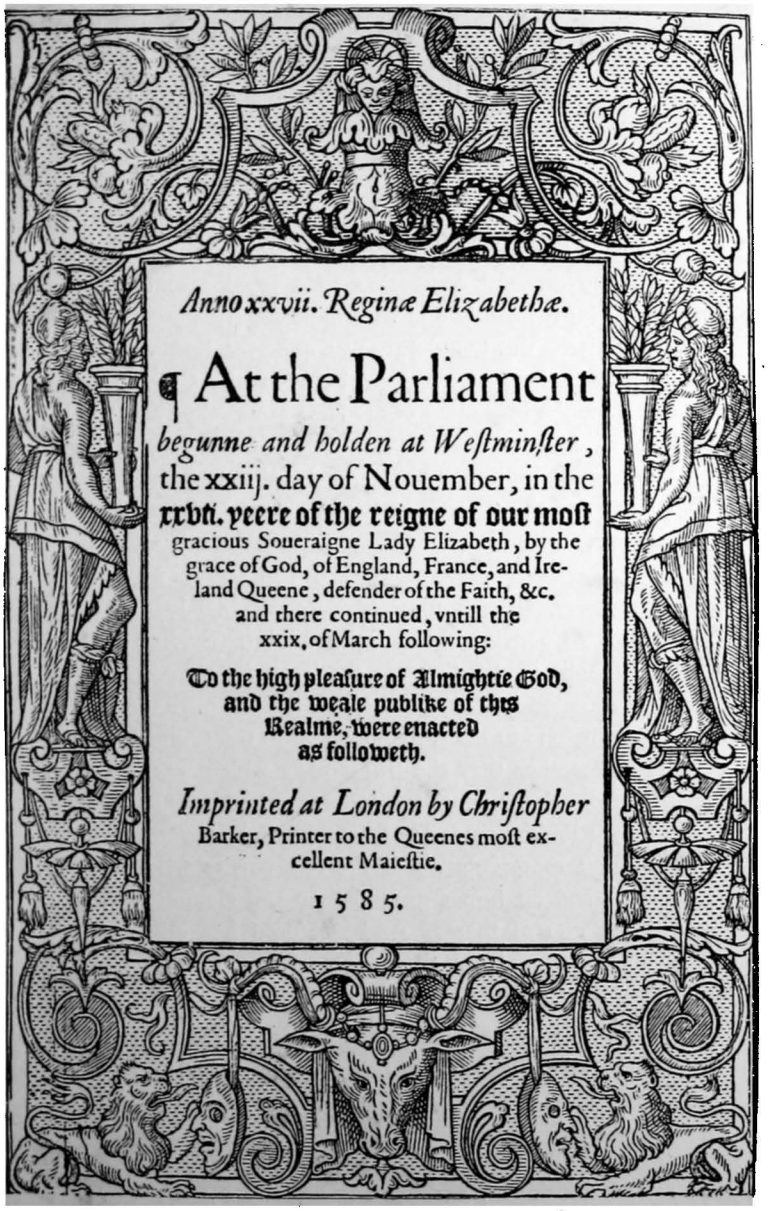
1571 Queen. Elizabeth at once ordered him into arrest, but the Commons prayed for leave "to confer upon their liberties," and the Queen ordered his release. In the same spirit she commanded Mr. Strickland, the mover of a Bill for the reform of the Common Prayer, to appear no more in Parliament; but as soon as she perceived the House was bent upon his restoration the command was withdrawn. On the other hand, the Commons still shrank from any consistent repudiation of Elizabeth's assumption of control over freedom of speech. The bold protest of Peter Wentworth against it was met by the House itself with his

1575 committal to the Tower; and the yet bolder question which he addressed to a later Parliament, "Whether this Council is not a place for every member of the same freely and without control, by bill or speech, to utter any of the griefs of the Commonwealth?" brought on him a fresh imprisonment at the hands of the Council,

1588 which lasted till the dissolution of the Parliament and with which the Commons declined to interfere. But while vacillating in its assertion of the rights of individual speakers, the House steadily asserted its claim to the wider powers which Cromwell's policy had given to Parliamentary action. In theory the Tudor states-

Claims of the Commons men regarded three cardinal subjects—matters of trade, matters of religion, and matters of State, as lying exclusively within the competence of the Crown. But in actual fact such subjects had been treated by Parliament after Parliament. The whole religious fabric of the realm, the very title of Elizabeth, rested on Parliamentary statutes. When the Houses petitioned at the outset of her reign for the declaration of a successor and for the Queen's marriage, it was impossible to deny their right to intermeddle with these "matters of State," though she rebuked the demand and evaded an answer. But the question of the succession became too vital to English freedom and English

1559 religion to remain confined within Elizabeth's council chamber. The Parliament which met in 1566 repeated the demand in a more imperative way. Her consciousness of the real dangers of such a request united with her arbitrary temper to move Elizabeth to a burst of passionate anger. The marriage indeed she promised, but she peremptorily forbade the subject of the succession to be approached. Wentworth at once rose in the Commons to



TITLE-PAGE OF ACTS OF PARLIAMENT, 1585.

know whether such a prohibition was not "against the liberties of Parliament?" and the question was followed by a hot debate. A fresh message from the Queen commanded "that there should be no further argument," but the message was met by a request for freedom of deliberation. Elizabeth's prudence taught her that retreat was necessary; she protested that "she did not mean to prejudice any part of the liberties heretofore granted them;" she softened the order of silence into a request; and the Commons, won by the graceful concession to a loyal assent, received her message "most joyfully and with most hearty prayers and thanks for the same." But the victory was none the less a real one. No such struggle had taken place between the Commons and the Crown since the beginning of the New Monarchy; and the struggle had ended in the virtual defeat of the Crown. It was the prelude to another claim equally galling to the Queen. Though the constitution of the Church rested in actual fact on Parliamentary enactments, Elizabeth, like the rest of the Tudor sovereigns, theoretically held her ecclesiastical supremacy to be a purely personal power, with her administration of which neither Parliament nor even her Council had any right to interfere. But the exclusion of the Catholic gentry through the Test Acts, and the growth of Puritanism among the landowners as a class, gave more and more a Protestant tone to the Commons and to the Council; and it was easy to remember that the Supremacy which was thus jealously guarded from Parliamentary interference had been conferred on the Crown by a Parliamentary statute. Here, however, the Queen, as the religious representative of the two parties who made up her subjects, stood on firmer ground than the Commons, who represented but one of them. And she used her advantage boldly.

1571 The bills proposed by the more advanced Protestants for the reform of the Common Prayer were at her command delivered up into her hands and suppressed. Wentworth, the most outspoken of his party, was, as we have seen, imprisoned in the Tower; and in a later Parliament the Speaker was expressly forbidden to receive bills "for reforming the Church, and transforming the Commonwealth." In spite of these obstacles, however, the effort

1593 for reform continued, and though crushed by the Crown or set aside by the Lords, ecclesiastical Bills were presented in every

Parliament. A better fortune awaited the Commons in their attack on the royal prerogative in matters of trade. Complaints made of the licences and monopolies by which internal and external commerce were fettered, were at first repressed by a royal reprimand as matters neither pertaining to the Commons nor within the compass of their understanding. When the subject was again stirred nearly twenty years afterwards, Sir Edward Hoby was sharply rebuked by "a great personage" for his complaint of the illegal exactions made by the Exchequer. But the bill which he promoted was sent up to the Lords in spite of this, and at the close of Elizabeth's reign the storm of popular indignation which had been roused by the growing grievance nerved the Commons to a decisive struggle. It was in vain that the ministers opposed the bill for the Abolition of Monopolies, and after four days of vehement debate the tact of Elizabeth taught her to give way. She acted with her usual ability, declared her previous ignorance of the existence of the evil, thanked the House for its interference, and quashed at a single blow every monopoly that she had granted. 1601

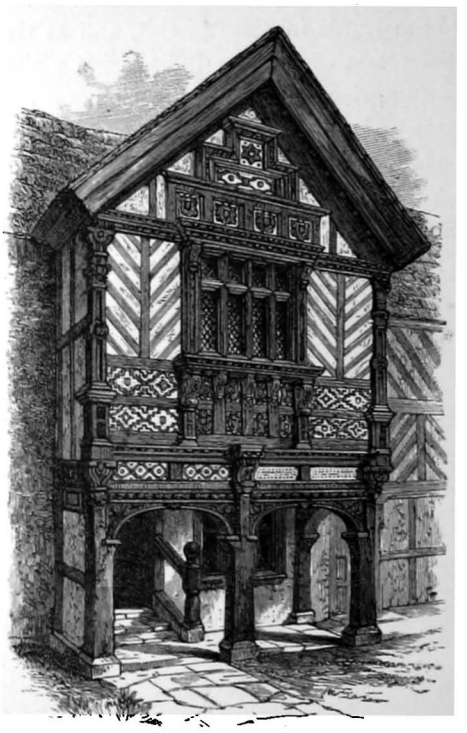
SEC. VI
THE ARMADA
1572 TO 1588

Section VI.—The Armada, 1572—1588

Authorities.—The general history of the Catholics is given in the work of Dodd; see also "The Troubles of our Catholic Forefathers," published by Father Morris; and for the Jesuits, More's "Historia Provinciae Anglicanae Societatis Jesu;" to these may be added Mr. Simpson's life of Campian.]

The New Protestantism

The wonderful growth in wealth and social energy which we have described was accompanied by a remarkable change in the religious temper of the nation. Silently, almost unconsciously, England became Protestant, as the traditionary Catholicism which formed the religion of three-fourths of the people at the Queen's accession died quietly away. At the close of her reign the only parts of England where the old faith retained anything of its former vigour were the north and the extreme west, at that time the poorest and least populated parts of the kingdom. One main cause of the change lay undoubtedly in the gradual dying out of the Catholic priesthood and the growth of a new Protestant clergy who supplied their place. The older parish priests, though they had almost to a man acquiesced in the changes of ritual and doctrine which the various phases of the Reformation imposed upon them, remained in heart utterly hostile to its spirit. As Mary had undone the changes of Edward, they hoped for a



FRONT OF TOWN HALL, NANTWICH.
Built 1611.
Richardson, "Old English Mansions."

Catholic successor to undo the changes of Elizabeth; and in the meantime they were content to wear the surplice instead of the chasuble, and to use the Communion-office instead of the Mass-book. But if they were forced to read the Homilies from the pulpit, the spirit of their teaching remained unchanged; and it was easy for them to cast contempt on the new services, till they seemed to old-fashioned worshippers a mere "Christmas game." But the lapse of twenty years did its work in emptying parsonage after parsonage. In 1579 the Queen felt strong enough to enforce for the first time a general compliance with the Act of Uniformity; and the jealous supervision of Parker and the bishops ensured an inner as well as an outer conformity to the established faith in the clergy who took the place of the dying priesthood. The new parsons were for the most part not merely Protestant in belief and teaching, but ultra-Protestant. The old restrictions on the use of the pulpit were silently removed as the need for them passed away, and the zeal of the young ministers showed itself in an assiduous preaching which moulded in their own fashion the religious ideas of the new generation. But their character had even a greater influence than their preaching. Under Henry the priests had for the most part been ignorant and sensual men; and the character of the clergy appointed by the greedy Protestants under Edward or in the first years of Elizabeth's reign was even worse than that of their Catholic rivals. But the energy of the successive Primates, seconded as it was by the general increase of zeal and morality at the time, did its work; and by the close of Elizabeth's reign the moral temper as well as the social character of the clergy had greatly changed. Scholars like Hooker could now be found in the ranks of the priesthood, and the grosser scandals which disgraced the clergy as a body for the most part disappeared. It was impossible for a Puritan libeller to bring against the ministers of Elizabeth's reign the charges of drunkenness and immorality which Protestant libellers had been able to bring against the priesthood of Henry's. But the influence of the new clergy was backed by a general revolution in English thought. We have already watched the first upgrowth of the new literature which was to find its highest types in Shakspere and Bacon. The grammar schools were diffusing a new knowledge and mental energy through

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the middle classes and among the country gentry. The tone of the Universities—no unfair test of the tone of the nation at large—changed wholly as the Queen's reign went on. At its opening Oxford was "a nest of Papists," and sent its best scholars to feed the Catholic seminaries. At its close the University was a hot-bed of Puritanism, where the fiercest tenets of Calvin reigned supreme. The movement was no doubt hastened by the political circumstances of the time. Under the rule of Elizabeth loyalty became more and more a passion among Englishmen; and the Bull of Deposition placed Rome in the forefront of Elizabeth's foes. The conspiracies which festered around Mary were laid to the Pope's charge; he was known to be pressing on France and on Spain the invasion and conquest of the heretic kingdom; he was soon to bless the Armada. Every day made it harder for a Catholic to reconcile Catholicism with loyalty to his Queen or devotion to his country; and the mass of men, who are moved by sentiment rather than by reason, swung slowly round to the side which, whatever its religious significance might be, was the side of patriotism, of liberty against tyranny, of England against Spain. A new impulse was given to this silent drift of religious opinion by the atrocities which marked the Catholic triumph on the other side of the Channel. The horror of Alva's butcheries, or of the massacre in Paris on St.

1572

Bartholomew's Day, revived the memories of the bloodshed under Mary. The tale of Protestant sufferings was told with a wonderful pathos and picturesqueness by John Foxe, an exile during the persecution; and his "Book of Martyrs," which was set up by royal order in the churches for public reading, passed from the churches to the shelves of every English household. The trading classes of the towns had been the first to embrace the doctrines of the Reformation, but their Protestantism became a passion as the refugees of the Continent brought to shop and market their tale of outrage and blood. Thousands of Flemish exiles found a refuge in the Cinque Ports, a third of the Antwerp merchants were seen pacing the new London Exchange, and a Church of French Huguenots found a home which it still retains in the crypt of Canterbury Cathedral.

The Seminary Priests

In her ecclesiastical policy Elizabeth trusted mainly to time; and time, as we have seen, justified her trust. Her system of

compromise, both in faith and worship, of quietly replacing the old priesthood as it died out by Protestant ministers, of wearing recusants into at least outer conformity with the State religion and attendance on the State services by fines—a policy aided, no doubt,



CARDINAL ALLEN.

From an Engraving by S. Freeman, of a Picture formerly in the possession of C. Browne Mostyn, Esq., now at St. Cuthbert's College, Ushaw, Durham.

by the moral influences we have described—was gradually bringing England round to a new religious front. But the decay of Catholicism appealed strongly to the new spirit of Catholic zeal which, in its despair of aid from Catholic princes, was now girding itself for its own bitter struggle with heresy. Dr. Allen, a scholar

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who had been driven from Oxford by the test prescribed by the Act of Uniformity, had foreseen the results of the dying out of the Marian priests, and had set up a seminary at Douay to supply their place. The new college, liberally supported by the Catholic peers, and supplied with pupils by a stream of refugees from Oxford and the English grammar schools, soon landed its "seminary priests" on English shores; and few as they were at first, their

1576

presence was at once felt in the check which it gave to the gradual reconciliation of the Catholic gentry to the English Church. No check could have been more galling to Elizabeth, and her resentment was quickened by the sense of danger. She had accepted the Bull of Deposition as a declaration of war on the part of the Papacy, and she viewed the Douay priests with some justice as its political emissaries. The comparative security of the Catholics from active persecution during the early part of her reign had arisen partly from the sympathy and connivance of the gentry who acted as justices of the peace, but still more from her own religious indifference. But the Test Act placed the magistracy in Protestant hands; and as Elizabeth passed from indifference to suspicion and from suspicion to terror she put less restraint on the bigotry around her. In quitting Euston Hall, which she had visited in one of her pilgrimages, the Queen gave its master, young Rookwood, thanks for his entertainment and her hand to kiss. "But my Lord Chamberlain nobly and gravely understanding that Rookwood was excommunicate" for non-attendance at church, "called him before him, demanded of him how he durst presume to attempt her royal presence, he unfit to accompany any Christian person, forthwith said that he was fitter for a pair of stocks, commanded him out of Court, and yet to attend the Council's pleasure." The Council's pleasure was seen in his committal to the town prison at Norwich, while "seven more gentlemen of worship" were fortunate enough to escape with a simple sentence of arrest at their own homes. The Queen's terror became a panic in the nation at large. The few priests who landed from Douay were multiplied into an army of Papal emissaries despatched to sow treason and revolt throughout the land. Parliament, which the working of the Test Act had made a wholly Protestant body, save for the presence of a few Catholics among the peers, was summoned to meet the new danger, and



LORD MAYOR AND ALDERMEN.

Temp. ELIZABETH

MS. British Museum Add. 28330

declared the landing of these priests and the harbouring of them to be treason.

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The Jesuit Landing

The Act proved no idle menace; and the execution of Cuthbert Mayne, a young priest who was arrested in Cornwall with the Papal Bull of Deposition hidden about him, gave a terrible indication of the character of the struggle upon which Elizabeth was about to enter. She was far, indeed, from any purpose of religious persecution; she boasted of her abstinence from any interference with men's consciences; and Cecil, in his official defence of her policy, while declaring freedom of worship to be incompatible with religious order, boldly asserted the right of every English subject to perfect freedom of religious opinion. To modern eyes there is something even more revolting than open persecution in the policy which branded every Catholic priest as a traitor, and all Catholic worship as disloyalty; but the first step towards toleration was won when the Queen rested her system of repression on purely political grounds. If Elizabeth was a persecutor, she was the first English ruler who felt the charge of religious persecution to be a stigma on her rule. Nor can it be denied that there was a real political danger in the new missionaries. Allen was a restless conspirator, and the work of his seminary priests was meant to aid a new plan of the Papacy for the conquest of England. And to the efforts of the seminary priests were now added those of Jesuit missionaries. A select few of the Oxford refugees at Douay joined the order of the Jesuits, whose members were already famous for their blind devotion to the will and judgements of Rome; and the two ablest and most eloquent of these exiles, Campian, once a fellow of St. John's, and Parsons, once a fellow of Balliol, were chosen as the heads of a Jesuit mission in England. For the moment their success was amazing. The eagerness shown to hear Campian was so great that in spite of the denunciations of the Government he was able to preach with hardly a show of concealment to a large audience at Smithfield. From London the missionaries wandered in the disguise of captains or serving men, sometimes even in the cassock of the English clergy, through many of the counties; and wherever they went the zeal of the Catholic gentry revived. The list of nobles reconciled to the old faith by these wandering

1580

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apostles was headed by the name of Lord Oxford, Cecil's own son-in-law and the proudest among English peers.

The success of the Jesuits in undoing Elizabeth's work of compromise was shown in a more public way by the growing withdrawal of the Catholics from attendance at the worship of the English Church. The panic of the Protestants and of the Parliament outran even the real greatness of the danger. The little group of missionaries was magnified by popular fancy into a host of disguised Jesuits; and the invasion of this imaginary host was met by the seizure and torture of as many priests as the Government could lay hands on, the imprisonment of recusants, and the securing of the prominent Catholics throughout the country; and by statutes which prohibited the saying of Mass even in private houses, increased the fine on recusants to twenty pounds a month, and enacted that "all persons pretending to any power of absolving subjects from their allegiance, or practising to withdraw them to the Romish religion, with all persons after the present session willingly so absolved or reconciled to the See of Rome, shall be guilty of High Treason." The way in which the vast powers conferred on the Crown by this statute were used by Elizabeth was not only characteristic in itself, but important as at once defining the policy to which, in theory at least, her successors adhered for more than a hundred years. Few laymen were brought to the bar and none to the block under its provisions. The oppression of the Catholic gentry was limited to an exaction, more or less rigorous at different times, of the fines for recusancy or non-attendance at public worship. The work of bloodshed was reserved wholly for priests, and under Elizabeth this work was done with a ruthless energy which for the moment crushed the Catholic reaction. The Jesuits were tracked by pursuivants and spies, dragged from their hiding-places, and sent in batches to the Tower. So hot was the pursuit that Parsons was forced to fly across the Channel; while Campian was brought a prisoner through the streets of London amidst the howling of the mob, and placed at the bar on the charge of treason. "Our religion only is our crime," was a plea which galled his judges; but the political danger of the Jesuit preaching was disclosed in his evasion of any direct reply when questioned as to his belief in the validity

The Protestant Terror

1581

of the excommunication and deposition of the Queen by the Papal See. The death of Campian was the prelude to a steady, pitiless



PHILIP HOWARD, EARL OF ARUNDEL AND SURREY.
Imprisoned as a Catholic under the Act of 1581.
Picture at Arundel Castle.

effort at the extermination of his class. If we adopt the Catholic estimate of the time, the twenty years which followed saw the execution of two hundred priests, while a yet greater number

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perished in the filthy and fever-stricken gaols into which they were plunged. The work of reconciliation to Rome was arrested by this ruthless energy; but, on the other hand, the work which the priests had effected could not be undone. The system of quiet compulsion and conciliation to which Elizabeth had trusted for the religious reunion of her subjects was foiled; and the English Catholics, fined, imprisoned at every crisis of national danger, and deprived of their teachers by the prison and the gibbet, were severed more hopelessly than ever from the national Church. A fresh impulse was thus given to the growing current of opinion which was to bring England at last to recognize the right of every man to freedom both of conscience and of worship. What Protestantism had first done under Mary, Catholicism was doing under Elizabeth. It was deepening the sense of personal religion. It was revealing in men who had cowed before the might of kingship a power greater than the might of kings. It was breaking the spell which the monarchy had laid on the imagination of the people. The Crown ceased to seem irresistible before a passion for religious and political liberty which gained vigour from the dungeon of the Catholic priest as from that of the Protestant zealot.

Elizabeth and Philip

But if a fierce religious struggle was at hand, men felt that behind this lay a yet fiercer political struggle. Philip's hosts were looming over sea, and the horrors of foreign invasion seemed about to be added to the horrors of civil war. Spain was at this moment the mightiest of European powers. The discoveries of Columbus had given it the New World of the West; the conquests of Cortes and Pizarro poured into its treasury the plunder of Mexico and Peru; its galleons brought the rich produce of the Indies, their gold, their jewels, their ingots of silver, to the harbour of Cadiz. To the New World its King added the fairest and wealthiest portions of the Old; he was master of Naples and Milan, the richest and the most fertile districts of Italy; of the busy provinces of the Low Countries, of Flanders, the great manufacturing district of the time and of Antwerp, which had become the central mart for the commerce of the world. His native kingdom, poor as it was, supplied him with the steadiest and the most daring soldiers that the world had seen since the fall of the Roman Empire. The

renown of the Spanish infantry had been growing from the day when it flung off the onset of the French chivalry on the field of Ravenna; and the Spanish generals stood without rivals in their military skill, as they stood without rivals in their ruthless cruelty. The whole, too, of this enormous power was massed in the hands of a single man. Served as he was by able statesmen and subtle



PHILIP II. OF SPAIN.
Engraving by F Hogenberg, 1555.

diplomatists, Philip of Spain was his own sole minister; labouring day after day, like a clerk, through the long years of his reign amidst the papers which crowded his closet; but resolute to let nothing pass without his supervision, and to suffer nothing to be done save by his express command. It was his boast that everywhere in the vast compass of his dominions he was "an absolute

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King." It was to realize this idea of unshackled power that he crushed the liberties of Aragon, as his father had crushed the liberties of Castille, and sent Alva to tread under foot the constitutional freedom of the Low Countries. His bigotry went hand in hand with his thirst for rule. Italy and Spain lay hushed beneath the terror of the Inquisition, while Flanders was being purged of



FERDINAND ALVAREZ, DUKE OF ALVA.
Old Engraving in British Museum.

heresy by the stake and the sword. The shadow of this gigantic power fell like a deadly blight over Europe. The new Protestantism, like the new spirit of political liberty, saw its real foe in Philip It was Spain, rather than the Guises, against which Coligni and the Huguenots struggled in vain; it was Spain with which William of Orange was wrestling for religious and civil freedom; it was Spain which was soon to plunge Germany into the chaos of the

Thirty Years' War, and to which the Catholic world had for twenty years been looking, and looking in vain, for a victory over heresy in England. Vast in fact as Philip's resources were, they were drained by the yet vaster schemes of ambition into which his religion and his greed of power, as well as the wide distribution of his dominions, perpetually drew him. To coerce the weaker States of Italy, to command the Mediterranean, to preserve his influence in Germany, to support Catholicism in France, to crush heresy in Flanders, to despatch one Armada against the Turk and another against Elizabeth, were aims mighty enough to exhaust even the power of the Spanish Monarchy. But it was rather on the character of Philip than on the exhaustion of his treasury that Elizabeth counted for success in the struggle which had so long been going on between them. The King's temper was slow, cautious even to timidity, losing itself continually in delays, in hesitations, in anticipating remote perils, in waiting for distant chances; and on the slowness and hesitation of his temper his rival had been playing ever since she mounted the throne. The diplomatic contest between the two was like the fight which England was soon to see between the ponderous Spanish galleon and the light pinnace of the buccaneers. The agility, the sudden changes of Elizabeth, her lies, her mystifications, though they failed to deceive Philip, puzzled and impeded his mind. But amidst all this cloud of intrigue the actual course of their relations had been clear and simple. In her earlier days France rivalled Spain in its greatness, and Elizabeth simply played the two rivals off against one another. She hindered France from giving effective aid to Mary Stuart by threats of an alliance with Spain; while she induced Philip to wink at her heresy, and to discourage the risings of the English Catholics, by playing on his dread of her alliance with France. But as the tide of religious passion which had so long been held in check broke at last over its banks, the political face of Europe changed. The Low Countries, driven to despair by the greed and persecution of Alva, rose in a revolt which after strange 1572
alternations of fortune gave to Europe the Republic of the United Provinces. The opening which their rising afforded was seized by the Huguenot leaders of France as a political engine to break the power which Catharine of Medicis exercized over Charles the

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Ninth, and to set aside her policy of religious balance by placing France at the head of Protestantism in the West. Charles listened to the counsels of Coligni, who pressed for war upon Philip and promised the support of the Huguenots in an invasion of the Low Countries. Never had a fairer prospect opened to French ambition. Catharine however saw ruin for the monarchy in a France at once Protestant and free. She threw herself on the side of the Guises, and ensured their triumph by lending herself to their massacre of the Protestants on St. Bartholomew's day. But though the long gathering clouds of religious hatred had broken, Elizabeth trusted to her dexterity to keep out of the storm. France plunged madly back into a chaos of civil war, and the Low Countries were left to cope single-handed with Spain. Whatever enthusiasm the heroic struggle of the Prince of Orange excited among her subjects, it failed to move Elizabeth even for an instant from the path of cold self-interest. To her the revolt of the Netherlands was simply "a bridle of Spain, which kept war out of our own gate." At the darkest moment of the contest, when Alva had won back all but Holland and Zealand, and even William of Orange despaired, the Queen bent her energies to prevent him from finding succour in France. That the Provinces could in the end withstand Philip, neither she nor any English statesmen believed. They held that the struggle must close either in utter subjection of the Netherlands, or in their selling themselves for aid to France; and the accession of power which either result must give to one of her two Catholic foes the Queen was eager to avert. Her plan for averting it was by forcing the Provinces to accept the terms offered by Spain—a restoration, that is, of their constitutional privileges on condition of their submission to the Church. Peace on such a footing would not only restore English commerce, which suffered from the war; it would leave the Netherlands still formidable as a weapon against Philip. The freedom of the Provinces would be saved; and the religious question involved in a fresh submission to the yoke of Catholicism was one which Elizabeth was incapable of appreciating. To her the steady refusal of William the Silent to sacrifice his faith was as unintelligible as the steady bigotry of Philip in demanding such a sacrifice. It was of more immediate consequence that Philip's anxiety to avoid provoking an intervention on the part of

England which would destroy all hope of his success in Flanders, left her tranquil at home. Had revolt in England prospered he was ready to reap the fruits of other men's labours; and he made



WILLIAM THE SILENT, PRINCE OF ORANGE.
Engraving by H. Hondius.

no objection to plots for the seizure or assassination of the Queen. But his stake was too vast to risk an attack while she sate firmly on her throne; and the cry of the English Catholics, or the pressure

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of the Pope, had as yet failed to drive the Spanish King into strife with Elizabeth.

The control of events was however passing from the hands of statesmen and diplomatists; and the long period of suspense which their policy had won was ending in a clash of national and political passions. The rising fanaticism of the Catholic world was breaking down the caution and hesitation of Philip; while England set aside the balanced neutrality of her Queen and pushed boldly forward to a contest which it felt to be inevitable. The public opinion, to which the Queen was so sensitive, took every day a bolder and more decided tone. Her cold indifference to the heroic struggle in Flanders was more than compensated by the enthusiasm it excited among the nation at large. The earlier Flemish refugees found a refuge in the Cinque Ports. The exiled merchants of Antwerp were welcomed by the merchants of London. While Elizabeth dribbled out her secret aid to the Prince of Orange, the London traders sent him half-a-million from their own purses, a sum equal to a year's revenue of the Crown. Volunteers stole across the Channel in increasing numbers to the aid of the Dutch, till the five hundred Englishmen who fought in the beginning of the struggle rose to a brigade of five thousand, whose bravery turned one of the most critical battles of the war. Dutch privateers found shelter in English ports, and English vessels hoisted a flag of the States for a dash at the Spanish traders. Protestant fervour rose steadily as "the best captains and soldiers" returned from the campaigns in the Low Countries to tell of Alva's atrocities, or as privateers brought back tales of English seamen who had been seized in Spain and the New World, to linger amidst the tortures of the Inquisition, or to die in its fires. In the presence of this steady drift of popular passion the diplomacy of Elizabeth became of little moment. When she sought to put a check on Philip by one of her last matrimonial intrigues, which threatened England with a Catholic sovereign in the Duke of Anjou, a younger son of the hated
1581 Catharine of Medicis, the popular indignation rose suddenly into a cry against a "Popish King" which the Queen dared not defy. If Elizabeth was resolute for peace, England was resolute for war. A new courage had arisen since the beginning of her reign, when

The Sea Dogs

Cecil and the Queen stood alone in their belief in England's strength, and when the diplomatists of Europe regarded her obstinate defiance of Philip's counsels as "madness." The whole people had caught the self-confidence and daring of their Queen. The seamen of the southern coast had long been carrying on a half-piratical war on their own account. Four years after Elizabeth's accession the Channel swarmed with "sea-dogs," as they were called, who sailed under letters of marque from the Prince of Condé and the Huguenot leaders, and took heed neither of the complaints of the French Court nor Elizabeth's own attempts at repression. Her efforts failed before the connivance of every man along the coast, of the very port-officers of the Crown who made profit out of the spoil, and of the gentry of the west, who were hand and glove with the adventurers. They broke above all against the national craving for open fight with Spain, and the Protestant craving for open fight with Catholicism. Young Englishmen crossed the sea to serve under Condé or Henry of Navarre. The war in the Netherlands drew hundreds of Protestants to the field. The suspension of the French contest only drove the sea-dogs to the West Indies; for the Papal decree which gave the New World to Spain, and the threats of Philip against any Protestant who should visit its seas, fell idly on the ears of English seamen. It was in vain that their trading vessels were seized, and the sailors flung into the dungeons of the Inquisition, "laden with irons, without sight of sun or moon." The profits of the trade were large enough to counteract its perils; and the bigotry of Philip was met by a bigotry as merciless as his own. The Puritanism of the sea-dogs went hand in hand with their love of adventure. To break through the Catholic monopoly of the New World, to kill Spaniards, to sell negroes, to sack gold-ships, were in these men's minds à seemly work for the "elect of God." The name of Francis Drake became the terror of the Spanish Indies. In Drake a Protestant fanaticism was united with a splendid daring. He conceived the design of penetrating into the Pacific, whose waters had never seen an English flag; and backed by a little company of adventurers, he set sail for the southern seas in a vessel hardly as big as a Channel schooner, with a few yet smaller companions who fell away before the storms and perils of the

Francis Drake
1577

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voyage. But Drake with his one ship and eighty men held boldly on; and passing the Straits of Magellan, untraversed as yet by any Englishman, swept the unguarded coast of Chili and Peru, loaded his bark with the gold-dust and silver-ingots



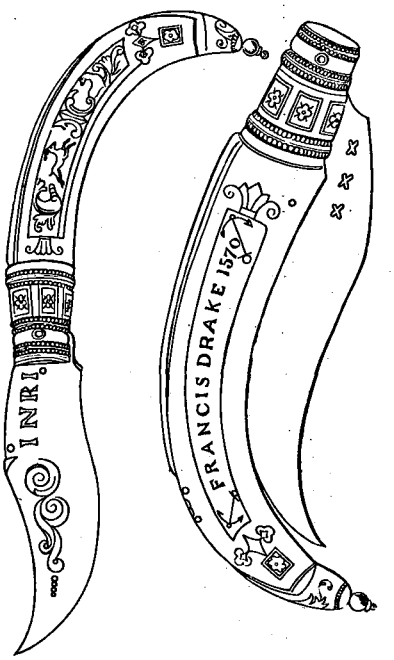
SIR FRANCIS DRAKE.
Old Dutch Engraving.

of Potosi, and with the pearls, emeralds, and diamonds which formed the cargo of the great galleon that sailed once a year from Lima to Cadiz. With spoils of above half-a-million in value the daring adventurer steered undauntedly for the Moluccas, rounded the Cape of Good Hope, and after completing

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The Death of Mary Stuart

the circuit of the globe dropped anchor again in Plymouth harbour.

The romantic daring of Drake's voyage, as well as the vastness of his spoil, roused a general enthusiasm throughout England. But the welcome he received from Elizabeth on his return was accepted by Philip as an outrage which could only be expiated by war. Sluggish as it was, the blood of the Spanish King was fired at last by the defiance with which Elizabeth received all demands for redress. She met a request for Drake's surrender by knighting the freebooter, and by wearing in her crown the jewels he had offered her as a present. When the Spanish ambassador threatened that "matters would come to the cannon," she replied "quietly, in her most natural voice, as if she were telling a common story," wrote Mendoza, "that if I used threats of that kind she would fling me into a dungeon." Outraged as Philip was, she believed that with the Netherlands still in revolt and France longing for her alliance to enable it to seize them, the King could not afford to quarrel with her. But the sense of personal wrong, and the outcry of the Catholic world against his selfish reluctance to avenge the blood of its martyrs, at last told on the Spanish King, and the first vessels of an armada which was destined for the conquest of England began to gather in the Tagus. Resentment and fanaticism indeed were backed by a cool policy. His conquest of Portugal had almost doubled his power. It gave him the one navy that as yet rivalled his own. With the Portuguese



CLASP-KNIFE OF SIR FRANCIS DRAKE.
Journal of Archæological Association.

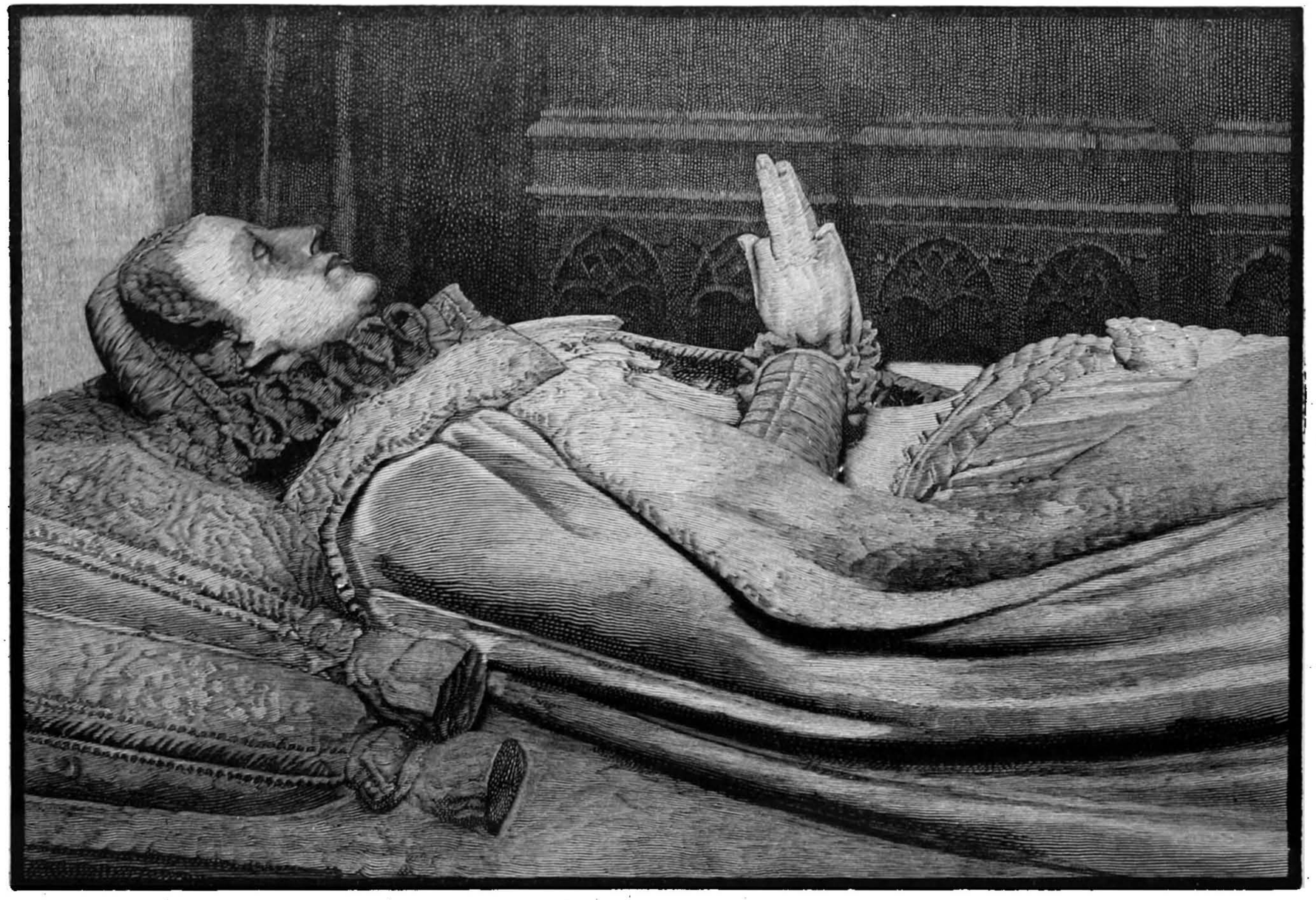
1584

1580

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colonies his flag claimed mastery in the Indian and the Pacific seas, as it claimed mastery in the Atlantic and Mediterranean; and he had now to shut Englishman and heretic not only out of the New World of the West but out of the lucrative traffic with the East. In the Netherlands too and in France all seemed to go well for Philip's schemes. His forces under Parma had steadily won their way in the Low Countries, and a more fatal blow had been dealt at his rebellious subjects in the assassination of William of Orange; while all danger of French intervention passed away
1584 with the death of the Duke of Anjou, which left Henry of Navarre, the leader of the Huguenot party, heir of the crown of France. To prevent the triumph of heresy in the succession of a Protestant king, the Guises and the French Catholics rose at once in arms; but the Holy League which they formed rested mainly on the support of Philip, and so long as he supplied them with men and money, he was secure on the side of France. It was at this moment that Parma won his crowning triumph in the capture of Antwerp; its fall after a gallant resistance convinced even Elizabeth of the need for action if the one "bridle to Spain which kept war out of our own gate" was to be saved. Lord
1585 Leicester was hurried to the Flemish coast with 8,000 men. In a yet bolder spirit of defiance Francis Drake was suffered to set sail with a fleet of twenty-five vessels for the Spanish Main. Drake's voyage was a series of triumphs. The wrongs inflicted on English seamen by the Inquisition were requited by the burning of the cities of St. Domingo and Carthagena. The coasts
1586 of Cuba and Florida were plundered, and though the gold fleet escaped him, Drake returned with a heavy booty. But only one disastrous skirmish at Zutphen, the fight in which Sidney fell, broke the inaction of Leicester's forces, while Elizabeth strove vainly to use the presence of his army to negotiate a peace between Philip and the States. Meanwhile dangers thickened round her in England itself. Maddened by persecution, by the hopelessness of rebellion within or of deliverance from without, the fiercer Catholics listened to schemes of assassination to which the murder of William of Orange lent a terrible significance. The detection of Somerville, a fanatic who had received the Host before setting out for London "to shoot the Queen with his dagg," was followed

by measures of natural severity, by the flight and arrest of Catholic gentry and peers, by a vigorous purification of the Inns of Court where a few Catholics lingered, and by the despatch of fresh batches of priests to the block. The trial and death of Parry, a member of the House of Commons who had served in the Queen's household, on a similar charge, fed the general panic. Parliament met in a transport of horror and loyalty. All Jesuits and seminary priests were banished from the realm on pain of death. A bill for the security of the Queen disqualified any claimant of the succession who instigated subjects to rebellion or hurt to the Queen's person from ever succeeding to the Crown. The threat was aimed at Mary Stuart. Weary of her long restraint, of her failure to rouse Philip or Scotland to aid her, of the baffled revolt of the English Catholics and the baffled intrigues of the Jesuits, she had bent for a moment to submission. "Let me go," she wrote to Elizabeth; "let me retire from this island to some solitude where I may prepare my soul to die. Grant this, and I will sign away every right which either I or mine can claim." But the cry was useless, and her despair found a new and more terrible hope in the plots against Elizabeth's life. She knew and approved 1586
the vow of Anthony Babington and a band of young Catholics, for the most part connected with the royal household, to kill the Queen; but plot and approval alike passed through Walsingham's hands, and the seizure of Mary's correspondence revealed her guilt. In spite of her protest a Commission of Peers sate as her judges at Fotheringay Castle; and their verdict of "guilty" annihilated under the provisions of the recent statute her claim to the Crown. The streets of London blazed with bonfires, and peals rang out from steeple to steeple at the news of her condemnation; but, in spite of the prayer of Parliament for her execution, and the pressure of her Council, Elizabeth shrank from her death. The force of public opinion, however, was now carrying all before it, and the unanimous demand of her people wrested at last a sullen consent from the Queen. She flung the warrant signed upon the floor, and the Council took on themselves the responsibility of executing it. Mary died on a scaffold which was erected in the castle-hall at Fotheringay as dauntlessly as she had lived. "Do not weep," she said to her ladies, "I have given my word for you."



EFFIGY OF MARY, QUEEN OF SCOTS, ON HER TOMB AT WESTMINSTER.

"Tell my friends," she charged Melville, "that I die a good Catholic."

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The blow was hardly struck before Elizabeth turned with fury on the ministers who had forced her hand. Cecil, who had now become Lord Burleigh, was for a while disgraced; and Davison, who carried the warrant to the Council, was flung into the Tower to atone for an act which shattered the policy of the Queen. The death of Mary Stuart in fact seemed to remove the last obstacle out of Philip's way, by putting an end to the divisions of the English Catholics. To him, as to the nearest heir in blood who was of the Catholic Faith, Mary bequeathed her rights to the Crown, and the hopes of her adherents were from that moment bound up in the success of Spain. Philip no longer needed pressure to induce him to act. Drake's triumph had taught him that the conquest of England was needful for the security of his dominion in the New World. The presence of an English army in Flanders convinced him that the road to the conquest of the States lay through England itself. The operations of Parma therefore in the Low Countries were suspended with a view to the greater enterprise. Vessels and supplies for the fleet which had for three years been gathering in the Tagus were collected from every port of the Spanish coast. Only the dread of a counter-attack from France, where the fortunes of the League were wavering, held Philip back. But the news of the coming Armada called Drake again to action. He set sail with thirty 1587
small barks, burned the storeships and galleys in the harbour of Cadiz, stormed the forts of the Faro, and was only foiled in his aim of attacking the Armada itself by orders from home. A descent upon Corunna however completed what Drake called his "singeing of the Spanish King's beard." Elizabeth used the daring blow to back her negotiations for peace; but the Spanish pride had been touched to the quick. Amidst the exchange of protocols Parma gathered seventeen thousand men for the coming invasion, collected a fleet of flat-bottomed transports at Dunkirk, and waited impatiently for the Armada to protect his crossing. But the attack of Drake, the death of its first admiral, and the winter storms delayed the fleet from sailing. The fear of France held it back yet more effectually; but in the spring Philip's patience was

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rewarded. The League was triumphant, and the King a prisoner in its hands. The Armada at once set sail from Lisbon, but it had hardly started when a gale in the Bay of Biscay drove its scattered vessels into Ferrol. It was only on the nineteenth of

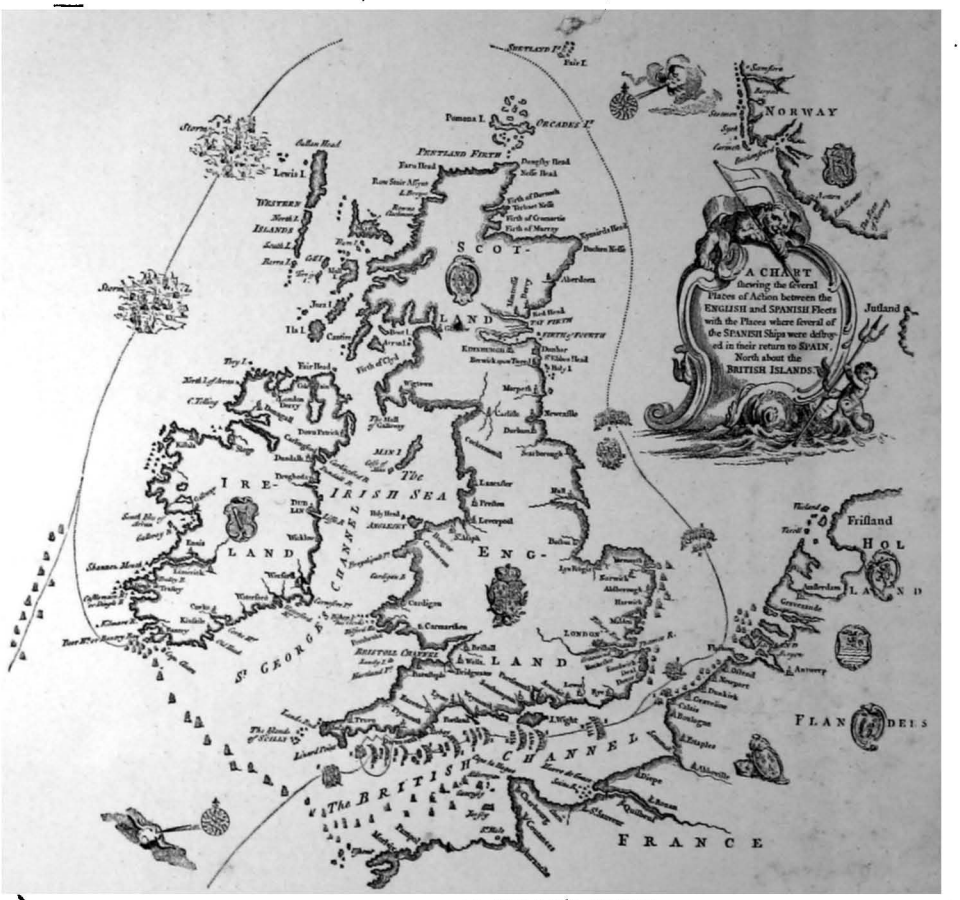
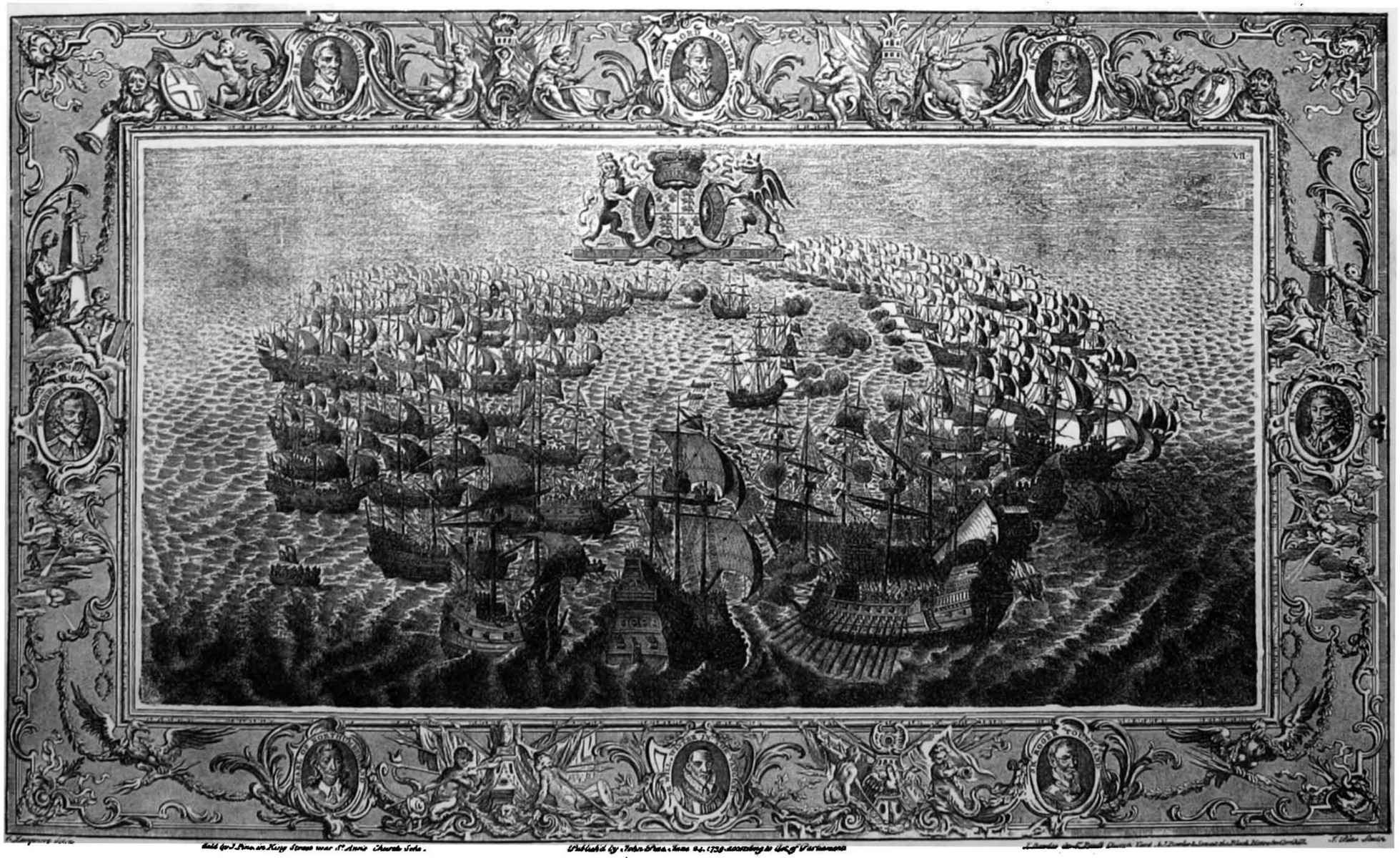


CHART OF THE ARMADA'S COURSE.
Pine's Engraving, 1739, of Tapestry then in House of Lords.

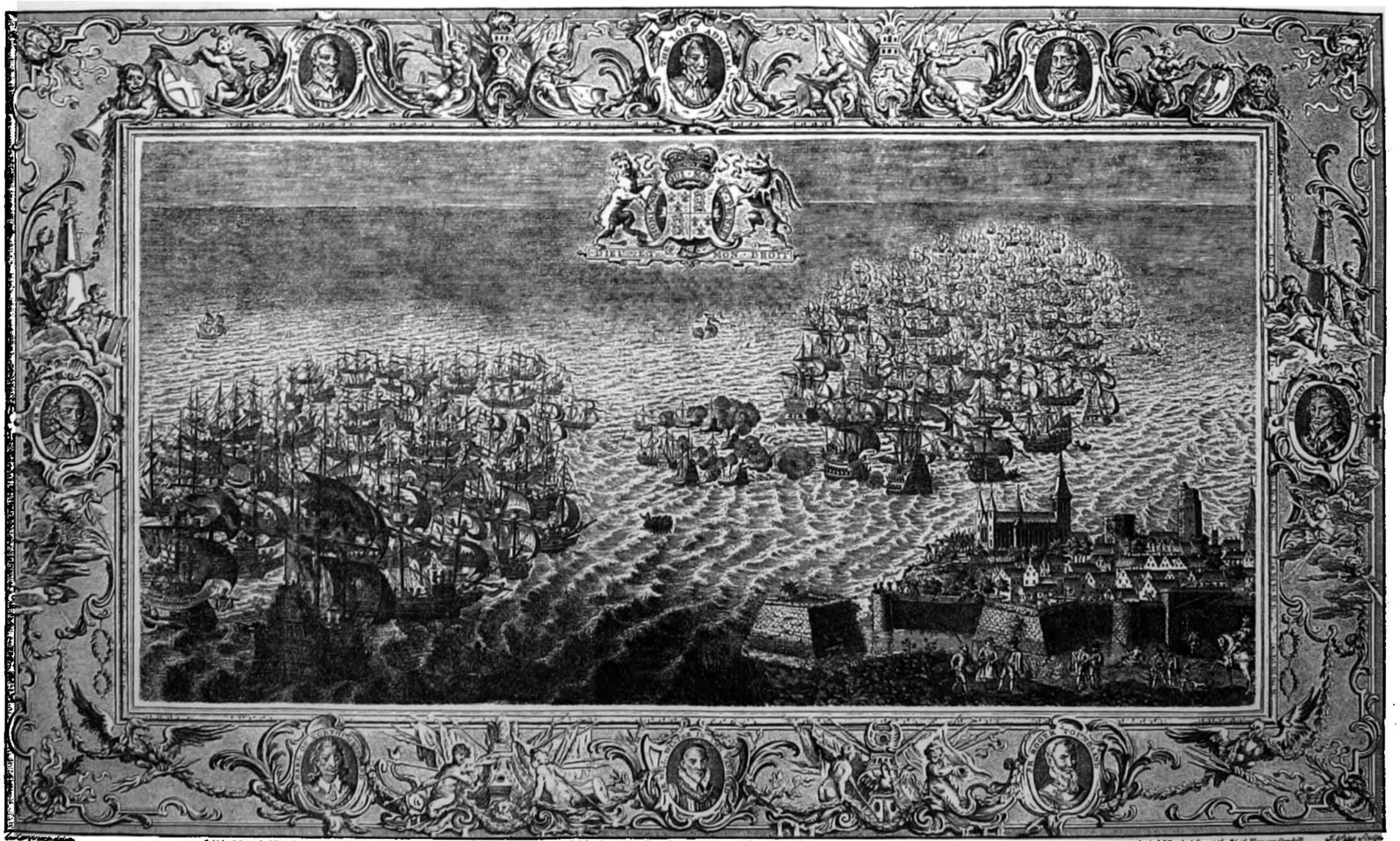
1588 July that the sails of the Armada were seen from the Lizard, and the English beacons flared out their alarm along the coast. The news found England ready. An army was mustering under Leicester at Tilbury, the militia of the midland counties were gathering to London, while those of the south and east were held

in readiness to meet a descent on either shore. Had Parma landed on the earliest day he purposed, he would have found his way to London barred by a force stronger than his own, a force too of men in whose ranks were many who had already crossed pikes on equal terms with his best infantry in Flanders. "When I shall have landed," he warned his master, "I must fight battle after battle, I shall lose men by wounds and disease, I must leave detachments behind me to keep open my communications; and in a short time the body of my army will become so weak that not only I may be unable to advance in the face of the enemy, and time may be given to the heretics and your Majesty's other enemies to interfere, but there may fall out some notable inconveniences, with the loss of everything, and I be unable to remedy it." Even had Parma landed, in fact, the only real chance of Spanish success lay in a Catholic rising; and at this crisis patriotism proved stronger than religious fanaticism in the hearts of the English Catholics. Catholic lords brought their vessels up alongside of Drake and Lord Howard, and Catholic gentry led their tenantry to the muster at Tilbury. But to secure a landing at all, the Spaniards had to be masters of the Channel; and in the Channel lay an English fleet resolved to struggle hard for the mastery. As the Armada sailed on in a broad crescent past Plymouth, moving towards its point of junction with Parma at Calais, the vessels which had gathered under Lord Howard of Effingham slipped out of the bay and hung with the wind upon their rear. In numbers the two forces were strangely unequal; the English fleet counted only 80 vessels against the 149 which composed the Armada. In size of ships the disproportion was even greater. Fifty of the English vessels, including the squadron of the Lord Admiral and the craft of the volunteers, were little bigger than yachts of the present day. Even of the thirty Queen's ships which formed its main body, there were only four which equalled in tonnage the smallest of the Spanish galleons. Sixty-five of these galleons formed the most formidable half of the Spanish fleet; and four galleys, four galleasses, armed with fifty guns apiece, fifty-six armed merchantmen, and twenty pinnaces, made up the rest. The Armada was provided with 2,500 cannons, and a vast store of provisions; it had on board 8,000 seamen, and more than 20,000



FIGHT BETWEEN THE ARMADA AND THE ENGLISH FLEET OFF THE ISLE OF WIGHT.
Pine's Engraving, 1739, of Tapestry then in House of Lords.

soldiers; and if a court-favourite, the Duke of Medina Sidonia, had been placed at its head, he was supported by the ablest staff of naval officers which Spain possessed. Small however as the English ships were, they were in perfect trim; they sailed two feet for the Spaniards' one, they were manned with 9,000 hardy seamen, and their Admiral was backed by a crowd of captains who had won fame in the Spanish seas. With him was Hawkins, who had been the first to break into the charmed circle of the Indies; Frobisher, the hero of the North-West passage; and above all Drake, who held command of the privateers. They had won too the advantage of the wind, and, closing in or drawing off as they would, the lightly-handled English vessels, which fired four shots to the Spaniards' one, hung boldly on the rear of the great fleet as it moved along the Channel. "The feathers of the Spaniard," in the phrase of the English seamen, were "plucked one by one." Galleon after galleon was sunk, boarded, driven on shore; and yet Medina Sidonia failed in bringing his pursuers to a close engagement. Now halting, now moving slowly on, the running fight between the two fleets lasted throughout the week, till the Armada dropped anchor in Calais roads. The time had now come for *July* 28 sharper work if the junction of the Armada with Parma was to be prevented; for, demoralized as the Spaniards had been by the merciless chase, their loss in ships had not been great, while though the numbers of English ships had grown, their supplies of food and ammunition were fast running out. Howard resolved to force an engagement, and, lighting eight fireships at midnight, sent them down with the tide upon the Spanish line. The galleons at once cut their cables, and stood out in panic to sea, drifting with the wind in a long line off Gravelines. Drake resolved at all costs to prevent their return. At dawn the English ships closed fairly in, and almost their last cartridge was spent ere the sun went down. Three great galleons had sunk, three had drifted helplessly on to the Flemish coast; but the bulk of the Spanish vessels remained, and even to Drake the fleet seemed "wonderful great and strong." Within the Armada itself, however, all hope was gone. Huddled together by the wind and the deadly English fire, their sails torn, their masts shot away, the crowded galleons had become mere slaughter-houses. Four thousand men had fallen,



THE ARMADA FLYING TO CALAIS.

Pine's Engraving, 1739, of Tapestry then in House of Lords.

and bravely as the seamen fought they were cowed by the terrible butchery. Medina himself was in despair. "We are lost, Señor Oquenda," he cried to his bravest captain; "what are we to do?" "Let others talk of being lost," replied Oquenda, "your Excellency has only to order up fresh cartridge." But Oquenda stood alone, and a council of war resolved on retreat to Spain by the one course open, that of a circuit round the Orkneys. "Never anything pleased me better," wrote Drake, "than seeing the enemy fly with a southerly wind to the northwards. Have a good eye to the Prince of Parma, for, with the grace of God, if we like, I doubt not ere it be long so to handle the matter with the Duke of Sidonia, as he shall wish himself at St. Mary Port among his orange trees." But the work of destruction was reserved for a mightier foe than Drake. Supplies fell short and the English vessels were forced to give up the chase; but the Spanish ships which remained had no sooner reached the Orkneys than the storms of the northern seas broke on them with a fury before which all concert and union disappeared. Fifty reached Corunna, bearing ten thousand men stricken with pestilence and death. Of the rest some were sunk, some dashed to pieces against the Irish cliffs. The wreckers of the Orkneys and the Faroes, the clansmen of the Scottish Isles, the kernes of Donegal and Galway, all had their part in the work of murder and robbery. Eight thousand Spaniards perished between the Giant's Causeway and the Blaskets. On a strand near Sligo an English captain numbered eleven hundred corpses which had been cast up by the sea. The flower of the Spanish nobility, who had been sent on the new crusade under Alonzo da Leyva, after twice suffering shipwreck, put a third time to sea to founder on a reef near Dunluce.

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THE ELIZABETHAN POETS

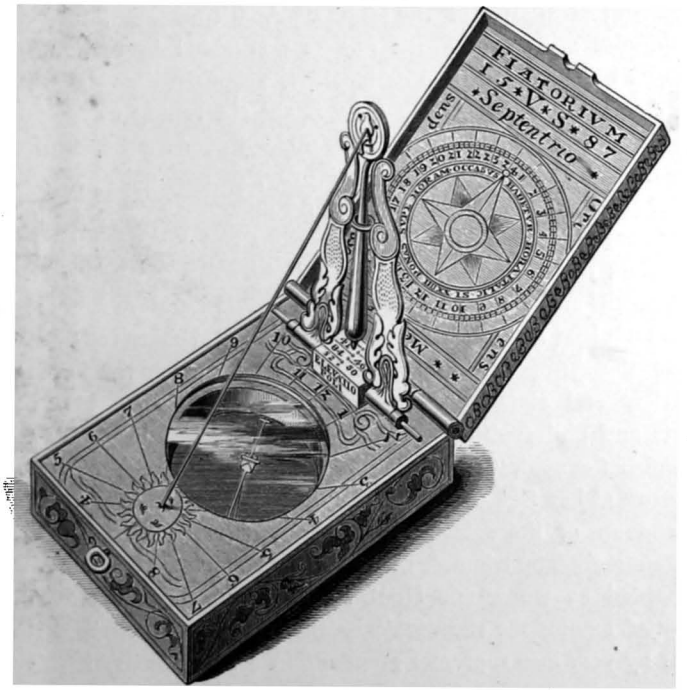
Section VII.—The Elizabethan Poets

[*Authorities.*—For a general account of this period, see Mr. Morley's admirable "First Sketch of English Literature," Hallam's "Literary History," M. Taine's "History of English Literature," &c. Mr. Craik has elaborately illustrated the works of Spenser, and full details of the history of our early drama may be found in Mr. Collier's "History of English Dramatic Literature to the time of Shakspere." Malone's enquiry remains the completest investigation into the history of Shakspere's dramas; and the works of Mr. Armytage Brown and Mr. Gerald Massey contain the latest theories as to the Sonnets. For Ben Jonson and his fellows, see their works with the notes of Gifford, &c. The fullest account of Lord Bacon will be found in his "Life and Letters," now published with his "Works," by Mr. Spedding, whose apologetic tones may be contrasted with the verdict of Lord Macaulay ("Essay on Lord Bacon") and with the more judicious judgement of Mr. Gardiner ("History of England"). See also Mr. Lewes's "History of Philosophy."]

The Elizabethan Poetry

We have already watched the revival of English letters during the earlier half of Elizabeth's reign. The general awakening of national life, the increase of wealth, of refinement and leisure, which marked that period, had been accompanied, as we have seen, by a quickening of English intelligence, which found vent in an upgrowth of grammar schools, in the new impulse given to classical learning at the Universities, in a passion for translations which familiarized all England with the masterpieces of Italy and Greece, and above all in the crude but vigorous efforts of Sackville and Lyly after a nobler poetry and prose. But to the national and local influences which were telling on English literature was added that of the restlessness and curiosity which characterized the age. The sphere of human interest was widened as it has never been widened before or since by the revelation of a new heaven and a new earth. It was only in the later years of the sixteenth century that the discoveries of Copernicus were brought home to the general intelligence of the world by Kepler and Galileo, or that the daring of the Buccaneers broke through the veil which the greed of Spain had drawn across the New World of Columbus. Hardly inferior to these revelations as a source of intellectual impulse was the sudden and picturesque way in which the various races of the world were brought face to face with one another through the universal passion for foreign travel. While the red tribes of the

West were described by Amerigo Vespucci, and the strange civilization of Mexico and Peru disclosed by Cortes and Pizarro, the voyages of the Portuguese threw open the older splendours of the East, and the story of India and China was told for the first time to Christendom by Maffei and Mendoza. England took her full part in this work of discovery. Jenkinson, an English traveller, made his way to Bokhara. Willoughby brought back Muscovy to



JOURNEY-RING, OR VIATORIUM, 1587.
British Museum.

the knowledge of Western Europe. English mariners penetrated among the Esquimaux, or settled in Virginia. Drake circumnavigated the globe. The "Collection of Voyages," which was published by Hakluyt, not only disclosed the vastness of the world itself, but the infinite number of the races of mankind, the variety of their laws, their customs, their religions, their very instincts. We see the influence of this new and wider knowledge of the world,

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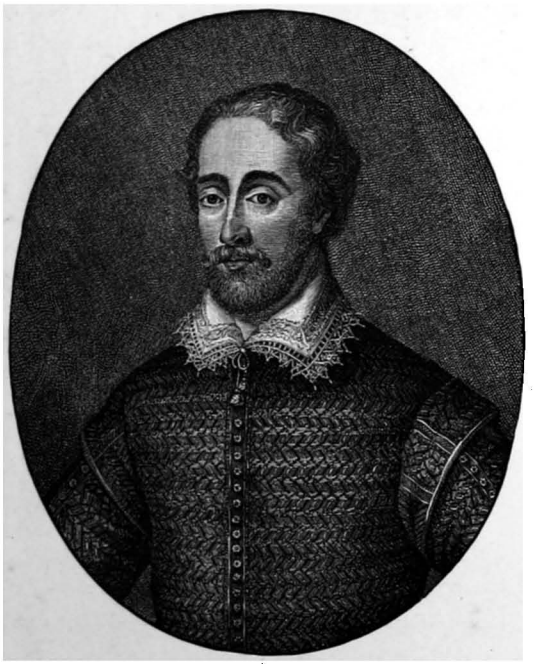
not only in the life and richness which it gave to the imagination of the time, but in the immense interest which from this moment attached itself to Man. Shakspere's conception of Caliban, like the questionings of Montaigne, marks the beginning of a new and a truer, because a more inductive, philosophy of human nature and human history. The fascination exercised by the study of human character showed itself in the essays of Bacon, and yet more in the wonderful popularity of the drama. And to these larger and world-wide sources of poetic powers was added in England the impulse which sprang from national triumph, from the victory over the Armada, the deliverance from Spain, the rolling away of the Catholic terror which had hung like a cloud over the hopes of the people. With its new sense of security, of national energy and national power, the whole aspect of England suddenly changed. As yet the interest of Elizabeth's reign had been political and material; the stage had been crowded with statesmen and warriors, with Cecils and Walsinghams and Drakes. Literature had hardly found a place in the glories of the time. But from the moment when the Armada drifted back broken to Ferrol, the figures of warriors and statesmen were dwarfed by the grander figures of poets and philosophers. Amidst the throng in Elizabeth's antechamber the noblest form is that of the singer who lays the "Faerie Queen" at her feet, or of the young lawyer who muses amid the splendours of the presence over the problems of the "Novum Organum." The triumph at Cadiz, the conquest of Ireland, pass unheeded as we watch Hooker building up his "Ecclesiastical Polity" among the sheepfolds, or the genius of Shakspere rising year by year into supremer grandeur in a rude theatre beside the Thames.

Spenser 1552

The full glory of the new literature broke on England with Edmund Spenser. We know little of his life; he was born in East London of poor parents, but connected with the Spencers of Althorpe, even then—as he proudly says—"a house of ancient fame." He studied as a sizar at Cambridge, and quitted the University while still a boy to live as a tutor in the north; but after some years of obscure poverty the scorn of a fair "Rosalind" drove him again southwards. A college friendship with Gabriel Harvey served to introduce him to Lord Leicester, who sent him

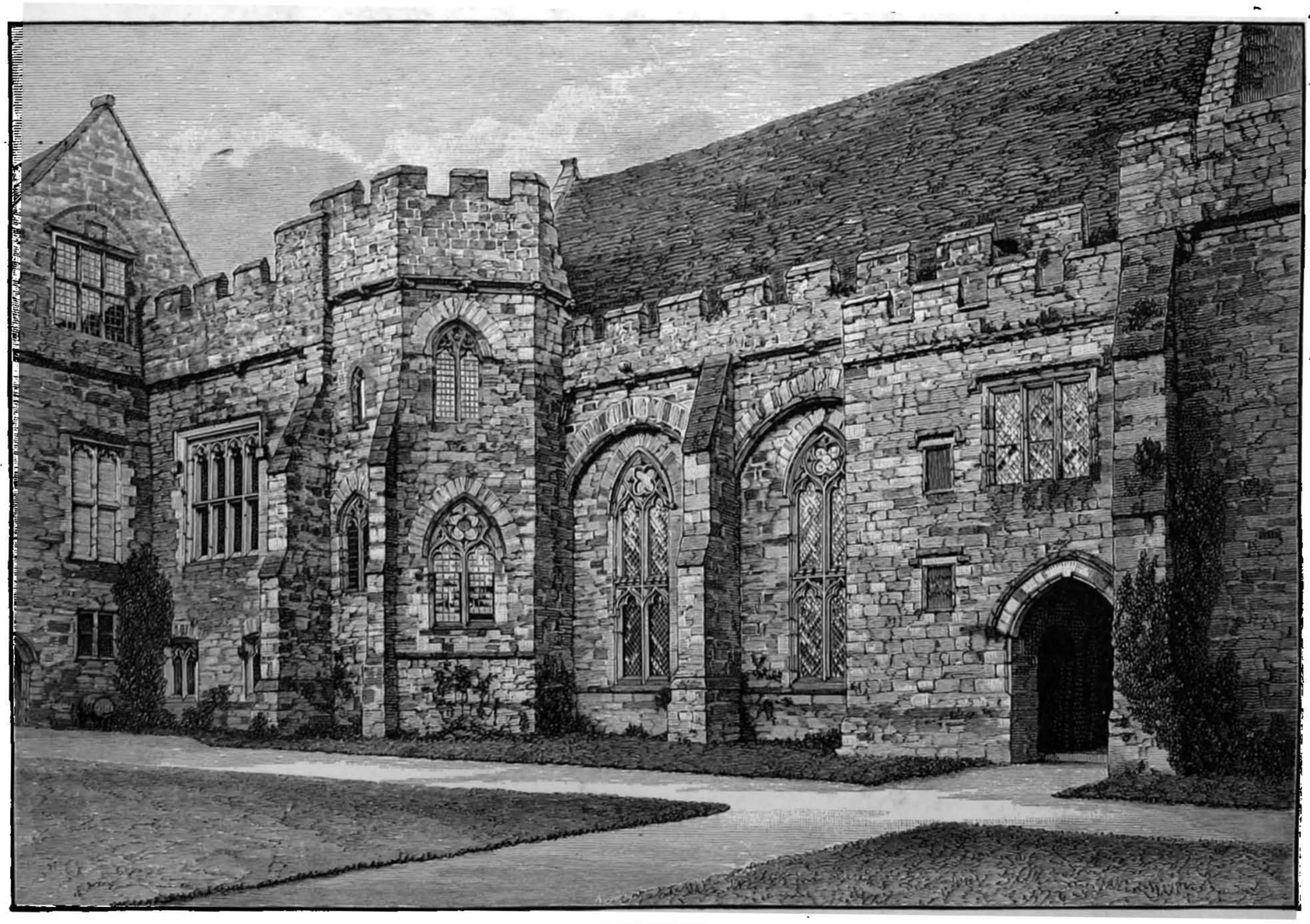
as his envoy into France, and in whose service he first became acquainted with Leicester's nephew, Sir Philip Sidney. From Sidney's house at Penshurst came his earliest work, the "Shepherd's Calendar;" in form, like Sidney's own "Arcadia," a pastoral, where love and loyalty and Puritanism jostled oddly with the fancied shepherd life. The peculiar melody and profuse imagination which the pastoral disclosed at once placed its author in the

1579



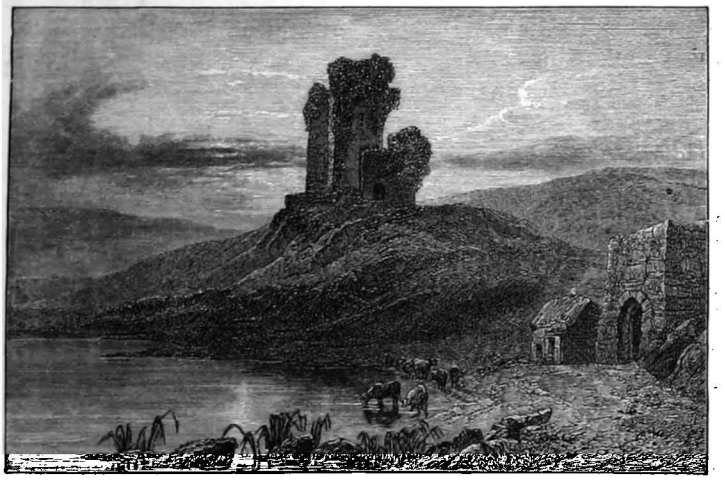
EDMUND SPENSER.
From G. Vertue's Engraving of a Portrait now at Bretby.

forefront of living poets, but a far greater work was already in hand; and from some words of Gabriel Harvey's we see Spenser bent on rivalling Ariosto, and even hoping "to overgo" the "Orlando Furioso," in his "Elvish Queen." The ill-will or indifference of Burleigh, however, blasted the expectations he had drawn from the patronage of Sidney or the Earl of Leicester, and the favour with which he had been welcomed by the Queen.



PENSHURST.

Sidney, himself in disgrace with Elizabeth, withdrew to Wilton to write the "Arcadia," by his sister's side; and "discontent of my long fruitless stay in princes' courts," the poet tells us, "and expectation vain of idle hopes," drove Spenser at last into exile. He followed Lord Grey as his secretary into Ireland, and remained there on the Deputy's recall in the enjoyment of an office and a grant of land from the forfeited estates of the Earl of Desmond. 1580 Spenser had thus enrolled himself among the colonists to whom England was looking at the time for the regeneration of Munster,



RUINS OF KILCOLMAN CASTLE.
After W. H. Bartlett.

and the practical interest he took in the "barren soil where cold and want and poverty do grow" was shown by the later publication of a prose tractate on the condition and government of the island. It was at Dublin or in his castle of Kilcolman, two miles from Doneraile, "under the foote of Mole, that mountain hoar," that he spent the ten years in which Sidney died and Mary fell on the scaffold and the Armada came and went; and it was in the latter home that Walter Ralegh found him sitting "alwaies idle," as it seemed to his restless friend, "among the cooly shades of the green alders by the Mulla's shore," in a visit made memorable by the

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poem of "Colin Clout's come home again." But in the "idlesse" and solitude of the poet's exile the great work begun in the two pleasant years of his stay at Penshurst had at last taken form, and it was to publish the first three books of the "Faerie Queen" that Spenser returned in Ralegh's company to London.

The Faerie Queen 1590

The appearance of the "Faerie Queen" is the one critical event in the annals of English poetry; it settled, in fact, the question whether there was to be such a thing as English poetry or no. The older national verse which had blossomed and died in Cædmon sprang suddenly into a grander life in Chaucer, but it closed again in a yet more complete death. Across the Border, indeed, the Scotch poets of the fifteenth century preserved something of their master's vivacity and colour, and in England itself the Italian poetry of the Renascence had of late found echoes in Surrey and Sidney. The new English drama too was beginning to display its wonderful powers, and the work of Marlowe had already prepared the way for the work of Shakspere. But bright as was the promise of coming song, no great imaginative poem had broken the silence of English literature for nearly two hundred years when Spenser landed at Bristol with the "Faerie Queen." From that moment the stream of English poetry has flowed on without a break. There have been times, as in the years which immediately followed, when England has "become a nest of singing birds;" there have been times when song was scant and poor; but there never has been a time when England was wholly without a singer. The new English verse has been true to the source from which it sprang, and Spenser has always been "the poet's poet." But in his own day he was the poet of England at large. The "Faerie Queen" was received with a burst of general welcome. It became "the delight of every accomplished gentleman, the model of every poet, the solace of every soldier." The poem expressed, indeed, the very life of the time. It was with a true poetic instinct that Spenser fell back for the framework of his story on the faery world of Celtic romance, whose wonder and mystery had in fact become the truest picture of the wonder and mystery of the world around him. In the ages of Cortes and of Ralegh dreamland had ceased to be dreamland, and no marvel or adventure that befell lady or knight was stranger than the tales which

weather-beaten mariners from the Southern Seas were telling every day to grave merchants upon 'Change. The very incongruities of



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. JANUARY.

the story of Arthur and his knighthood, strangely as it had been built up out of the rival efforts of bard and jongleur and priest, made it the fittest vehicle for the expression of the world of incongruous



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. FEBRUARY.

feeling which we call the Renascence. To modern eyes perhaps there is something grotesque in the strange medley of figures which

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crowd the canvas of the "Faerie Queen," in its fauns dancing on the sward where knights have hurtled together, in its alternation



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. MARCH.

of the salvage-men from the New World with the satyrs of classic mythology, in the giants, dwarfs, and monsters of popular fancy, who jostle with the nymphs of Greek legend and the damosels of



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. APRIL.

mediæval romance. But, strange as the medley is, it reflects truly enough the stranger medley of warring ideals and irrecon-

cileable impulses which made up the life of Spenser's contemporaries. It was not in the "Faerie Queen" only, but in the world



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. MAY.

which it pourtrayed, that the religious mysticism of the Middle Ages stood face to face with the intellectual freedom of the Revival of Letters, that asceticism and self-denial cast their spell



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. JUNE.

on imaginations glowing with the sense of varied and inexhaustible existence, that the dreamy and poetic refinement of feeling which

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expressed itself in the fanciful unrealities of chivalry co-existed with the rough practical energy that sprang from an awakening



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. JULY.

sense of human power, or the lawless extravagance of an idealized friendship and love lived side by side with the moral sternness and elevation which England was drawing from the Reformation and



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. AUGUST.

the Bible. But strangely contrasted as are the elements of the poem, they are harmonized by the calmness and serenity which is

the note of the "Faerie Queen." The world of the Renascence is around us, but it is ordered, refined, and calmed by the poet's



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. SEPTEMBER.

touch. The warmest scenes which he borrows from the Italian verse of his day are idealized into purity; the very struggle of the men around him is lifted out of its pettier accidents, and raised into



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. OCTOBER.

a spiritual oneness with the struggle in the soul itself. There are allusions in plenty to contemporary events, but the contest between

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Elizabeth and Mary takes ideal form in that of Una and the false Duessa, and the clash of arms between Spain and the Huguenots



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. NOVEMBER.

comes to us faint and hushed through the serener air. The verse like the story, rolls on as by its own natural power, without haste or effort or delay. The gorgeous colouring, the profuse and often



ILLUSTRATIONS TO "SHEPHERD'S CALENDAR," 1579. DECEMBER.

complex imagery which Spenser's imagination lavishes, leaves no sense of confusion in the reader's mind. Every figure, strange as

it may be, is seen clearly and distinctly as it passes by. It is in this calmness, this serenity, this spiritual elevation of the "Faerie Queen," that we feel the new life of the coming age moulding into ordered and harmonious form the life of the Renascence. Both in its conception, and in the way in which this conception is realized in the portion of his work which Spenser completed, his poem strikes the note of the coming Puritanism. In his earlier pastoral, the "Shepherd's Calendar," the poet had boldly taken his part with the more advanced reformers against the Church policy of the Court. He had chosen Archbishop Grindal, who was then in disgrace for his Puritan sympathies, as his model of a Christian pastor; and attacked with sharp invective the pomp of the higher clergy. His "Faerie Queen," in its religious theory, is Puritan to the core. The worst foe of its "Red-cross Knight" is the false and scarlet-clad Duessa of Rome, who parts him for a while from Truth and leads him to the house of Pride. Spenser presses strongly and pitilessly for the execution of Mary Stuart. No bitter word ever breaks the calm of his verse save when it touches on the perils with which Catholicism was environing England, perils before which his knight must fall "were not that Heavenly Grace doth him uphold and steadfast Truth acquite him out of all." But it is yet more in the temper and aim of his work that we catch the nobler and deeper tones of English Puritanism. In his earlier musings at Penshurst the poet had purposed to surpass Ariosto, but the gaiety of Ariosto's song is utterly absent from his own. Not a ripple of laughter breaks the calm surface of Spenser's verse. He is habitually serious, and the seriousness of his poetic tone reflects the seriousness of his poetic purpose. His aim, he tells us, was to represent the moral virtues, to assign to each its knightly patron, so that its excellence might be expressed and its contrary vice trodden under foot by deeds of arms and chivalry. In knight after knight of the twelve he purposed to paint, he wished to embody some single virtue of the virtuous man in its struggle with the faults and errors which specially beset it; till in Arthur, the sum of the whole company, man might have been seen perfected, in his longing and progress towards the "Faerie Queen," the Divine Glory which is the true end of human effort. The largeness of his culture indeed, his exquisite sense of beauty, and above all the

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very intensity of his moral enthusiasm, saved Spenser from the narrowness and exaggeration which often distorted goodness into unloveliness in the Puritan. Christian as he is to the core, his



THE RED-CROSS KNIGHT.
"Faerie Queen," Third Edition, 1598.

Christianity is enriched and fertilized by the larger temper of the Renascence, as well as by a poet's love of the natural world in which the older mythologies struck their roots. Diana and the gods of heathendom take a sacred tinge from the purer sanctities

of the new faith; and in one of the greatest songs of the "Faerie Queen," the conception of love widens, as it widened in the mind of a Greek, into the mighty thought of the productive energy of Nature. Spenser borrows in fact the delicate and refined forms of the Platonist philosophy to express his own moral enthusiasm. Not only does he love, as others have loved, all that is noble and pure and of good report, but he is fired as none before or after him have been fired with a passionate sense of moral beauty. Justice, Temperance, Truth, are no mere names to him, but real existences to which his whole nature clings with a rapturous affection. Outer beauty he believed to spring, and loved because it sprang, from the beauty of the soul within. There was much in such a moral protest as this to rouse dislike in any age, but it is the glory of the age of Elizabeth that, "mad world" as in many ways it was, all that was noble welcomed the "Faerie Queen." Elizabeth herself, says Spenser, "to mine oaten pipe inclined her ear," and bestowed a pension on the poet. In 1595 he brought three more books of his poem to England. He returned to Ireland, to commemorate his marriage in Sonnets and the most beautiful of bridal songs, and to complete the "Faerie Queen" amongst love and poverty and troubles from his Irish neighbours. But these troubles soon took a graver form. In 1599 Ireland broke into revolt, and the poet escaped from his burning house to fly to England, and to die broken-hearted in an inn at Westminster.

The Elizabethan Drama

If the "Faerie Queen" expressed the higher elements of the Elizabethan age, the whole of that age, its lower elements and its higher alike, were expressed in the English drama. We have already pointed out the circumstances which throughout Europe were giving a poetic impulse to the newly-aroused intelligence of men, and this impulse everywhere took a dramatic shape. The artificial French tragedy which began about this time with Garnier was not, indeed, destined to exert any influence over English poetry till a later age; but the influence of the Italian comedy, which had begun half a century earlier with Machiavelli and Ariosto, was felt directly through the Novelle, or stories, which served as plots for the dramatists. It left its stamp indeed on some of the worst characteristics of the English stage. The features of our drama that startled the moral temper of the time

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and won the deadly hatred of the Puritan, its grossness and profanity, its tendency to scenes of horror and crime, its profuse employment of cruelty and lust as grounds of dramatic action, its daring use of the horrible and the unnatural whenever they enabled it to display the more terrible and revolting sides of human passion, were derived from the Italian stage. It is doubtful how



FIGURES FROM TITLE-PAGE OF ACTS OF PARLIAMENT, 1553.
Showing the influence of the Renascence art in England.

much the English playwrights may have owed to the Spanish drama, that under Lope and Cervantes sprang suddenly into a grandeur which almost rivalled their own. In the intermixture of tragedy and comedy, in the abandonment of the solemn uniformity of poetic diction for the colloquial language of real life, the use of unexpected incidents, the complications of their plots and intrigues, the dramas of England and Spain are remarkably alike;

but the likeness seems rather to have sprung from a similarity in the circumstances to which both owed their rise, than from any direct connection of the one with the other. The real origin of the English drama, in fact, lay not in any influence from without, but in the influence of England itself. The temper of the nation was dramatic. Ever since the Reformation, the Palace, the Inns of Court, and the University had been vying with one another in the production of plays; and so early was their popularity, that even under Henry the Eighth it was found necessary to create a "Master of the Revels" to supervise them. Every progress of



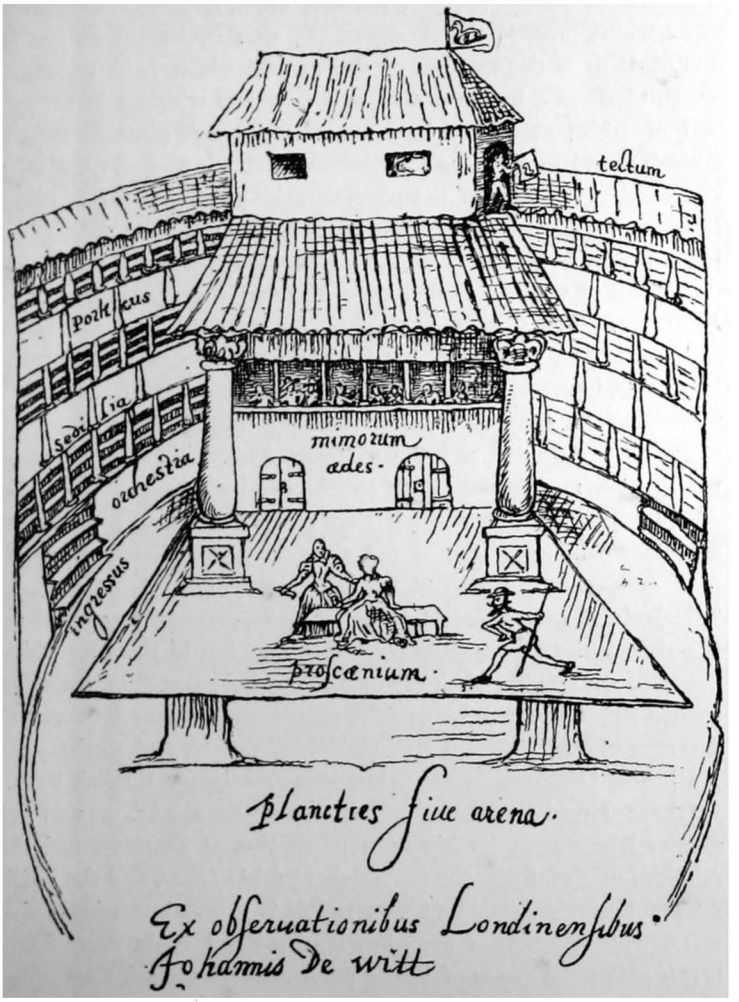
POND AT ELVETHAM, HANTS, AT QUEEN ELIZABETH'S VISIT, 1591.
Nichols, "Progresses of Queen Elizabeth;" from a tract, 1591.

Elizabeth from shire to shire was a succession of shows and interludes. Dian with her nymphs met the Queen as she returned from hunting; Love presented her with his golden arrow as she passed through the gates of Norwich. From the earlier years of her reign, the new spirit of the Renascence had been pouring itself into the rough mould of the Mystery Plays, whose allegorical virtues and vices, or scriptural heroes and heroines, had handed on the spirit of the drama through the Middle Ages. Adaptations from classical pieces soon began to alternate with the purely

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religious "Moralities;" and an attempt at a livelier style of expression and invention appeared in the popular comedy of "Gammer Gurton's Needle;" while Sackville, Lord Dorset, in his tragedy of "Gorboduc" made a bold effort at sublimity of diction, and introduced the use of blank verse as the vehicle of dramatic dialogue. But it was not to these tentative efforts of scholars and nobles that the English stage was really indebted for the amazing outburst of genius, which dates from the moment when "the Earl
1576 of Leicester's servants" erected the first public theatre in Blackfriars. It was the people itself that created its Stage. The theatre, indeed, was commonly only the courtyard of an inn, or a mere booth such as is still seen at a country fair; the bulk of the audience sate beneath the open sky in the "pit" or yard, a few covered seats in the galleries which ran round it formed the boxes of the wealthier spectators, while patrons and nobles found seats upon the actual boards. All the appliances were of the roughest sort: a few flowers served to indicate a garden, crowds and armies were represented by a dozen scene-shifters with swords and bucklers, heroes rode in and out on hobby-horses, and a scroll on a post told whether the scene was at Athens or London. There were no female actors, and the grossness which startles us in words which fell from women's lips took a different colour when every woman's part was acted by a boy. But difficulties such as these were more than compensated by the popular character of the drama itself. Rude as the theatre might be, all the world was there. The stage was crowded with nobles and courtiers. Apprentices and citizens thronged the benches in the yard below. The rough mob of the pit inspired, as it felt, the vigorous life, the rapid transitions, the passionate energy, the reality, the lifelike medley and confusion, the racy dialogue, the chat, the wit, the pathos, the sublimity, the rant and buffoonery, the coarse horrors and vulgar bloodshedding, the immense range over all classes of society, the intimacy with the foulest as well as the fairest developements of human temper, which characterized the English stage. The new drama represented "the very age and body of the time, his form and pressure." The people itself brought its nobleness and its vileness to the boards. No stage was ever so human, no poetic life so intense. Wild, reckless, defiant of all past tradition, of all conventional

laws, the English dramatists owned no teacher, no source of poetic inspiration, but the people itself.



THE SWAN THEATRE, LONDON, 1596.
Drawing in University Library, Utrecht.
Gaedertz, "Zur Kenntniss der Alt-Englischen Bühne."

The Earlier Dramatists

Few events in our literary history are so startling as this sudden rise of the Elizabethan drama. The first public theatre, as we

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have seen, was erected only in the middle of the Queen's reign. Before the close of it eighteen theatres existed in London alone. Fifty dramatic poets, many of the first order, appeared in the fifty years which precede the closing of the theatres by the Puritans; and great as is the number of their works which have perished, we still possess a hundred dramas, all written within this period, and of which at least a half are excellent. A glance at their authors shows us that the intellectual quickening of the age had now reached the mass of the people. Almost all of the new playwrights were fairly educated, and many were University men. But instead of courtly singers of the Sidney and Spenser sort, we see the advent of the "poor scholar." The earlier dramatists, such as Nash, Peele, Kyd, Greene, or Marlowe, were for the most part poor, and reckless in their poverty; wild livers, defiant of law or common fame, in revolt against the usages and religion of their day; "atheists" in general repute, "holding Moses for a juggler," haunting the brothel and the alehouse, and dying starved or in tavern brawls. But with their appearance began the Elizabethan drama. The few plays which have reached us of an earlier date are either cold imitations of the classical and Italian comedy, or rude farces like "Ralph Roister Doister," or tragedies such as "Gorboduc," where, poetic as occasional passages may be, there is little promise of dramatic development. But in the year which preceded the coming of the Armada the whole aspect of the stage

1587

suddenly changes, and the new dramatists range themselves around two men of very different genius, Robert Greene and Christopher Marlowe. Of Greene, as the creator of our lighter English prose,

Greene

we have already spoken. But his work as a poet was of yet greater importance, for his keen perception of character and the relations of social life, the playfulness of his fancy, and the liveliness of his style exerted an influence on his contemporaries, which was equalled by that of none but Marlowe and Peele. No figure better paints the group of young playwrights. He left Cambridge to travel through Italy and Spain, and to bring back the debauchery of the one and the scepticism of the other. In the words of remorse he wrote before his death he paints himself as a drunkard and a roysterer, winning money only by ceaseless pamphlets and plays to waste it on wine and women, and drinking the cup of

life to the dregs. Hell and the after-world were the butts of his ceaseless mockery. If he had not feared the judges of the Queen's Courts more than he feared God, he said, in bitter jest, he should often have turned cutpurse. He married, and loved his wife, but she was soon deserted; and the wretched profligate found himself again plunged into excesses which he loathed, though he could not live without them. But wild as was the life of Greene, his pen was pure. He is steadily on virtue's side in the love pamphlets



"GREENE IN CONCEIPTE."
Title-page of a pamphlet, "Greene in Conceipte," 1598.

and novelettes he poured out in endless succession, and whose plots were dramatized by the school which gathered round him. The life of Marlowe was as riotous, his scepticism even more daring, than the life and scepticism of Greene. His early death alone saved him, in all probability, from a prosecution for atheism. He was charged with calling Moses a juggler, and with boasting that, if he undertook to write a new religion, it should be a better religion than the Christianity he saw around him. But he stood far ahead of his fellows as a creator of English tragedy. Born at the opening of Elizabeth's reign, the son of a

Marlowe

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Canterbury shoemaker, but educated at Cambridge, Marlowe burst on the world in the year which preceded the triumph over the Armada, with a play which at once wrought a revolution in the English stage. Bombastic and extravagant as it was, and extravagance reached its height in the scene where captive kings, the "pampered jades of Asia," drew their conqueror's car across the stage, "Tamburlaine" not only indicated the revolt of the new drama against the timid inanities of Euphuism, but gave an earnest of that imaginative daring, the secret of which Marlowe was to bequeath to the playwrights who followed him. He
1593 perished at twenty-nine in a shameful brawl, but in his brief career he had struck the grander notes of the coming drama. His Jew of Malta was the herald of Shylock. He opened in "Edward the Second" the series of historical plays which gave us "Cæsar" and "Richard the Third." Riotous, grotesque, and full of a mad thirst for pleasure as it is, his "Faustus" was the first dramatic attempt to touch the great problem of the relations of man to the unseen world, to paint the power of doubt in a temper leavened with superstition, the daring of human defiance in a heart abandoned to despair. Extravagant, unequal, stooping even to the ridiculous in his cumbrous and vulgar buffoonery, there is a force in Marlowe, a conscious grandeur of tone, a range of passion, which sets him above all his contemporaries save one. In the higher qualities of imagination, as in the majesty and sweetness of his "mighty line," he is inferior to Shakspere alone.

Shakspere

A few daring jests, a brawl and a fatal stab, make up the life of Marlowe; but even details such as these are wanting to the life of William Shakspere. Of hardly any great poet, indeed, do we know so little. For the story of his youth we have only one or two trifling legends, and these almost certainly false. Not a single letter or characteristic saying, not one of the jests "spoken at the Mermaid," hardly a single anecdote, remain to illustrate his busy life in London. His look and figure in later age have been preserved by the bust over his tomb at Stratford, and a hundred years after his death he was still remembered in his native town; but the minute diligence of the enquirers of the Georgian time was able to glean hardly a single detail, even of the most trivial order, which could throw light upon the years of retirement before his

death. It is owing perhaps to the harmony and unity of his temper that no salient peculiarity seems to have left its trace on the memory of his contemporarics; it is the very grandeur of his genius which precludes us from discovering any personal trait in his works. His supposed self-revelation in the Sonnets is so obscure that only a few outlines can be traced even by the boldest conjecture. In his dramas he is all his characters, and his characters range over all mankind. There is not one, or the act or word of one, that we can identify personally with the poet himself.

He was born in the sixth year of Elizabeth's reign, twelve 1564
years after the birth of Spenser, three years later than the birth of Bacon. Marlowe was of the same age with Shakspere; Greene probably a few years older. His father, a glover and small farmer of Stratford-on-Avon, was forced by poverty to lay down his office of alderman, as his son reached boyhood; and stress of poverty may have been the cause which drove William Shakspere, who was already married at eighteen to a wife older than himself, to London and the stage. His life in the capital can hardly have begun later than in his twenty-third year, the memorable year which followed Sidney's death, which preceded the coming of the Armada, and which witnessed 1587
the production of Marlowe's "Tamburlaine." If we take the language of the Sonnets as a record of his personal feeling, his new profession as an actor stirred in him only the bitterness of self-contempt. He "chides with Fortune," "that did not better for my life provide than public means that public manners breed;" he writhes at the thought that he has "made himself a motley to the view" of the gaping apprentices in the pit of Blackfriars. "Thence comes it," he adds, "that my name receives a brand, and



AN ENGLISH APPRENTICE FETCHING WATER.
Braun, "Civitates Orbis Terrarum," 1572.

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almost thence my nature is subdued to that it works in." But the application of the words is a more than doubtful one. In spite of petty squabbles with some of his dramatic rivals at the outset of his career, the genial nature of the new comer seems to have won him a general love among his fellow actors. In 1592, while still a mere fitter of old plays for the stage, a fellow playwright, Chettle, answered Greene's attack on him in words of honest affection: "Myself have seen his demeanour no less civil, than he excellent in the quality he professes: besides, divers of worship have reported his uprightness of dealing, which argues his honesty; and his facetious grace in writing, that approves



ENGLISH MARKET-WOMEN.
Braun, "Civitates Orbis Terrarum," 1572.

his art." His partner Burbage spoke of him after death as a "worthy friend and fellow;" and Jonson handed down the general tradition of his time when he described him as "indeed honest, and of an open and free nature." His profession as an actor was of essential service to him in his poetic career. Not only did it give him the sense of theatrical necessities which makes his plays so effective on the boards, but it enabled him to bring his pieces as he wrote them to the test of the stage. If there is any truth in Jonson's statement that Shakspere never blotted a line, there is no justice in the censure which it implies on his carelessness or incorrectness. The conditions of poetic publication were in fact

wholly different from those of our own day. A drama remained for years in manuscript as an acting piece, subject to continual revision and amendment; and every rehearsal and representation afforded hints for change which we know the young poet was far from neglecting. The chance which has preserved an earlier edition of his "Hamlet" shows in what an unsparing way Shakspere could recast even the finest products of his genius. Five years after the supposed date of his arrival in London, he was already famous as a dramatist. Greene speaks bitterly of him under the name of "Shakescene," as an "upstart crow beautified



WILLIAM KEMP DANCING THE MORRIS.
Kemp's "Nine Daies Wonder," 1600.
Jusserand, "English Novel."

with our feathers," a sneer which points either to his celebrity as an actor, or to his preparation for loftier flights by fitting pieces of his predecessors for the stage. He was soon partner in the theatre, actor, and playwright; and another nickname, that of "Johannes Factotum," or Jack-of-all-Trades, shows his readiness to take all honest work which came to hand.

With the poem of "Venus and Adonis," "the first heir of my invention," as Shakspere calls it, the period of independent creation fairly began. The date of its publication was a very memorable one. The "Faerie Queen" had appeared only three years before, 1593–1598

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and had placed Spenser without a rival at the head of English poetry. On the other hand, the two leading dramatists of the time passed at this moment suddenly away. Greene died in poverty and self-reproach in the house of a poor shoemaker. "Doll," he wrote to the wife he had abandoned, "I charge thee, by the love of our youth and by my soul's rest, that thou wilt see this man paid; for if he and his wife had not succoured me, I had died in the streets." "Oh, that a year were granted me to live," cried the young poet from his bed of death—"but I must die, of every man abhorred! Time, loosely spent, will not again be won! My time is loosely spent—and I undone!" A year later, the death of Marlowe in a street brawl removed the only rival whose powers might have equalled Shakspere's own. He was now about thirty; and the twenty-three years which elapsed between the appearance of the "Adonis" and his death were filled with a series of masterpieces. Nothing is more characteristic of his genius than its incessant activity. Through the five years which followed the publication of his early poem he seems to have produced on an average two dramas a year. When we attempt, however, to trace the growth and progress of the poet's mind in the order of his plays, we are met, at least in the case of many of them, by an absence of certain information as to the dates of their appearance. The facts on which enquiry has to build are extremely few. "Venus and Adonis," with the "Lucrece," must have been written before their publication in 1593–4; the Sonnets, though not published till 1609 were known in some form among his private friends as early as 1598. His earlier plays are defined by a list given in the "Wit's Treasury" of Francis Meres in 1598, though the omission of a play from a casual catalogue of this kind would hardly warrant us in assuming its necessary non-existence at the time. The works ascribed to him at his death are fixed, in the same approximate fashion, through the edition published by his fellow-actors. Beyond these meagre facts, and our knowledge of the publication of a few of his dramas in his lifetime, all is uncertain; and the conclusions which have been drawn from these, and from the dramas themselves as well as from assumed resemblances with, or references to, other plays of the period, can only be accepted as approximations to the truth. The bulk of his lighter comedies and historical dramas can



TWO PEERS IN THEIR ROBES, AND A HALBERDIER

Temp. ELIZABETH

MS. British Museum Add. 28330

be assigned with fair probability to the period from about 1593, when he was known as nothing more than an adapter, to 1598, when they are mentioned in the list of Meres. They bear on them indeed the stamp of youth. In "Love's Labour's Lost" the young playwright, fresh from his own Stratford, flings himself into the midst of the brilliant England which gathered round Elizabeth, busying himself as yet for the most part with the surface of it, with



LADY OF THE COURT AND COUNTRY-WOMAN.
Braun, "Civitates Orbis Terrarum," 1572.

the humours and quixotisms, the wit and the whim, the unreality, the fantastic extravagance, which veiled its inner nobleness. Country lad as he is, he can exchange quip and repartee with the best; he quizzes the verbal wit and high-flown extravagance of thought and phrase which Euphues had made fashionable in the court world of the time. He shares the delight in existence which was so marked a feature of the age; he enjoys the mistakes, the contrasts, the adventures, of the men about him; his fun breaks

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almost riotously out in the practical jokes of the "Taming of the Shrew" and the endless blunderings of the "Comedy of Errors." His work is as yet marked by little poetic elevation, or by passion; but the easy grace of the dialogue, the dexterous management of a complicated story, the genial gaiety of his tone, and the music of his verse, promised a master of social comedy as soon as Shakspere turned from the superficial aspects of the world about him to find a new delight in the character and actions of men. In the "Two Gentlemen of Verona," his painting of manners was suffused by a tenderness and ideal beauty, which formed an effective protest against the hard though vigorous character-painting which the



THE CONSTABLE OF THE WATCH.
(*See* "Much Ado About Nothing," Act iii., Scene iii.)
Album of G. Holtzschuher of Nuremberg. MS. Eg. 1264.

first success of Ben Jonson in "Every Man in his Humour" brought at the time into fashion. But quick on these lighter comedies followed two, in which his genius started fully into life. His poetic power, held in reserve till now, showed itself with a splendid profusion in the brilliant fancies of the "Midsummer Night's Dream;" and passion swept like a tide of resistless delight through "Romeo and Juliet." Side by side however with these passionate dreams, these delicate imaginings and piquant sketches of manners, had been appearing during this short interval of intense activity his historical dramas. No plays seem to have been more popular, from the earliest hours of the new stage, than dramatic representations of our history. Marlowe had shown in his "Edward the

Second" what tragic grandeur could be reached in this favourite field; and, as we have seen, Shakspere had been led naturally towards it by his earlier occupation as an adapter of stock pieces like "Henry the Sixth" for the new requirements of the stage. He still to some extent followed in plan the older plays on the subjects he selected, but in his treatment of their themes he shook boldly off the yoke of the past. A larger and deeper conception of human character than any of the old dramatists had reached displayed itself in Richard the Third, in Falstaff, or in Hotspur; while in Constance and Richard the Second the pathos of human suffering was painted as even Marlowe had never dared to paint it. No dramas have done so much for Shakspere's enduring popularity with his countrymen as these historical plays. Nowhere is the spirit of our history so nobly rendered. If the poet's work echoes sometimes our national prejudice and unfairness of temper, it is instinct throughout with English humour, with our English love of hard fighting, our English faith in goodness and in the doom that waits upon triumphant evil, our English pity for the fallen.

1598-1608

Whether as a tragedian or as a writer of social comedy, Shakspere had now passed far beyond his fellows. "The Muses," said Meres, "would speak with Shakspere's fine filed phrase, if they would speak English." His personal popularity was at its height. His pleasant temper, and the vivacity of his wit, had drawn him early into contact with the young Earl of Southampton, to whom his "Adonis" and "Lucrece" are dedicated; and the different tone of the two dedications shows how rapidly acquaintance ripened into an ardent friendship. Shakspere's wealth and influence too were growing fast. He had property both in Stratford and London, and his fellow-townsmen made him their suitor to Lord Burleigh for favours to be bestowed on Stratford. He was rich enough to aid his father, and to buy the house at Stratford which afterwards became his home. The tradition that Elizabeth was so pleased with Falstaff in "Henry the Fourth" that she ordered the poet to show her Falstaff in love—an order which produced the "Merry Wives of Windsor"—whether true or false, proves his repute as a playwright. As the group of earlier poets passed away, they found successors in Marston, Dekker, Middleton, Heywood, and Chapman, and above all in Ben

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Jonson. But none of these could dispute the supremacy of Shakspere. The verdict of Meres, that "Shakspere among the English is the most excellent in both kinds for the stage," represented the general feeling of his contemporaries. He was at last fully master of the resources of his art. The "Merchant of



COSTUMES OF BURGHER-WOMEN AND A COUNTRY-WOMAN.
In the time of the "Merry Wives of Windsor."
MS. Add. 28330.

Venice" marks the perfection of his developement as a dramatist in the completeness of its stage effect, the ingenuity of its incidents, the ease of its movement, the poetic beauty of its higher passages, the reserve and self-control with which its poetry is used, the conception and unfolding of character, and above all the

mastery with which character and event are grouped round the figure of Shylock. But the poet's temper is still young; the "Merry Wives of Windsor" is a burst of gay laughter; and laughter more tempered, yet full of a sweeter fascination, rings round us in "As You Like It." But in the melancholy and meditative Jacques of the last drama we feel the touch of a new and graver mood. Youth, so full and buoyant in the poet till now, seems to have passed almost suddenly away. Though Shakspere



ARCADIAN SHEPHERDS.
Title-page of M. A. de Dominis "De Republica Ecclesiastica," 1617.

had hardly reached forty, in one of his Sonnets which cannot have been written at a much later time than this, there are indications that he already felt the advance of premature age. The outer world suddenly darkened around him. The brilliant circle of young nobles whose friendship he had shared was broken up by the political storm which burst in a mad struggle of the Earl of Essex for power. Essex himself fell on the scaffold; his friend and Shakspere's idol, Southampton, passed a prisoner into

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the Tower; Herbert, Lord Pembroke, a younger patron of the poet, was banished from Court. While friends were thus falling and hopes fading without, Shakspere's own mind seems to have been going through a phase of bitter suffering and unrest. In spite of the ingenuity of commentators, it is difficult and even impossible to derive any knowledge of his inner history from the Sonnets; "the strange imagery of passion which passes over the magic mirror," it has been finely said, "has no tangible evidence before or behind it." But its mere passing is itself an evidence of the restlessness and agony within. The change in the character of his dramas gives a surer indication of his change of mood. The joyousness which breathes through his early work disappears in comedies such as "Troilus" and "Measure for Measure." Failure seems everywhere. In "Julius Cæsar" the virtue of Brutus is foiled by its ignorance of and isolation from mankind; in Hamlet even penetrating intellect proves helpless for want of the capacity of action; the poison of Iago taints the love of Desdemona and the grandeur of Othello; Lear's mighty passion battles helplessly against the wind and the rain; a woman's weakness of frame dashes the cup of her triumph from the hand of Lady Macbeth; lust and self-indulgence blast the heroism of Antony; pride ruins the nobleness of Coriolanus. But the very struggle and self-introspection that these dramas betray were to give a depth and grandeur to Shakspere's work such as it had never known before. The age was one in which man's temper and powers took a new range and energy. The daring of the adventurer, the philosophy of the scholar, the passion of the lover, the fanaticism of the saint, towered into almost superhuman grandeur. Man became conscious of the immense resources that lay within him, conscious of boundless powers that seemed to mock the narrow world in which they moved. It is this grandeur



ELIZABETHAN REPRESENTATION OF A CLASSICAL WARRIOR. Title-page, 1591.

of humanity that spreads before us as the poet pictures the wide speculation of Hamlet, the awful convulsion of a great nature in Othello, the terrible storm in the soul of Lear which blends with the very storm of the heavens themselves, the fearful ambition that nerved a woman's hand to dabble itself with the blood of a murdered king, the reckless lust that "flung away a world for love." Amid the terror and awe of these great dramas we learn something of the vast forces of the age from which they sprang. The passion of Mary Stuart, the ruthlessness of Alva, the daring of Drake, the chivalry of Sidney, the range of thought and action in Ralegh or Elizabeth, come better home to us as we follow the mighty series of tragedies which began in "Hamlet" and ended in "Coriolanus."

1608–1616

Shakspere's last dramas, the three exquisite works in which he shows a soul at rest with itself and with the world, "Cymbeline," "The Tempest," "Winter's Tale," were written in the midst of ease and competence, in a house at Stratford, to which he withdrew a few years after the death of Elizabeth. In them we lose all relation with the world or the time and pass into a region of pure poetry. It is in this peaceful and gracious close that the life of Shakspere contrasts with that of his greatest contemporaries. Himself Elizabethan to the core, he stood at the meeting-point of two great epochs of our history. The age of the Renascence was passing into the age of Puritanism. A sterner Protestantism was invigorating and ennobling life by its morality, its seriousness, its intense conviction of God. But it was at the same time hardening and narrowing it. The Bible was superseding Plutarch. The "obstinate questionings" which haunted the finer souls of the Renascence were being stereotyped into the theological formulas of the Puritan. The sense of a divine omnipotence was annihilating man. The daring which turned England into a people of "adventurers," the sense of inexhaustible resources, the buoyant freshness of youth, the intoxicating sense of beauty and joy, which created Sidney and Marlowe and Drake, were passing away before the consciousness of evil and the craving to order man's life aright before God. A new political world, healthier, more really national, but less picturesque, less wrapt in the mystery and splendour which poets love, was rising



SHAKSPERE'S HOUSE, STRATFORD-ON-AVON.
Old Drawing in British Museum.

with the new moral world. Rifts which were still little were widening hour by hour, and threatening ruin to the great fabric of Church and State, which the Tudors had built up, and to which the men of the Renascence clung passionately. From this new world of thought and feeling Shakspere stood utterly aloof. Of the popular tendencies of Puritanism—and great as were its faults, Puritanism may fairly claim to be the first political system which recognized the grandeur of the people as a whole—Shakspere knew nothing. His roll of dramas is the epic of civil war. The Wars of the Roses fill his mind, as they filled the mind of his contemporaries. It is not till we follow him through the series of plays from "Richard the Second" to "Henry the Eighth" that we realize how profoundly the memory of the struggle between York and Lancaster had moulded the temper of the people, how deep a dread of civil war, of baronial turbulence, of disputes over the succession it had left behind it. From such a risk the Crown seemed the one security. With Shakspere as with his contemporaries the Crown is still the centre and safeguard of the national life. His ideal England is an England grouped round a king such as his own Henry the Fifth, a born ruler of men, with a loyal people about him, and his enemies at his feet. Socially too the poet reflects the aristocratic view of life which was shared by all the nobler spirits of the Elizabethan time. Coriolanus is the embodiment of a great noble; and the taunts which Shakspere hurls in play after play at the rabble only echo the general temper of the Renascence. But he shows no sympathy with the struggle of feudalism against the Crown. He had grown up under the reign of Elizabeth; he had known no ruler save one who had cast a spell over the hearts of Englishmen. The fear of misrule was dim and distant; his thoughts were absorbed, as those of the country were absorbed, in the struggle for national existence, and the heat of such a struggle left no time for the thoughts of civil liberty. Nor were the spiritual sympathies of the poet those of the coming time. Turn as others might to the speculations of theology, man and man's nature remained with him an inexhaustible subject of interest. Caliban was among his latest creations. It is impossible to discover whether his faith, if faith there were, was Catholic or Protestant. It is hard, indeed, to

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say whether he had any religious belief or no. The religious phrases which are thinly scattered over his works are little more than expressions of a distant and imaginative reverence. But on the deeper grounds of religious faith his silence is significant. He is silent, and the doubt of Hamlet deepens his silence about the after-world. "To die," it may be, was to him as to Claudio, "to go we know not whither." Often as his "questionings" turn to the riddle of life and death, he leaves it a riddle to the last, without heeding the common theological solutions around him. "We are such stuff as dreams are made of, and our little life is rounded with a sleep."

The Later Dramatists

The contrast between the spirit of the Elizabethan drama and the new temper of the nation became yet stronger when the death of Shakspere left the sovereignty of the English stage to Ben Jonson.

Jonson

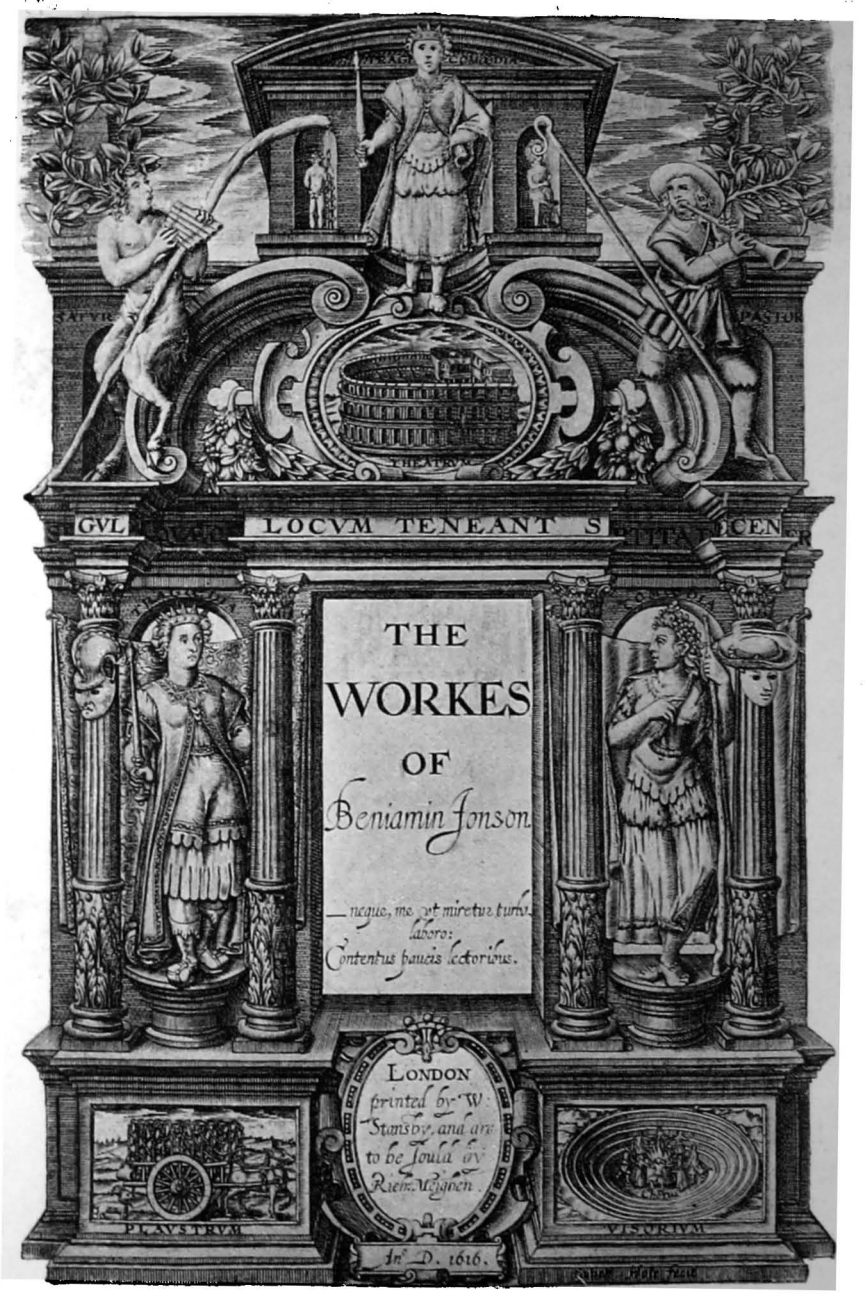
Jonson retained it almost to the moment when the drama itself perished in the storm of the Civil War. Webster and Ford, indeed, surpassed him in tragic grandeur, Massinger in facility and grace, Beaumont and Fletcher in poetry and inventiveness; but in the breadth of his dramatic quality, his range over every kind of poetic excellence, Jonson was excelled by Shakspere alone. His life retained to the last the riotous, defiant colour of the earlier dramatic world, in which he had made his way to fame. The stepson of a bricklayer, he enlisted as a volunteer in the wars of the Low Countries, killed his man in single combat in sight of both armies, and returned at nineteen to London to throw himself on the stage for bread. At forty-five he was still so vigorous that he made his way to Scotland on foot. Even in old age his "mountain belly," his scarred face, and massive frame became famous among the men of a younger time, as they gathered at the "Mermaid" to listen to his wit, his poetry, his outbursts of spleen and generosity, of delicate
1593 fancy, of pedantry, of riotous excess. His entry on the stage was marked by a proud resolve to reform it. Already a fine scholar in early manhood, and disdainful of writers who, like Shakspere, "had small Latin and less Greek," Jonson aimed at a return to classic severity, to a severer criticism and taste. He blamed the extravagance which marked the poetry around him, he studied his plots, he gave symmetry and regularity to his sentences and conciseness to his phrase. But creativeness disappears: in his

lies we are amongst qualities and types rather than men, ıstractions and not characters. His comedy is no genial : life as it is, but a moral, satirical effort to reform .t is only his wonderful grace and real poetic feeling ȝ all this pedantry. He shares the vigour and buoyancy



BEN JONSON.
Picture by Gerard Honthorst.

distinguished the school from which he sprang. His ıged with figures. In spite of his talk about correct- ı extravagance is only saved from becoming ridiculous ıg force. If he could not create characters, his wealth etails gave life to the types which he substituted for ɔoetry, too, is of the highest order; his lyrics of the



TITLE-PAGE OF BEN JONSON'S WORKS, 1616.

purest, lightest fancy: his masques rich with gorgeous pictures; his pastoral, the "Sad Shepherd," fragment as it is, breathes a delicate tenderness. But, in spite of the beauty and strength which lingered on, the life of our drama was fast ebbing away. The interest of the people was in reality being drawn to newer and graver themes, as the struggle of the Great Rebellion threw its shadow before it, and the efforts of the playwrights to arrest this tendency of the time by fresh excitement only brought about the ruin of the stage. The grossness of the later comedy is incredible. Almost as incredible is the taste of the later tragedians for horrors of incest and blood. The hatred of the Puritans to the stage was not a mere longing to avenge the insults which it had levelled at Puritanism; it was in the main the honest hatred of God-fearing men against the foulest depravity presented in a poetic and attractive form.

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THE ELIZABETHAN POETS

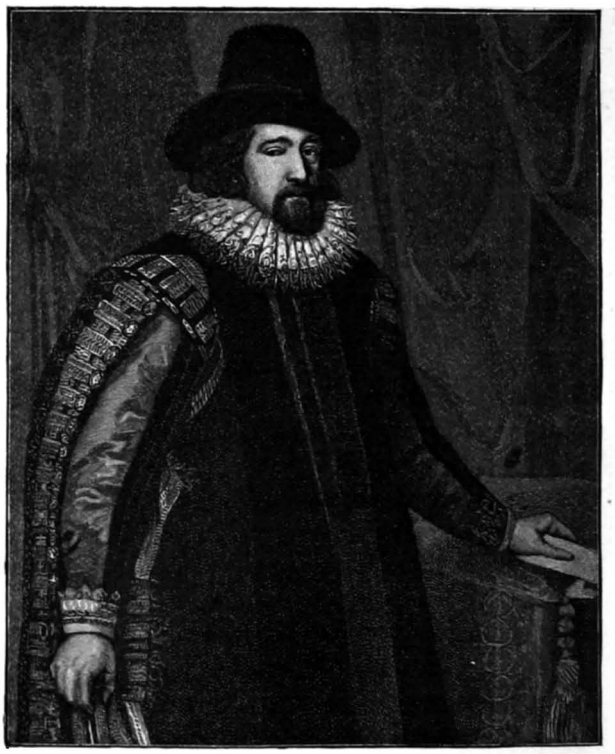
If the imaginative resources of the new England were seen in the creators of Hamlet and the Faerie Queen, its purely intellectual capacity, its vast command over the stores of human knowledge, the amazing sense of its own powers with which it dealt with them, were seen in the work of Francis Bacon. Bacon was born at the opening of Elizabeth's reign, three years before the birth of Shakspere. He was the younger son of a Lord Keeper, as well as the nephew of Lord Burleigh, and even in boyhood his quickness and sagacity won the favour of the Queen. Elizabeth "delighted much to confer with him, and to prove him with questions: unto which he delivered himself with that gravity and maturity above his years that her Majesty would often term him 'the young Lord Keeper.'" Even as a boy at college he had expressed his dislike of the Aristotelian philosophy, as "a philosophy only strong for disputations and contentions, but barren of the production of works for the benefit of the life of man." As a law-student of twenty-one he sketched in a tract on the "Greatest Birth of Time" the system of inductive enquiry he was already prepared to substitute for it. The speculations of the young thinker were interrupted by hopes of Court success; but these were soon dashed to the ground. He was left poor by his father's death; the ill-will of the Cecils barred his advancement with the Queen: and a few years before Shakspere's arrival in London he entered as a barrister at Gray's Inn. He soon became one of the

Bacon

1561

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most successful lawyers of the time. At twenty-three he was a member of the House of Commons, and his judgment and eloquence at once brought him to the front. "The fear of every man that heard him was lest he should make an end," Ben Jonson tells us. The steady growth of his reputation was quickened by the appearance of his "Essays," a work remarkable not merely for the



FRANCIS BACON.
Portrait by Van Sommer, at Gorhambury.

condensation of its thought and its felicity and exactness of expression, but for the power with which it applied to human life
1597 that experimental analysis which Bacon was at a later time to make the key of Science. His fame at once became great at home and abroad, but with this nobler fame Bacon could not content himself. He was conscious of great powers, as well as great aims

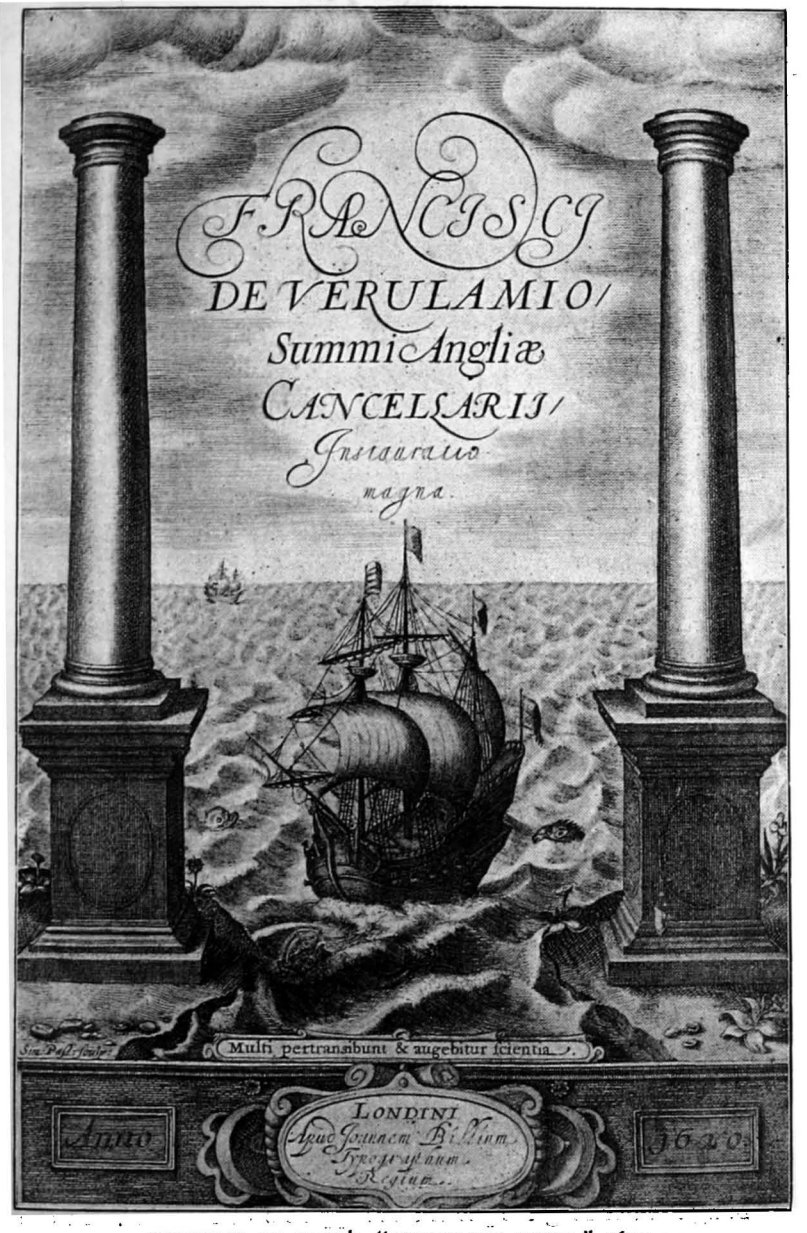
for the public good; and it was a time when such aims could hardly be realized save through the means of the Crown. But political employment seemed further off than ever. At the outset of his career in Parliament he had irritated Elizabeth by a firm opposition to her demand of a subsidy; and though the offence was atoned for by profuse apologies, and by the cessation of all further resistance to the policy of the court, the law offices of the Crown were more than once refused to him, and it was only after the publication of his "Essays" that he could obtain some slight promotion as a Queen's Counsel. The moral weakness which more and more disclosed itself is the best justification of the Queen in her reluctance—a reluctance so strangely in contrast with her ordinary course—to bring the wisest head in her realm to her Council-board. The men whom Elizabeth employed were for the most part men whose intellect was directed by a strong sense of public duty. Their reverence for the Queen, strangely exaggerated as it may seem to us, was guided and controlled by an ardent patriotism and an earnest sense of religion; and with all their regard for the royal prerogative, they never lost their regard for the law. The grandeur and originality of Bacon's intellect parted him from men like these quite as much as the bluntness of his moral perceptions. In politics, as in science, he had little reverence for the past. Law, constitutional privileges, or religion, were to him simply means of bringing about certain ends of good government; and if these ends could be brought about in shorter fashion he saw only pedantry in insisting on more cumbrous means. He had great social and political ideas to realize, the reform and codification of the law, the civilization of Ireland, the purification of the Church, the union—at a later time—of Scotland and England, educational projects, projects of material improvement, and the like; and the direct and shortest way of realizing these ends was in Bacon's eyes the use of the power of the Crown. But whatever charm such a conception of the royal power might have for her successor, it had little charm for Elizabeth; and to the end of her reign Bacon was foiled in his efforts to rise in her service.

The Novum Organum

"For my name and memory," he said at the close of his life, "I leave it to men's charitable speeches, and to foreign nations, and the next age." Amid political activity and court intrigue he

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still found room for the philosophical speculation which had begun with his earliest years. At forty-four, after the final disappointment of his political hopes from Elizabeth, the publication of the "Advancement of Learning" marked the first decisive appearance of the new philosophy which he had been silently framing. The close of this work was, in his own words, "a general and faithful perambulation of learning, with an enquiry what parts thereof lie fresh and waste, and not improved and converted by the industry of man; to the end that such a plot, made and recorded to memory, may both minister light to any public designation and also serve to excite voluntary endeavours." It was only by such a survey, he held, that men could be turned from useless studies, or ineffectual means of pursuing more useful ones, and directed to the true end of knowledge as "a rich storehouse for the glory of the Creator and the relief of man's estate." The work was in fact the preface to a series of treatises which were intended to be built up into an "Instauratio Magna," which its author was never destined to complete, and of which the parts that we possess were published in the following reign. The "Cogitata et Visa" was a first sketch of the "Novum Organum," which in its complete form was presented to James in 1620. A year later Bacon produced his "Natural and Experimental History." This, with the "Novum Organum" and the "Advancement of Learning," was all of his projected "Instauratio Magna" which he actually finished; and even of this portion we have only part of the last two divisions. The "Ladder of the Understanding," which was to have followed these and lead up from experience to science, the "Anticipations," or provisional hypotheses for the enquiries of the new philosophy, and the closing account of "Science in Practice," were left for posterity to bring to completion. "We may, as we trust," said Bacon, "make no despicable beginnings. The destinies of the human race must complete it, in such a manner perhaps as men looking only at the present world would not readily conceive. For upon this will depend, not only a speculative good, but all the fortunes of mankind, and all their power." When we turn from words like these to the actual work which Bacon did, it is hard not to feel a certain disappointment. He did not thoroughly understand the older philosophy which he attacked. His revolt from the waste of



TITLE-PAGE OF BACON'S "INSTAURATIO MAGNA," 1620.

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human intelligence, which he conceived to be owing to the adoption of a false method of investigation, blinded him to the real value of deduction as an instrument of discovery; and he was encouraged in his contempt for it as much by his own ignorance of mathematics as by the non-existence in his day of the great deductive sciences of physics and astronomy. Nor had he a more accurate prevision of the method of modern science. The inductive process to which he exclusively directed men's attention bore no fruit in Bacon's hands. The "art of investigating nature" on which he prided himself has proved useless for scientific purposes, and would be rejected by modern investigators. Where he was on a more correct track he can hardly be regarded as original. "It may be doubted," says Dugald Stewart, "whether any one important rule with regard to the true method of investigation be contained in his works of which no hint can be traced in those of his predecessors." Not only indeed did Bacon fail to anticipate the methods of modern science, but he even rejected the great scientific discoveries of his own day. He set aside with the same scorn the astronomical theory of Copernicus and the magnetic investigations of Gilbert. The contempt seems to have been fully returned by the scientific workers of his day. "The Lord Chancellor wrote on science," said Harvey, the discoverer of the circulation of the blood, "like a Lord Chancellor."

In spite however of his inadequate appreciation either of the old philosophy or the new, the almost unanimous voice of later ages has attributed, and justly attributed, to the "Novum Organum" a decisive influence on the developement of modern science. If he failed in revealing the method of experimental research, Bacon was the first to proclaim the existence of a Philosophy of Science, to insist on the unity of knowledge and enquiry throughout the physical world, to give dignity by the large and noble temper in which he treated them to the petty details of experiment in which science had to begin, to clear a way for it by setting scornfully aside the traditions of the past, to claim for it its true rank and value, and to point to the enormous results which its culture would bring in increasing the power and happiness of mankind. In one respect his attitude was in the highest degree significant. The age in which he lived was one in which theology was absorbing the intellectual energy of the world. He was the servant, too, of a

king with whom theological studies superseded all others. But if he bowed in all else to James, Bacon would not, like Casaubon, bow in this. He would not even, like Descartes, attempt to transform theology by turning reason into a mode of theological demonstration. He stood absolutely aloof from it. Though as a politician he did not shrink from dealing with such subjects as Church Reform, he dealt with them simply as matters of civil polity. But from his exhaustive enumeration of the branches of human knowledge he excluded theology, and theology alone. His method was of itself inapplicable to a subject, where the premisses were assumed to be certain, and the results known. His aim was to seek for unknown results by simple experiment. It was against received authority and accepted tradition in matters of enquiry that his whole system protested; what he urged was the need of making belief rest strictly on proof, and proof rest on the conclusions drawn from evidence by reason. But in theology—all theologians asserted—reason played but a subordinate part. "If I proceed to treat of it," said Bacon, "I shall step out of the bark of human reason, and enter into the ship of the Church. Neither will the stars of philosophy, which have hitherto so nobly shone on us, any longer give us their light." The certainty indeed of conclusions on such subjects was out of harmony with the grandest feature of Bacon's work, his noble confession of the liability of every enquirer to error. It was his especial task to warn men against the "vain shows" of knowledge which had so long hindered any real advance in it, the "idols" of the Tribe, the Den, the Forum, and the Theatre, the errors which spring from the systematizing spirit which pervades all masses of men, or from individual idiosyncrasies, or from the strange power of words and phrases over the mind, or from the traditions of the past. Nor were the claims of theology easily to be reconciled with the position which he was resolute to assign to natural science. "Through all those ages," Bacon says, "wherein men of genius or learning principally or even moderately flourished, the smallest part of human industry has been spent on natural philosophy, though this ought to be esteemed as the great mother of the sciences: for all the rest, if torn from this root, may perhaps be polished and formed for use, but can receive little increase." It was by the adoption of the method of inductive enquiry which physical science was to make its own, and by basing

Section VIII.—The Conquest of Ireland, 1588—1610

[*Authorities.*—The materials for the early history of Ireland are described by Professor O'Curry in his "Lectures on the Materials of Ancient Irish History." They may be studied by the general reader in the compilation known as "The Annals of the Four Masters," edited by Dr. O'Donovan. Its ecclesiastical history is dryly but accurately told by Dr. Lanigan ("Ecclesiastical History of Ireland"). The chief authorities for the earlier conquest under Henry the Second are the "Expugnatio et Topographia Hibernica" of Gerald de Barri, edited for the Rolls series by Mr. Dimock, and the Anglo-Norman Poem edited by M. Francisque Michel (London, Pickering, 1857). Mr. Froude has devoted especial attention to the relations of Ireland with the Tudors; but both in accuracy and soundness of judgement his work is far inferior to Mr. Brewer's examination of them in his prefaces to the State Papers of Henry VIII., or to Mr. Gardiner's careful and temperate account of the final conquest and settlement under Mountjoy and Chichester ("History of England"). The two series of "Lectures on the History of Ireland" by Mr. A. G. Richey are remarkable for their information and fairness.]

The War with Spain

While England became "a nest of singing birds" at home, the last years of Elizabeth's reign were years of splendour and triumph abroad. The defeat of the Armada was the first of a series of defeats which broke the power of Spain, and changed the political aspect of the world. The next year fifty vessels and fifteen thousand men were sent under Drake and Norris against Lisbon. The expedition returned baffled to England, but it had besieged Corunna, pillaged the coast, and repulsed a Spanish army on Spanish ground. The exhaustion of the treasury indeed soon forced Elizabeth to content herself with issuing commissions to volunteers; but the war was a national one, and the nation waged it for itself. Merchants, gentlemen, nobles, fitted out privateers. The sea-dogs in ever growing numbers scoured the Spanish Main; Spanish galleons, Spanish merchant-ships, were brought month after month to English harbours. Philip meanwhile was held back from attack on England by the need of action in France. The Armada had hardly been dispersed when the assassination of Henry the Third, the last of the line of Valois, raised Henry of Navarre to the throne; and the accession of a Protestant sovereign at once ranged the Catholics of France to a man on the side of the League and its leaders, the Guises.

1589

The League rejected Henry's claims as those of a heretic, proclaimed the Cardinal of Bourbon King as Charles the Tenth, and



HENRY IV. OF FRANCE.
Picture by Porbus, in the Louvre.

recognized Philip as Protector of France. It received the support of Spanish soldiery and Spanish treasure: and this new effort of

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THE CONQUEST OF IRELAND
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Spain, an effort whose triumph must have ended in her ruin, forced Elizabeth to aid Henry with men and money in his five years' struggle against the overwhelming odds which seemed arrayed against him. Torn by civil strife, it seemed as though France might be turned into a Spanish dependency; and it was from its coast that Philip hoped to reach England. But the day at last went against the Leaguers. On the death of their puppet king, their scheme of conferring the crown on Philip's daughter awoke jealousies in the house of Guise itself, while it gave strength to the national party who shrank from laying France at the feet of Spain. Henry's submission to the faith held by the bulk of his subjects at last destroyed all chance of Philip's success. "Paris is well worth a mass" was the famous phrase in which Henry explained his abandonment of the Protestant cause, but the step did more than secure Paris. It dashed to the ground all hopes of further resistance, it dissolved the League, and enabled the King at the head of a reunited people to force Philip to acknowledge his title and consent to peace in the Treaty of Vervins. The overthrow of Philip's hopes in France had been made more bitter by the final overthrow of his hopes at sea. In 1596 his threat of a fresh Armada was met by the daring descent of an English force upon Cadiz. The town was plundered and burned to the ground; thirteen vessels of war were fired in its harbour, and the stores accumulated for the expedition utterly destroyed. In spite of this crushing blow a Spanish fleet gathered in the following year and set sail for the English coast; but as in the case of its predecessor storms proved more fatal than the English guns, and the ships were wrecked and almost destroyed in the Bay of Biscay.

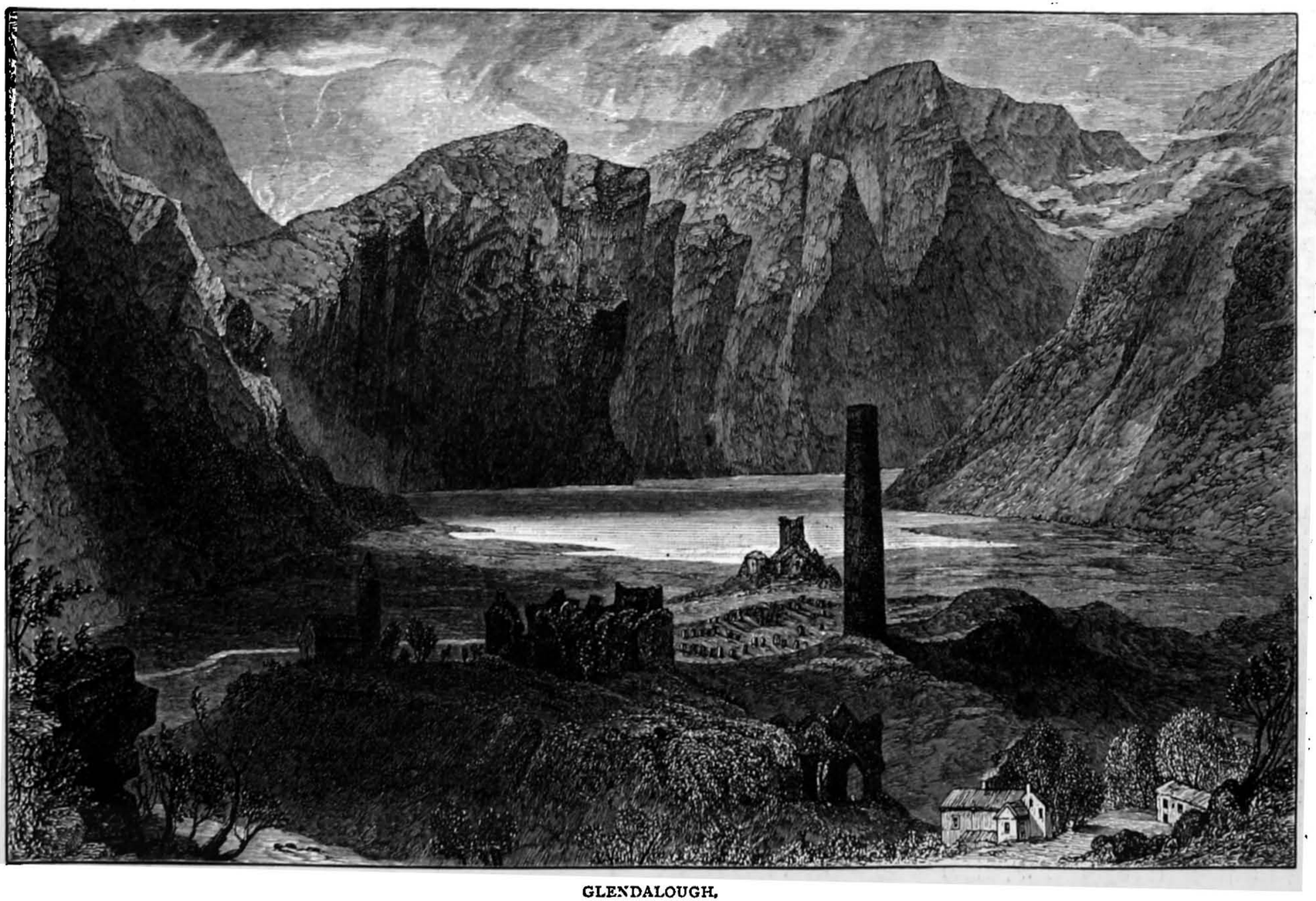
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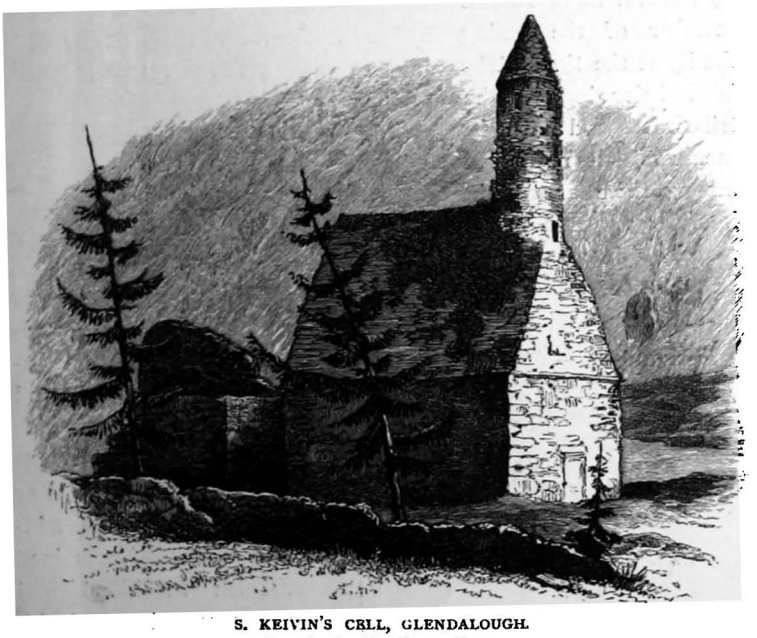
With the ruin of Philip's projects in France and the assertion of English supremacy at sea, all danger from Spain passed quietly away, and Elizabeth was able to direct her undivided energies to the last work which illustrates her reign.

To understand however the final conquest of Ireland, we must retrace our steps to the reign of Henry the Second. The civilization of the island had at that time fallen far below the height which it had reached when its missionaries brought religion and learning to the shores of Northumbria. Learning had almost



GLENDALOUGH,
After W. H. Bartlett.

disappeared. The Christianity which had been a vital force in the eighth century had died into asceticism and superstition by the twelfth, and had ceased to influence the morality of the people at large. The Church, destitute of any effective organization, was powerless to do the work which it had done elsewhere in Western Europe, or to introduce order into the anarchy of warring tribes. On the contrary, it shared the anarchy around it. Its head, the



S. KEIVIN'S CELL, GLENDALOUGH.
Drawing by Sir Thomas Deane.

Coarb or Archbishop of Armagh, sank into the hereditary chieftain of a clan; its bishops were without dioceses, and often mere dependants of the greater monasteries. Hardly a trace of any central authority remained to knit the tribes into a single nation, though the King of Ulster claimed supremacy over his fellow-kings of Munster, Leinster, and Connaught; and even within these minor kingships, the regal authority was little more than a name. The one living thing in the social and political chaos was

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the sept, or tribe, or clan, whose institutions remained those of the earliest stage of human civilization. Its chieftainship was hereditary, but instead of passing from father to son, it was held by whoever was the eldest member of the ruling family at the time. The land belonging to the tribe was shared among its members, but re-divided among them at certain intervals of years. The practice of "fosterage," or adoption, bound the adopted child more closely to its foster parents than to its family by blood. Every element of improvement or progress which had been introduced into the island disappeared in the long and desperate struggle with the Danes. The coast-towns, such as Dublin or Waterford, which the invaders founded, remained Danish in blood and manners, and at feud with the Celtic tribes around them, though sometimes forced by the fortunes of war to pay tribute, and to accept, in name at least, the overlordship of the Irish Kings. It was through these towns however that the intercourse with England, which had ceased since the eighth century, was to some extent renewed in the eleventh.



S. KEIVIN.
MS. Roy. 13 *B. viii.*
Thirteenth Century.



LEGEND OF S. PATRICK'S HORN.
MS. Roy. 13 *B. viii.*
Thirteenth Century.







LEGEND OF A PRIEST AND MEN CHANGED INTO WOLVES.
MS. Roy. 13 *B. viii.*
Thirteenth Century.

Cut off from the Church of the island by national antipathy, the Danish coast cities applied to the See of Canterbury for the ordination of their bishops, and acknowledged a right of spiritual supervision in Lanfranc and Anselm. The relations thus formed were drawn closer by the slave-trade which the Conqueror and Bishop Wulfstan succeeded for a time in suppressing at Bristol, but which appears to have quickly revived. In the twelfth century Ireland was full of Englishmen, who had been kidnapped and sold into slavery, in spite of royal prohibitions and the spiritual menaces of the English Church. The state of the country afforded a legitimate pretext for war, had a pretext been needed by the ambition of Henry the Second; and within a few months of that King's coronation John of Salisbury was despatched to obtain the Papal sanction for an



CLONMACNOISE.
After W. H. Bartlett.

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THE CONQUEST OF IRELAND 1588 TO 1610

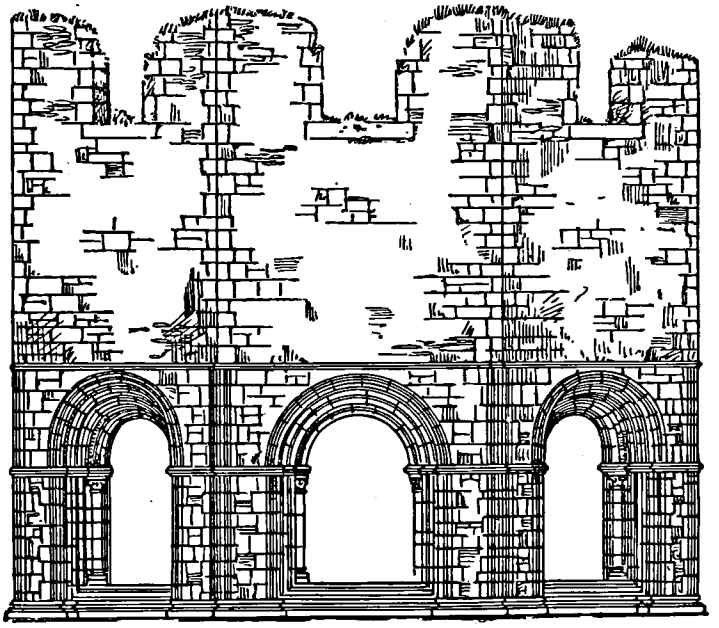
invasion of the island. The enterprise as it was laid before Pope Hadrian the Fourth took the colour of a crusade. The isolation of Ireland from the general body of Christendom, the absence of learning and civilization, the scandalous vices of its people, were alleged as the grounds of Henry's action. It was the general belief of the time that all islands fell under the jurisdiction of the Papal See, and it was as a possession of the Roman Church that Henry sought Hadrian's permission to enter Ireland. His aim was "to enlarge the bounds of the Church, to restrain the progress of vices, to correct the manners of its people and to plant virtue among them, and to increase the Christian religion." He engaged to "subject the people to laws, to extirpate vicious customs, to respect the rights of the native Churches, and to enforce the payment of Peter's pence" as a recognition of the overlordship of the Roman 1155
See. Hadrian by his bull approved the enterprise as one prompted by "the ardour of faith and love of religion," and declared his will that the people of Ireland should receive Henry with all honour, and revere him as their lord. The Papal bull was produced in a great council of the English baronage, but the opposition of the Empress Matilda and the difficulties of the enterprise forced on Henry a temporary abandonment of his designs, and his energies were diverted for the moment to plans of continental aggrandizement.

Strongbow

Twelve years had passed when an Irish chieftain, Dermod, King of Leinster, presented himself at Henry's Court, and did homage to him for the dominions from which he had been driven in one of the endless civil wars which distracted the island. Dermod returned to Ireland with promises of aid from the English knighthood; and was soon followed by Robert FitzStephen, a son 1168
of the Constable of Cardigan, with a small band of a hundred and forty knights, sixty men-at-arms, and three or four hundred Welsh archers. Small as was the number of the adventurers, their horses and arms proved irresistible to the Irish kernes; a sally of the men of Wexford was avenged by the storm of their town; the Ossory clans were defeated with a terrible slaughter, and Dermod, seizing a head from the heap of trophies which his men piled at his feet, tore off in savage triumph its nose and lips with his teeth. The arrival of fresh forces under Maurice Fitzgerald heralded the 1169

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coming of Richard of Clare, Earl of Pembroke and Striguil, a ruined baron later known by the nickname of Strongbow, who in defiance of Henry's prohibition landed near Waterford with a force of fifteen hundred men, as Dermod's mercenary. The city was at once stormed, and the united forces of the Earl and King marched to the siege of Dublin. In spite of a relief attempted by the King of Connaught, who was recognized as overking of the island by the rest of the tribes, Dublin was taken by surprise; and the



LAVABO, MELLIFONT ABBEY, DROGHEDA.
Drawing by Sir Thomas Deane.

marriage of Richard with Eva, Dermod's daughter, left him on the death of his father-in-law, which followed quickly on these successes, master of his kingdom of Leinster. The new lord had soon, however, to hurry back to England, and appease the jealousy
1171 of Henry by the surrender of Dublin to the Crown, by doing homage for Leinster as an English lordship, and by accompanying the King in his voyage to the new dominion which the adventurers had won. Had Henry been allowed by fortune to carry out his purpose, the conquest of Ireland would now have been accom-

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plished. The King of Connaught indeed and the chiefs of northern Ulster refused him homage, but the rest of the Irish tribes owned his suzerainty; the bishops in synod at Cashel recognized him as their lord; and he was preparing to penetrate to the north and west, and to secure his conquest by a systematic erection of castles throughout the country, when the troubles which followed on the murder of Archbishop Thomas recalled him hurriedly to Normandy. The lost opportunity never returned. Connaught, indeed, bowed to a nominal acknowledgement of Henry's overlordship; John De Courcy penetrated into Ulster and established himself at Downpatrick: and the King planned for a while the establishment of his youngest son, John, as Lord of Ireland. But the levity of the young prince, who mocked the rude dresses of the native chieftains, and plucked them in insult by the beard, compelled his recall; and nothing but the feuds and weakness of the Irish tribes enabled the adventurers to hold the districts of Drogheda, Dublin, Wexford, Waterford, and Cork, which formed what was thenceforth known as the "English Pale."

1176

1185

The Barons of the Pale

Had the Irish driven their invaders into the sea, or the English succeeded in the complete conquest of Ireland, the misery of its after history might have been avoided. A struggle such as that in



IRISH SCRIBE.



IRISH LADY PLAYING PSALTERY.

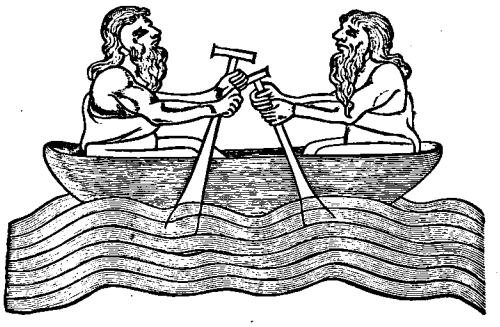
MS. Roy. 13 *B. viii.*
Thirteenth Century.

which Scotland drove out its conquerors might have produced a spirit of patriotism and national union, which would have formed



THE ROCK OF CASHEL.
After W. H. Bartlett.

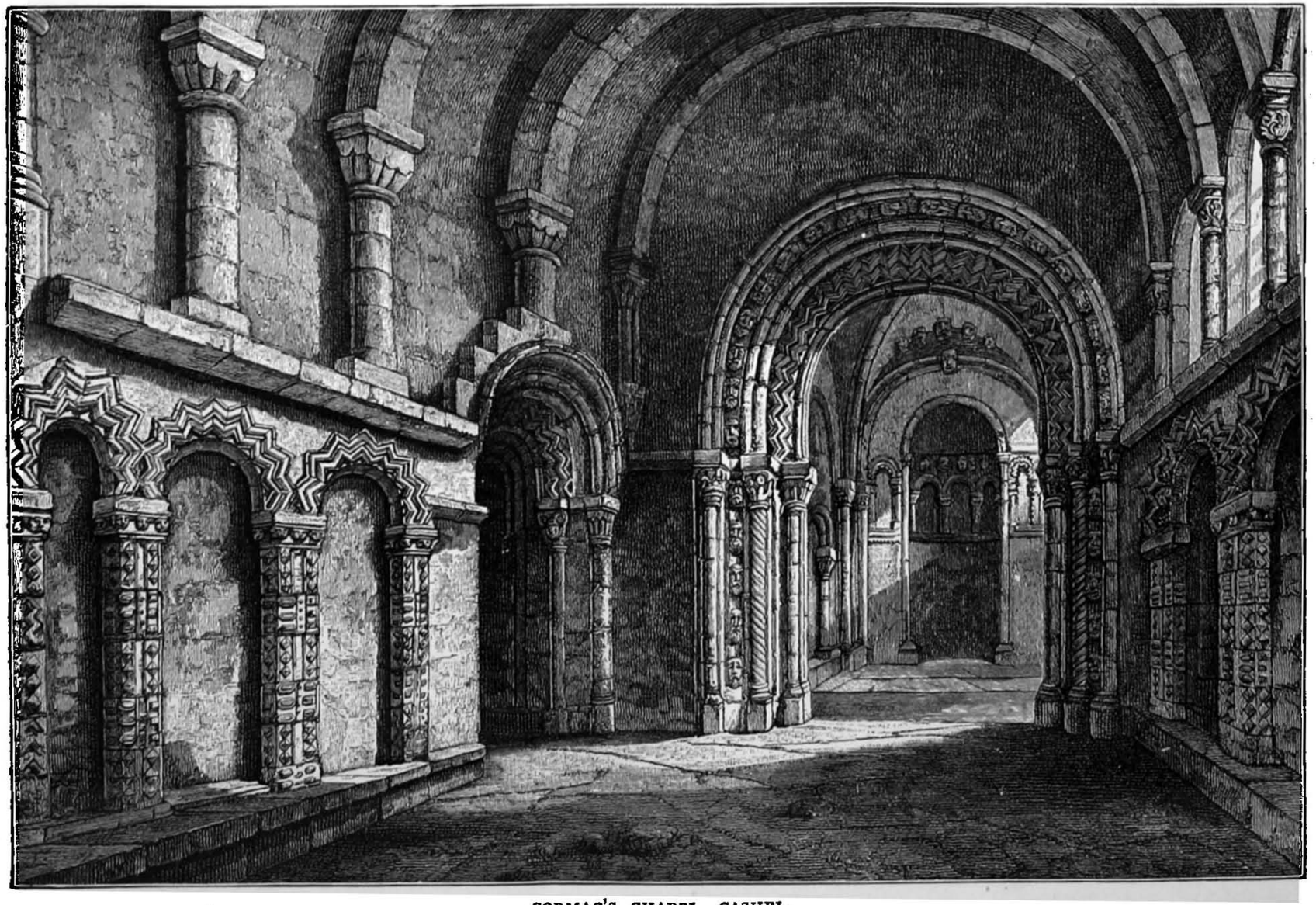
a people out of the mass of warring clans. A conquest such as that of England by the Normans would have spread at any rate the law, the order, the peace and civilization of the conquering country over the length and breadth of the conquered. Unhappily Ireland, while powerless to effect its deliverance, was strong enough to hold its assailants partially at bay. The country was broken into two halves, whose conflict has never ceased. The barbarism of the native tribes was only intensified by their hatred of the more civilized intruders. The intruders themselves, penned up in the narrow limits of the Pale, fell rapidly to the level of the barbarism about them. All the lawlessness, the ferocity, the narrowness, of feudalism broke out unchecked in the horde of adventurers who held the land by their sword. It needed the stern vengeance of John, whose army stormed their strongholds, and drove the leading barons into exile, to preserve even their fealty to the English Crown. John divided 1210 the Pale into counties, and ordered the observance of the English law; but the departure of his army was the signal for a return of the anarchy which he



IRISHMEN ROWING.
MS.ᵐ Roy. 13 *B. viii.*
Thirteenth Century.



IRISHMEN ATTACKING A TOWER.
MS. Roy. 13 *B. viii.*
Thirteenth Century.



CORMAC'S CHAPEL, CASHEL.
Thirteenth Century.
After W. H Bartlett.

had trampled under foot. Every Irishman without the Pale was deemed an enemy and a robber, nor was his murder cognizable by the law. Half the subsistence of the barons was drawn from forays across the border, and these forays were avenged by incursions of native marauders, which carried havoc to the walls of Dublin. The English settlers in the Pale itself were harried and oppressed by enemy and protector alike; while the feuds of the English lords wasted their strength, and prevented any effective combination for conquest or defence. The landing of a Scotch force after Bannockburn with Edward Bruce at its head, and a general rising of the Irish which welcomed this deliverer, drove indeed the barons of the Pale to a momentary union; and in the bloody field of Athenree 1316 their valour was proved by the slaughter of eleven thousand of their foes, and the almost complete extinction of the sept of the O'Connors. But with victory returned anarchy and degradation. The barons sank more and more into Irish chieftains; the FitzMaurices, who became Earls of Desmond, and whose great territory in the south was erected into a County Palatine, adopted the dress and manners of the natives around them; and the provisions of the Statute of Kilkenny were fruitless to check the growth of this evil. The Statute forbade the adoption 1366 by any man of English blood of the Irish language or name or dress; it enforced within the Pale the use of English law, and made that of the native or Brehon law, which

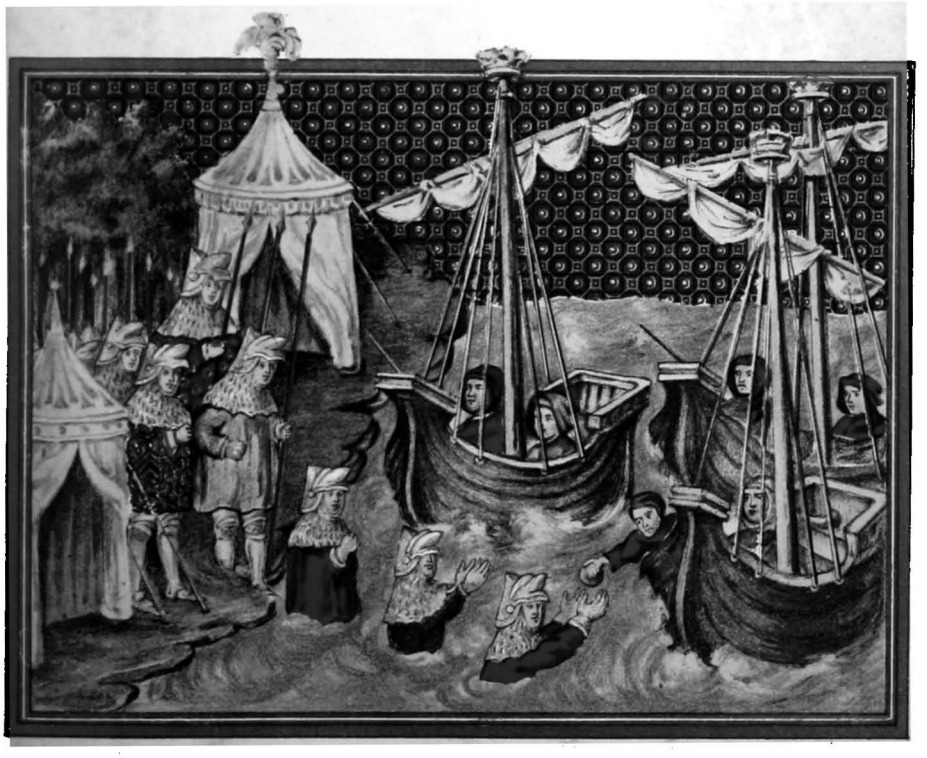


IRISHMEN WITH AXES.
MS. Roy. 13 B. viii.
Thirteenth Century.



IRISH FOOT-SOLDIER.
Temp. Edward I.
Chapter House Liber A. Public Record Office.



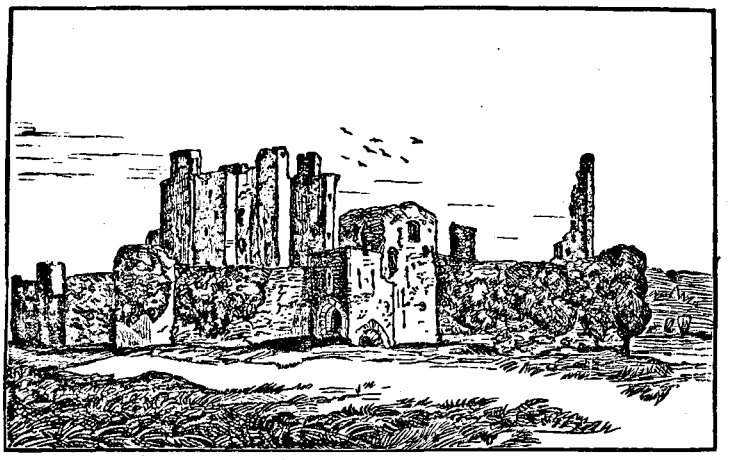


SCENES FROM RICHARD II.'s CAMPAIGN IN IRELAND

1. CONFERENCE OF THE EARL OF GLOUCESTER AND AN IRISH CHIEF.
2. SHIPS BRINGING PROVISIONS TO THE ENGLISH HOST.

MS. Harl. 1319

Celtic anarchy. Crushed by taxation, by oppression, by misgovernment, plundered alike by Celtic marauders and by the troops levied to disperse them, the wretched descendants of the first English settlers preferred even Irish misrule to English "order," and the border of the Pale retreated steadily towards Dublin. The towns of the seaboard, sheltered by their walls and their municipal self-government, formed the only exceptions to the general chaos; elsewhere throughout its dominions the English Government, though still strong enough to break down any open revolt, was a mere phantom of rule. From the Celtic tribes without the Pale



TRIM CASTLE (ON THE BORDER OF THE PALE).

even the remnant of civilization and of native union which had lingered on to the time of Strongbow had vanished away. The feuds of the Irish septs were as bitter as their hatred of the stranger; and the Government at Dublin found it easy to maintain a strife, which saved it the necessity of self-defence, among a people whose "nature is such that for money one shall have the son to war against his father, and the father against his child." During the first thirty years of the sixteenth century, the annals of the country which remained under native rule record more than a hundred raids and battles between clans of the north alone. But the time was at last come for a vigorous attempt on the part of England to introduce order into this chaos of turbulence and

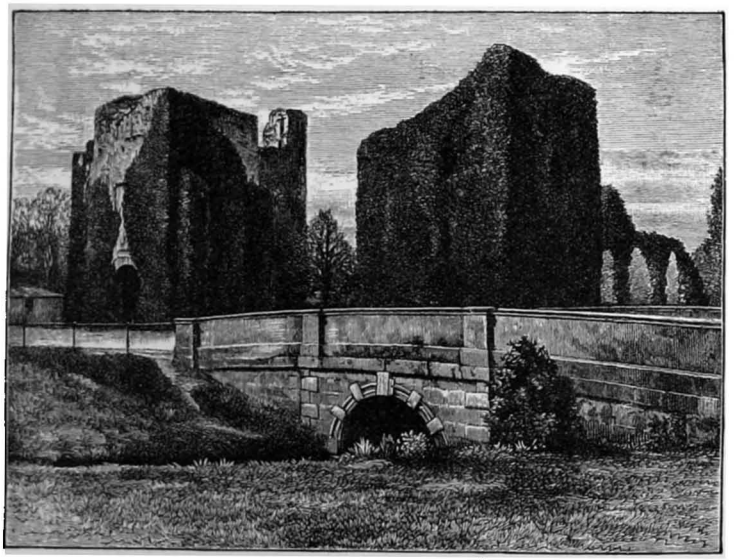
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misrule. To Henry the Eighth the policy which had been pursued by his father, of ruling Ireland through the great Irish lords, was utterly hateful. His purpose was to rule in Ireland as thoroughly and effectively as he ruled in England, and during the latter half of his reign he bent his whole energies to accomplish this aim. From the first hours of his accession, indeed, the Irish lords felt the heavier hand of a master. The Geraldines, who had been suffered under the preceding reign to govern Ireland in the name of the Crown, were quick to discover that the Crown would no longer stoop to be their tool. Their head, the Earl of Kildare, was called to England and thrown into the Tower. The great house resolved to frighten England again into a conviction of its helplessness; and a rising of Lord Thomas Fitzgerald followed the
1534 usual fashion of Irish revolts. A murder of the Archbishop of Dublin, a capture of the city, a repulse before its castle, a harrying of the Pale, ended in a sudden disappearance of the rebels among the bogs and forests of the border on the advance of the English forces. It had been usual to meet such an onset as this by a raid of the same character, by a corresponding failure before the castle of the rebellious noble, and a retreat like his own, which served as a preliminary to negotiations and a compromise. Unluckily for the Geraldines, Henry had resolved to take Ireland seriously in hand,
1535 and he had Cromwell to execute his will. Skeffington, a new Lord Deputy, brought with him a train of artillery, which worked a startling change in the political aspect of the island. The castles which had hitherto sheltered rebellion were battered into ruins. Maynooth, a stronghold from which the Geraldines threatened Dublin and ruled the Pale at their will, was beaten down in a fortnight. So crushing and unforeseen was the blow that resistance was at once at an end. Not only was the power of the great Norman house which had towered over Ireland utterly broken, but only a single boy was left to preserve its name.

Henry the Eighth

With the fall of the Fitzgeralds Ireland felt itself in a master's grasp. "Irishmen," wrote one of the Lord Justices to Cromwell, "were never in such fear as now. The King's sessions are being kept in five shires more than formerly." Not only were the Englishmen of the Pale at Henry's feet, but the kernes of Wicklow and Wexford sent in their submission; and for the first time

in men's memory an English army appeared in Munster and reduced the south to obedience. A castle of the O'Briens, which guarded the passage of the Shannon, was carried by assault, and its fall carried with it the submission of Clare. The capture of Athlone brought about the reduction of Connaught, and assured the loyalty of the great Norman house of the De Burghs or Bourkes, who had assumed an almost royal authority in the west. The resistance of the tribes of the north was broken in the victory



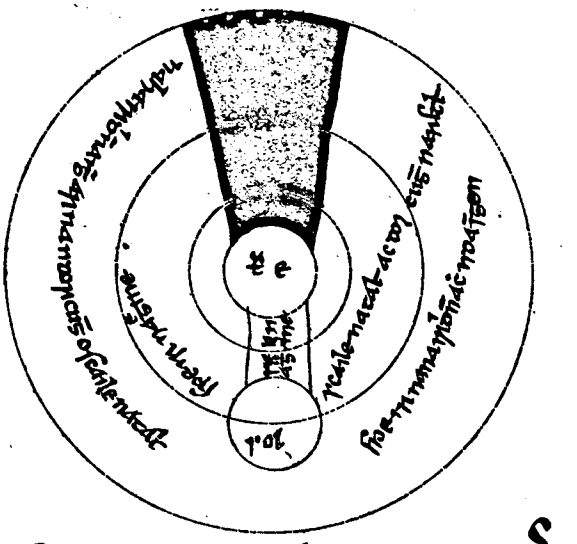
CASTLE OF THE GERALDINES, AT MAYNOOTH.

of Bellahoe. In seven years, partly through the vigour of Skeffington's successor, Lord Leonard Grey, and still more through the resolute will of Henry and Cromwell, the power of the Crown, which had been limited to the walls of Dublin, was acknowledged over the length and breadth of Ireland. But submission was far from being all that Henry desired. His aim was to civilize the people whom he had conquered—to rule not by force but by law. But the only conception of law which the King or his ministers could frame was that of English law. The customary law

1535-1542

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which prevailed without the Pale, the native system of clan government and common tenure of land by the tribe, as well as the poetry and literature which threw their lustre over the Irish

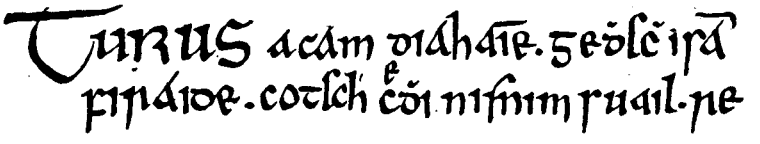


ASTRONOMICAL FIGURE.
Irish MS., A.D. 1400.

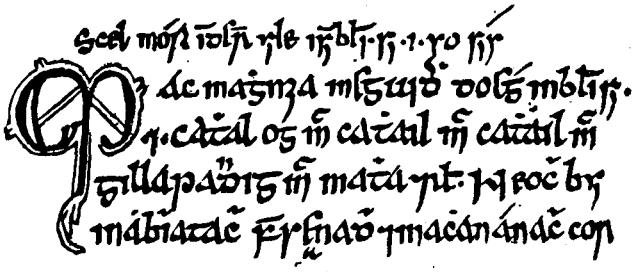
tongue, were either unknown to the English statesmen, or despised by them as barbarous. The one mode of civilizing Ireland and redressing its chaotic misrule which presented itself to their



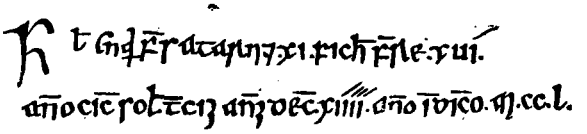
I.



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III.



IV.

SPECIMENS OF IRISH MSS., A.D. 1300—1588.

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minds, was that of destroying the whole Celtic tradition of the Irish people—that of "making Ireland English" in manners, in law, and in tongue. The Deputy, Parliament, Judges, Sheriffs, which already existed within the Pale, furnished a faint copy of English institutions; and these, it was hoped, might be gradually extended over the whole island. The English language and mode of life would follow, it was believed, the English law. The one effectual way of bringing about such a change as this lay in a complete conquest of the island, and in its colonization by English settlers; but from this course, pressed on him as it was by his own lieutenants and by the settlers of the Pale, even the iron will of Cromwell shrank. It was at once too bloody and too expensive. To win over the chiefs, to turn them by policy and a patient generosity into English nobles, to use the traditional devotion of their tribal dependents as a means of diffusing the new civilization of their chiefs, to trust to time and steady government for the gradual reformation of the country, was a policy safer, cheaper, more humane, and more statesmanlike. It was this system which, even before the fall of the Geraldines, Henry had resolved to adopt; and it was this which he pressed on Ireland when the conquest laid it at his feet. The chiefs were to be persuaded of the advantage of justice and legal rule. Their fear of any purpose to "expel them from their lands and dominions lawfully possessed" was to be dispelled by a promise "to conserve them as their own." Even their remonstrances against the introduction of English law were to be regarded, and the course of justice to be enforced or mitigated according to the circumstances of the country. In the resumption of lands or rights which clearly belonged to the Crown "sober ways, politic shifts, and amiable persuasions" were to be preferred to rigorous dealing. It was this system of conciliation which was in the main carried out by the English Government under Henry and his two successors. Chieftain after chieftain was won over to the acceptance of the indenture which guaranteed him in the possession of his lands, and left his authority over his tribesmen untouched, on condition of a pledge of loyalty, of abstinence from illegal wars and exactions on his fellow-subjects, and of rendering a fixed tribute and service in war-time to the Crown. The sole test of loyalty demanded was

the acceptance of an English title, and the education of a son at the English court; though in some cases, like that of the O'Neills, a promise was exacted to use the English language and dress, and to encourage tillage and husbandry. Compliance with conditions such as these was procured, not merely by the terror of the royal name, but by heavy bribes. The chieftains in fact profited greatly by the change. Not only were the lands of the suppressed abbeys granted to them on their assumption of their new titles, but the English law-courts, ignoring the Irish custom



DOMINICAN FRIARY, SLIGO.
Built c. 1416.
After W. H. Bartlett.

by which the land belonged to the tribe at large, regarded the chiefs as sole proprietors of the soil.

The Reformation

The merits of the system were unquestionable; its faults were such as a statesman of that day could hardly be expected to perceive. The Tudor politicians held that the one hope for the regeneration of Ireland lay in its absorbing the civilization of England. The prohibition of the national dress, customs, laws, and language must have seemed to them merely the suppression of a barbarism which stood in the way of all improvement. At this moment however a fatal blunder plunged Ireland into religious strife. The religious aspect of Ireland was hardly less chaotic

than its political aspect had been. Ever since Strongbow's landing there had been no one Irish Church, simply because there had been no one Irish nation. There was not the slightest difference in doctrine or discipline between the Church without the Pale and the Church within it. But within the Pale the clergy were exclusively of English blood and speech, and without it they were exclusively of Irish. Irishmen were shut out by law from abbeys and churches within the English boundary; and the ill-will of the natives shut out Englishmen from churches and abbeys outside it.



ROCK ABBEY (FRANCISCAN), ASKEATON.
Built by the Earl of Desmond, 1420.

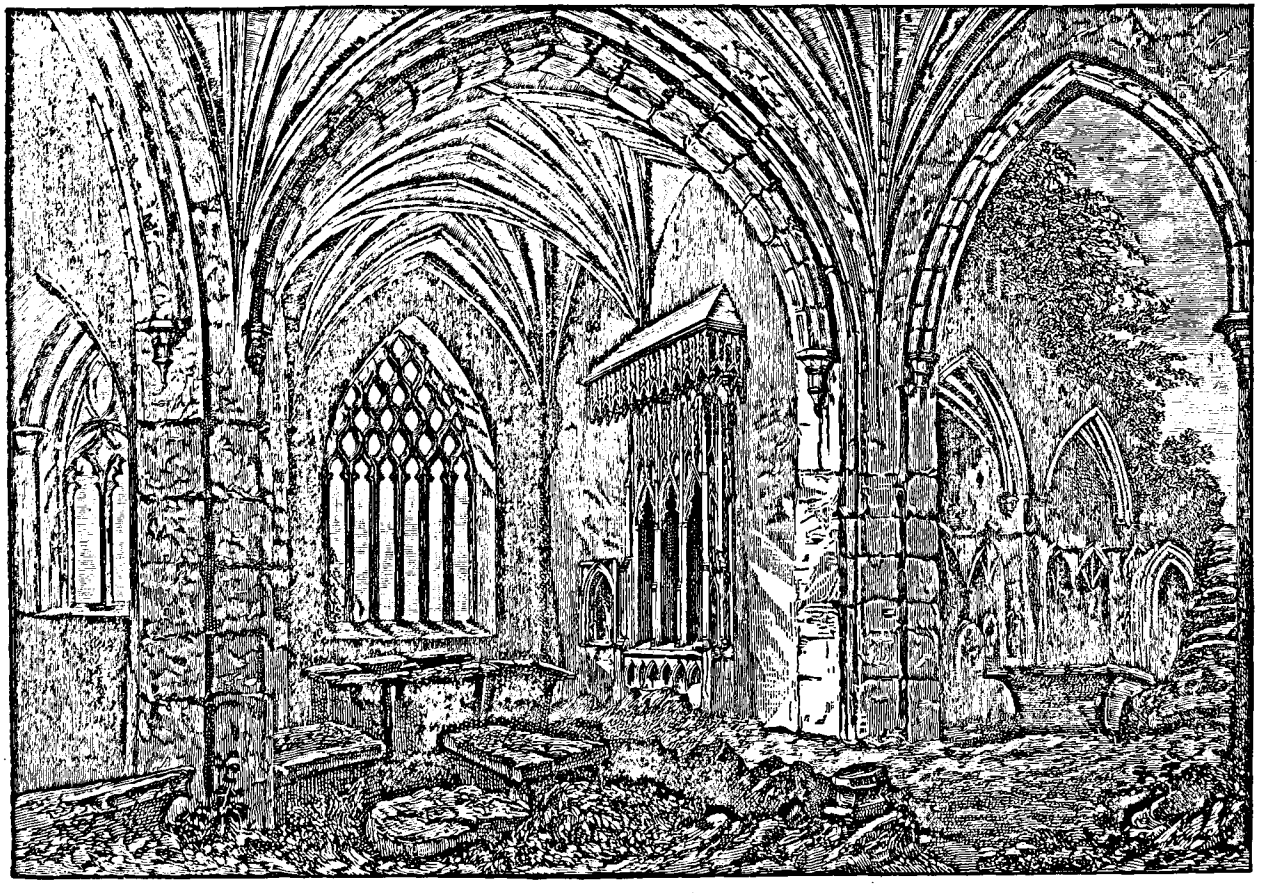
As to the religious state of the country, it was much on a level with its political condition. Feuds and misrule had told fatally on ecclesiastical discipline. The bishops were political officers, or hard fighters like the chiefs around them; their sees were neglected, their cathedrals abandoned to decay. Through whole dioceses the churches lay in ruins and without priests. The only preaching done in the country was done by the begging friars, and the results of the friars' preaching were small. "If the King do not provide a remedy," it was said in 1525, "there will be no more Christentie than in the middle of Turkey." Unfortunately

the remedy which Henry provided was worse than the disease. Politically Ireland was one with England, and the great revolution which was severing the one country from the Papacy extended itself naturally to the other. The results of it indeed at first seemed small enough. The Supremacy, a question which had convulsed England, passed over into Ireland to meet its only obstacle in a general indifference. Everybody was ready to accept it without a thought of its consequences. The bishops and clergy within the Pale bent to the King's will as easily as their fellows



BRIDGE AND FRIARY (FOUNDED 1478), KILCREA, CO. CORK.

in England, and their example was followed by at least four prelates of dioceses without the Pale. The native chieftains made no more scruple than the Lords of the Council in renouncing obedience to the Bishop of Rome, and in acknowledging Henry as the "Supreme Head of the Church of England and Ireland under Christ." There was none of the resistance to the dissolution of the abbeys which had been witnessed on the other side of the Channel, and the greedy chieftains showed themselves perfectly willing to share the plunder of the Church. But the results of the measure were fatal to the little culture and religion which even the



ABBEY OF HOLY CROSS.
Early Fifteenth Century.
After W. H. Bartlett.

past centuries of disorder had spared. Such as they were, the religious houses were the only schools which Ireland contained. The system of vicars, so general in England, was rare in Ireland; churches in the patronage of the abbeys were for the most part served by the religious themselves, and the dissolution of their houses suspended public worship over large districts of the country. The friars, hitherto the only preachers, and who continued to labour and teach in spite of the efforts of the Government, were thrown necessarily into a position of antagonism to the English rule.

Protestantism in Ireland

Had the ecclesiastical changes which were forced on the country ended here, however, little harm would in the end have been done. But in England the breach with Rome, the destruction of the monastic orders, and the establishment of the Supremacy, had roused in a portion of the people itself a desire for theological change which Henry shared, and was cautiously satisfying. In Ireland the spirit of the Reformation never existed among the people at all. They accepted the legislative measures passed in the English Parliament without any dream of theological consequences, or of any change in the doctrine or ceremonies of the Church. Not a single voice demanded the abolition of pilgrimages, or the destruction of images, or the reform of public worship. The mission of Archbishop Browne "for the plucking down of idols and extinguishing of idolatry" was a first step in the long effort of the English Government to force a new faith on a people who to a man clung passionately to their old religion. Browne's attempts at "tuning the pulpits" were met by a sullen and significant opposition. "Neither by gentle exhortation," the Primate wrote to Cromwell, "nor by evangelical instruction, neither by oath of them solemnly taken, nor yet by threats of sharp correction may I persuade or induce any, whether religious or secular, since my coming over, once to preach the Word of God nor the just title of our illustrious Prince." Even the acceptance of the Supremacy, which had been so quietly effected, was brought into question when its results became clear. The bishops abstained from compliance with the order to erase the Pope's name out of their mass-books. The pulpits remained steadily silent. When Browne ordered the destruction of the images and relics in his own cathedral, he had

1535

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to report that the prior and canons "find them so sweet for their gain that they heed not my words." Cromwell, however, was resolute for a religious uniformity between the two islands, and the Primate borrowed some of his patron's vigour. Recalcitrant priests were thrown into prison, images were plucked down from the roodloft, and the most venerable of Irish relics, the Staff of St. Patrick, was burnt in the market-place. But he found no support in his vigour, save from across the Channel. The Irish Council was cold. The Lord Deputy knelt to say prayers before an image at Trim. A sullen, dogged opposition baffled Cromwell's efforts, and his fall was followed by a long respite in the religious changes which he was forcing on the conquered dependency. With the accession of Edward the Sixth, however, the system of change was renewed with all the energy of Protestant zeal. The bishops were summoned before the Deputy, Sir Anthony St. Leger,

1551

to receive the new English Liturgy, which, though written in a tongue as strange to the native Irish as Latin itself, was now to supersede the Latin service-book in every diocese. The order was the signal for an open strife. "Now shall every illiterate fellow read Mass," burst forth Dowdall, the Archbishop of Armagh, as he flung out of the chamber with all but one of his suffragans at his heels. Archbishop Browne, of Dublin, on the other hand, was followed in his profession of obedience by the Bishops of Meath, Limerick, and Kildare. The Government, however, was far from quailing before the division of the episcopate. Dowdall was driven from the country, and the vacant sees were filled with Protestants, like Bale, of the most advanced type. But no change could be wrought by measures such as these on the opinions of the people themselves. The new episcopal reformers spoke no Irish, and of their English sermons not a word was understood by the rude kernes around the pulpit. The native priests remained silent. "As for preaching we have none," reports a zealous Protestant, "without which the ignorant can have no knowledge." The prelates who used the new Prayer-book were simply regarded as heretics. The Bishop of Meath was assured by one of his flock that, "if the country wist how, they would eat you." Protestantism had failed to wrest a single Irishman from his older convictions, but it succeeded in uniting all Ireland against the Crown. The

old political distinctions which had been produced by the conquest of Strongbow faded before the new struggle for a common faith. The population within the Pale and without it became one, "not as the Irish nation," it has been acutely said, "but as Catholics." A new sense of national identity was found in the identity of religion. "Both English and Irish begin to oppose your Lordship's orders," Browne had written years before to Cromwell, "and to lay aside their national old quarrels."

Ireland and Mary

With the accession of Mary the shadowy form of this earlier Irish Protestantism melted quietly away. There were no Protestants in Ireland save the new bishops; and when Bale had fled over sea, and his fellow-prelates had been deprived, the Church resumed its old appearance. No attempt, indeed, was made to restore the monasteries; and Mary exercised her supremacy, deposed and appointed bishops, and repudiated Papal interference with her ecclesiastical acts, as vigorously as her father. But the Mass was restored, the old modes of religious worship were again held in honour, and religious dissension between the Government and its Irish subjects was for the time at an end. With the close, however, of one danger came the rise of another. England was growing tired of the policy of conciliation which had been steadily pursued by Henry the Eighth and his successor. As yet it had been rewarded with precisely the sort of success which Wolsey and Cromwell anticipated: the chiefs had come quietly in to the plan, and their septs had followed them in submission to the new order. "The winning of the Earl of Desmond was the winning of the rest of Munster with small charges. The making O'Brien an Earl made all that country obedient." The Macwilliam became Lord Clanrickard, and the Fitzpatricks Barons of Upper Ossory. A visit of the great northern chief who had accepted the title of Earl of Tyrone to the English Court was regarded as a marked step in the process of civilization. In the south, where the system of English law was slowly spreading, the chieftains sate on the bench side by side with the English justices of the peace; and something had been done to check the feuds and disorder of the wild tribes between Limerick and Tipperary. "Men may pass quietly throughout these countries without danger of robbery or other displeasure." In the Clanrickard

county, once wasted with war, "ploughing increaseth daily." In Tyrone and the north, indeed, the old disorder reigned without a check; and everywhere the process of improvement tried the temper of the English Deputies by the slowness of its advance. The only hope of any real progress lay in patience; and there were signs that the Government at Dublin found it hard to wait.



IRISH MEN AND WOMEN.
Temp. Elizabeth.
MS. Add. 28330.

The "rough handling" of the chiefs by Sir Edward Bellingham, a Lord Deputy under the Protector Somerset, roused a spirit of revolt that only subsided when the poverty of the Exchequer forced him to withdraw the garrisons he had planted in the heart of the country. His successor in Mary's reign, Lord Sussex, made raid after raid to no purpose on the obstinate tribes of the north,

burning in one the Cathedral of Armagh and three other churches. A far more serious breach in the system of conciliation was made when the project of English colonization which Henry had steadily rejected was adopted by the same Lord Deputy, and when the country of the O'Connors was assigned to English settlers, and made shire-land under the names of King's and Queen's Counties, in honour of Philip and Mary. A savage warfare began at once between the planters and the dispossessed septs, which only ended in the following reign in the extermination of the Irishmen. Commissioners were appointed to survey waste lands, with the aim of carrying the work of colonization into other districts, but the pressure of the French war put an end to these wider projects. Elizabeth at her accession recognized the risk of the policy of confiscation and colonization, and the prudence of Cecil fell back on the safer though more tedious methods of Henry.

Ireland and Elizabeth

The alarm however at English aggression had already spread among the natives: and its result was seen in a revolt of the north, and in the rise of a leader far more vigorous and able than any with whom the Government had had as yet to contend. An acceptance of the Earldom of Tyrone by the chief of the O'Neills brought about the inevitable conflict between the system of succession recognized by English and that recognized by Irish law. On the death of the Earl, England acknowledged his eldest son as the heir of his Earldom; while the sept maintained their older right of choosing a chief from among the members of the family, and preferred Shane O'Neill, a younger son of less doubtful legitimacy. Sussex marched northward to settle the question by force of arms; but ere he could reach Ulster the activity of Shane had quelled the disaffection of his rivals, the O'Donnells of Donegal, and won over the Scots of Antrim. "Never before," wrote Sussex, "durst Scot or Irishman look Englishman in the face in plain or wood since I came here;" but Shane had fired his men with a new courage, and charging the Deputy's army with a force hardly half its number drove it back in rout on Armagh. A promise of pardon induced him to visit London, and make an illusory submission, but he was no sooner safe home again than its terms were set aside; and after a wearisome struggle, in which Shane foiled the efforts of the Lord Deputy to entrap or to poison

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him, he remained virtually master of the north. His success stirred larger dreams of ambition; he invaded Connaught, and



AN IRISH BANQUET.
Derrick, "Image of Ireland," 1581.

pressed Clanrickard hard: while he replied to the remonstrances of the Council at Dublin with a bold defiance. "By the sword I



AN IRISH CHIEF AND HIS ATTENDANTS.
Derrick, "Image of Ireland," 1581.

have won these lands," he answered, "and by the sword will I keep them." But defiance broke idly against the skill and

vigour of Sir Henry Sidney, who succeeded Sussex as Lord Deputy. The rival septs of the north were drawn into a rising



AN IRISH CHIEF'S LAST FIGHT.
Derrick, "*Image of Ireland*," 1581.

against O'Neill, while the English army advanced from the Pale; and Shane, defeated by the O'Donnells, took refuge in Antrim,



SIR H. SIDNEY'S RETURN TO DUBLIN AFTER A VICTORY—RECEPTION BY MAYOR AND ALDERMEN.
Derrick, "*Image of Ireland*," 1581.

and was hewn to pieces in a drunken squabble by his Scottish entertainers. The victory of Sidney won ten years of peace for

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the wretched country; but Ireland had already been fixed on by the Papacy as ground on which it could with advantage fight out its quarrel with Elizabeth. Practically indeed the religious question hardly existed there. The ecclesiastical policy of the Protestants had indeed been revived in name on the Queen's accession; Rome was again renounced, the new Act of Uniformity forced the English Prayer-book on the island, and compelled attendance at the services in which it was used. There was as before a general air of compliance with the law; even in the districts without the Pale the bishops generally conformed, and the only exceptions of which we have any information were to be found in the extreme south and in the north, where resistance was distant enough to be safe. But the real cause of this apparent submission to the Act of Uniformity lay in the fact that it remained, and necessarily remained, a dead letter. It was impossible to find any considerable number of English ministers, or of Irish priests acquainted with English. Meath was one of the most civilized dioceses, and out of a hundred curates in it
1561 hardly ten knew any tongue save their own. The promise that the service-book should be translated into Irish was never fulfilled, and the final clause of the Act itself authorized the use of a Latin rendering of it till further order could be taken. But this, like its other provisions, was ignored, and throughout Elizabeth's reign the gentry of the Pale went unquestioned to Mass. There was in fact no religious persecution, and in the many complaints of Shane O'Neill we find no mention of a religious grievance. But this was far from being the view of Rome or of Spain, of the Catholic missionaries, or of the Irish exiles abroad. They represented, and perhaps believed, the Irish people to be writhing under a religious oppression which they were burning to shake off. They saw in the Irish loyalty to Catholicism a lever for overthrowing the heretic Queen when in 1579 the Papacy planned the greatest and most comprehensive of its attacks upon Elizabeth. While missionaries egged on the English Catholics to revolt, the Pope hastened to bring about a Catholic revolution in
1571 Scotland and in Ireland. Stukely, an Irish refugee, had long pressed on the Pope and Spain the policy of a descent on Ireland;
1579 and his plans were carried out at last by the landing of a small

force on the shores of Kerry. In spite of the arrival in the following year of two thousand Papal soldiers accompanied by a Legate, the attempt ended in a miserable failure. The fort of Smerwick, in which the invaders entrenched themselves, was forced by the new Deputy, Lord Grey, to surrender, and its garrison put ruthlessly to the sword. The Earl of Desmond, who after long indecision rose to support them, was defeated and hunted over his own country, which the panic-born cruelty of his pursuers harried into a wilderness. Pitiless as it was, the work done in Munster spread a terror over the land which served England in good stead



CASTLE OF THE DESMONDS, ASKEATON, CO. LIMERICK.

when the struggle with Catholicism culminated in the fight with the Armada; and not a chieftain stirred during that memorable year save to massacre the miserable men who were shipwrecked along the coast of Bantry or Sligo.

Conquest and Settlement

The power of the Government was from this moment recognized everywhere throughout the land. But it was a power founded solely on terror; and the outrages and exactions of the soldiery, who had been flushed with rapine and bloodshed in the south, sowed during the years which followed the reduction of Munster the seeds of a revolt more formidable than any which Elizabeth had

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yet encountered. The tribes of Ulster, divided by the policy of Sidney, were again united by the common hatred of their oppressors; and in Hugh O'Neill they found a leader of even greater ability than Shane himself. Hugh had been brought up at the English court, and was in manners and bearing an Englishman; he had been rewarded for his steady loyalty in previous contests by



RUINS OF COLLEGIATE CHURCH (BUILT 1464) AND HOUSE OF THE EARL OF DESMOND AT YOUGHAL; GRANTED TO SIR WALTER RALEGH, 1585.
After W. H. Bartlett.

a grant of the Earldom of Tyrone; and in his strife with a rival chieftain of his clan he had secured aid from the Government by an offer to introduce the English laws and shire-system into his new country. But he was no sooner undisputed master of the north than his tone gradually changed. Whether from a long-formed plan, or from suspicion of English designs upon himself, he at last

took a position of open defiance. It was at the moment when the Treaty of Vervins, and the wreck of the second Armada, freed Elizabeth's hands from the struggle with Spain, that the revolt under Hugh O'Neill broke the quiet which had prevailed since the victories of Lord Grey. The Irish question again became the chief trouble of the Queen. The tide of her recent triumphs seemed at first to have turned. A defeat of the English forces in Tyrone caused a general rising of the northern tribes; and a great effort made in 1599 for the suppression of the growing revolt failed through the vanity and disobedience, if not the treacherous com- 1598



DUNLUCE CASTLE, CO. ANTRIM.

plicity, of the Queen's Lieutenant, the young Earl of Essex. His successor, Lord Mountjoy, found himself master on his arrival of only a few miles round Dublin. But in three years the revolt was at an end. A Spanish force which landed to support it at Kinsale was driven to surrender; a line of forts secured the country as the 1601-1603 English mastered it; all open opposition was crushed out by the energy and the ruthlessness of the new Lieutenant; and a famine which followed on his ravages completed the devastating work of the sword. Hugh O'Neill was brought in triumph to Dublin; the Earl of Desmond, who had again roused Munster into revolt, fled



REVERSE OF SECOND GREAT SEAL OF ELIZABETH, 1586.

THE EARLIEST ENGLISH GREAT SEAL WHICH BORE THE IRISH HARP, AS A SIGN OF THE UNION OF THE KINGDOMS.

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The Conquest of Ireland 1588 to 1610

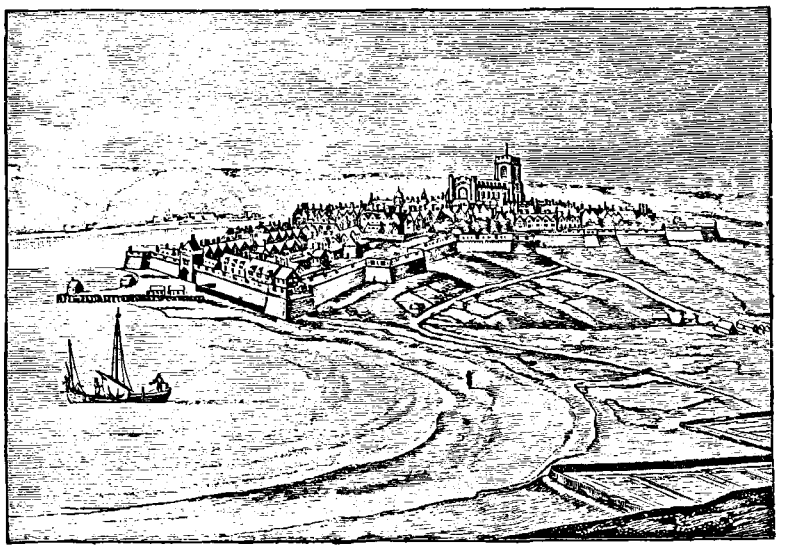
for refuge to Spain; and the work of conquest was at last brought to a close. Under the administration of Mountjoy's successor, Sir Arthur Chichester, an able and determined effort was made for the settlement of the conquered province by the general introduction of a purely English system of government, justice, and property. Every vestige of the old Celtic constitution of the country was rejected as "barbarous." The tribal authority of the chiefs was taken from them by law. They were reduced to the position of great nobles and landowners, while their tribesmen rose from subjects into tenants, owing only fixed and customary dues and services to their lords. The tribal system of property in common was set aside, and the communal holdings of the tribesmen turned into the copyholds of English law. In the same way the chieftains were stripped of their hereditary jurisdiction, and the English system of judges and trial by jury substituted for their proceedings under Brehon or customary law. To all this the Celts opposed the tenacious obstinacy of their race. Irish juries, then as now, refused to convict. Glad as the tribesmen were to be freed from the arbitrary exactions of their chiefs, they held them for chieftains still. The attempt made by Chichester, under pressure from England, to introduce the English uniformity of religion ended in utter failure; for the Englishry of the Pale remained as Catholic as the native Irishry; and the sole result of the measure was to build up a new Irish people out of both on the common basis of religion. Much, however, had been done by the firm yet moderate government of the Deputy, and signs were already appearing of a disposition on the part of the people to conform gradually to the new usages, when the English Council under Elizabeth's successor suddenly resolved upon and carried through the great revolutionary measure which is known as the Colonization of Ulster. The pacific and conservative policy of Chichester was abandoned for a vast policy of spoliation; two-thirds of the north of Ireland was declared to have been confiscated to the Crown by the part its possessors had taken in a recent effort at revolt; and the lands which were thus gained were allotted to new settlers of Scotch and English extraction. In its material results the Plantation of Ulster was undoubtedly a brilliant success. Farms and homesteads, churches and mills, rose fast amidst the desolate wilds of Tyrone.

1605–1608

1610

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THE CONQUEST OF IRELAND 1588 TO 1610

The Corporation of London undertook the colonization of Derry, and gave to the little town the name which its heroic defence has made so famous. The foundations of the economic prosperity which has raised Ulster high above the rest of Ireland in wealth and intelligence were undoubtedly laid in the confiscation of 1610. Nor did the measure meet with any opposition at the time save that of secret discontent. The evicted natives withdrew sullenly to the lands which had been left them by the spoiler; but all faith in English justice had been torn from the minds of the Irishry, and



LONDONDERRY.
Drawing, c. 1680, in British Museum.

the seed had been sown of that fatal harvest of distrust and disaffection, which was to be reaped through tyranny and massacre in the age to come.

The Death of Elizabeth

The colonization of Ulster has carried us beyond the limits of our present story. The triumph of Mountjoy flung its lustre over the last days of Elizabeth, but no outer triumph could break the gloom which gathered round the dying Queen. Lonely as she had always been, her loneliness deepened as she drew towards the grave. The statesmen and warriors of her earlier days had dropped

one by one from her Council-board; and their successors were watching her last moments, and intriguing for favour in the coming reign. Her favourite, Lord Essex, was led into an insane outbreak of revolt which brought him to the block. The old splendour of her court waned and disappeared. Only officials remained about her, "the other of the Council and nobility estrange themselves by all occasions." As she passed along in her progresses, the people whose applause she courted remained cold and silent. The temper of the age, in fact, was changing, and isolating her as it changed. Her own England, the England which had grown up around her, serious, moral, prosaic, shrank coldly from this brilliant, fanciful, unscrupulous child of earth and the Renascence. She had enjoyed

1601



THE LAST GREAT MEDAL STRUCK TO CELEBRATE THE TRIUMPHS OF ELIZABETH, 1602.

life as the men of her day enjoyed it, and now that they were gone she clung to it with a fierce tenacity. She hunted, she danced, she jested with her young favourites, she coquetted and scolded and frolicked at sixty-seven as she had done at thirty. "The Queen," wrote a courtier a few months before her death, "was never so gallant these many years, nor so set upon jollity." She persisted, in spite of opposition, in her gorgeous progresses from country-house to country-house. She clung to business as of old, and rated in her usual fashion "one who minded not to giving up some matter of account." But death crept on. Her face became haggard, and her frame shrank almost to a skeleton. At last her taste for finery disappeared, and she refused to change her dresses for a week together. A strange melancholy settled down on her: "she held

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in her hand," says one who saw her in her last days, "a golden cup, which she often put to her lips: but in truth her heart seemed too full to need more filling." Gradually her mind gave way. She lost her memory, the violence of her temper became unbearable, her very courage seemed to forsake her. She called for a sword to lie constantly beside her, and thrust it from time to time through the arras, as if she heard murderers stirring there. Food and rest became alike distasteful. She sate day and night propped up with pillows on a stool, her finger on her lip, her eyes fixed on the floor, without a word. If she once broke the silence, it was with a flash of her old queenliness. When Robert Cecil asserted that she "must" go to bed, the word roused her like a trumpet. "Must!" she exclaimed; "is *must* a word to be addressed to princes? Little man, little man! thy father, if he had been alive, durst not have used that word." Then, as her anger spent itself, she sank into her old dejection. "Thou art so presumptuous," she said, "because thou knowest I shall die." She rallied once more when the ministers beside her bed named Lord Beauchamp, the heir to the Suffolk claim, as a possible successor. "I will have no rogue's son," she cried hoarsely, "in my seat." But she gave no sign, save a motion of the head, at the mention of the King of Scots. She was in fact fast becoming insensible; and early the next morning
1603 the life of Elizabeth, a life so great, so strange and lonely in its greatness, passed quietly away.



EFFIGY OF QUEEN ELIZABETH, ON HER TOMB AT WESTMINSTER.

CHAPTER VIII

PURITAN ENGLAND

Section I.—The Puritans, 1583—1603

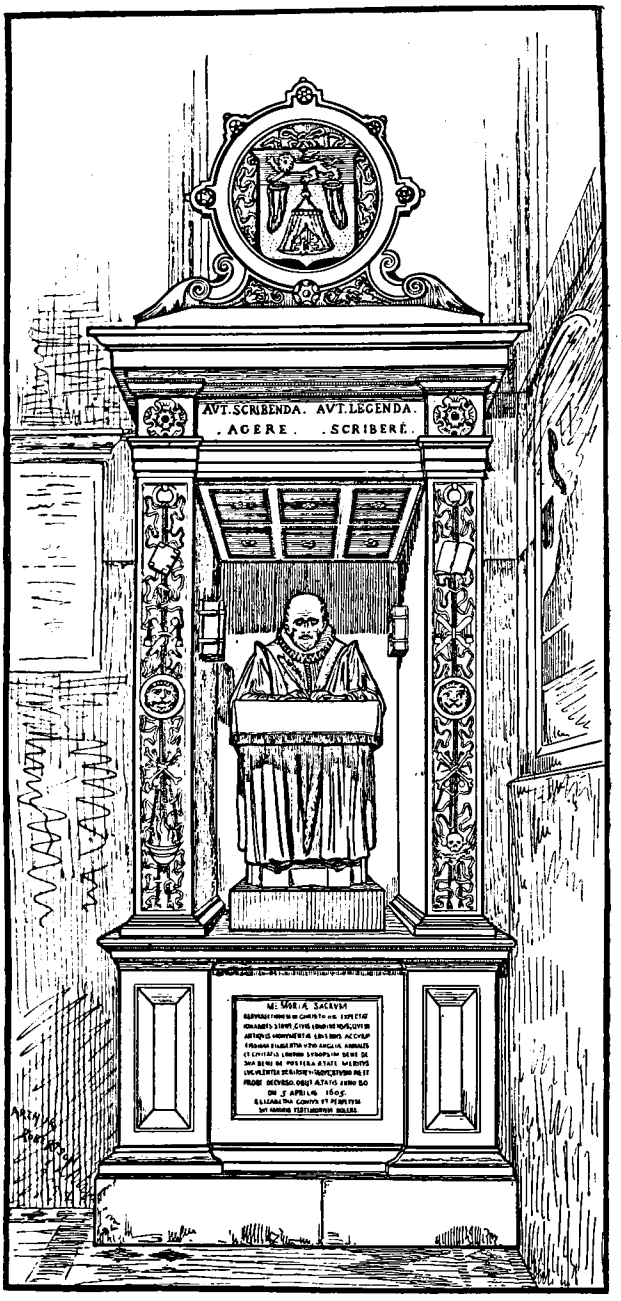
[*Authorities.*—For the primary facts of the ecclesiastical history of this time, Strype's "Annals," and his lives of Grindal and Whitgift. Neal's "History of the Puritans," besides its inaccuracies, contains little for this period which is not taken from the more colourless Strype. For the origin of the Presbyterian movement, see the "Discourse of the Troubles at Frankfort, 1576," often republished; for its later contest with Elizabeth, Mr. Maskell's "Martin Marprelate," which gives copious extracts from the rare pamphlets printed under that name. Mr. Hallam's account of the whole struggle ("Constitutional History," caps. iv. and vii.) is admirable for its fulness, lucidity, and impartiality. Wallington's "Diary" gives us the common life of Puritanism; its higher side is shown in Mrs. Hutchinson's Memoirs of her husband, and in the early life of Milton, as told in Mr. Masson's biography.]

The Bible

NO GREATER moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm. When Bishop Bonner set up the first six Bibles in St. Paul's "many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them." . . . "One John Porter used sometimes to be occupied in that goodly exercise, to the edifying of himself as well as others. This Porter was a fresh young man and of a big stature; and great multitudes would resort thither to hear him, because he could read well and had an audible voice." But the "goodly

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exercise" of readers such as Porter was soon superseded by the continued recitation of both Old Testament and New in the public services of the Church; while the small Geneva Bibles carried the Scripture into every home. The popularity of the Bible was owing to other causes besides that of religion. The whole prose literature of England, save the forgotten tracts of Wyclif, has grown up since the translation of the Scriptures by Tyndale and Coverdale. So far as the nation at large was concerned, no history, no romance, hardly any poetry, save the little-known verse of Chaucer, existed in the English tongue when the Bible was ordered to be set up in churches. Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legend and annal, war-song and psalm, State-roll and biography, the mighty voices of prophets, the parables of Evangelists, stories of mission journeys, of perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied for the most part by any rival learning. The disclosure of the stores of Greek literature had wrought the revolution of the Renascence. The disclosure of the older mass of Hebrew literature wrought the revolution of the Reformation. But the one revolution was far deeper and wider in its effects than the other. No version could transfer to another tongue the peculiar charm of language which gave their value to the authors of Greece and Rome. Classical letters, therefore, remained in the possession of the learned, that is, of the few; and among these, with the exception of Colet and More, or of the pedants who revived a Pagan worship in the gardens of the Florentine Academy, their direct influence was purely intellectual. But the tongue of the Hebrew, the idiom of the Hellenistic Greek, lent themselves with a curious felicity to the purposes of translation. As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language. For the moment however its literary effect was less than its social. The power of the book over the mass of Englishmen showed itself



MONUMENT OF JOHN STOWE, 1605, IN THE CHURCH OF S. ANDREW UNDERSHAFT, LEADENHALL STREET, LONDON.

in a thousand superficial ways, and in none more conspicuously than in the influence it exerted on ordinary speech. It formed, we must repeat, the whole literature which was practically accessible to ordinary Englishmen; and when we recall the number of common phrases which we owe to great authors, the bits of Shakspere, or Milton, or Dickens, or Thackeray, which unconsciously interweave themselves in our ordinary talk, we shall better understand the strange mosaic of Biblical words and phrases which coloured English talk two hundred years ago. The mass of picturesque allusion and illustration which we borrow from a thousand books, our fathers were forced to borrow from one; and the borrowing was the easier and the more natural that the range of the Hebrew literature fitted it for the expression of every phase of feeling. When Spenser poured forth his warmest love-notes in the "Epithalamion," he adopted the very words of the Psalmist, as he bade the gates open for the entrance of his bride. When Cromwell saw the mists break over the hills of Dunbar, he hailed the sun-burst with the cry of David: "Let God arise, and let his enemies be scattered. Like as the smoke vanisheth, so shalt thou drive them away!" Even to common minds this familiarity with grand poetic imagery in prophet and apocalypse gave a loftiness and ardour of expression, that with all its tendency to exaggeration and bombast we may prefer to the slipshod vulgarisms of to-day.

The Puritans

But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits; but it was impossible for her to silence or tune the great preachers of justice, and mercy, and truth, who spoke from the book which she had again opened for her people. The whole moral effect which is produced now-a-days by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone; and its effect in this way, however dispassionately we examine it, was simply amazing. One dominant influence told on human action: and all the activities that had been called into life by the age that was passing away were seized, concentrated, and steadied to a definite aim by the spirit of religion. The whole temper of the nation felt the change. A new conception of life

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and of man superseded the old. A new moral and religious impulse spread through every class. Literature reflected the general tendency of the time; and the dumpy little quartos of controversy and piety, which still crowd our older libraries, drove before them the classical translations and Italian novelettes of the



TITLE-PAGE OF "COMMONPLACES OF CHRISTIAN RELIGION," 1563.

age of the Renascence. "Theology rules there," said Grotius of England only two years after Elizabeth's death; and when Casaubon, the last of the great scholars of the sixteenth century, was invited to England by King James, he found both King and people indifferent to pure letters. "There is a great abundance of

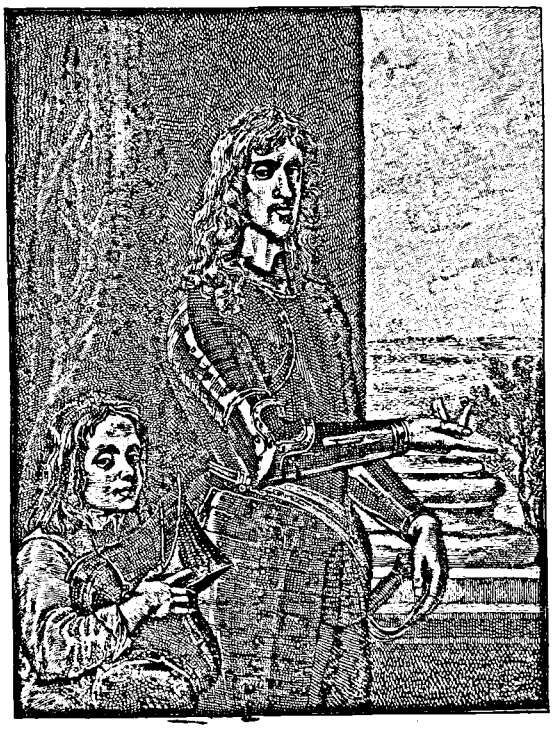


PREACHING BEFORE THE KING AND PRINCE OF WALES AT PAUL'S CROSS, A.D. 1616.

Picture belonging to the Society of Antiquaries.

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theologians in England," he says, "all point their studies in that direction." Even a country gentleman like Colonel Hutchinson felt the theological impulse. "As soon as he had improved his natural understanding with the acquisition of learning, the first studies he exercised himself in were the principles of religion." The whole nation became, in fact, a Church. The great problems



COLONEL HUTCHINSON AND HIS SON.
Picture by R. Walker, formerly at Owthorpe.

of life and death, whose questionings found no answer in the higher minds of Shakspere's day, pressed for an answer not only from noble and scholar but from farmer and shopkeeper in the age that followed him. We must not, indeed, picture the early Puritan as a gloomy fanatic. The religious movement had not as yet come into conflict with general culture. With the close of the

Puritanism and culture

Elizabethan age, indeed, the intellectual freedom which had marked it faded insensibly away: the bold philosophical speculations which Sidney had caught from Bruno, and which had brought on Marlowe and Ralegh the charge of atheism, died, like her own religious indifference, with the Queen. But the lighter and more elegant sides of the Elizabethan culture harmonized well enough with the temper of the Puritan gentleman. The figure of Colonel Hutchinson, one of the Regicides, stands out from his wife's canvas with the grace and tenderness of a portrait by Vandyck. She dwells on the personal beauty which distinguished his youth, on "his teeth even and white as the purest ivory," "his hair of brown, very thickset in his youth, softer than the finest silk, curling with loose great rings at the ends." Serious as was his temper in graver matters, the young squire of Owthorpe was fond of hawking, and piqued himself on his skill in dancing and fence. His artistic taste showed itself in a critical love of "paintings, sculpture, and all liberal arts," as well as in the pleasure he took in his gardens, "in the improvement of his grounds, in planting groves and walks and forest trees." If he was "diligent in his examination of the Scriptures," "he had a great love for music, and often diverted himself with a viol, on which he played masterly." We miss, indeed, the passion of the Elizabethan time, its caprice, its largeness of feeling and sympathy, its quick pulse of delight; but, on the other hand, life gained in moral grandeur, in a sense of the dignity of manhood, in orderliness and equable force. The temper of the Puritan gentleman was just, noble, and self-controlled. The larger geniality of the age that had passed away was replaced by an intense tenderness within the narrower circle of the home. "He was as kind a father," says Mrs. Hutchinson of her husband, "as dear a brother, as good a master, as faithful a friend as the world had." The wilful and lawless passion of the Renascence made way for a manly purity. "Neither in youth nor riper years could the most fair or enticing woman ever draw him into unnecessary familiarity or dalliance. Wise and virtuous women he loved, and delighted in all pure and holy and unblameable conversation with them, but so as never to excite scandal or temptation. Scurrilous discourse even among men he abhorred; and though he sometimes took pleasure in wit and mirth, yet

Puritanism and human conduct

that which was mixed with impurity he never could endure." To the Puritan the wilfulness of life, in which the men of the Renascence had revelled, seemed unworthy of life's character and end. His aim was to attain self-command, to be master of himself, of his thought and speech and acts. A certain gravity and reflectiveness gave its tone to the lightest details of his converse with the world about him. His temper, quick as it might naturally be, was kept under strict control. In his discourse he was ever on his guard against talkativeness or frivolity, striving to be deliberate in speech and "ranking the words beforehand." His life was orderly and methodical, sparing of diet and of self-indulgence; he rose early, "he never was at any time idle, and hated to see any one else so." The new sobriety and self-restraint marked itself even in his change of dress. The gorgeous colours and jewels of the Renascence disappeared. Colonel Hutchinson "left off very early the wearing of anything that was costly, yet in his plainest negligent habit appeared very much a gentleman." The loss of colour and variety in costume



THE ENGLISH GENTLEMAN, 1633.
Frontispiece to Brathwait's "English Gentleman."

reflected no doubt a certain loss of colour and variety in life itself; but it was a loss compensated by solid gains. Greatest among these, perhaps, was the new conception of social equality. Their common calling, their common brotherhood in Christ, annihilated in the mind of the Puritans that overpowering sense of social distinctions which characterized the age of Elizabeth. The meanest peasant felt himself ennobled as a child of God. The proudest noble recognized a spiritual equality in the poorest "saint." The great social revolution of the Civil Wars and the Protectorate was already felt in the demeanour of gentlemen like Hutchinson. "He had a loving and sweet courtesy to the poorest, and would often employ many spare hours with the commonest soldiers and poorest labourers." "He never disdained the meanest nor flattered the greatest." But it was felt even more in the new dignity and self-respect with which the consciousness of their "calling" invested the classes beneath the rank of the gentry. Take such a portrait as that which Nehemiah Wallington, a turner in Eastcheap, has left us of a London housewife, his mother. "She was very loving," he says, "and obedient to her parents, loving and kind to her husband, very tender-hearted to her children, loving all that were godly,



THE ENGLISH GENTLEWOMAN
1631.
Frontispiece to Brathwait's "English Gentlewoman."

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much misliking the wicked and profane. She was a pattern of sobriety unto many, very seldom was seen abroad except at church; when others recreated themselves at holidays and other times, she would take her needle-work and say, 'here is my recreation.' . . . God had given her a pregnant wit and an excellent memory. She was very ripe and perfect in all stories of the Bible, likewise in all the stories of the Martyrs, and could readily turn to them; she was also perfect and well seen in the English Chronicles, and in the descents of the Kings of England.



A PURITAN FAMILY.
"*The whole Psalms in Four Parts*," 1563.

She lived in holy wedlock with her husband twenty years, wanting but four days."

John Milton

The strength of the religious movement lay rather among the middle and professional classes than among the gentry; and it is in a Puritan of this class that we find the fullest and noblest expression of the new influence which was leavening the temper of the time. John Milton is not only the highest, but the completest type of Puritanism. His life is absolutely contemporaneous with his cause. He was born when it began to exercise a direct power over English politics and English religion; he died when its effort

1608

to mould them into its own shape was over, and when it had again sunk into one of many influences to which we owe our English character. His earlier verse, the pamphlets of his riper years, the epics of his age, mark with a singular precision the three great stages in his history. His youth shows us how much of the gaiety, the poetic ease, the intellectual culture of the Renascence lingered in a Puritan home. Scrivener and "precisian" as his father was, he was a skilled musician; and the boy inherited his father's skill



MILTON, AGED TEN.
Picture by Cornelius Janssen, in collection of Mr. Edgar Disney.

on lute and organ. One of the finest outbursts in the scheme of education which he put forth at a later time is a passage in which he vindicates the province of music as an agent in moral training. His home, his tutor, his school were all rigidly Puritan; but there was nothing narrow or illiberal in his early training. "My father," he says, "destined me while yet a little boy to the study of humane letters; which I seized with such eagerness that from the twelfth year of my age I scarcely ever went from my lessons to bed before midnight." But to the Greek, Latin, and Hebrew he learnt at

school, the scrivener advised him to add Italian and French. Nor were English letters neglected. Spenser gave the earliest turn to his poetic genius. In spite of the war between playwright and precisian, a Puritan youth could still in Milton's days avow his love of the stage, "if Jonson's learned sock be on, or sweetest Shak-



ORGAN POSITIVE.
Early Seventeenth Century.
South Kensington Museum.

spere, Fancy's child, warble his native woodnotes wild," and gather from the "masques and antique pageantry" of the court-revel hints for his own "Comus" and "Arcades." Nor does any shadow of the coming struggle with the Church disturb the young scholar's reverie, as he wanders beneath "the high embowed roof, with

antique pillars massy proof, and storied windows richly dight, casting a dim religious light," or as he hears "the pealing organ blow to the full-voiced choir below, in service high and anthem clear." His enjoyment of the gaiety of life stands in bright contrast with the gloom and sternness which strife and persecution fostered in the later Puritanism. In spite of "a certain reservedness of natural disposition," which shrank from "festivities and jests, in which I acknowledge my faculty to be very slight," the young singer could still enjoy the "jest and youthful jollity" of the world around him, its "quips and cranks and wanton wiles;" he could join the crew of Mirth, and look pleasantly on at the village fair, "where the jocund rebecks sound to many a youth and many a maid, dancing in the chequered shade." But his pleasures were "unreproved." There was nothing ascetic in his look, in his slender, vigorous frame, his face full of a delicate yet serious beauty, the rich brown hair which clustered over his brow; and the words we have quoted show his sensitive enjoyment of all that was beautiful. But from coarse or sensual self-indulgence the young Puritan turned with disgust: "A certain reservedness of nature, an honest haughtiness and self-esteem, kept me still above those low descents of mind." He drank in an ideal chivalry from Spenser, but his religion and purity disdained the outer pledge on which chivalry built up its fabric of honour. "Every free and gentle spirit," said Milton, 'without that oath, ought to be born a knight." It was with this temper that he passed from his London school, St. Paul's, to Christ's College at Cambridge, and it was this temper that he preserved throughout his University career. He left Cambridge, as he said afterwards, "free from all reproach, and approved by all honest men," with a purpose of self-dedication "to that same lot, however mean or high, towards which time leads me, and the will of Heaven."

Cromwell and Bunyan

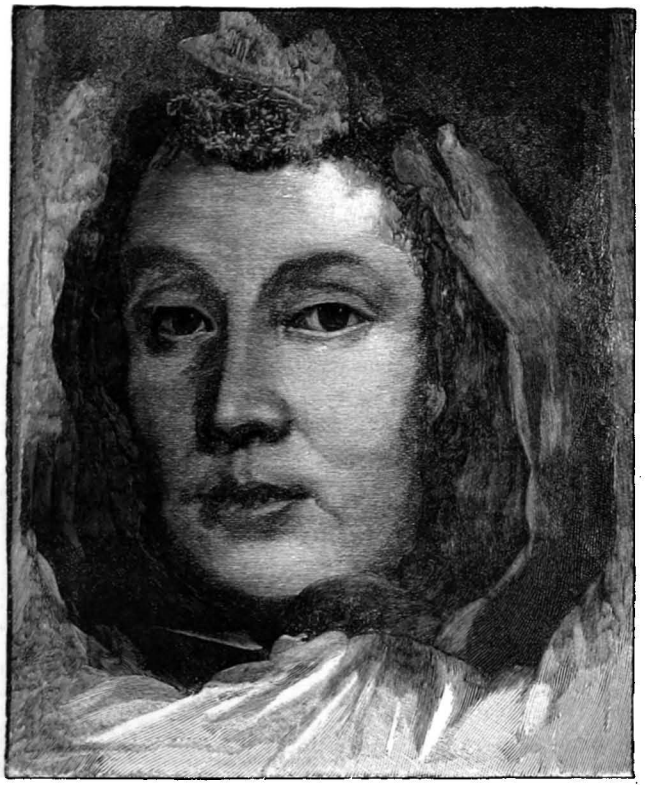
Even in the still calm beauty of a life such as this, we catch the sterner tones of the Puritan temper. The very height of its aim, the intensity of its moral concentration, brought with them a loss of the genial delight in all that was human which distinguished the men of the Renascence. "If ever God instilled an intense love of moral beauty into the mind of any man," said Milton, "he has instilled it into mine." "Love Virtue," closed his "Comus," "she

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alone is free!" But the passionate love of virtue and of moral beauty, if it gave strength to human conduct, narrowed human sympathy and human intelligence. Already in Milton we note a certain "reservedness of temper," a contempt for "the false estimates of the vulgar," a proud retirement from the meaner and coarser life around him. Great as was his love for Shakspere, we can hardly fancy him delighting in Falstaff. In minds of a less cultured order, this moral tension ended, no doubt, in a hard unsocial sternness of life. The ordinary Puritan "loved all that were godly, much misliking the wicked and profane." His bond to other men was not the sense of a common manhood, but the recognition of a brotherhood among the elect. Without the pale of the saints lay a world which was hateful to them, because it was the enemy of their God. It was this utter isolation from the "ungodly" that explains the contrast which startles us between the inner tenderness of the Puritans and the ruthlessness of so many of their actions. Cromwell, whose son's death (in his own words) went to his heart "like a dagger, indeed it did!" and who rode away sad and wearied from the triumph of Marston Moor, burst into horse-play as he signed the death-warrant of the King. A temper which had thus lost sympathy with the life of half the world around it could hardly sympathize with the whole of its own life. Humour, the faculty which above all corrects exaggeration and extravagance, died away before the new stress and strain of existence. The absolute devotion of the Puritan to a Supreme Will tended more and more to rob him of all sense of measure and proportion in common matters. Little things became great things in the glare of religious zeal; and the godly man learnt to shrink from a surplice, or a mince-pie at Christmas, as he shrank from impurity or a lie. Life became hard, rigid, colourless, as it became intense. The play, the geniality, the delight of the Elizabethan age were exchanged for a measured sobriety, seriousness, and self-restraint. But the self-restraint and sobriety which marked the Calvinist limited itself wholly to his outer life. In his inner soul sense, reason, judgement, were too often overborne by the terrible reality of invisible things. Our first glimpse of Oliver Cromwell is as a young country squire and farmer in the marsh levels around Huntingdon and St.

Oliver Cromwell *b.* 1599

Ives, buried from time to time in a deep melancholy, and haunted by fancies of coming death. "I live in Meshac," he writes to a friend, "which they say signifies Prolonging; in Kedar, which signifies Darkness; yet the Lord forsaketh me not." The vivid

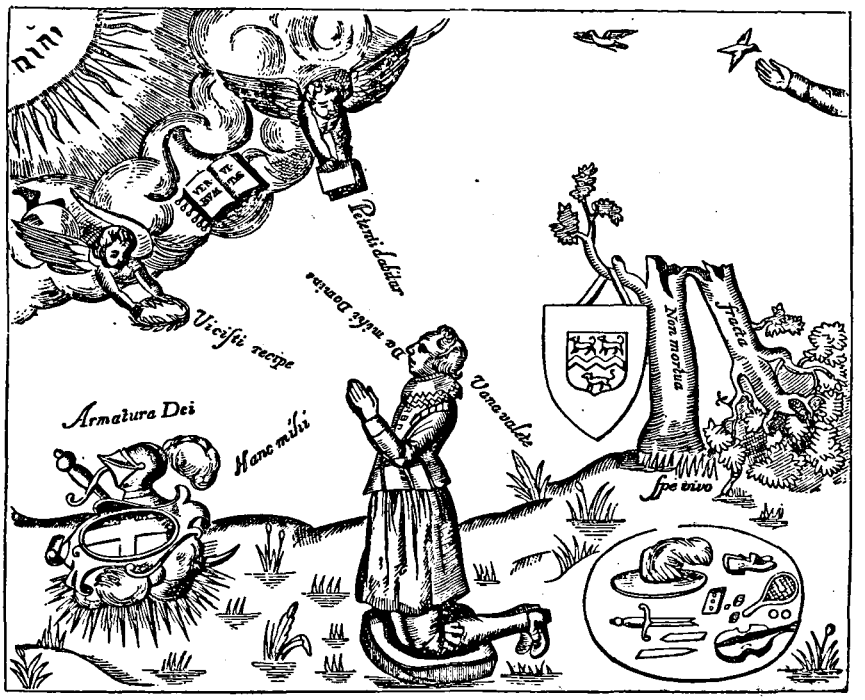


THE MOTHER OF OLIVER CROMWELL.
From a Picture in the possession of Mrs. Russell Astley, at Chequers Court.

sense of a Divine Purity close to such men made the life of common men seem sin. "You know what my manner of life has been," Cromwell adds. "Oh, I lived in and loved darkness, and hated light. I hated godliness." Yet his worst sin was probably nothing

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John Bunyan b. 1628

more than an enjoyment of the natural buoyancy of youth, and a want of the deeper earnestness which comes with riper years. In imaginative tempers, like that of Bunyan, the struggle took a more picturesque form. John Bunyan was the son of a poor tinker at Elstow in Bedfordshire, and even in childhood his fancy revelled in terrible visions of Heaven and Hell. "When I was but a child of



BRASS OF HUMPHREY WILLIS, d. 1618.
Wells Cathedral.

nine or ten years old," he tells us, "these things did so distress my soul, that then in the midst of my merry sports and childish vanities, amidst my vain companions, I was often much cast down and afflicted in my mind therewith; yet could I not let go my sins." The sins he could not let go were a love of hockey and of dancing on the village green; for the only real fault which his bitter self-

accusation discloses, that of a habit of swearing, was put an end to at once and for ever by a rebuke from an old woman. His passion for bell-ringing clung to him even after he had broken from it as a "vain practice;" and he would go to the steeple-house and look on, till the thought that a bell might fall and crush him in his sins



JOHN BUNYAN.
Drawing by Robert White (British Museum).

drove him panic-stricken from the door. A sermon against dancing and games drew him for a time from these indulgences; but the temptation again overmastered his resolve. "I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight. But the same day, as I was in the

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midst of a game of cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, 'Wilt thou leave thy sins and go to Heaven, or have thy sins and go to Hell?' At this I was put in an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven; and was as if I had with the eyes of my understanding seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if He did severely threaten me with some grievous punishment for those and other ungodly practices."



A FAMILY MEAL.
Early Seventeenth Century.
Ballad in Roxburghe Collection.

The Presbyterians

Such was Puritanism, and it is of the highest importance to realize it thus in itself, in its greatness and its littleness, apart from the ecclesiastical system of Presbyterianism with which it is so often confounded. As we shall see in the course of our story, not one of the leading Puritans of the Long Parliament was a Presbyterian. Pym and Hampden had no sort of objection to Episcopacy, and the adoption of the Presbyterian system was only forced on the Puritan patriots in their later struggle by political considerations. But the growth of the movement, which thus influenced our

history for a time, forms one of the most curious episodes in Elizabeth's reign. Her Church policy rested on the Acts of Supremacy and of Uniformity; the first of which placed all ecclesiastical jurisdiction and legislative power in the hands of the State, while the second prescribed a course of doctrine and discipline, from which no variation was legally permissible. For the nation at large Elizabeth's system was no doubt a wise and healthy one. Single-handed, unsupported by any of the statesmen or divines about her, the Queen forced on the warring religions a sort of armed truce. The main principles of the Reformation were accepted, but the zeal of the ultra-reformers was held at bay. The Bible was left open, private discussion was unrestrained, but the warfare of pulpit against pulpit was silenced by the licensing of preachers. Outer conformity, attendance at the common prayer, was exacted from all; but the changes in ritual, by which the zealots of Geneva gave prominence to the radical features of the religious change which was passing over the country, were steadily resisted. While England was struggling for existence, this balanced attitude of the Crown reflected faithfully enough the balanced attitude of the nation; but with the declaration of war by the Papacy in the Bull of Deposition the movement in favour of a more pronounced Protestantism gathered a new strength. Unhappily the Queen clung obstinately to her system of compromise, weakened and broken as it was. With the religious enthusiasm which was growing up around her she had no sympathy whatever. Her passion was for moderation, her aim was simply civil order; and both order and moderation were threatened by the knot of clerical bigots who gathered under the banner of Presbyterianism. Of these Thomas Cartwright was the chief. He had studied at Geneva; he returned with a fanatical faith in Calvinism, and in the system of Church government which Calvin had devised; and as Margaret Professor of Divinity at Cambridge he used to the full the opportunities which his chair gave him of propagating his opinions. No leader of a religious party ever deserved less of after sympathy than Cartwright. He was unquestionably learned and devout, but his bigotry was that of a mediæval inquisitor. The relics of the old ritual, the cross in baptism, the surplice, the giving of a ring in marriage, were to

Cartwright 1571

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him not merely distasteful, as they were to the Puritans at large, they were idolatrous and the mark of the beast. His declamation against ceremonies and superstition however had little weight with Elizabeth or her Primates; what scared them was his reckless



THOMAS CARTWRIGHT.
S. Clark, "Lives of Eminent Persons."

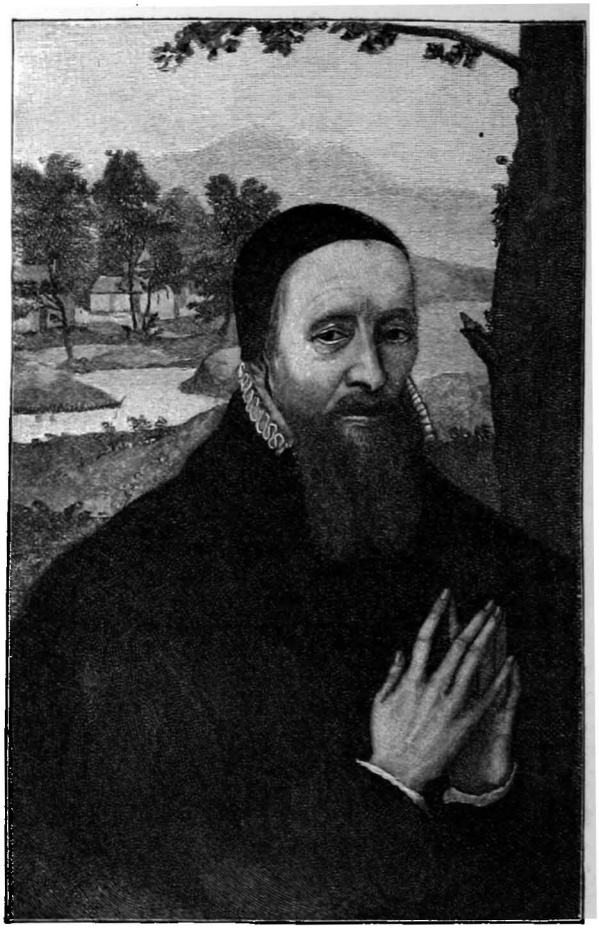
advocacy of a scheme of ecclesiastical government which placed the State beneath the feet of the Church. The absolute rule of bishops, indeed, he denounced as begotten of the devil; but the absolute rule of Presbyters he held to be established by the word of God.

For the Church modelled after the fashion of Geneva he claimed an authority which surpassed the wildest dreams of the masters of the Vatican. All spiritual authority and jurisdiction, the decreeing of doctrine, the ordering of ceremonies, lay wholly in the hands of the ministers of the Church. To them belonged the supervision of public morals. In an ordered arrangement of classes and synods these Presbyters were to govern their flocks, to regulate their own order, to decide in matters of faith, to administer "discipline." Their weapon was excommunication, and they were responsible for its use to none but Christ. The province of the civil ruler was simply to carry out the decisions of the Presbyters, "to see their decrees executed and to punish the contemners of them." The spirit of Calvinistic Presbyterianism excluded all toleration of practice or belief. Not only was the rule of ministers to be established as the one legal form of Church government, but all other forms, Episcopalian and Separatist, were to be ruthlessly put down. For heresy there was the punishment of death. Never had the doctrine of persecution been urged with such a blind and reckless ferocity. "I deny," wrote Cartwright, "that upon repentance there ought to follow any pardon of death. . . . Heretics ought to be put to death now. If this be bloody and extreme, I am content to be so counted with the Holy Ghost."

Hooker 1594

Opinions such as these might wisely have been left to the good sense of the people itself. Before many years they found in fact a crushing answer in the "Ecclesiastical Polity" of Richard Hooker, a clergyman who had been Master of the Temple, but whose distaste for the controversies of its pulpit drove him from London to a Wiltshire vicarage at Boscombe, which he exchanged at a later time for the parsonage of Bishopsbourne among the quiet meadows of Kent. The largeness of temper which characterized all the nobler minds of his day, the philosophic breadth which is seen as clearly in Shakspere as in Bacon, was united in Hooker with a grandeur and stateliness of style, which raised him to the highest rank among English prose writers. Divine as he was, his spirit and method were philosophical rather than theological. Against the ecclesiastical dogmatism of Presbyterian or Catholic he set the authority of reason. He abandoned the narrow ground of Scriptural argument to base his conclusions on the general

principles of moral and political science, on the eternal obligations of natural law. The Puritan system rested on the assumption that an immutable rule for human action in all matters relating to



RICHARD HOOKER.
Picture in the National Portrait Gallery.

religion, to worship, and to the discipline and constitution of the Church, was laid down, and only laid down, in Scripture. Hooker urged that a Divine order exists, not in written revelation

only, but in the moral relations, the historical developement, and the social and political institutions of men. He claimed for human reason the province of determining the laws of this order; of distinguishing between what is changeable and unchangeable in them, between what is eternal and what is temporary in the Bible itself. It was easy for him to push on to the field of theological controversy where men like Cartwright were fighting the battle of Presbyterianism, to show that no form of Church government had ever been of indispensable obligation, and that ritual observances had in all ages been left to the discretion of churches, and determined by the differences of times. But the truth on which Hooker based his argument was of far higher value than his argument itself; and the acknowledgement of a divine order in human history, of a divine law in human reason, which found expression in his work, harmonized with the noblest instincts of the Elizabethan age. Against Presbyterianism, indeed, the appeal was hardly needed. Popular as the Presbyterian system became in Scotland, it never took any general hold on England; it remained to the last a clerical rather than a national creed, and even in the moment of its seeming triumph under the Commonwealth it was rejected by every part of England save London and Lancashire, and part of Derbyshire. But the bold challenge to the Government which was delivered by Cartwright's party in a daring "Admonition to the Parliament," which demanded the establishment of government by Presbyters, raised a panic among English statesmen and prelates which cut off all hopes of a quiet appeal to reason. It is probable that, but for the storm which Cartwright raised, the steady growth of general discontent with the ceremonial usages he denounced would have brought about their abolition. The Parliament of 1571 had not only refused to bind the clergy to subscription to three articles on the Supremacy, the form of Church government, and the power of the Church to ordain rites and ceremonies, but favoured the project of reforming the Liturgy by the omission of the superstitious practices. But with the appearance of the "Admonition" this natural progress of opinion abruptly ceased. The moderate statesmen who had pressed for a change in ritual withdrew from union with a party which revived the worst pretensions of the Papacy. As dangers from without

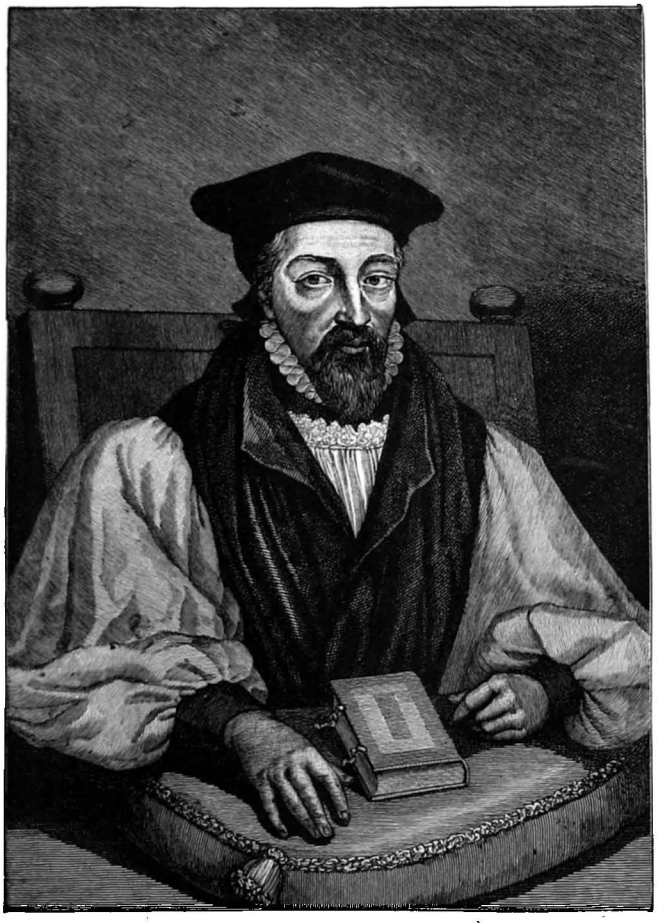
The Admonition 1572

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and from within thickened round the Queen the growing Puritanism of the clergy stirred her wrath above measure, and she met the growth of "nonconforming" ministers by a measure which forms the worst blot on her reign.

The Ecclesiastical Commission

The new powers which were conferred in 1583 on the Ecclesiastical Commission converted the religious truce into a spiritual despotism. From being a temporary board which represented the Royal Supremacy in matters ecclesiastical, the Commission was now turned into a permanent body wielding the almost unlimited powers of the Crown. All opinions or acts contrary to the Statutes of Supremacy and Uniformity fell within its cognizance. A right of deprivation placed the clergy at its mercy. It had power to alter or amend the statutes of colleges or schools. Not only heresy, and schism, and nonconformity, but incest or aggravated adultery were held to fall within its scope: its means of enquiry were left without limit, and it might fine or imprison at its will. By the mere establishment of such a Court half the work of the Reformation was undone. The large number of civilians on the board indeed seemed to furnish some security against the excess of ecclesiastical tyranny. Of its forty-four commissioners, however, few actually took any part in its proceedings; and the powers of the Commission were practically left in the hands of the successive Primates. No Archbishop of Canterbury since the days of Augustine had wielded an authority so vast, so utterly despotic, as that of Whitgift and Bancroft and Abbot and Laud. The most terrible feature of their spiritual tyranny was its wholly personal character. The old symbols of doctrine were gone, and the lawyers had not yet stepped in to protect the clergy by defining the exact limits of the new. The result was that at the Commission-board at Lambeth the Primates created their own tests of doctrine with an utter indifference to those created by law. In one instance Parker deprived a vicar of his benefice for a denial of the verbal inspiration of the Bible. Nor did the successive Archbishops care greatly if the test was a varying or a conflicting one. Whitgift strove to force on the Church the Calvinistic supralapsarianism of his Lambeth Articles. Bancroft, who followed him, was as earnest in enforcing his anti-Calvinistic dogma of the Divine right of the episcopate. Abbot had no mercy for Arminianism.



ARCHBISHOP WHITGIFT.
From an Engraving by G. Vertue.

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Laud had none for its opponents. It is no wonder that the Ecclesiastical Commission, which these men represented, soon stank in the nostrils of the English clergy. Its establishment however marked the adoption of a more resolute policy on the part of the Crown, and its efforts were backed by stern



ARCHBISHOP BANCROFT.
From an Engraving by G. Vertue.

measures of repression. All preaching or reading in private houses was forbidden; and in spite of the refusal of Parliament to enforce the requirement of them by law, subscription to the Three Articles was exacted from every member of the clergy.

For the moment these measures were crowned with success. The movement under Cartwright was checked; Cartwright himself was driven from his Professorship; and an outer uniformity of worship was more and more brought about by the steady pressure



ARCHBISHOP ABBOT.
From an Engraving by Simon Pass.

of the Commission. The old liberty which had been allowed in London and the other Protestant parts of the kingdom was no longer permitted to exist. The leading Puritan clergy, whose nonconformity had hitherto been winked at, were called upon to

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submit to the surplice, and to make the sign of the cross in baptism. The remonstrances of the country gentry availed as little as the protest of Lord Burleigh himself to protect two hundred of the best ministers from being driven from their parsonages on a refusal to subscribe to the Three Articles. But the persecution only gave fresh life and popularity to the doctrines which it aimed at crushing, by drawing together two currents of opinion which were in themselves perfectly distinct. The Presbyterian platform of Church discipline had as yet been embraced by the clergy only, and by few among the clergy. On the other hand, the wish of the Puritans for a reform in the Liturgy, the dislike of "superstitious usages," of the use of the surplice, the sign of the cross in baptism, the gift of the ring in marriage, the posture of kneeling at the Lord's Supper, was shared by a large number of the clergy and laity alike. At the opening of Elizabeth's reign almost all the higher Churchmen save Parker were opposed to them, and a motion in Convocation for their abolition was lost but by a single vote. The temper of the country gentlemen on this subject was indicated by that of Parliament; and it was well known that the wisest of the Queen's Councillors, Burleigh, Walsingham, and Knollys, were at one in this matter with the gentry. If their common persecution did not wholly succeed in fusing these two sections of religious opinion into one, it at any rate gained for the Presbyterians a general sympathy on the part of the Puritans, which raised them from a clerical clique into a popular party. Nor were the consequences of the persecution limited to the strengthening of the Presbyterians. The "Separatists" who were beginning to withdraw from attendance at public worship on the ground that the very existence of a national Church was contrary to the Word of God, grew quickly from a few scattered zealots to twenty thousand souls. Presbyterian and Puritan felt as bitter an abhorrence as Elizabeth herself of the "Brownists," as they were nicknamed after their founder Robert Brown. Parliament, Puritan as it was, passed a statute against them. Brown himself was forced to fly to the Netherlands, and of his followers many were driven into exile. So great a future awaited one of these congregations that we may pause to get a glimpse of "a poor people" in Lincolnshire and the neighbour-

The Separatists

1593

hood, who "being enlightened by the Word of God," and their members "urged with the yoke of subscription," had been led "to see further." They rejected ceremonies as relics of idolatry, the rule of bishops as unscriptural, and joined themselves, "as the Lord's free people," into "a church estate on the fellowship of the Gospel." Feeling their way forward to the great principle of liberty of conscience, they asserted their Christian right "to walk in all the ways which God had made known or should make known to them." Their meetings or "conventicles" soon drew down the heavy hand of the law, and the little company resolved to seek a refuge in other lands; but their first attempt at flight was prevented, and when they made another, their wives and children were seized at the very moment of entering the ship. At last, however, the magistrates gave a contemptuous assent to their project; they were in fact "glad to be rid of them at any price;" and the fugitives found shelter at Amsterdam, from whence some of them, choosing John Robinson as their minister, took refuge in 1609 at Leyden. "They knew they were pilgrims and looked not much on these things, but lifted up their eyes to Heaven, their dearest country, and quieted their spirits." Among this little band of exiles were those who were to become famous at a later time as the Pilgrim Fathers of the *Mayflower*.

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It was easy to be "rid" of the Brownists; but the political danger of the course on which the Crown had entered was seen in the rise of a spirit of vigorous opposition, such as had not made its appearance since the accession of the Tudors. The growing power of public opinion received a striking recognition in the struggle which bears the name of the "Martin Marprelate controversy." The Puritans had from the first appealed by their pamphlets from the Crown to the people, and Whitgift bore witness to their influence on opinion by his efforts to gag the Press. The regulations of the Star-Chamber for this purpose are memorable as the first step in the long struggle of government after government to check the liberty of printing. The irregular censorship which had long existed was now finally organized. Printing was restricted to London and the two Universities, the number of printers reduced, and all candidates for licence to print were placed under the supervision of the Company of Stationers. Every publication too,

Martin Marprelate

1585

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great or small, had to receive the approbation of the Primate or the Bishop of London. The first result of this system of repression was the appearance, in the very year of the Armada, of a series of anonymous pamphlets bearing the significant name of "Martin Marprelate," and issued from a secret press which found refuge from the royal pursuivants in the country-houses of the gentry. The press was at last seized ; and the suspected authors of these scurrilous libels, Penry, a young Welshman, and a minister named Udall, died, the one in prison, the other on the scaffold. But the



AN ENGLISH PRINTING OFFICE, 1619.
Title-page of R. Pont, "De Sabbaticorum annorum periodis digestio.

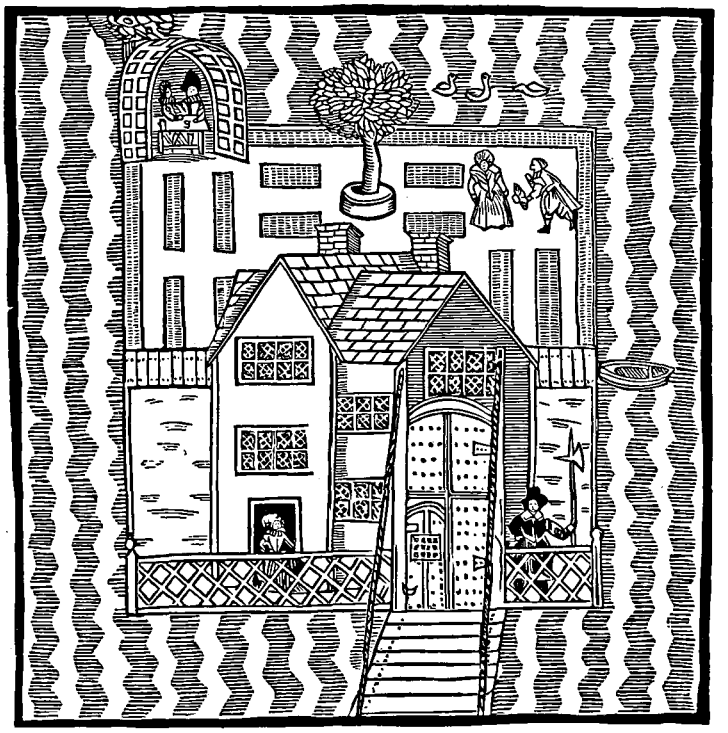
virulence and boldness of their language produced a powerful effect, for it was impossible under the system of Elizabeth to "mar" the bishops without attacking the Crown ; and a new age of political liberty was felt to be at hand when Martin Marprelate forced the political and ecclesiastical measures of the Government into the arena of public discussion. The suppression, indeed, of these pamphlets was far from damping the courage of the Presbyterians. Cartwright, who had been appointed by Lord Leicester to the mastership of an hospital at Warwick, was bold enough to organize his system of Church discipline among the clergy of that



LEICESTER'S HOSPITAL, WARWICK.

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county and of Northamptonshire. His example was widely followed; and the general gatherings of the whole ministerial body of the clergy, and the smaller assemblies for each diocese or shire, which in the Presbyterian scheme bore the name of Synods and Classes, began to be held in many parts of England for the purposes of debate and consultation. The new organization was quickly suppressed indeed, but Cartwright was saved from the banishment which Whitgift demanded by a promise of submission; his influence steadily increased; and the struggle, transferred to the higher sphere of the Parliament, widened into the great contest for liberty under James, and the Civil War under his successor.



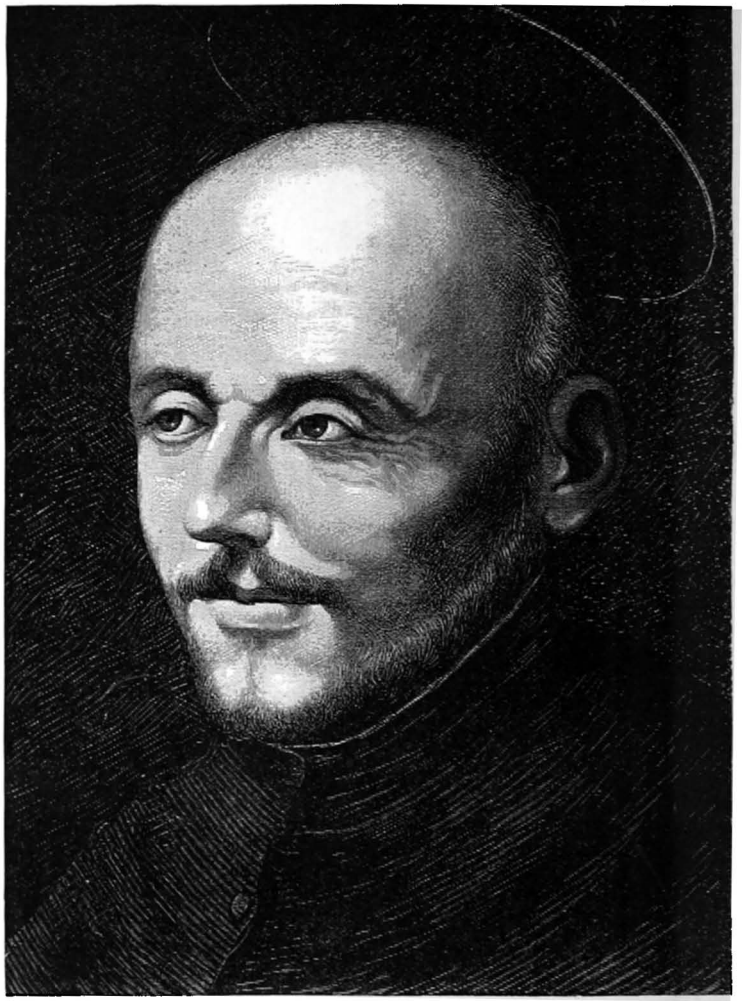
"THE MAP OF MOCKBEGGAR HALL, WITH HIS SITUATION IN THE SPACIOUS COUNTRY CALLED ANYWHERE."
Early Seventeenth Century.
Ballad in Roxburghe Collection.

Section II.—The First of the Stuarts, 1604—1623

[*Authorities.*—Mr. Gardiner's "History of England from the Accession of James I." is invaluable for its fairness and good sense, and for the fresh information collected in it. We have Camden's "Annals of James I.," Goodman's "Court of James I.," Weldon's "Secret History of the Court of James I.," Roger Coke's "Detection," the correspondence in the "Cabala," the letters in the "Court and Times of James I.," the documents in Winwood's "Memorials of State," and the reported proceedings of the last two Parliaments. The Camden Society has published the correspondence of James with Cecil, and Walter Yonge's "Diary." The letters and works of Bacon (fully edited by Mr. Spedding) are necessary for a knowledge of the period. Hacket's "Life of Williams," and Harrington's "Nugæ Antiquæ" throw valuable side-light on the politics of the time. But the Stuart system can only be fairly studied in the State-Papers, calendars of which are being published by the Master of the Rolls.] [The State Papers are now carried on to 1644.—ED.]

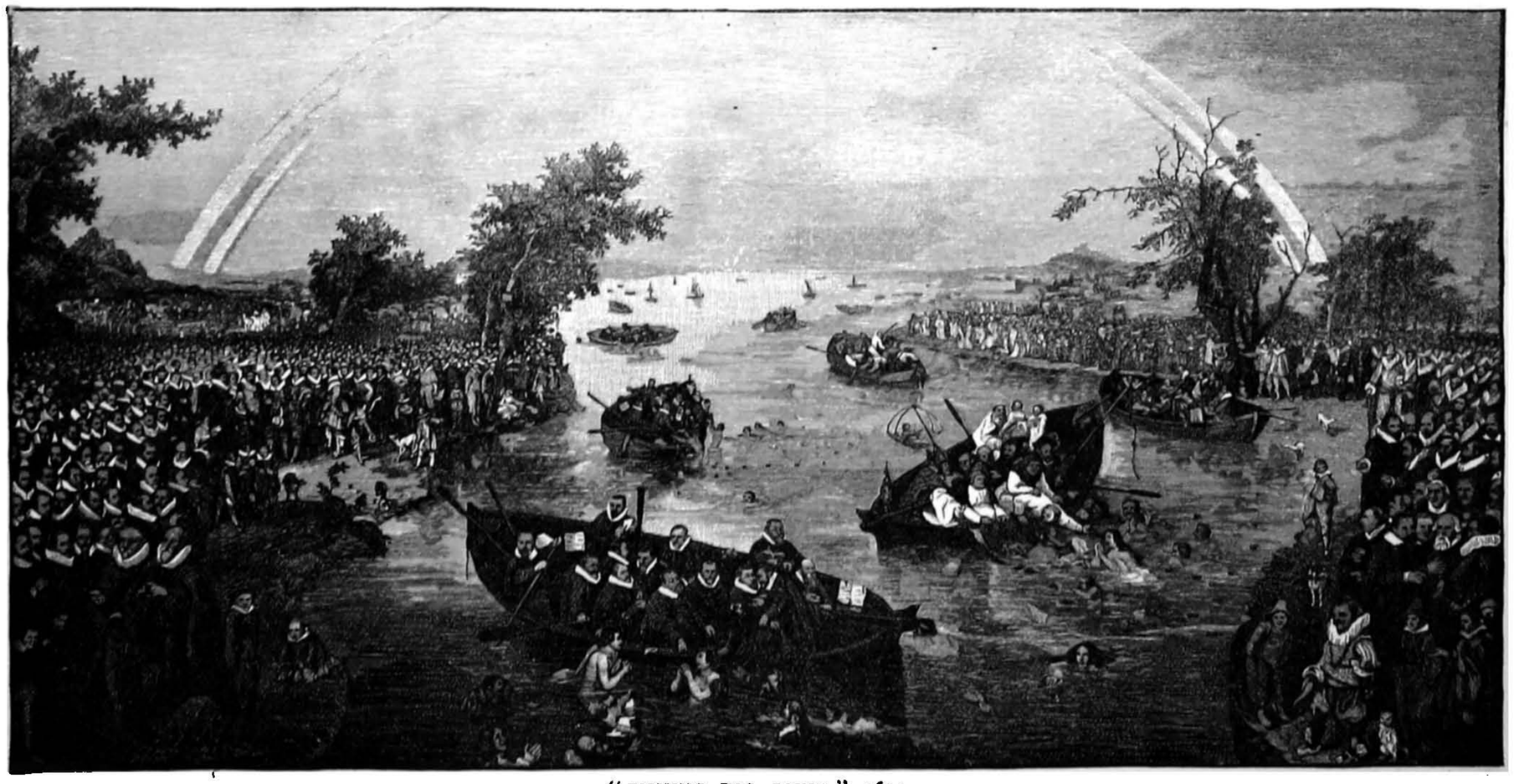
The Catholic Reaction

To judge fairly the attitude and policy of the English Puritans, that is of three-fourths of the Protestants of England, at this moment, we must cursorily review the fortunes of Protestantism during the reign of Elizabeth. At its opening the success of the Reformation seemed almost everywhere secure. Already triumphant in the north of Germany at the peace of Augsburg, it was fast advancing to the conquest of the south. The nobles of Austria as well as the nobles and the towns of Bavaria were forsaking the older religion. A Venetian ambassador estimated the German Catholics at little more than one-tenth of the whole population of Germany. The new faith was firmly established in Scandinavia. Eastward the nobles of Hungary and Poland became Protestants in a mass. In the west France was yielding more and more to heresy. Scotland flung off Catholicism under Mary, and England veered round again to Protestantism under Elizabeth. Only where the dead hand of Spain lay heavy, in Castille, in Aragon, or in Italy, was the Reformation thoroughly crushed out; and even the dead hand of Spain failed to crush heresy in the Low Countries. But at the very instant of its



IGNATIUS DE LOYOLA.
Picture by Coello, in the House of the Jesuits at Madrid
Rose, "*S. Ignatius de Loyola.*"

seeming triumph, the advance of the new religion was suddenly arrested. The first twenty years of Elizabeth's reign were a period of suspense. The progress of Protestantism gradually ceased. It wasted its strength in theological controversies and persecutions, and in the bitter and venomous discussions between the Churches which followed Luther and the Churches which followed Zwingli or Calvin. It was degraded and weakened by the prostitution of the Reformation to political ends, by the greed and worthlessness of the German princes who espoused its cause, by the factious lawlessness of the nobles in Poland, and of the Huguenots in France. Meanwhile the Papacy succeeded in rallying the Catholic world round the Council of Trent. The Roman Church, enfeebled and corrupted by the triumph of ages, felt at last the uses of adversity. Her faith was settled and defined. The Papacy was owned afresh as the centre of Catholic union. The enthusiasm of the Protestants roused a counter enthusiasm among their opponents; new religious orders rose to meet the wants of the day; the Capuchins became the preachers of Catholicism, the Jesuits became not only its preachers, but its directors, its schoolmasters, its missionaries, its diplomatists. Their organization, their blind obedience, their real ability, their fanatical zeal galvanized the pulpit, the school, the confessional into a new life. If the Protestants had enjoyed the profitable monopoly of martyrdom at the opening of the century, the Catholics won a fair share of it as soon as the disciples of Loyola came to the front. The tracts which pictured the tortures of Campian and Southwell roused much the same fire at Toledo or Vienna as the pages of Foxe had roused in England. Even learning came to the aid of the older faith. Bellarmine, the greatest of controversialists at this time, Baronius, the most erudite of Church historians, were both Catholics. With a growing inequality of strength such as this, we can hardly wonder that the tide was seen at last to turn. A few years before the fight with the Armada Catholicism began definitely to win ground. Southern Germany, where Bavaria was restored to Rome, and where the Austrian House so long lukewarm in the faith at last became zealots in its defence, was re-Catholicized. The success of Socinianism in Poland severed that kingdom from any real com-



"FISHING FOR SOULS," 1614.
Allegorical Picture, by Adrian Van de Venne, of the Religious Struggle in the Netherlands.
Museum at Amsterdam.

munion with the general body of the Protestant Churches; and these again were more and more divided into two warring camps by the controversies about the Sacrament and Free Will. Everywhere the Jesuits won converts, and their peaceful victories were soon backed by the arms of Spain. In the fierce struggle which followed, Philip was undoubtedly worsted. England was saved by its defeat of the Armada; the United Provinces of the Netherlands rose into a great Protestant power through their own dogged heroism and the genius of William the Silent. France was rescued from the grasp of the Catholic League, at a moment when all hope seemed gone, by the unconquerable energy of Henry of Navarre. But even in its defeat Catholicism gained ground. In the Low Countries, the Reformation was driven from the Walloon provinces, from Brabant, and from Flanders. In France Henry the Fourth found himself obliged to purchase Paris by a mass; and the conversion of the King was followed by a quiet breaking up of the Huguenot party. Nobles and scholars alike forsook Protestantism; and though the Reformation remained dominant south of the Loire, it lost all hope of winning France as a whole to its side.

At the death of Elizabeth, therefore, the temper of every earnest Protestant, whether in England or abroad, was that of a man who, after cherishing the hope of a crowning victory, is forced to look on at a crushing and irremediable defeat. The dream of a Reformation of the universal Church was utterly at an end. The borders of Protestantism were narrowing every day, nor was there a sign that the triumph of the Papacy was arrested. As hope after hope died into defeat and disaster, the mood of the Puritan grew sterner and more intolerant. What intensified the dread was a sense of defection and uncertainty within the pale of the Church of England itself. As a new Christendom fairly emerged from the troubled waters, the Renascence again made its influence felt. Its voice was heard above all in the work of Hooker, and the appeal to reason and to humanity which there found expression coloured through its results the after history of the English Church. On the one hand the historical feeling showed itself in a longing to ally the religion of the present with the religion of the past, to claim part in the great heritage of

Puritanism and the Church

The High Churchmen

Catholic tradition. Men like George Herbert started back from the bare, intense spiritualism of the Puritan to find nourishment for devotion in the outer associations which the piety of ages had grouped around it, in holy places and holy things, in the stillness of church and altar, in the awful mystery of sacraments. Men like Laud, unable to find standing ground in the purely personal



GEORGE HERBERT.
From an Engraving by R. White.

relation between man and God which formed the basis of Calvinism, fell back on the consciousness of a living Christendom, which, torn and rent as it seemed, was soon to resume its ancient unity. On the other hand, the appeal which Hooker addressed to reason produced a school of philosophical thinkers whose timid upgrowth was almost lost in the clash of warring creeds about them, but who were destined—as the Latitudinarians of later days

The Arminians

—to make a deep impression on religious thought. As yet however this rationalizing movement limited itself to the work of moderating and reconciling, to recognizing with Calixtus the pettiness of the points of difference which parted Christendom, and the greatness of its points of agreement, or to revolting with Arminius from the more extreme tenets of Calvin and Calvin's followers. No men could be more opposed in their tendencies to one another than the later High Churchmen, such as Laud, and the later Latitudinarians, such as Hales. But to the ordinary English Protestant both Latitudinarian and High Churchman were equally hateful. To him the struggle with the Papacy was not one for compromise or comprehension. It was a struggle between light and darkness, between life and death. No innovation in faith or worship was of small account, if it tended in the direction of Rome. Ceremonies, which in an hour of triumph might have been allowed as solaces to weak brethren, he looked on as acts of treason in this hour of defeat. The peril was too great to admit of tolerance or moderation. Now that falsehood was gaining ground, the only security for truth was to draw a hard and fast line between truth and falsehood. There was as yet indeed no general demand for any change in the form of Church government, or of its relation to the State, but for some change in the outer ritual of worship which should correspond to the advance which had been made to a more pronounced Protestantism. We see the Puritan temper in the Millenary Petition (as it was called), which was presented to James the First on his accession by some eight hundred clergymen, about a tenth of the whole number in his realm. It asked for no change in the government or organization of the Church, but for a reform of its courts, the removal of superstitious usages from the Book of Common Prayer, the disuse of lessons from the apocryphal books of Scripture, a more rigorous observance of Sundays, and the provision and training of preaching ministers. Even statesmen who had little sympathy with the religious spirit about them pleaded for the purchase of religious and national union by ecclesiastical reforms. "Why," asked Bacon, "should the civil state be purged and restored by good and wholesome laws made every three years in Parliament assembled, devising remedies as fast as time breedeth mischief, and contrari-

Millenary Petition 1603

SEC. II
THE FIRST OF THE STUARTS
1604 TO 1623

wise the ecclesiastical state still continue upon the dregs of time, and receive no alteration these forty-five years or more?" A general expectation, in fact, prevailed that, now the Queen's opposition was removed, something would be done. But, different as his theological temper was from the purely secular temper of Elizabeth, her successor was equally resolute against all changes in Church matters.

The Divine Right of Kings

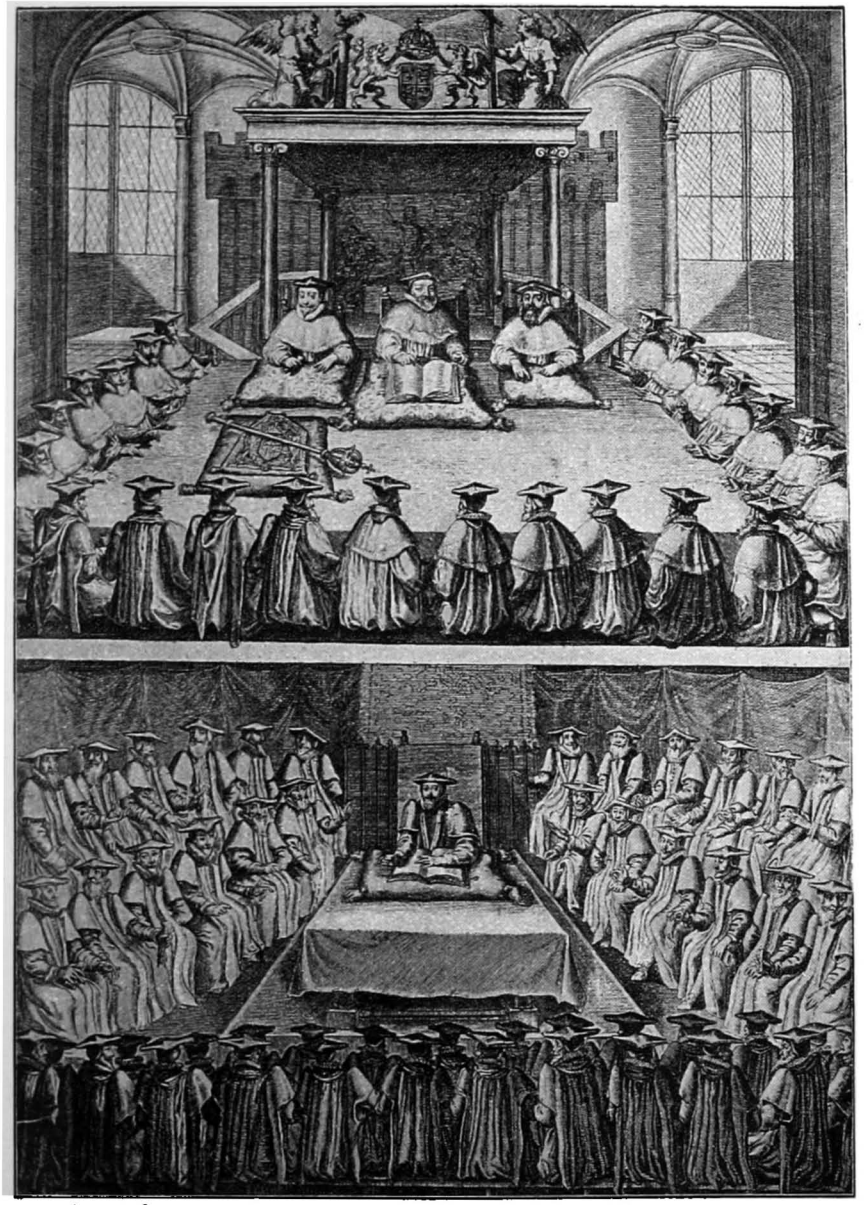
No sovereign could have jarred against the conception of an English ruler which had grown up under Plantagenet or Tudor more utterly than James the First. His big head, his slobbering tongue, his quilted clothes, his rickety legs, stood out in as grotesque a contrast with all that men recalled of Henry or Elizabeth as his gabble and rhodomontade, his want of personal dignity, his buffoonery, his coarseness of speech, his pedantry, his contemptible cowardice. Under this ridiculous exterior however lay a man of much natural ability, a ripe scholar with a considerable fund of shrewdness, of mother-wit, and ready repartee. His canny humour lights up the political and theological controversies of the time with quaint incisive phrases, with puns and epigrams and touches of irony, which still retain their savour. His reading, especially in theological matters, was extensive; and he was a voluminous author on subjects which ranged from predestination to tobacco. But his shrewdness and learning only left him, in the phrase of Henry the Fourth, "the wisest fool in Christendom." He had the temper of a pedant, a pedant's conceit, a pedant's love of theories, and a pedant's inability to bring his theories into any relation with actual facts. All might have gone well had he confined himself to speculations about witchcraft, about predestination, about the noxiousness of smoking. Unhappily for England and for his successor, he clung yet more passionately to theories of government which contained within them the seeds of a death-struggle between his people and the Crown. Even before his accession to the English throne, he had formulated his theory of rule in a work on "The True Law of Free Monarchy;" and announced that, "although a good King will frame his actions to be according to law, yet he is not bound thereto, but of his own will and for example-giving to his subjects." With the Tudor statesmen who used the phrase,



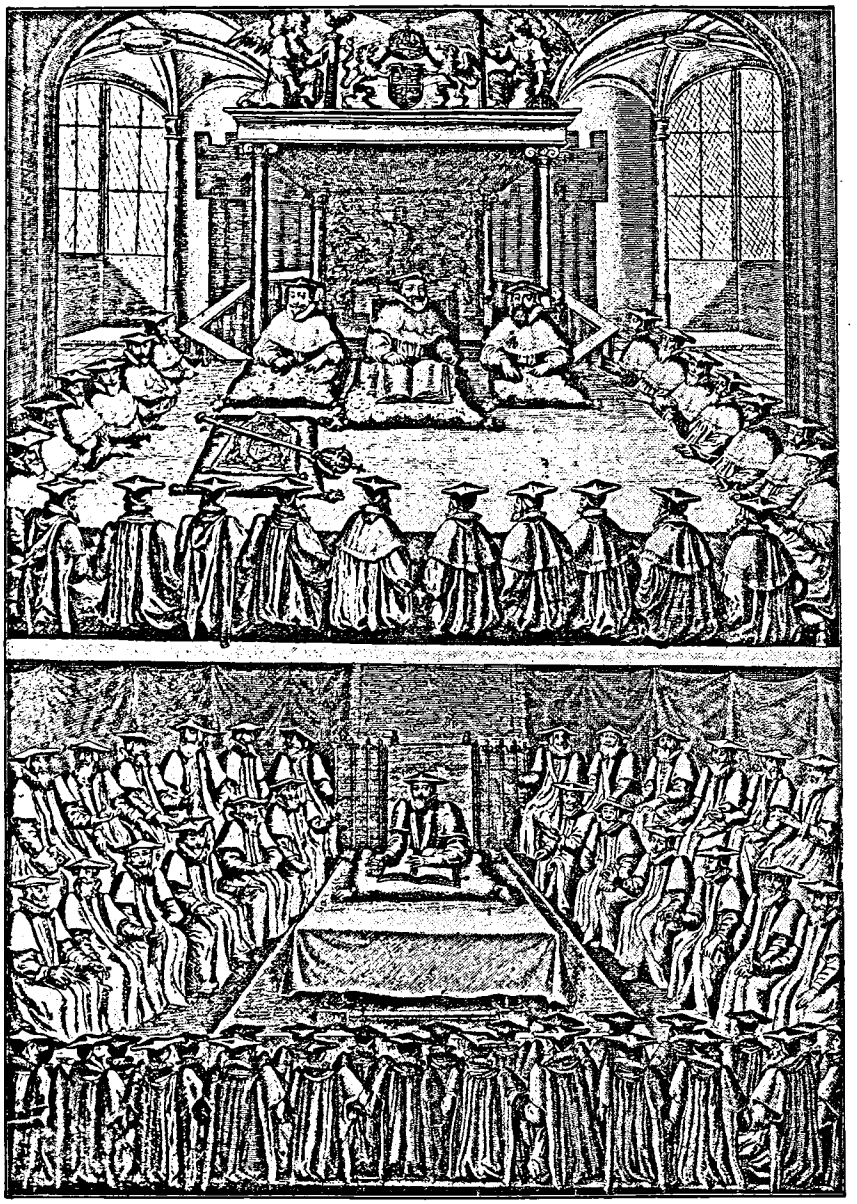
JAMES I.
Picture by P. van Somer, in the National Portrait Gallery.

SEC. II
THE FIRST OF THE STUARTS
1604 TO 1623

"an absolute King," or "an absolute monarchy," meant a sovereign or rule complete in themselves, and independent of all foreign or Papal interference. James chose to regard the words as implying the monarch's freedom from all control by law, or from responsibility to anything but his own royal will. The King's theory however was made a system of government; it was soon, as the Divine Right of Kings, to become a doctrine which bishops preached from the pulpit, and for which brave men laid their heads on the block. The Church was quick to adopt its sovereign's
1606 discovery. Convocation in its book of Canons denounced as a fatal error the assertion that "all civil power, jurisdiction, and authority were first derived from the people and disordered multitude, or either is originally still in them, or else is deduced by their consent naturally from them; and is not God's ordinance originally descending from Him and depending upon Him." In strict accordance with James's theory, these doctors declared sovereignty in its origin to be the prerogative of birthright, and inculcated passive obedience to the monarch as a religious
1608 obligation. Cowell, a civilian, followed up the discoveries of Convocation by an announcement that "the King is above the law by his absolute power," and that "notwithstanding his oath he may alter and suspend any particular law that seemeth hurtful
1610 to the public estate." The book was suppressed on the remonstrance of the House of Commons, but the party of passive obedience grew fast. A few years before the death of James, the University of Oxford decreed solemnly that "it was in no case lawful for subjects to make use of force against their princes, or to appear offensively or defensively in the field against them." The King's "arrogant speeches," if they roused resentment in the Parliaments to which they were addressed, created by sheer force of repetition a certain belief in the arbitrary power they challenged for the Crown. We may give one instance of their tone from a speech delivered in the Star-Chamber. "As it is atheism and blasphemy to dispute what God can do," said James, "so it is presumption and a high contempt in a subject to dispute what a King can do, or to say that a King cannot do this or that." "If the practice should follow the positions," once commented a thoughtful observer on words such as these, "we are not likely



THE TWO HOUSES OF CONVOCATION, 1623—1624.
Contemporary Print in British Museum.



THE TWO HOUSES OF CONVOCATION, 1623—1624.
Contemporary Print in British Museum.

WHILST MASKINGE IN THEIR FOLLEIS ALL DOE PASSE · THOVGH ALL SAY NAY YET ALL DOE RIDE THE ASSE.



Printed coloured and sold by Iohn Garrett at the South entrance of the Royall Exchange in Cornhill going up the stayre.

Is there no ruthe? no pitty, as you passe
Vnto thy wretched, poore, and patient Asse?
Will all goe vpp, vppon me? all together?
At once? Clownes, Gull, Punke, Pander, Foole & Fether?
The world, beneath such weight, doth almost crack,
And must I beare her burden, on my Back?
But if an Asinus could cure breaks
The Asse sooner, this must make him speake.

You are not vsed vnto your salute, in this,
For, whilst you all strive for mee, All doe misse
Whereas if each of you his turne would tary,
Though you were twenty the Asse, yet, all would carry.
Here's one that leades me, and a Beggar, more,
That salt me. onre or twise as bigg as you:
Hee has gauelin you see he would intrude
Grave Mr Iustice, here, to take his State.

But Iustice will not Why? Because alone
He may not ride, and beare the Asse his owne
Lo, howe both others, and your selues you trouble;
Whilst the poore Asse, to please you, would beare double
And all you could impare would timber too litle;
Were it to beare Dame Punke vnto the Spittle
Don Pander to the whipp, Don Gull to eat
Of the Sh triffe Basket, and his broken meate;

My riotous Gallants to the Pleats knote
My Clownes to Lurrey, and my Foole, where not
But when you All will rule, and each be first,
Brewers the Asses back you doe not burst,
For, if you chance to kill the valiant Beast
Your funerall Smiles, before they knowne their rest,
Must by the Doctrine of Pithagoras
Passe through the body of the quicksand Asse.

THE NATION AND ITS RIOTOUS GOVERNORS.
Satirical Print, 1603, *in British Museum.*

to leave to our successors that freedom we received from our forefathers."

It is necessary to weigh throughout the course of James's reign this aggressive attitude of the Crown, if we would rightly judge what seems at first sight to be an aggressive tone in some of the proceedings of the Parliaments. With new claims of power such as these before them, to have stood still would have been ruin. The claim, too, was one which jarred against all that was noblest in the temper of the time. Men were everywhere reaching forward to the conception of law. Bacon sought for law in material nature; Hooker asserted the rule of law over the spiritual world. The temper of the Puritan was eminently a temper of law. The diligence with which he searched the Scriptures sprang from his earnestness to discover a Divine Will which in all things, great or small, he might implicitly obey. But this implicit obedience was reserved for the Divine Will alone; for human ordinances derived their strength only from their correspondence with the revealed law of God. The Puritan was bound by his very religion to examine every claim made on his civil and spiritual obedience by the powers that be; and to own or reject the claim, as it accorded with the higher duty which he owed to God. "In matters of faith," Mrs. Hutchinson tells us of her husband, "his reason always submitted to the Word of God; but in all other things the greatest names in the world would not lead him without reason." It was plain that an impassable gulf parted such a temper as this from the temper of unquestioning devotion to the Crown which James demanded. It was a temper not only legal, but even pedantic in its legality, intolerant from its very sense of a moral order and law of the lawlessness and disorder of a personal tyranny; a temper of criticism, of judgement, and, if need be, of stubborn and unconquerable resistance; of a resistance which sprang, not from the disdain of authority, but from the Puritan's devotion to an authority higher than that of kings. But if the theory of a Divine Right of Kings was certain to rouse against it all the nobler energies of Puritanism, there was something which roused its nobler and its pettier instincts of resistance alike in the place accorded by James to Bishops. Elizabeth's conception

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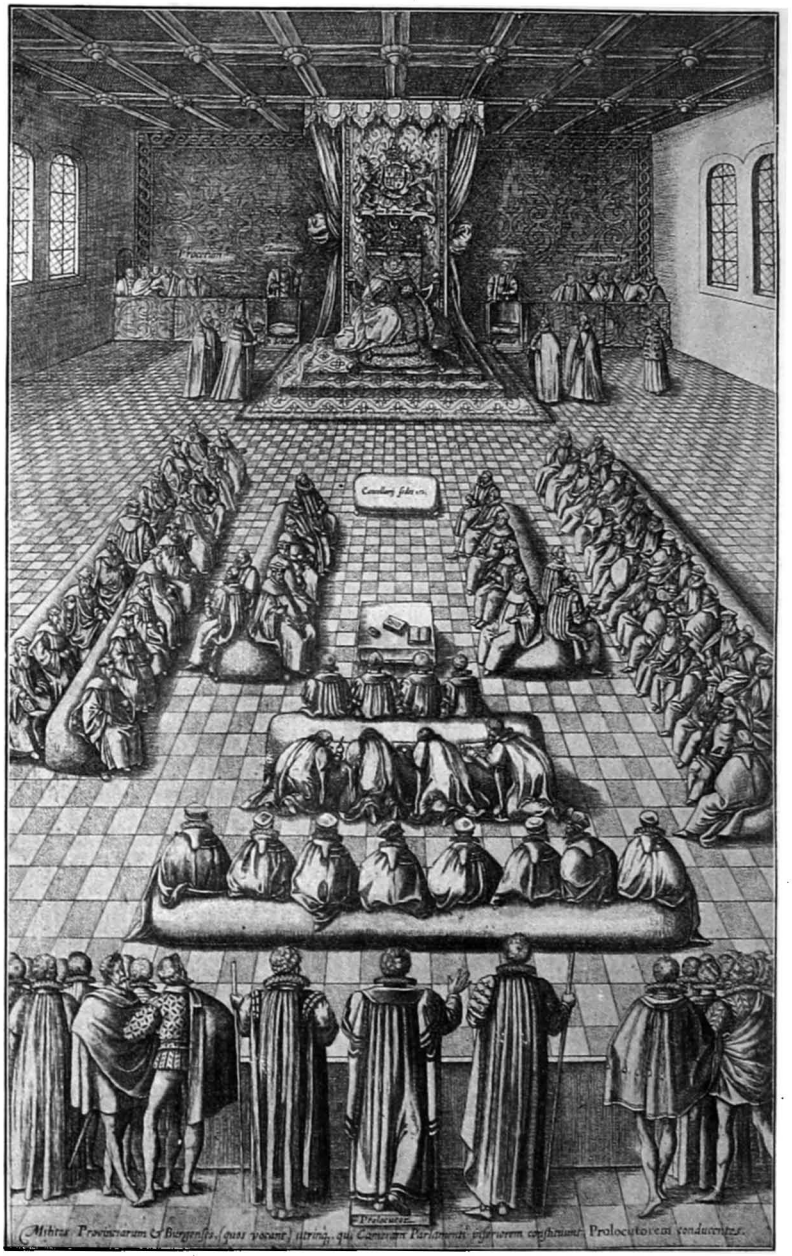
of her ecclesiastical Supremacy had been a sore stumbling-block to her subjects, but Elizabeth at least regarded the Supremacy simply as a branch of her ordinary prerogative. The theory of James, however, was as different from that of Elizabeth, as his view of kingship was different from hers. It was the outcome of the bitter years of humiliation which he had endured in Scotland in his struggle with Presbyterianism. The Scotch presbyters had insulted and frightened him in the early days of his reign, and he chose to confound Puritanism with Presbyterianism. No prejudice, however, was really required to suggest his course. In itself it was logical, and consistent with the premisses from which it started. If theologically his opinions were Calvinistic, in the ecclesiastical fabric of Calvinism, in its organization of the Church, in its annual assemblies, in its public discussion and criticism of acts of government through the pulpit, he saw an organized democracy which threatened his crown. The new force which had overthrown episcopacy in Scotland was a force which might overthrow the monarchy itself. It was the people which in its religious or its political guise was the assailant of both. And as their foe was the same, so James argued with the shrewd short-sightedness of his race, their cause was the same. "No bishop," ran his famous adage, "no King!" Hopes of ecclesiastical change found no echo in a King who, among all the charms that England presented him, saw none so attractive as its ordered and obedient Church, its synods that met at the royal will, its courts that carried out the royal ordinances, its bishops that held themselves to be royal officers.

Hampton Court Conference 1604

If he accepted the Millenary Petition, and summoned a conference of prelates and Puritan divines at Hampton Court, he showed no purpose of discussing the grievances alleged. He revelled in the opportunity for a display of his theological reading; but he viewed the Puritan demands in a purely political light. The bishops declared that the insults he showered on their opponents were dictated by the Holy Ghost. The Puritans still ventured to dispute his infallibility. James broke up the conference with a threat which revealed the policy of the Crown. "I will make them conform," he said of the remonstrants, "or I will harry them out of the land."

The Crown and the Parliament

It is only by thoroughly realizing the temper of the nation on religious and civil subjects, and the temper of the King, that we can understand the long Parliamentary conflict which occupied the whole of James's reign. But to make its details intelligible we must briefly review the relations between the two Houses and the Crown. The wary prescience of Wolsey had seen in Parliament, even in its degradation under the Tudors, the memorial of an older freedom, and a centre of national resistance to the new despotism which Henry was establishing, should the nation ever rouse itself to resist. Never perhaps was English liberty in such deadly peril as when Wolsey resolved on the practical suppression of the two Houses. But the bolder genius of Cromwell set aside the traditions of the New Monarchy. His confidence in the power of the Crown revived the Parliament as an easy and manageable instrument of tyranny. The old forms of constitutional freedom were turned to the profit of the royal despotism, and a revolution which for the moment left England absolutely at Henry's feet was wrought out by a series of parliamentary statutes. Throughout Henry's reign Cromwell's confidence was justified by the spirit of slavish submission which pervaded the Houses. But the effect of the religious change for which his measures made room began to be felt during the minority of Edward the Sixth; and the debates and divisions on the religious reaction which Mary pressed on the Parliament were many and violent. A great step forward was marked by the effort of the Crown to neutralize by "management" an opposition which it could no longer overawe. The Parliaments were packed with nominees of the Crown. Twenty-two new boroughs were created under Edward, fourteen under Mary; some, indeed, places entitled to representation by their wealth and population, but the bulk of them small towns or hamlets which lay wholly at the disposal of the royal Council. Elizabeth adopted the system of her two predecessors, both in the creation of boroughs and the recommendation of candidates; but her keen political instinct soon perceived the uselessness of both expedients. She fell back as far as she could on Wolsey's policy of practical abolition, and summoned Parliaments at longer and longer intervals. By rigid economy, by a policy of balance



THE COMMONS PRESENTING THEIR SPEAKER TO QUEEN ELIZABETH.
First Authentic Representation of the Opening of the Houses.
***R. Glover*, "*Nobilitas Politica et Civilis*," 1608.**

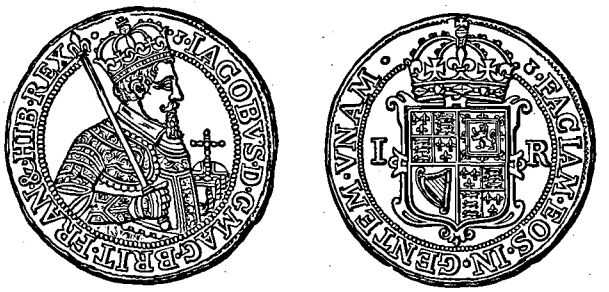
and peace, she strove, and for a long time successfully strove, to avoid the necessity of assembling them at all. But Mary of Scotland and Philip of Spain proved friends to English liberty in its sorest need. The struggle with Catholicism forced Elizabeth to have more frequent recourse to her Parliament, and as she was driven to appeal for increasing supplies the tone of the Houses rose higher and higher. On the question of taxation or monopolies her fierce spirit was forced to give way to their demands. On the question of religion she refused all concession, and England was driven to await a change of system from her successor. But it is clear, from the earlier acts of his reign, that James was preparing for a struggle with the Houses rather than for a policy of concession. During the Queen's reign, the power of Parliament had sprung mainly from the continuance of the war, and from the necessity under which the Crown lay of appealing to it for supplies. It is fair to the war party in Elizabeth's Council to remember that they were fighting, not merely for Protestantism abroad, but for constitutional liberty at home. When Essex overrode Burleigh's counsels of peace, the old minister pointed to the words of the Bible, "a blood-thirsty man shall not live out half his days." But Essex and his friends had nobler motives for their policy of war than a thirst for blood; as James had other motives for his policy of peace than a hatred of bloodshedding. The peace which he hastened to conclude with Spain was necessary to establish the security of his throne by depriving the Catholics, who alone questioned his title, of foreign aid. With the same object of averting a Catholic rising, he relaxed the penal laws against Catholics, and released recusants from payment of fines. But however justifiable such steps might be, the sterner Protestants heard angrily of negotiations with Spain and with the Papacy which seemed to show a withdrawal from the struggle with Catholicism at home and abroad.

The policy of James

The Parliament of 1604 met in another mood from that of any Parliament which had met for a hundred years. Short as had been the time since his accession, the temper of the King had already disclosed itself; and men were dwelling ominously on the claims of absolutism in Church and State which were constantly on his lips. Above all, the hopes of religious concessions to which the Puritans

The Parliament of 1604

had clung had been dashed to the ground in the Hampton Court Conference; and of the squires and merchants who thronged the benches of Westminster three-fourths were in sympathy Puritan. They listened with coldness and suspicion to the proposals of the King for the union of England and Scotland under the name of



UNITE OF JAMES I., 1604.
First Coin which bore the Legend "Great Britain."

Great Britain. What the House was really set on was religious reform. The first step of the Commons was to name a committee to frame bills for the redress of the more crying ecclesiastical grievances; and the rejection of the measures they proposed was at once followed by an outspoken address to the King. The Parliament, it said, had come together in a spirit of peace: "Our desires were of peace only, and our device of unity." Their aim had been to put an end to the long-standing dissension among the ministers, and to preserve uniformity by the abandonment of "a few ceremonies of small importance," by the redress of some ecclesiastical abuses, and by the establishment of an efficient training for a preaching clergy. If they had waived their right to deal with these matters during the old age of Elizabeth, they asserted it now. "Let your Majesty be pleased to receive public information from your Commons in Parliament, as well of the abuses in the Church, as in the civil state and government." The claim of absolutism was met in words which sound like a prelude to the Petition of Right. "Your Majesty would be misinformed," said the address, "if any man should deliver that the Kings of England have any absolute power in themselves either to alter

Apology of the Commons



PRINCE HENRY OF WALES, ELDEST SON OF JAMES I.
Miniature by Isaac Oliver, in the Royal Collection at Windsor Castle.

religion, or to make any laws concerning the same, otherwise than as in temporal causes, by consent of Parliament." The address was met by a petulant scolding from James, and the Houses were adjourned. The support of the Crown emboldened the bishops to a fresh defiance of the Puritan pressure. The act of Elizabeth which sanctioned the Thirty-nine Articles compelled ministers to subscribe only to those which concerned the faith and the sacraments; but the Convocation of 1604 by its canons required subscription to the articles touching rites and ceremonies. The new archbishop, Bancroft, added a requirement of rigid conformity with the rubrics on the part of all beneficed clergymen. In the following spring three hundred of the Puritan clergy were driven from their livings for a refusal to comply with these demands.

The Gunpowder Plot

The breach with the Puritans was followed by a breach with the Catholics. The increase in their numbers since the remission of fines had spread a general panic; and Parliament had re-enacted the penal laws. A rumour of his own conversion so angered the King that these were now put in force with even more severity than of old. The despair of the Catholics gave fresh life to a conspiracy which had long been ripening. Hopeless of aid from abroad, or of success in an open rising at home, a small knot of desperate men, with Robert Catesby, who had taken part in the rising of Essex, at their head, resolved to destroy at a blow both King and Parliament. Barrels of powder were placed in a cellar beneath the Parliament House; and while waiting for the fifth of November, when the Parliament was summoned to meet, the plans of the little group widened into a formidable conspiracy. Catholics of greater fortune, such as Sir Everard Digby and Francis Tresham, were admitted to their confidence, and supplied money for the larger projects they designed. Arms were bought in Flanders, horses were held in readiness, a meeting of Catholic gentlemen was brought about under show of a hunting party to serve as the beginning of a rising. The destruction of the King was to be followed by the seizure of his children and an open revolt, in which aid might be called for from the Spaniards in Flanders. Wonderful as was the secrecy with which the plot was concealed, the family affection of Tresham at the last moment gave a clue to it by a letter to Lord Monteagle, his relative, which

warned him to absent himself from the Parliament on the fatal day; and further information brought about the discovery of the cellar and of Guido Fawkes, a soldier of fortune, who was charged with the custody of it. The hunting party broke up in despair, the conspirators were chased from county to county, and either killed or sent to the block, and Garnet, the Provincial of the English Jesuits, was brought to trial and executed. He had shrunk from all part in the plot, but its existence had been made

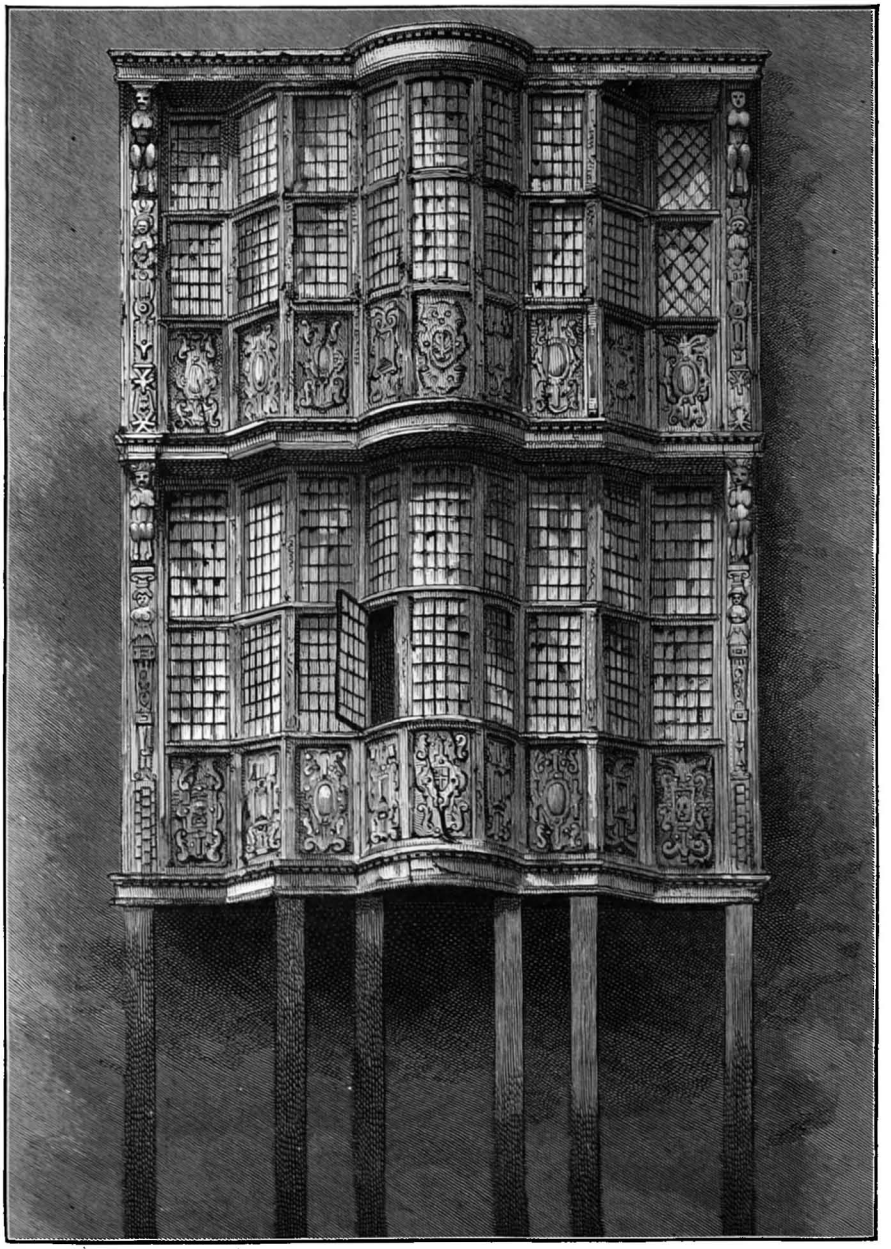


THE GUNPOWDER PLOTTERS.
From Title-page of De Bry's "Warhafftige Beschreibung der Verrätherei," &c., Frankfurt, 1606.

known to him by another Jesuit, Greenway, and horror-stricken as he represented himself to have been he had kept the secret and left the Parliament to its doom.

James and the Parliament

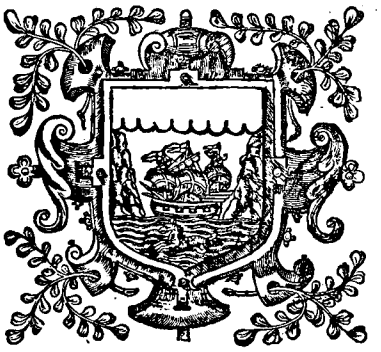
Parliament was drawn closer to the King by deliverance from a common peril, and when the Houses met in 1606 the Commons were willing to vote a sum large enough to pay the debt left by Elizabeth after the war. But the prodigality of James was fast raising his peace expenditure tc the level of the war expenditure of Elizabeth; and he was driven by the needs of his treasury, and the desire to free himself from Parliamentary control, to seek new



FRONT OF HOUSE OF SIR PAUL PINDAR.
Built 1600; now in South Kensington Museum.

The Impositions

sources of revenue. His first great innovation was the imposition of customs duties. It had long been declared illegal for the Crown to levy any duties ungranted by Parliament save those on wool, leather, and tin. A duty on imports indeed had been imposed in one or two instances by Mary, and this impost had been extended by Elizabeth to currants and wine; but these instances were too trivial and exceptional to break in upon the general usage. A more dangerous precedent lay in the duties which the great trading companies, such as those to the Levant and to the Indies, exacted from merchants, in exchange—as was held—for the protection they afforded them in far-off seas. The Levant Company was now dissolved, and James seized on the duties it had levied as lapsing to the Crown. Parliament protested in vain. James cared quite as much to assert his absolute authority as to fill his treasury. A case therefore was brought before the Exchequer Chamber, and the judgement of the Court asserted the King's right to levy what customs duties he would at his pleasure. "All customs," said the Judges, "are the effects of foreign commerce, but all affairs of commerce and treaties with foreign nations belong to the King's absolute power. He therefore, who has power over the cause,



ARMS OF THE LEVANT OR TURKEY COMPANY.
Incorporated by Elizabeth.
Hazlitt, "Livery Companies of London."

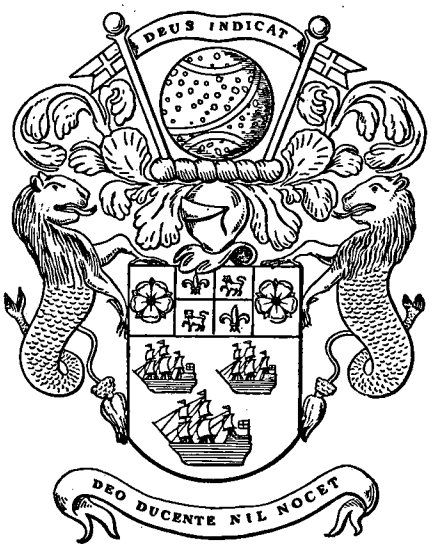


ARMS OF THE AFRICAN COMPANY.
Incorporated 1588.
Hazlitt, "Livery Companies of London."

Bates's Case
1606

SEC. II
THE FIRST OF THE STUARTS
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has power over the effect." The importance of a decision which would go far to free the Crown from the necessity of resorting to Parliament was seen keenly enough by James. English commerce was growing fast, and English merchants were fighting their way to the Spice Islands, and establishing settlements in the dominions of the Mogul. The judgement gave James a revenue which was sure to grow rapidly, and the needs of his treasury forced him to action. After two years' hesitation a royal proclamation imposed



ORIGINAL ARMS OF THE EAST INDIA COMPANY.
Incorporated 1600.
Danvers, "India Office Records."

a system of customs duties on many articles of export and import. But if the new impositions came in fast, the royal debt grew faster. Every year the expenditure of James reached a higher level, and necessity forced on the King a fresh assembling of Parliament. The "great contract" drawn up by Cecil, now Earl of Salisbury, proposed that James should waive certain oppressive feudal rights, such as those of wardship and marriage, and the right of purveyance, on condition that the Commons raised the royal revenue by a sum of two hundred thousand a year. The

The Great Contract 1610

bargain failed however before the distrust of the Commons: and the King's demand for a grant to pay off the royal debt was met by a petition of grievances. They had jealously watched the new character given by James to royal proclamations, by which he



COURT OF WARDS AND LIVERIES, c. 1588—1598.
"Vetusta Monumenta"; from picture in Collection of Duke of Richmond.

created new offences, imposed new penalties, and called offenders before courts which had no legal jurisdiction over them. The province of the spiritual courts had been as busily enlarged. It was in vain that the judges, spurred no doubt by the old jealousy between civil and ecclesiastical lawyers, entertained appeals

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against the High Commission, and strove by a series of decisions to set bounds to its limitless claims of jurisdiction, or to restrict its powers of imprisonment to cases of schism and heresy. The judges were powerless against the Crown; and James was vehement in his support of courts which were closely bound up with his own prerogative. Were the treasury once full no means remained of redressing these evils. Nor were the Commons willing to pass over silently the illegalities of the past years. James forbade them to enter on the subject of the new duties, but their remonstrance was none the less vigorous. "Finding that your Majesty without advice or counsel of Parliament hath lately in time of peace set both greater impositions and more in number than any of your noble ancestors did ever in time of war," they prayed "that all impositions set without the assent of Parliament may be quite abolished and taken away," and that "a law be made to declare that all impositions set upon your people, their goods or merchandise, save only by common consent in Parliament, are and shall be void." As to Church grievances their demands were in the same spirit. They prayed that the deposed ministers might be suffered to preach, and that the jurisdiction of the High Commission should be regulated by statute; in other words, that ecclesiastical like financial matters should be taken out of the sphere of the prerogative and be owned as lying henceforth within the cognizance of Parliament. Whatever concessions James might offer on other subjects, he would allow no interference with his ecclesiastical prerogative; the Parliament was dissolved, and three years passed before the financial straits of the Government forced James to face the two houses again. But the spirit of resistance was now fairly roused. Never had an election stirred so much popular passion as that of 1614. In every case where

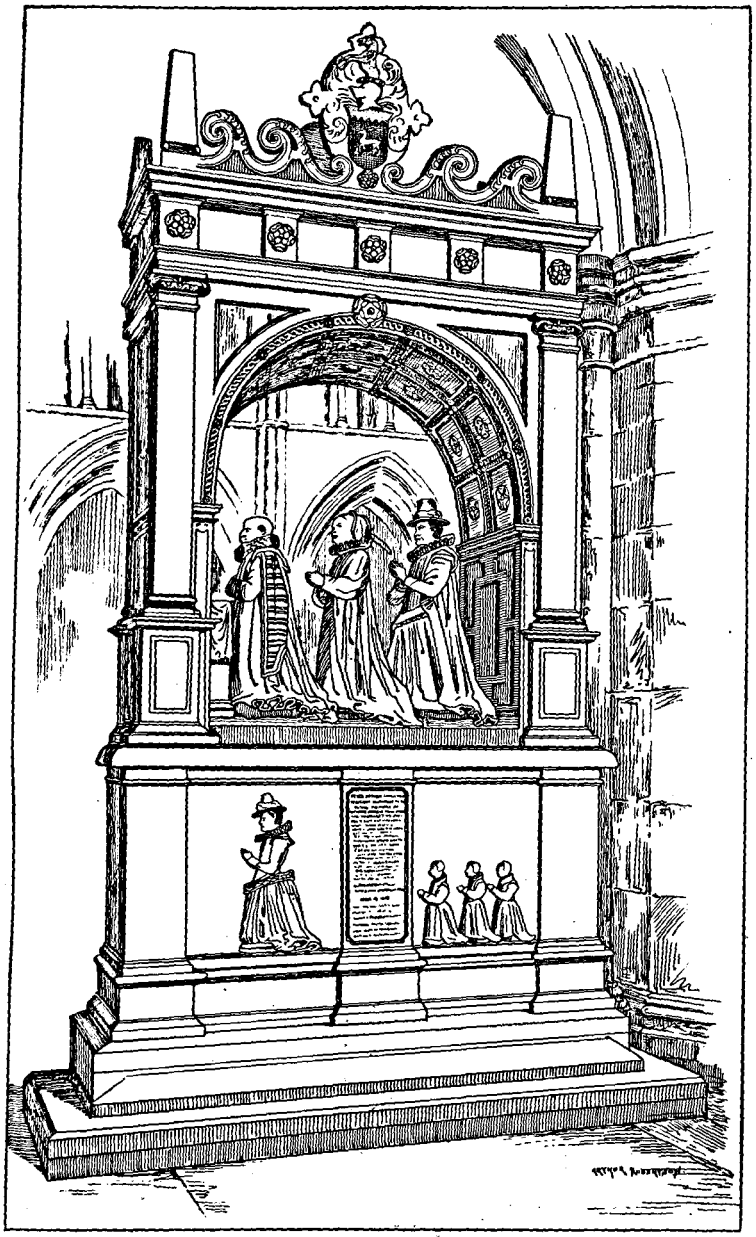
The Petition



CRESSET.
Seventeenth Century.
Tower of London.

1611

1614



MONUMENT OF RICHARD HUMBLE (d. 1616), ALDERMAN OF LONDON, AND HIS FAMILY, IN THE CHURCH OF S. MARY OVERIE, SOUTHWARK.

rejection was possible, the court candidates were rejected. All the leading members of the popular party, or as we should now call it, the Opposition, were again returned. But three hundred of the members were wholly new men; and among these we note for the first time the names of two leaders in the later struggle with the Crown. Yorkshire returned Thomas Wentworth; St. Germans, John Eliot. Signs of an unprecedented excitement were seen in

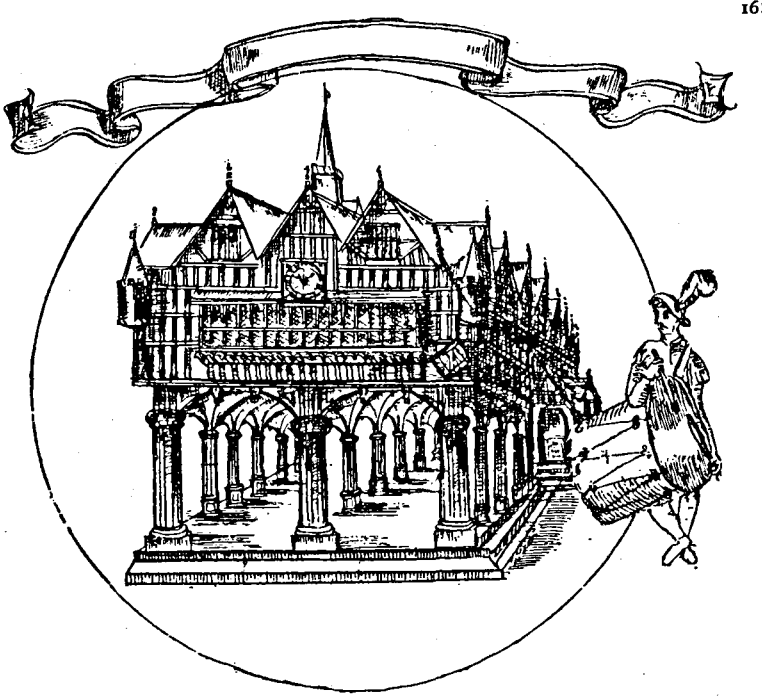


THE BELLMAN OF LONDON, 1616.
Title-page in Bagford Collection (British Museum).

the vehement cheering and hissing which for the first time marked the proceedings of the Commons. But the policy of the Parliament was precisely the same as that of its predecessors. It refused to grant supplies till it had considered public grievances, and it fixed on the impositions and the abuses of the Church as the first to be redressed. Unluckily the inexperience of the bulk of the House of Commons led it into quarrelling on a point of privilege with the Lords; and the King, who had been frightened beyond his

wont at the vehemence of their tone and language, seized on the quarrel as a pretext for their dissolution.

Four of the leading members in the dissolved Parliament were sent to the Tower; and the terror and resentment which it had roused in the King's mind were seen in the obstinacy with which he long persisted in governing without any Parliament at all. For



OLD TOWN HALL, HEREFORD.
Built 1618—1620; drawn by Thomas Dingley, temp. Charles II.; now destroyed.

seven years he carried out with a blind recklessness his theory of an absolute rule, unfettered by any scruples as to the past, or any dread of the future. All the abuses which Parliament after Parliament had denounced were not only continued, but carried to a greater extent than before. The spiritual courts were encouraged in fresh encroachments. Though the Crown lawyers admitted the

Benevolences

illegality of proclamations they were issued in greater numbers than ever. Impositions were strictly levied. But the treasury was still empty; and a fatal necessity at last drove James to a formal breach of law. He fell back on a resource which even Wolsey in the height of the Tudor power had been forced to abandon. But the letters from the Council demanding benevolences or gifts from the richer landowners remained generally unanswered. In the three years which followed the dissolution of 1614 the strenuous efforts of the sheriffs only raised sixty thousand pounds, a sum less than two-thirds of the value of a single subsidy; and although the remonstrances of the western counties were roughly silenced by the threats of the Council, two counties, those of Hereford and Stafford, sent not a penny to the last. In his distress for money James was driven to expedients which widened the breach between the gentry and the Crown. He had refused to part with the feudal rights which came down to him from the Middle Ages, such as his right to the wardship of young heirs and the marriage of heiresses, and these were steadily used as a means of extortion. He degraded the nobility by a shameless sale of peerages. Of the forty-five lay peers whom he added to the Upper House during his reign, many were created by sheer bargaining. A proclamation which forbade the increase of houses in London brought heavy fines into the treasury. By shifts such as these James put off from day to day the necessity for again encountering the one body which could permanently arrest his effort after despotic rule. But there still remained a body whose tradition was strong enough, not indeed to arrest, but to check it. The lawyers had been subservient beyond all other classes to the Crown. In the narrow pedantry with which they bent before isolated precedents, without realizing the conditions under which these precedents had been framed, and to which they owed their very varying value, the judges had supported James in his claims. But beyond precedents even the judges refused to go. They had done their best, in a case that came before them, to restrict the jurisdiction of the ecclesiastical courts within legal and definite bounds: and when James asserted an inherent right in the King to be heard before judgement was delivered, whenever any case affecting the prerogative came before his courts, they timidly, but firmly, repudiated such a right as unknown to the law. James

The Crown and the Law



JUDGES IN THEIR ROBES

Temp. ELIZABETH

From MS. Add. 28330 (British Museum)

sent for them to the Royal closet, and rated them like school-boys, till they fell on their knees, and, with a single exception, pledged themselves to obey his will. The Chief-Justice, Sir Edward Coke,



SIR EDWARD COKE.
From an Engraving by David Loggan.

a narrow-minded and bitter-tempered man, but of the highest eminence as a lawyer, and with a reverence for the law that overrode every other instinct, alone remained firm. When any case came before him, he answered, he would act as it became a judge

SEC. II
THE FIRST OF THE STUARTS
1604 TO 1623

to act. Coke was at once dismissed from the Council, and a provision which made the judicial office tenable at the King's pleasure, but which had long fallen into disuse, was revived to humble the common law in the person of its chief officer; on the continuance of his resistance he was deprived of his post of Chief-Justice. No act of James seems to have stirred a deeper resentment among Englishmen than this announcement of his will to tamper with the course of justice. It was an outrage on the growing sense of law, as the profusion and profligacy of the court were an outrage on the growing sense of morality. The treasury was drained to furnish masques and revels on a scale of unexampled splendour. Lands and jewels were lavished on young adventurers, whose fair faces caught the royal fancy. If the court of Elizabeth was as immoral as that of her successor, its immorality

Dismissal of Coke 1616



"KNIPERDOLING."
Court Satire on an Anabaptist, sketched by Inigo Jones for a Masque.

The Court

had been shrouded by a veil of grace and chivalry. But no veil hid the degrading grossness of the court of James. The King was held, though unjustly, to be a drunkard. Actors in a masque performed at court were seen rolling intoxicated at his



FIGURES DESIGNED BY INIGO JONES FOR THE MASQUE OF "THE FORTUNATE ISLES."

feet. A scandalous trial showed great nobles and officers of state in league with cheats and astrologers and poisoners. James himself had not shrunk from meddling busily in the divorce of Lady Essex; and her subsequent bridal with one of his favourites

Sec. II
The First of the Stuarts 1604 to 1623

was celebrated in his presence. Before scenes such as these, the half-idolatrous reverence with which the sovereign had been regarded throughout the period of the Tudors died away into abhorrence and contempt. The players openly mocked at the King on the stage. Mrs. Hutchinson denounced the orgies of Whitehall in words as fiery as those with which Elijah denounced the sensuality of Jezebel. But the immorality of James's court was hardly more despicable than the folly of his government. In the silence of Parliament, the royal Council, composed as it was not merely of the ministers, but of the higher nobles and hereditary officers of state, had served even under a despot like Henry the Eighth as a check upon the arbitrary will of the sovereign. But after the death of Lord Burleigh's son, Robert Cecil, the minister whom Elizabeth had bequeathed to him, and whose services in procuring his accession were rewarded by the Earldom of Salisbury, all real control over affairs was withdrawn by James from the Council, and entrusted to worthless favourites whom the King chose to raise to honour. A Scotch page named



"CADE."
Satire on Popular Leaders, sketched by Inigo Jones for a Court Masque.

The Favourites

Carr was created Viscount Rochester and Earl of Somerset, and married after her divorce to Lady Essex. Supreme in State affairs, domestic and foreign, he was at last hurled from favour and power on the charge of a horrible crime, the murder of Sir Thomas Overbury by poison, of which he and his Countess



ROBERT CARR AND FRANCES HOWARD, EARL AND COUNTESS OF SOMERSET.
Contemporary Print in British Museum.

were convicted of being the instigators. Another favourite was already prepared to take his place. George Villiers, a handsome young adventurer, was raised rapidly through every rank of the peerage, made Marquis and Duke of Buckingham, and entrusted with the appointment to high offices of state. The

payment of bribes to him, or marriage with his greedy relatives, became the one road to political preferment. Resistance to his will was inevitably followed by dismissal from office. Even the highest and most powerful of the nobles were made to tremble at the nod of this young upstart. "Never any man in any age, nor, I believe, in any country," says the astonished Clarendon, "rose in so short a time to so much greatness of honour, power, or fortune, upon no other advantage or recommendation than of the beauty or gracefulness of his person." Buckingham indeed had no inconsiderable abilities, but his self-confidence and recklessness were equal to his beauty; and the haughty young favourite on whose neck James loved to loll, and whose cheek he slobbered with kisses, was destined to drag down in his fatal career the throne of the Stuarts.

The Spanish Policy

The new system was even more disastrous in its results abroad than at home. The withdrawal of power from the Council left James in effect his own chief minister, and master of the control of affairs as no English sovereign had been before him. At his accession he found the direction of foreign affairs in the hands of Salisbury, and so long as Salisbury lived the Elizabethan policy was in the main adhered to. Peace, indeed, was made with Spain; but a close alliance with the United Provinces, and a more guarded alliance with France, held the ambition of Spain in check almost as effectually as war. When danger grew threatening in Germany from the Catholic zeal of the House of Austria, the marriage of the

1612 King's daughter, Elizabeth, with the heir of the Elector-Palatine promised English support to its Protestant powers. But the death of Salisbury, and the dissolution of the Parliament of 1614, were quickly followed by a disastrous change. James at once proceeded to undo all that the struggle of Elizabeth and the triumph of the Armada had done. His quick, shallow intelligence held that in a joint action with Spain it had found a way by which the Crown might at once exert weight abroad, and be rendered independent of the nation at home. A series of negotiations was begun for the marriage of his son with a Princess of Spain. Each of his

1617 successive favourites supported the Spanish alliance; and after years of secret intrigue the King's intentions were proclaimed to the world, at the moment when the policy of the House of Austria

threatened the Protestants of Southern Germany with utter ruin or civil war. From whatever quarter the first aggression should come,

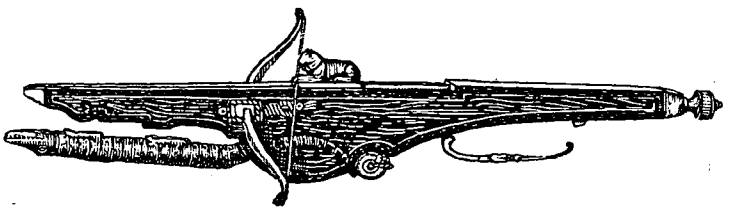


ROBERT CECIL, EARL OF SALISBURY.
From an Engraving by Elstrak.

it was plain that a second great struggle in arms between Protestantism and Catholicism was to be fought out on German soil.

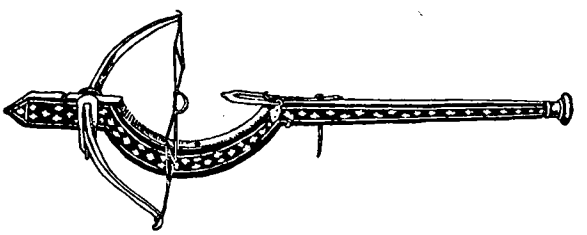
Sec. II
The First of the Stuarts
1604 to 1623
Ralegh's death

It was their prescience of the coming conflict which, on the very eve of the crisis, spurred a party among his ministers who still clung to the traditions of Salisbury to support an enterprise which promised to detach the King from his new policy by entangling him in a war with Spain. Sir Walter Ralegh, the one great warrior of the Elizabethan time who still lingered on, had been imprisoned ever



GERMAN CROSS-BOW, c. 1600.
Tower of London.

since the beginning of the new reign in the Tower on a charge of treason. He now disclosed to James his knowledge of a gold-mine on the Orinoco, and prayed that he might sail thither and work its treasures for the King. The King was tempted by the bait of gold; but he forbade any attack on Spanish territory, or the shedding of Spanish blood. Ralegh however had risked his

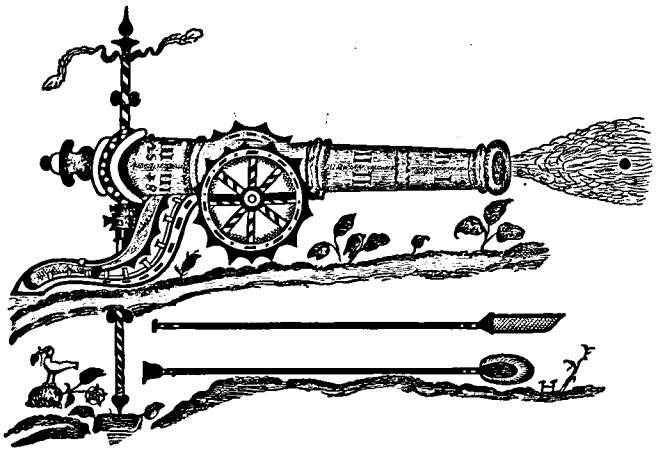


ARBALEST, c. 1600.
Tower of London.

head again and again, he believed in the tale he told, and he knew that if war could be brought about between England and Spain a new career was open to him. He found the coast occupied by Spanish troops; evading direct orders to attack he sent his men up the country, where they plundered a Spanish town, found no gold-mine, and came broken and defeated back. The daring of

the man saw a fresh resource; he proposed to seize the Spanish treasure ships as he returned, and, like Drake, to turn the heads of nation and King by the immense spoil. But his men would not follow him, and he was brought home to face his doom. James at once put his old sentence in force; and the death of the broken-hearted adventurer on the scaffold atoned for the affront to Spain. The failure of Ralegh came at a critical moment in German history. The religious truce which had so long preserved the peace of Germany was broken in 1618 by the revolt of Bohemia

1618



CANNON.
MS. Cotton Julius F. iv., A.D. 1608.

against the rule of the Catholic House of Austria; and when the death of the Emperor Matthias raised his cousin Ferdinand in 1619 to the Empire and to the throne of Bohemia, its nobles declared the realm vacant and chose Frederick, the young Elector Palatine, as their King. The German Protestants were divided by the fatal jealousy between their Lutheran and Calvinist princes; but it was believed that Frederick's election could unite them, and the Bohemians counted on England's support when they chose James's son-in-law for their king. A firm policy would at any rate

The Thirty Years' War

SEC. II
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have held Spain inactive, and limited the contest to Germany itself. But the "statecraft" on which James prided himself led him to count, not on Spanish fear, but on Spanish friendship. He refused aid to the Protestant Union of the German Princes when they espoused the cause of Bohemia, and threatened war against Holland, the one power which was earnest in the Palatine's cause. It was in vain that both court and people were unanimous in their



PIKEMAN.
Temp. James I.
Broadside (Society of Antiquaries).

cry for war. James still pressed his son-in-law to withdraw from Bohemia, and relied in such a case on the joint efforts of England and Spain to restore peace. But Frederick refused consent, and Spain quickly threw aside the mask. Her famous battalions were soon moving up the Rhine to the aid of the Emperor; and their march turned the local struggle in Bohemia into a European war.

Nov. 1620 While the Spaniards occupied the Palatinate, the army of the

Catholic League under Maximilian of Bavaria marched down the Danube, reduced Austria to submission, and forced Frederick to battle before the walls of Prague. Before the day was over he was galloping off, a fugitive, to North Germany, to find the Spaniards encamped as its masters in the heart of the Palatinate.

The Parliament of 1621

James had been duped, and for the moment he bent before the burst of popular fury which the danger to German Protestantism



MUSKETEER.
Temp. James I.
Broadside (Society of Antiquaries).

called up. He had already been brought to suffer Sir Horace Vere to take some English volunteers to the Palatinate. But the succour had come too late. The cry for a Parliament, the necessary prelude to a war, overpowered the King's secret resistance; and the Houses were again called together. But the Commons were bitterly chagrined as they found only demands for supplies, and a persistence in the old efforts to patch up a peace.

James even sought the good will of the Spaniards by granting license for the export of arms to Spain. The resentment of the Commons found expression in their dealings with home affairs. The most crying constitutional grievance arose from the revival of monopolies, in spite of the pledge of Elizabeth to suppress them. A parliamentary right which had slept ever since the reign of Henry VI., the right of the Lower House to impeach great offenders at the bar of the Lords, was revived against the monopolists; and James was driven by the general indignation to leave them to their



KNIGHT OF THE GARTER AND ATTENDANT.
Album of G. Holtzschuher of Nuremberg, 1623—1625. *MS. Eg.* 1624.

fate. But the practice of monopolies was only one sign of the corruption of the court. Sales of peerages and offices of state had raised a general disgust; and this disgust showed itself in the impeachment of the highest among the officers of State, the

Fall of Bacon

Chancellor, Francis Bacon, the most distinguished man of his time for learning and ability. At the accession of James the rays of royal favour had broken slowly upon Bacon. He became successively Solicitor and Attorney-General; the year of Shakspere's death saw him called to the Privy Council; he verified

Elizabeth's prediction by becoming Lord Keeper. At last the goal of his ambition was reached. He had attached himself to the rising fortunes of Buckingham, and the favour of Buckingham made him Lord Chancellor. He was raised to the peerage as Baron Verulam, and created, at a later time, Viscount St. Albans. But the nobler dreams for which these meaner honours had been sought escaped his grasp. His projects still remained projects, while to retain his hold on office he was stooping to a miserable compliance with the worst excesses of Buckingham and his royal master. The years during which he held the Chancellorship were the most disgraceful years of a disgraceful reign. They saw the execution of Ralegh, the sacrifice of the Palatinate, the exaction of benevolences, the multiplication of monopolies, the supremacy of Buckingham. Against none of the acts of folly and wickedness which distinguished James's Government did Bacon do more than protest; in some of the worst, and above all in the attempt to coerce the judges into prostrating law at the King's feet, he took a personal part. But even his remonstrances were too much for the young favourite, who regarded him as the mere creature of his will. It was in vain that Bacon flung himself on the Duke's mercy, and begged him to pardon a single instance of opposition to his caprice. A Parliament was impending, and Buckingham resolved to avert from himself the storm which was gathering by sacrificing to it his meaner dependants. To ordinary eyes the Chancellor was at the summit of human success. Jonson had just sung of



TILE WITH ARMS AND CREST OF THE BACON FAMILY.
South Kensington Museum.

1618

1621

him as one "whose even thread the Fates spin round and full out of their choicest and their whitest wool," when the storm burst. The Commons charged Bacon with corruption in the exercise of his office. It had been customary among Chancellors to receive gifts from successful suitors after their suit was ended. Bacon, it is certain, had taken such gifts from men whose suits were still unsettled; and though his judgement may have been unaffected by them, the fact of their reception left him with no valid defence. He at once pleaded guilty to the charge. "I do plainly and ingenuously confess that I am guilty of corruption, and do renounce all defence." "I beseech your Lordships," he added, "to be merciful to a broken reed." The heavy fine imposed on him was remitted by the Crown; but the Great Seal was taken from him, and he was declared incapable of holding office in the State or of sitting in Parliament. Bacon's fall restored him to that position of real greatness from which his ambition had so long torn him away. "My conceit of his person," said Ben Jonson, "was never increased towards him by his place or honours. But I have and do reverence him for his greatness that was only proper to himself, in that he seemed to me ever by his work one of the greatest men, and most worthy of admiration, that had been in many ages. In his adversity I ever prayed that God would give him strength: for greatness he could not want." His intellectual activity was never more conspicuous than in the last four years of his life. He had presented "Novum Organum" to James in the year before his fall; in the year after it he produced his "Natural and Experimental History." He began a digest of the laws, and a "History of England under the Tudors," revised and expanded his "Essays," dictated a jest book, and busied himself with experiments in physics. It was while studying the effect of cold in preventing animal putrefaction that he stopped his coach to stuff a fowl with snow and caught the fever which ended in his death.

Death of Bacon 1626

Dissolution of the Parliament

James was too shrewd to mistake the importance of Bacon's impeachment; but the hostility of Buckingham to the Chancellor, and Bacon's own confession of his guilt, made it difficult to resist his condemnation. Energetic too as its measures were against corruption and monopolists, the Parliament respected scrupulously the King's prejudices in other matters; and even when checked by

an adjournment, resolved unanimously to support him in any earnest effort for the Protestant cause. A warlike speech from a member before the adjournment roused an enthusiasm which recalled the days of Elizabeth. The Commons answered the appeal by a unanimous vote, "lifting their hats as high as they could hold them," that for the recovery of the Palatinate they would adventure their fortunes, their estates, and their lives. "Rather this declaration," cried a leader of the country party when it was read by the Speaker, "than ten thousand men already on the march." For the moment the resolve seemed to give vigour to the royal policy. James had aimed throughout at the restitution of Bohemia to Ferdinand, and at inducing the Emperor, through the mediation of Spain, to abstain from any retaliation on the Palatinate. He now freed himself for a moment from the trammels of diplomacy, and enforced a cessation of the attack on his son-in-law's dominions by a threat of war. The suspension of arms lasted through the summer; but mere threats could do no more, and on the conquest of the Upper Palatinate by the forces of the Catholic League, James fell back on his old policy of mediation through the aid of Spain. The negotiations for the marriage with the Infanta were pressed more busily. Gondomar, the Spanish Ambassador, who had become all-powerful at the English court, was assured that no effectual aid should be sent to the Palatinate. The English fleet, which was cruising by way of menace off the Spanish coast, was called home. The King dismissed those of his ministers who still opposed a Spanish policy; and threatened on trivial pretexts a war with the Dutch, the one great Protestant power that remained in alliance with England, and was ready to back the Elector. But he had still to reckon with his Parliament; and the first act of the Parliament on its re-assembling was to demand a declaration of war with Spain. The instinct of the nation was wiser than the statecraft of the King. Ruined and enfeebled as she really was, Spain to the world at large still seemed the champion of Catholicism. It was the entry of her troops into the Palatinate which had first widened the local war in Bohemia into a great struggle for the suppression of Protestantism along the Rhine; above all it was Spanish influence, and the hopes

June, 1621

Nov. 1621

held out of a marriage of his son with a Spanish Infanta, which were luring the King into his fatal dependence on the great enemy of the Protestant cause. In their petition the Houses coupled with their demands for war the demand of a Protestant marriage for their future King. Experience proved in later years how perilous it was for English freedom that the heir to the Crown should be brought up under a Catholic mother; but James was beside himself at their presumption in dealing with mysteries of state. "Bring stools for the Ambassadors," he cried in bitter



CHARLES I., AS PRINCE OF WALES.
Miniature by Peter Oliver, in the Royal Collection at Windsor.

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Protestation of the Commons

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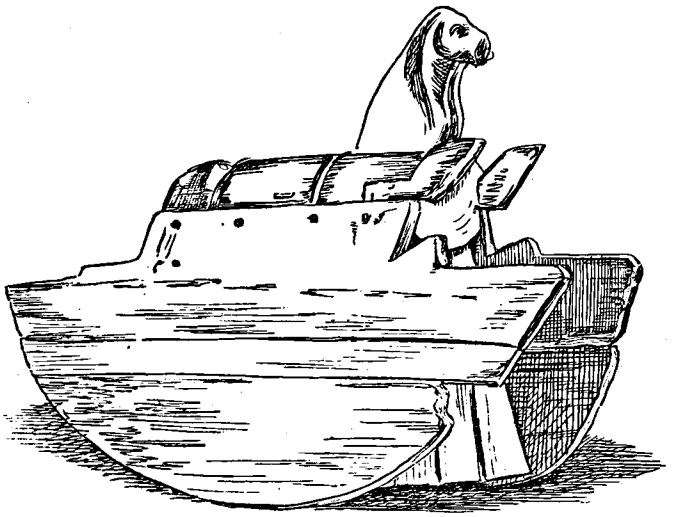
CHARLES I., AS PRINCE OF WALES.
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the King, state, and defence of the realm, and of the Church of England, and the making and maintenance of laws, and redress of grievances, which daily happen within this realm, are proper subjects and matter of council and debate in Parliament. And that in the handling and proceeding of those businesses every member of the House hath, and of right ought to have, freedom of speech to propound, treat, reason, and bring to conclusion the same."

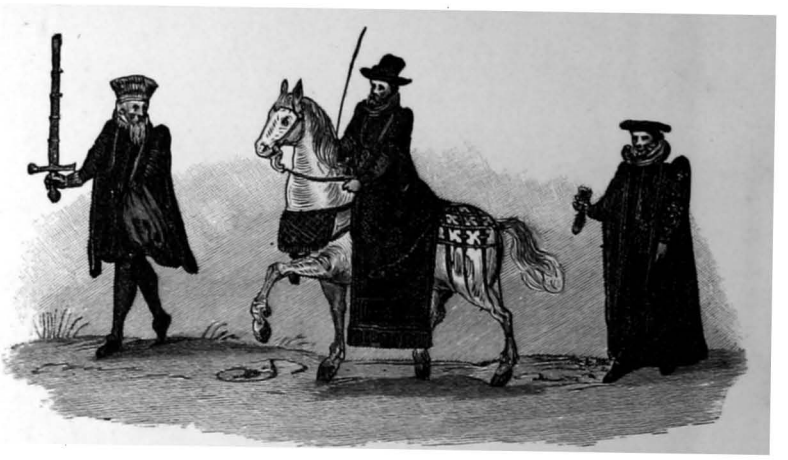
The King answered the Protestation by a characteristic outrage. He sent for the Journals of the House, and with his own hand tore out the pages which contained it. "I will govern," he said,



ROCKING-HORSE OF CHARLES I.
From the Old Palace, Theobald's Grove; now in the Great House, Cheshunt.

"according to the common weal, but not according to the common will." A few days after he dissolved the Parliament. "It is the best thing that has happened in the interests of Spain and of the Catholic religion since Luther began preaching," wrote the Count of Gondomar to his master, in his joy that all danger of war had passed away. "I am ready to depart," Sir Henry Savile, on the other hand, murmured on his death-bed, "the rather that having lived in good times I foresee worse." Abroad *Dec.* 1621

indeed all was lost; and Germany plunged wildly and blindly forward into the chaos of the Thirty Years' War. But for England the victory of freedom was practically won. James had himself ruined the main bulwarks of the monarchy. In his desire for personal government he had destroyed the authority of the Council. He had accustomed men to think lightly of the ministers of the Crown, to see them browbeaten by favourites, and driven from office for corruption. He had disenchanted his people of their blind faith in the monarchy by a policy at home and abroad



LORD MAYOR OF LONDON, SWORD-BEARER AND SEAL-BEARER.
Album of G. Holtzschuher of Nuremberg, 1623—1625.
MS. Eg. 1264.

which ran counter to every national instinct. He had quarrelled with, and insulted the Houses, as no English sovereign had ever done before; and all the while the authority he boasted of was passing, without his being able to hinder it, to the Parliament which he outraged. There was shrewdness as well as anger in his taunt at its "ambassadors." A power had at last risen up in the Commons with which the Monarchy was henceforth to reckon. In spite of the King's petulant outbreaks, Parliament had asserted its exclusive right to the control of taxation. It

had attacked monopolies. It had reformed abuses in the courts of law. It had revived the right of impeaching and removing from office the highest ministers of the Crown. It had asserted its privilege of free discussion on all questions connected with the welfare of the realm. It had claimed to deal with the question of religion. It had even declared its will on the sacred "mystery" of foreign policy. James might tear the Protestation from its Journals, but there were pages in the record of the Parliament of 1621 which he never could tear out.



LADY MAYORESS AND ATTENDANTS.
Album of G. Holtzschuher of Nuremberg, 1623—1625.
MS. Eg. 1264.



ENTRY OF PRINCE CHARLES INTO MADRID, 1623.

Contemporary German Print.

Section III.—The King and the Parliament, 1623—1629

[*Authorities.*—For the first part of this period we have still Mr. Gardiner's "History of England from the Accession of James I.," which throws a full and fresh light on one of the most obscure times in our history. His work is as valuable for the early reign of Charles, a period well illustrated by Mr. Forster's "Life of Sir John Eliot." Among the general accounts of the reign of Charles, Mr. Disraeli's "Commentaries on the Reign of Charles I." is the most prominent on the one side; Brodie's "History of the British Empire," and Godwin's "History of the Commonwealth," on the other. M. Guizot's work is accurate and impartial, and Lingard of especial value for the history of the English Catholics, and for his detail of foreign affairs. For the ecclesiastical side see Laud's "Diary." The Commons Journal gives the proceedings of the Parliaments. Throughout this period the Calendars of State Papers, now issuing under the direction of the Master of the Rolls, are of the greatest historic value. Ranke's "History of England in the Seventeenth Century" is important for the whole Stuart period.]

The Spanish Marriage

In the obstinacy with which he clung to his Spanish policy James stood absolutely alone; for not only the old nobility and the statesmen who preserved the tradition of the age of Elizabeth, but even his own ministers, with the exception of Buckingham, and the Treasurer, Cranfield, were at one with the Commons. The King's aim, as we have said, was to enforce peace on the combatants, and to bring about the restitution of the Palatinate to the Elector, through the influence of Spain. It was to secure this influence that he pressed for a closer union with the great Catholic power; and of this union, and the success of the policy which it embodied, the marriage of his son Charles with the Infanta, which had been held out as a lure to his vanity, was to be the sign. But the more James pressed for this consummation of his projects, the more Spain held back. At last Buckingham proposed to force the Spaniard's hand by the arrival of Charles himself at the Spanish Court. The Prince quitted England in disguise, and appeared with Buckingham at Madrid to claim his bride. It was in vain that Spain rose in 1623
its demands; for every new demand was met by fresh concessions on the part of England. The abrogation of the penal laws



PRINCE CHARLES'S WELCOME HOME FROM SPAIN, 1623.
Broadside in the Collection of the Society of Antiquaries.

SEC. III
THE KING AND THE PARLIAMENT 1623 TO 1629

against the Catholics, a Catholic education for the Prince's children, a Catholic household for the Infanta, all were no sooner asked than they were granted. But the marriage was still delayed, while the influence of the new policy on the war in Germany was hard to see. The Catholic League and its army, under the command of Count Tilly, won triumph after triumph over their divided foes. The reduction of Heidelberg and Mannheim completed the conquest of the Palatinate, whose Elector fled helplessly to Holland, while his Electoral dignity was transferred by the Emperor to the Duke of Bavaria. But there was still no sign of the hoped-for intervention on the part of Spain. At last the pressure of Charles himself brought about the disclosure of the secret of its policy. "It is a maxim of state with us," Olivares confessed, as the Prince demanded an energetic interference in Germany, "that the King of Spain must never fight against the Emperor. We cannot employ our forces against the Emperor." "If you hold to that," replied the Prince, "there is an end of all."

Charles the First

His return was the signal for a burst of national joy. All London was alight with bonfires, in her joy at the failure of the Spanish match, and of the collapse, humiliating as it was, of the policy which had so long trailed English honour at the chariot-wheels of Spain. Charles returned to take along with Buckingham the direction of affairs out of his father's hands. The journey to Madrid had revealed to those around him the strange mixture of obstinacy and weakness in the Prince's character, the duplicity which lavished promises because it never purposed to be bound by any, the petty pride that subordinated every political consideration to personal vanity or personal pique. He had granted demand after demand, till the very Spaniards lost faith in his concessions. With rage in his heart at the failure of his efforts, he had renewed his betrothal on the very eve of his departure, only that he might insult the Infanta by its withdrawal when he was safe at home. But to England at large the baser features of his character were still unknown. The stately reserve, the personal dignity and decency of manners which distinguished the Prince, contrasted favourably with the gabble and indecorum of his father. The courtiers indeed who saw him in his youth, would



THE COUNCIL OF WAR, 1623—1624.

Broadside in the Collection of the Society of Antiquaries.

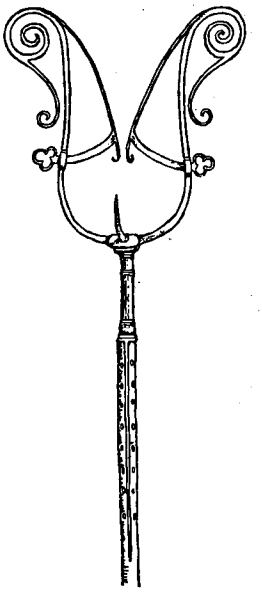


HALBERT.
Seventeenth Century.
Tower of London.

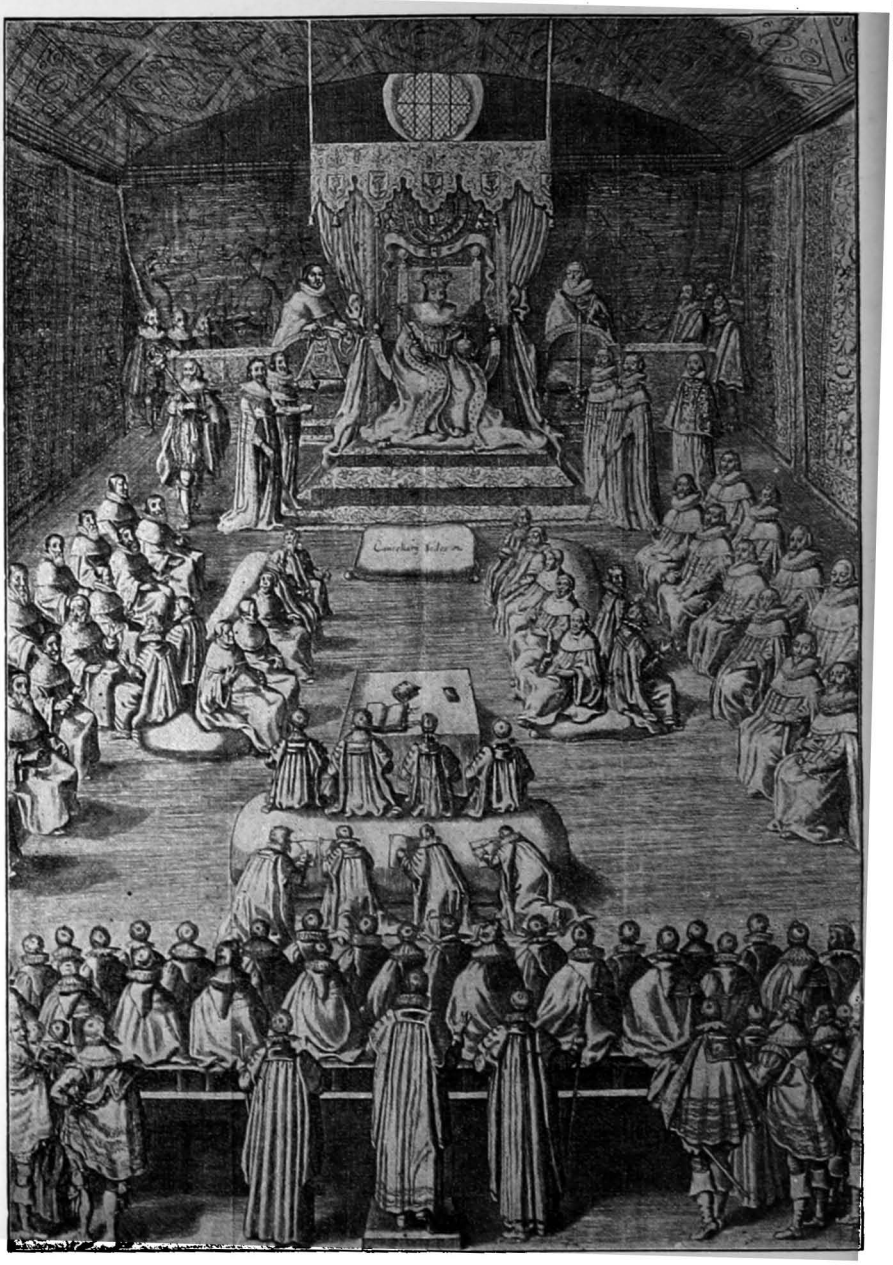
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THE KING AND THE PARLIAMENT
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Breach with Spain
1624

often pray God that "he might be in the right way when he was set; for if he was in the wrong he would prove the most wilful of any king that ever reigned." But the nation was willing to take his obstinacy for firmness; as it took the pique which inspired his course on his return for patriotism and for the promise of a nobler rule. Under the pressure of Charles and Buckingham the King was forced to call a Parliament, and to concede the point on which he had broken with the last, by laying before it the whole question of the Spanish negotiations. Buckingham and the Prince gave their personal support to Parliament in its demand for a rupture of the treaties with Spain and a declaration of war. A subsidy was eagerly voted; the persecution of the Catholics, which had long been suspended out of deference to Spanish intervention, began with new vigour. The head of the Spanish party, Cranfield, Earl of Middlesex, the Lord Treasurer, was impeached on a charge of corruption, and dismissed from office. James was swept along helplessly by the tide; but his shrewdness saw clearly the turn that affairs were taking; and it was only by hard pressure that the favourite succeeded in wresting his consent to the disgrace of Middlesex. "You are making a rod for your own back," said the King. But Buckingham and Charles persisted in their plans of war. A treaty of alliance was concluded with Holland; negotiations were begun



CATCHPOLE.
Seventeenth Century.
Tower of London.



CHARLES I. OPENING PARLIAMENT, 1625; THE COMMONS PRESENTING THEIR SPEAKER TO THE KING.

Contemporary Print in the British Museum.

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with the Lutheran Princes of North Germany, who had looked coolly on at the ruin of the Elector Palatine; an alliance with France was proposed, and the marriage of Charles with Henrietta, a daughter of Henry the Fourth of France, and sister of its King. To restore the triple league was to restore the system of Elizabeth; but the first whispers of a Catholic Queen woke opposition in the Commons. At this juncture the death of the King placed Charles upon the throne; and his first Parliament met in May, 1625. "We can hope everything from the King who now governs us," cried Sir Benjamin Rudyerd in the Commons. But there were cooler heads in the Commons than Sir Benjamin Rudyerd's; and enough had taken place in the few months since its last session to temper its loyalty with caution.

Death of James

The Policy of Charles

The war with Spain, it must be remembered, meant to the mass of Englishmen a war with Catholicism; and the fervour against Catholicism without roused a corresponding fervour against Catholicism within the realm. Every English Catholic seemed to Protestant eyes an enemy at home. A Protestant who leant towards Catholic usage or dogma was a secret traitor in the ranks. But it was suspected, and suspicion was soon to be changed into certainty, that in spite of his pledge to make no religious concessions to France, Charles had on his marriage promised to relax the penal laws against Catholics, and that a foreign power had again been given the right of intermeddling in the civil affairs of the realm. And it was to men with Catholic leanings that Charles seemed disposed to show favour. Bishop Laud was recognized as the centre of that varied opposition to Puritanism, whose members were loosely grouped under the name of Arminians; and Laud now became the King's adviser in ecclesiastical matters. With Laud at its head the new party grew in boldness as well as numbers. It naturally sought for shelter for its religious opinions by exalting the power of the Crown. A court favourite, Montague, ventured to slight the Reformed Churches of the Continent in favour of the Church of Rome, and to advocate as the faith of the Church the very doctrines rejected by the Calvinists. The temper of the Commons on religious matters was clear to every observer. "Whatever mention does

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break forth of the fears or dangers in religion, and the increase of Popery," wrote a member who was noting the proceedings of the House, "their affections are much stirred." Their first act was to summon Montague to the bar and to commit him to prison. But there were other grounds for their distrust besides the King's ecclesiastical tendency. The conditions on which the last subsidy had been granted for war with Spain had been contemptuously set aside; in his request for a fresh grant Charles neither named a sum nor gave any indication of what war it was to support. His reserve was met by a corresponding caution. While voting a small and inadequate subsidy, the Commons restricted their grant of certain customs duties called tonnage and poundage, which had commonly been granted to the new sovereign for life, to a single year, so as to give time for consideration of the additional impositions laid by James on these duties. The restriction was taken as an insult; Charles refused to accept the grant on such a condition, and adjourned the Houses. When they met again at Oxford it was in a sterner temper, for Charles had shown his defiance of Parliament by drawing Montague from prison, by promoting him to a royal chaplaincy, and by levying the disputed customs without authority of law. "England," cried Sir Robert Phelips, "is the last monarchy that yet retains her liberties. Let them not perish now!" But the Commons had no sooner announced their resolve to consider public grievances before entering on other business than they were met by a dissolution.

Aug. 1625

Buckingham's designs

Buckingham, to whom the firmness of the Commons seemed simply the natural discontent which follows on ill success, resolved to lure them from their constitutional struggle by a great military triumph. His hands were no sooner free than he sailed for the Hague to conclude a general alliance against the House of Austria, while a fleet of ninety vessels and ten thousand soldiers left Plymouth in October for the coast of Spain. But these vast projects broke down before Buckingham's administrative incapacity. The plan of alliance proved fruitless. After an idle descent on Cadiz the Spanish expedition returned broken with mutiny and disease; and the enormous debt which had been incurred in its equipment forced the favourite to advise a new summons of the Houses. But he was keenly alive to the peril in

ich his failure had plunged him, and to a coalition which had
en formed between his rivals at Court and the leaders of the last
rliament. His reckless daring led him to anticipate the danger,
d by a series of blows to strike terror into his opponents. The
uncillors were humbled by the committal of Lord Arundel to the
wer. Sir Robert Phelips, Coke, and four other leading patriots
re made sheriffs of their counties, and thus prevented from
ing in the coming Parliament. But their exclusion only left
field free for a more terrible foe.

If Hampden and Pym are the great figures which embody the
er national resistance, the earlier struggle for Parliamentary

Eliot



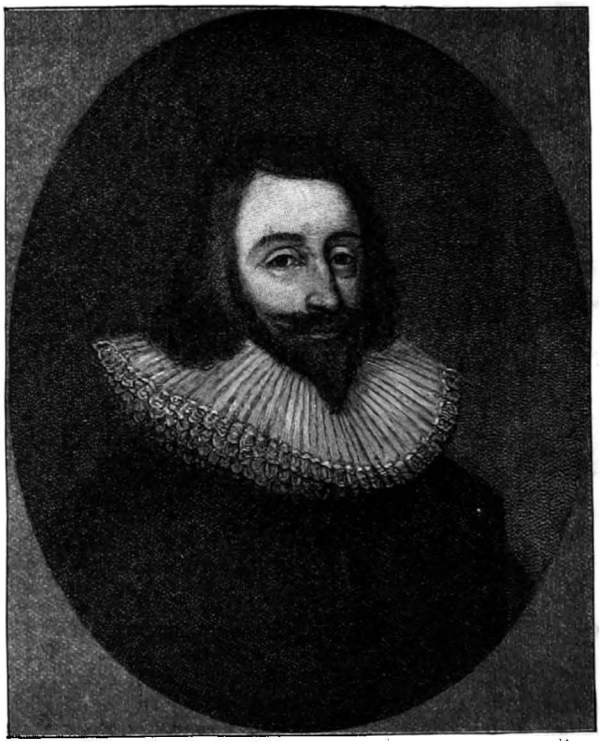
ST. GERMANS CHURCH AND PORT ELIOT.

rty centres in the figure of Sir John Eliot. Of an old family
ch had settled under Elizabeth near the fishing hamlet of St.
mans, and raised their stately mansion of Port Eliot, he had
n to the post of Vice-Admiral of Devonshire under the
onage of Buckingham, and had seen his activity in the
pression of piracy in the Channel rewarded by an unjust
risonment. He was now in the first vigour of manhood,

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with a mind exquisitely cultivated and familiar with the poetry and learning of his day, a nature singularly lofty and devout, a fearless and vehement temper. There was a hot impulsive element in his nature which showed itself in youth in his drawing sword on a



SIR JOHN ELIOT.
Picture in the possession of the Earl of St. Germans, at Port Eliot.

neighbour who denounced him to his father, and which in later years gave its characteristic fire to his eloquence. But his intellect was as clear and cool as his temper was ardent. In the general enthusiasm which followed on the failure of the Spanish marriage, he had stood almost alone in pressing for a recognition of the

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rights of Parliament, as a preliminary to any real reconciliation with the Crown. He fixed, from the very outset of his career, on the responsibility of the royal ministers to Parliament, as the one critical point for English liberty. It was to enforce the demand of this that he availed himself of Buckingham's sacrifice of the Treasurer, Middlesex, to the resentment of the Commons. "The greater the delinquent," he urged, "the greater the delict. They are a happy thing, great men and officers, if they be good, and one of the greatest blessings of the land: but power converted into evil is the greatest curse that can befall it." But the new Parliament had hardly met, when he came to the front to threaten a greater criminal than Middlesex. So menacing were his words, as he called for an inquiry into the failure before Cadiz, that Charles himself stooped to answer threat with threat. "I see," he wrote to the House, "you especially aim at the Duke of Buckingham. I must let you know that I will not allow any of my servants to be questioned among you, much less such as are of eminent place and near to me." A more direct attack on a right already acknowledged in the impeachment of Bacon and Middlesex could hardly be imagined, but Eliot refused to move from his constitutional ground. The King was by law irresponsible, he "could do no wrong." If the country therefore was to be saved from a pure despotism, it must be by enforcing the responsibility of the ministers who counselled and executed his acts. Eliot persisted in denouncing Buckingham's incompetence and corruption, and the Commons ordered the subsidy which the Crown had demanded to be brought in "when we shall have presented our grievances, and received his Majesty's answer thereto." Charles summoned them to Whitehall, and commanded them to cancel the condition. He would grant them "liberty of counsel, but not of control;" and he closed the interview with a significant threat. "Remember," he said, "that Parliaments are altogether in my power for their calling, sitting, and dissolution: and, therefore, as I find the fruits of them to be good or evil, they are to continue or not to be." But the will of the Commons was as resolute as the will of the King. Buckingham's impeachment was voted and carried to the Lords. The favourite took his seat as a peer to listen to the charge with so insolent an air of contempt that one of the

1624

Impeachment of Buckingham

1626



GEORGE VILLIERS, DUKE OF BUCKINGHAM.
From an Engraving by W. J. Delff, after a Portrait by Miereveldt.

managers appointed by the Commons to conduct it turned sharply on him. "Do you jeer, my Lord!" said Sir Dudley Digges. "I can show you when a greater man than your Lordship—as high as you in place and power, and as deep in the King's favour—has been hanged for as small a crime as these articles contain." The "proud carriage" of the Duke provoked an invective from Eliot which marks a new era in Parliamentary speech. From the first the vehemence and passion of his words had contrasted with the grave, colourless reasoning of older speakers. His opponents complained that Eliot aimed to "stir up affections." The quick emphatic sentences he substituted for the cumbrous periods of the day, his rapid argument, his vivacious and caustic allusions, his passionate appeals, his fearless invective, struck a new note in English eloquence. The frivolous ostentation of Buckingham, his very figure blazing with jewels and gold, gave point to the fierce attack. "He has broken those nerves and sinews of our land, the stores and treasures of the King. There needs no search for it. It is too visible. His profuse expenses, his superfluous feasts, his magnificent buildings, his riots, his excesses, what are they but the visible evidences of an express exhausting of the State, a chronicle of the immensity of his waste of the revenues of the Crown?" With the same terrible directness Eliot reviewed the Duke's greed and corruption, his insatiate ambition, his seizure of all public authority, his neglect of every public duty, his abuse for selfish ends of the powers he had accumulated. "The pleasure of his Majesty, his known directions, his public acts, his acts of council, the decrees of courts—all must be made inferior to this man's will. No right, no interest may withstand him. Through the power of state and justice he has dared ever to strike at his own ends." "My Lords," he ended, after a vivid parallel between Buckingham and Sejanus, "you see the man! What have been his actions, what he is like, you know! I leave him to your judgment. This only is conceived by us, the knights, citizens, and burgesses of the Commons House of Parliament, that by him came all our evils, in him we find the causes, and on him must be the remedies! Pereat qui perdere cuncta festinat. Opprimatur ne omnes opprimat!"

The reply of Charles was as fierce and sudden as the attack of Eliot. He hurried to the House of Peers to avow as his own the

The King and the People

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deeds with which Buckingham was charged. Eliot and Digges were called from their seats, and committed prisoners to the Tower. The Commons, however, refused to proceed with public business till their members were restored; and after a ten-days' struggle Eliot was released. But his release was only a prelude to the close of the Parliament. "Not one moment," the King replied to the prayer of his Council for delay; and a final remonstrance in which the Commons begged him to dismiss Buckingham from his service for ever was met by their instant dissolution. The remonstrance was burnt by royal order; Eliot was deprived of his Vice-Admiralty; and an appeal was made to the nation to pay as a free gift the subsidies which the Parliament had refused to grant till their grievances were redressed. But the tide of public resistance was slowly rising. Refusals to give anything, "save by way of Parliament," came in from county after county. When the subsidy-men of Middlesex and Westminster were urged to comply, they answered with a tumultuous shout of "a Parliament! a Parliament! else no subsidies!" Kent stood out to a man. In Bucks the very justices neglected to ask for the "free gift." The freeholders of Cornwall only answered that, "if they had but two kine, they would sell one of them for supply to his Majesty—in a Parliamentary way." The failure of the voluntary gift forced Charles to an open defiance of the law. He met it by the levy of a forced loan. Commissioners were named to assess the amount which every landowner was bound to lend, and to examine on oath all who refused. Every means of persuasion, as of force, was resorted to. The pulpits of the Laudian clergy resounded with the cry of "passive obedience." Dr. Mainwaring preached before Charles himself, that the King needed no Parliamentary warrant for taxation, and that to resist his will was to incur eternal damnation. Poor men who refused to lend were pressed into the army or navy. Stubborn tradesmen were flung into prison. Buckingham himself undertook the task of overawing the nobles and the gentry. Charles met the opposition of the judges by instantly dismissing from his office the Chief Justice, Crew. But in the country at large resistance was universal. The northern counties in a mass set the Crown at defiance. The Lincolnshire farmers drove the Commissioners from the town. Shropshire, Devon, and Warwickshire "refused utterly." Eight

June 16, 1626

The Forced Loan 1627

peers, with Lord Essex and Lord Warwick at their head, declined to comply with the exaction as illegal. Two hundred country gentlemen, whose obstinacy had not been subdued by their transfer from prison to prison, were summoned before the Council; and



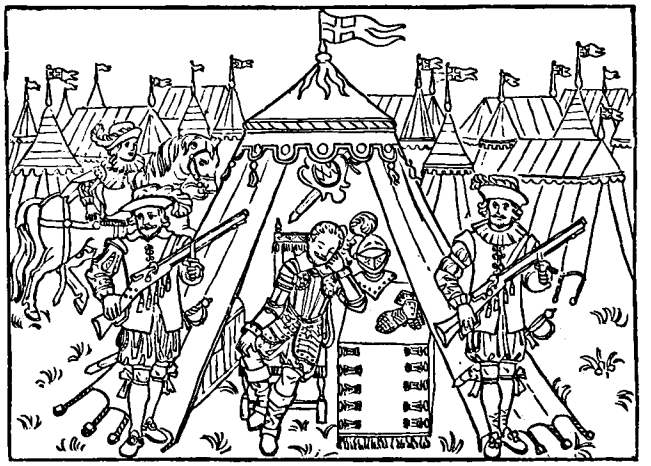
CHIEF JUSTICE CREW.
After W. Hollar.

John Hampden, as yet only a young Buckinghamshire squire, appeared at the board to begin that career of patriotism which has made his name dear to Englishmen. "I could be content to lend," he said, "but fear to draw on myself that curse in Magna Charta, which should be read twice a year against those who infringe it."

Hampden's protest

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So close an imprisonment in the Gate House rewarded his protest, "that he never afterwards did look like the same man he was before." With gathering discontent as well as bankruptcy before him, nothing could save the Duke but a great military success; and he equipped a force of six thousand men for the maddest and most profligate of all his enterprises. In the great struggle with Catholicism the hopes of every Protestant rested on the union of England with France against the House of Austria. But the blustering and blundering of the favourite had at last succeeded in plunging him into strife with his own allies, and England now suddenly found



MONUMENT OF SIR CHARLES MONTAGUE, 1625, IN BARKING CHURCH, ESSEX.
Gardiner, "Student's History of England."

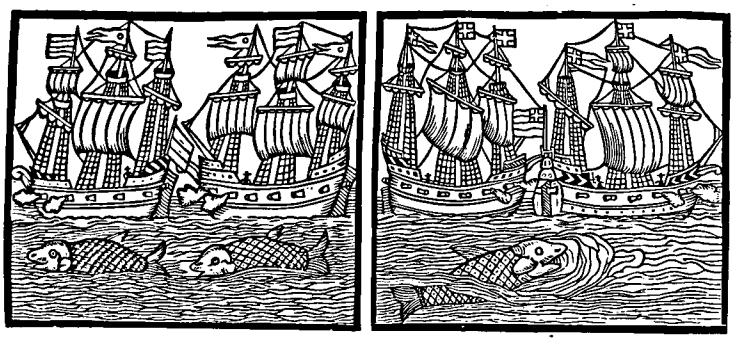
herself at war with France and Spain together. The French minister, Cardinal Richelieu, anxious as he was to maintain the English alliance, was convinced that the first step to any effective interference of France in a European war must be the restoration of order at home by the complete reduction of the Protestant town of Rochelle which had risen in revolt. In 1625 English aid had been given to the French forces, however reluctantly. But now Buckingham saw his way to win an easy popularity at home by supporting the Huguenots in their resistance. The enthusiasm for their cause was intense; and he resolved to take advantage of this

enthusiasm to secure such a triumph for the royal arms as should silence all opposition at home. A fleet of a hundred vessels sailed under his command for the relief of Rochelle. But imposing as was his force, the expedition was as disastrous as it was impolitic. After an unsuccessful siege of the castle of St. Martin, the English troops were forced to fall back along a narrow causeway to their ships; and in the retreat two thousand fell, without the loss of a single man to their enemies.

Siege of Rochelle 1627

The first result of Buckingham's folly was to force on Charles, overwhelmed as he was with debt and shame, the summoning of a new Parliament; a Parliament which met in a mood even more

The Petition of Right



SHIPS OF BUCKINGHAM'S FLEET, 1627.
"Manifestation of the Duke of Buckingham."

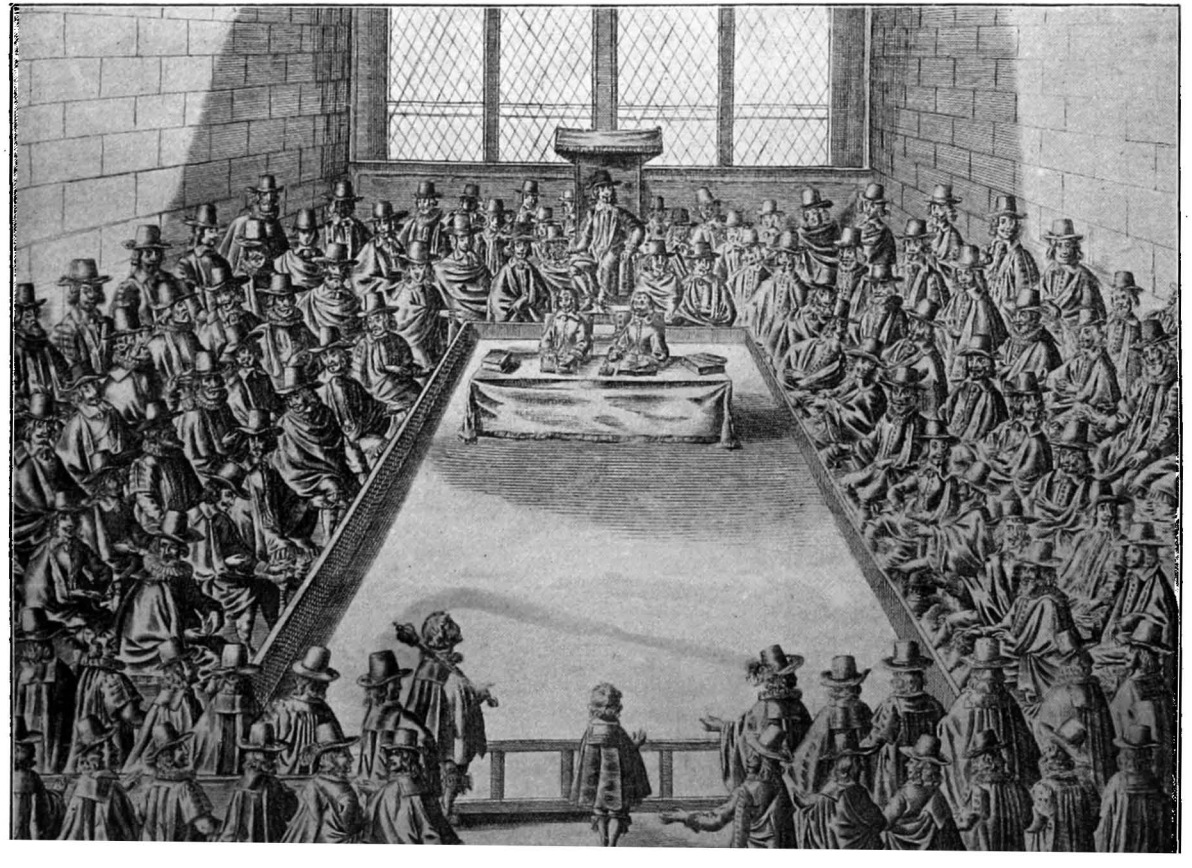
resolute than the last. The Court candidates were everywhere rejected. The patriot leaders were triumphantly returned. To have suffered in the recent resistance to arbitrary taxation was the sure road to a seat. In spite of Eliot's counsel, even the question of Buckingham's removal gave place to the craving for redress of wrongs done to personal liberty. "We must vindicate our ancient liberties," said Sir Thomas Wentworth, in words soon to be remembered against himself: "we must reinforce the laws made by our ancestors. We must set such a stamp upon them, as no licentious spirit shall dare hereafter to invade them." Heedless of sharp and menacing messages from the King, of demands that they should take his "royal word" for their liberties, the House

The Parliament of 1628



FACSIMILE FROM BOOK OF ACCOUNTS OF [illegible]

bent itself to one great work, the drawing up a Petition of Right. The statutes that protected the subject against arbitrary taxation, against loans and benevolences, against punishment, outlawry, or deprivation of goods, otherwise than by lawful judgment of his peers, against arbitrary imprisonment without stated charge, against billeting of soldiery on the people or enactment of martial law in time of peace, were formally recited. The breaches of them under the last two sovereigns, and above all since the dissolution of the last Parliament, were recited as formally. At the close of this significant list, the Commons prayed "that no man hereafter be compelled to make or yield any gift, loan, benevolence, tax, or such like charge, without common consent by Act of Parliament. And that none be called to make answer, or to take such oaths, or to be confined or otherwise molested or disputed concerning the same, or for refusal thereof. And that no freeman may in such manner as is before mentioned be imprisoned or detained. And that your Majesty would be pleased to remove the said soldiers and mariners, and that your people may not be so burthened in time to come. And that the commissions for proceeding by martial law may be revoked and annulled, and that hereafter no commissions of like nature may issue forth to any person or persons whatsoever to be executed as aforesaid, lest by colour of them any of your Majesty's subjects be destroyed and put to death, contrary to the laws and franchises of the land. All which they humbly pray of your most excellent Majesty, as their rights and liberties, according to the laws and statutes of the realm. And that your Majesty would also vouchsafe to declare that the awards, doings, and proceedings to the prejudice of your people in any of the premises shall not be drawn hereafter into consequence or example. And that your Majesty would be pleased graciously for the further comfort and safety of your people to declare your royal will and pleasure, that in the things aforesaid all your officers and ministers shall serve you according to the laws and statutes of this realm, as they tender the honour of your Majesty and the prosperity of the kingdom." It was in vain that the Lords desired to conciliate Charles by a reservation of his "sovereign power." "Our petition," Pym quietly replied, "is for the laws of England, and this power seems



to be another power distinct from the power of the law." The Lords yielded, but Charles gave an evasive reply; and the failure of the more moderate counsels for which his own had been set aside, called Eliot again to the front. In a speech of unprecedented boldness he moved the presentation to the King of a Remonstrance on the state of the realm. But at the moment when he again touched on Buckingham's removal as the preliminary of any real improvement the Speaker of the House interposed. "There was a command laid on him," he said, "to interrupt any that should go about to lay an aspersion on the King's ministers." The breach of their privilege of free speech produced a scene in the Commons such as St. Stephen's had never witnessed before. Eliot sate abruptly down amidst the solemn silence of the House. "Then appeared such a spectacle of passions," says a letter of the time, "as the like had seldom been seen in such an assembly; some weeping, some expostulating, some prophesying of the fatal ruin of our kingdom, some playing the divines in confessing their sins and country's sins which drew these judgments upon us, some finding, as it were, fault with those that wept. There were above an hundred weeping eyes, many who offered to speak being interrupted and silenced by their own passions." Pym himself rose only to sit down choked with tears. At last Sir Edward Coke found words to blame himself for the timid counsels which had checked Eliot at the beginning of the Session, and to protest "that the author and source of all those miseries was the Duke of Buckingham."

The Death of Buckingham

Shouts of assent greeted the resolution to insert the Duke's name in their Remonstrance. But at this moment Charles gave way. To win supplies for a new expedition to Rochelle, Buckingham bent the King to consent to the Petition of Right. As Charles understood it, indeed, the consent meant little. The point for which he really cared was the power of keeping men in prison without bringing them to trial or assigning causes for their imprisonment. On this he had consulted his judges; and they had answered that his consent to the Petition left his rights untouched; like other laws, they said, the Petition would have to be interpreted when it came before them, and the prerogative remained unaffected. As to the rest, while waiving all claims to levy taxes

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not granted by Parliament, Charles still reserved his right to levy impositions paid customarily to the Crown, and amongst these he counted tonnage and poundage. Of these reserves however the Commons knew nothing. The King's consent won a grant of subsidy from the Parliament, and such a ringing of bells and lighting of bonfires from the people "as was never seen but upon his Majesty's return from Spain." But, like all Charles's concessions, it came too late to effect the end at which he aimed. The Commons persisted in presenting their Remonstrance. Charles



A SUPPER-PARTY.
Early Seventeenth Century.
Ballad in Roxburghe Collection (British Museum).

received it coldly and ungraciously; while Buckingham, who had stood defiantly at his master's side as he was denounced, fell on his knees to speak. "No, George!" said the King as he raised him: and his demeanour gave emphatic proof that the Duke's favour remain undiminished. "We will perish together, George," he added at a later time, "if thou dost." No shadow of his doom, in fact, had fallen over the brilliant favourite, when, after the prorogation of the Parliament, he set out to take command of a new expedition for the relief of Rochelle. But a lieutenant in the army, John Felton, soured by neglect and wrongs, had found in

the Remonstrance some fancied sanction for the revenge he plotted; and mixing with the throng which crowded the hall at Portsmouth, he stabbed Buckingham to the heart. Charles flung himself on his bed in a passion of tears when the news reached him; but outside the Court it was welcomed with a burst of joy. Young Oxford bachelors, grave London aldermen, vied with each other in drinking healths to Felton. "God bless thee, little David," cried an old woman, as the murderer passed manacled by; "the Lord comfort thee," shouted the crowd, as the Tower gates closed on him. The very crews of the Duke's armament at Portsmouth shouted to the King, as he witnessed their departure, a prayer that he would "spare John Felton, their sometime fellow soldier." But whatever national hopes the fall of Buckingham had aroused were quickly dispelled. Weston, a creature of the Duke, became Lord Treasurer, and his system remained unchanged. "Though our Achan is cut off," said Eliot, "the accursed thing remains."

1628

The Quarrel of Religion

It seemed as if no act of Charles could widen the breach which his reckless lawlessness had made between himself and his subjects. But there was one thing dearer to England than free speech in Parliament, than security for property, or even personal liberty; and that one thing was, in the phrase of the day, "the Gospel." The gloom which at the outset of this reign we saw settling down on every Puritan heart had deepened with each succeeding year. The great struggle abroad had gone more and more against Protestantism, and at this moment the end of the cause seemed to have come. In Germany Lutheran and Calvinist alike lay at last beneath the heel of the Catholic House of Austria. The fall of Rochelle after Buckingham's death seemed to leave the Huguenots of France at the feet of a Roman Cardinal. While England was thrilling with excitement at the thought that her own hour of deadly peril might come again, as it had come in the year of the Armada, Charles raised Laud to the Bishopric of London, and entrusted him with the direction of ecclesiastical affairs. To the excited Protestantism of the country, Laud and the Churchmen whom he headed seemed a danger really more formidable than the Popery which was making such mighty strides abroad. To the Puritans they were traitors to God and their country at

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The Laudian Clergy

once. Their aim was to draw the Church of England farther away from the Protestant Churches and nearer to the Church which Protestants regarded as Babylon. They aped Roman ceremonies. Cautiously and tentatively they were introducing Roman doctrine. But they had none of the sacerdotal independence which Rome had at any rate preserved. They were abject in their dependence on the Crown. Their gratitude for the royal



"TRIPLE EPISCOPACIE."
Satire of the Puritan Party on Laud and the Court Bishops.

protection which enabled them to defy the religious instincts of the realm showed itself in their erection of the most dangerous pretensions of the monarchy into religious dogmas. Archbishop Whitgift declared James to have been inspired by God. They preached passive obedience to the worst tyranny. They declared the persons and goods of the subject to be at the King's absolute disposal. They were turning religion into a systematic attack on

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English liberty. Up to this time they had been little more than a knot of courtly ecclesiastics, for the mass of the clergy, like their flocks, were steady Puritans; but the energy of Laud, and the patronage of the Court, promised a speedy increase of their numbers and their power. Sober men looked forward to a day when every pulpit would be ringing with exhortations to passive obedience, with denunciations of Calvinism and apologies for Rome. Of all the members of the House of Commons Eliot was least fanatical in his natural bent, but the religious crisis swept away for the moment all other thoughts from his mind. "Danger enlarges itself in so great a measure," he wrote from the country, "that nothing but Heaven shrouds us from despair." The House met in the same temper. The first business called up was that of religion. "The Gospel," Eliot burst forth, "is that truth in which this kingdom has been happy through a long and rare prosperity. This ground, therefore, let us lay for a foundation of our building, that that Truth, not with words, but with actions we will maintain!" "There is a ceremony," he went on, "used in the Eastern Churches, of standing at the repetition of the Creed, to testify their purpose to maintain it, not only with their bodies upright but with their swords drawn. Give me leave to call that a custom very commendable!" The Commons answered their leader's challenge by a solemn avowal. They avowed that they held for truth that sense of the Articles as established by Parliament, which by the public act of the Church, and the general current exposition of the writers of their Church, had been delivered unto them. But the debates over religion were suddenly interrupted. The Commons, who had deferred all grant of customs till the wrong done in the illegal levy of them was redressed, had summoned the farmers of those due to the bar; but though they appeared, they pleaded the King's command as a ground for their refusal to answer. The House was proceeding to a protest, when the Speaker signified that he had received an order to adjourn. Dissolution was clearly at hand, and the long-suppressed indignation broke out in a scene of strange disorder. The Speaker was held down in the chair while Eliot, still clinging to his great principle of ministerial responsibility, denounced the New Treasurer as the adviser of the measure. "None have gone

The Avowal

Dissolution of the Parliament 1629

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about to break Parliaments," he added in words to which after events gave a terrible significance, "but in the end Parliaments have broken them." The doors were locked, and in spite of the Speaker's protest, of the repeated knocking of the usher at the door, and of the gathering tumult within the House itself, the loud "Aye, Aye" of the bulk of the members supported Eliot in his last vindication of English liberty. By successive resolutions the Commons declared whomsoever should bring in innovations in religion, or whatever minister endorsed the levy of subsidies not granted in Parliament, "a capital enemy to the kingdom and commonwealth," and every subject voluntarily complying with illegal acts and demands, "a betrayer of the liberty of England and an enemy of the same."



HAYMAKING.
Early Seventeenth Century.
Roxburghe Ballad.

Section IV.—New England

[*Authorities.*—The admirable account of American colonization given by Mr. Bancroft ("History of the United States,") may be corrected in some points of detail by Mr. Gardiner's History. For Laud himself, see his remarkable "Diary," and his Correspondence. His work at Lambeth is described in Prynne's scurrilous "Canterbury's Doom."] (Mr. Doyle's book "The English in America" has appeared since this list was drawn up.—ED.)

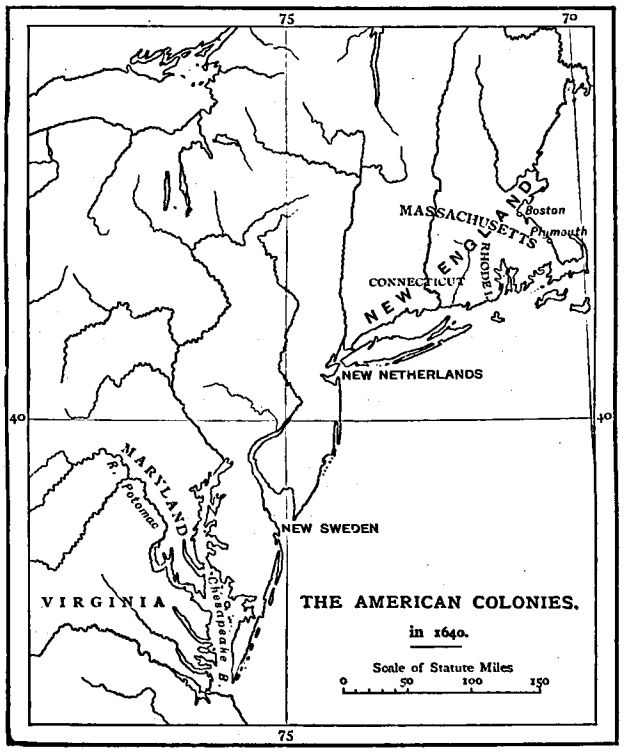
England and the New World

The dissolution of the Parliament of 1629 marked the darkest hour of Protestantism, whether in England or in the world at large. But it was in this hour of despair that the Puritans won their noblest triumph. They "turned," to use Canning's words in a far truer and grander sense than that which he gave to them, they "turned to the New World to redress the balance of the Old." It was during the years of tyranny which followed the close of the third Parliament of Charles that a great Puritan emigration founded the States of New England.

The Puritans were far from being the earliest among the English colonists of North America. There was little in the circumstances which attended the first discovery of the Western world which promised well for freedom; its earliest result, indeed, was to give an enormous impulse to the most bigoted and tyrannical among the powers of Europe, and to pour the wealth of Mexico and Peru into the treasury of Spain. But while the Spanish galleons traversed the Southern seas, and Spanish settlers claimed the southern part of the great continent for the Catholic crown, a happy instinct drew Englishmen to the ruder and more barren districts along the shore of Northern America. England had reached the mainland even earlier than Spain, for before Columbus touched its shores Sebastian Cabot, a seaman of Genoese blood born and bred in England, sailed with an English crew from Bristol in 1497, and pushed along the coast of America to the

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south as far as Florida, and northward as high as Hudson's Bay. But no Englishman followed on the track of this bold adventurer; and while Spain built up her empire in the New World, the English seamen reaped a humbler harvest in the fisheries of Newfoundland. It was not till the reign of Elizabeth that the thoughts of



Englishmen turned again to the New World. The dream of
1576 finding a passage to Asia by a voyage round the northern coast of the American continent drew a west-country seaman, Martin Frobisher, to the coast of Labrador, and the news which he brought back of the existence of gold mines there set adventurers cruising among the icebergs of Baffin's Bay. Luckily the quest of

gold proved a vain one; and the nobler spirits among those who had engaged in it turned to plans of colonization. But the country, vexed by long winters and thinly peopled by warlike tribes of Indians, gave a rough welcome to the earlier colonists. After a

1584



SIR HUMPHRY GILBERT.
Engraving by C. Vau de Pas, in Holland's "Heroologia."

fruitless attempt to form a settlement, Sir Humphry Gilbert, one of the noblest spirits of his time, turned homewards again, to find his fate in the stormy seas. "We are as near to Heaven by sea as by land," were the famous words he was heard to utter, ere the light of his little bark was lost for ever in the darkness of the night. An

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expedition sent by his half-brother, Sir Walter Ralegh, explored Pamlico Sound; and the country they discovered, a country where, in their poetic fancy, "men lived after the manner of the Golden Age," received from Elizabeth, the Virgin Queen, the name of Virginia. The introduction of tobacco and of the potato into Europe dates from Ralegh's discovery; but the energy of his settlers was distracted by the delusive dream of gold, the hostility of the native tribes drove them from the coast, and it is through the gratitude of later times for what he strove to do, rather than



A FAMILY GROUP.
Temp. James I.
Ballad in Roxburghe Collection.

for what he did, that Raleigh, the capital of North Carolina, pre-
1606 serves his name. The first permanent settlement on the Chesapeake was effected in the beginning of the reign of James the First, and its success was due to the conviction of the settlers that the secret of the New World's conquest lay simply in labour. Among the hundred and five colonists who originally landed, forty-eight were gentlemen, and only twelve were tillers of the soil. Their leader, John Smith, however, not only explored the vast bay of Chesapeake and discovered the Potomac and the Susquehannah,



CAPTAIN JOHN SMITH.

From the Map of New England in his "Generall Historie of Virginia," 1624.

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but held the little company together in the face of famine and desertion till the colonists had learnt the lesson of toil. In his letters to the colonizers at home he set resolutely aside the dream of gold. "Nothing is to be expected thence," he wrote of the new country, "but by labour;" and supplies of labourers, aided by



GEORGE CALVERT, FIRST LORD BALTIMORE.
Picture in the collection of the Earl of Verulam, at Gorhambury.

a wise allotment of lands to each colonist, secured after five years of struggle the fortunes of Virginia. "Men fell to building houses and planting corn;" the very streets of Jamestown, as their capital was called from the reigning sovereign, were sown with tobacco; and in fifteen years the colony numbered five thousand souls.

The laws and representative institutions of England were first introduced into the New World in the settlement of Virginia: some years later a principle as unknown to England as it was to the greater part of Europe found its home in another colony, which received its name of Maryland from Henrietta Maria, the Queen of Charles the First. Calvert, Lord Baltimore, one of the best of the Stuart counsellors, was forced by his conversion to Catholicism to seek a shelter for himself and colonists of his new faith in the district across the Potomac, and round the head of the Chesapeake. As a purely Catholic settlement was impossible, he resolved to 1634 open the new colony to men of every faith. "No person within

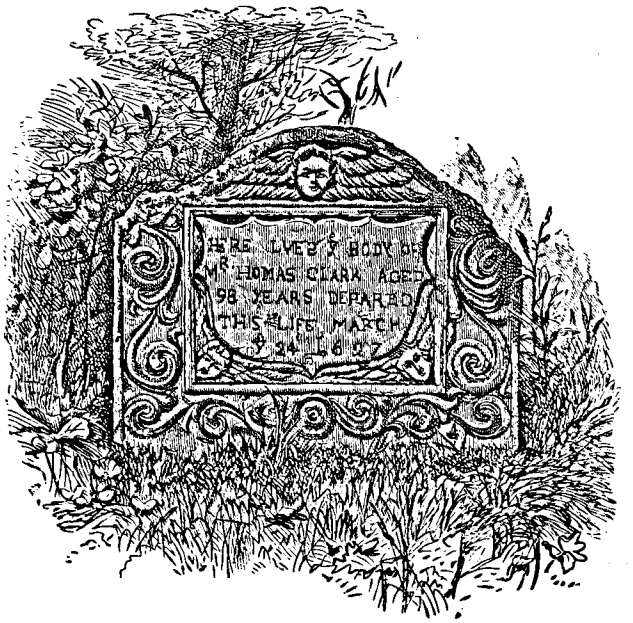


MEDAL OF CECIL CALVERT, SECOND LORD BALTIMORE, AND HIS WIFE.

this province," ran the earliest law of Maryland, "professing to believe in Jesus Christ, shall be in any ways troubled, molested, or discountenanced for his or her religion, or in the free exercise thereof." Long however before Lord Baltimore's settlement in Maryland, only a few years indeed after the settlement of Smith in Virginia, the church of Brownist or Independent refugees, whom we saw driven in the reign of James to Amsterdam, had resolved to quit Holland and find a home in the wilds of the New World. They were little disheartened by the tidings of suffering which came from the Virginian settlement. "We are well weaned," wrote their minister, John Robinson, "from the delicate milk of the mother-country, and inured to the difficulties of a strange land;

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the people are industrious and frugal. We are knit together as a body in a most sacred covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we hold ourselves strictly tied to all care of each other's good and of the whole. It is not with us as with men whom small things can discourage." Returning from Holland to Southampton, they started in two small vessels for the new land: but one of these soon put

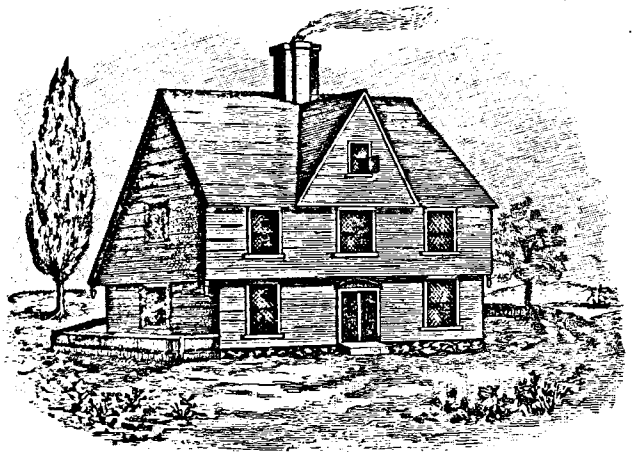


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GRAVE OF THOMAS CLARK, MATE OF THE "MAYFLOWER," 1627.

back, and only its companion, the *Mayflower*, a bark of a hundred and eighty tons, with forty-one emigrants and their families on
1620 board, persisted in prosecuting its voyage. The little company of the "Pilgrim Fathers," as after-times loved to call them, landed on the barren coast of Massachusetts at a spot to which they gave the name of Plymouth, in memory of the last English port at which they touched. They had soon to face the long hard winter of the north, to bear sickness and famine: even when these years of toil

and suffering had passed there was a time when "they knew not at night where to have a bit in the morning." Resolute and industrious as they were, their progress was very slow; and at the end of ten years they numbered only three hundred souls. But small as it was, the colony was now firmly established and the struggle for mere existence was over. "Let it not be grievous unto you," some of their brethren had written from England to the poor emigrants in the midst of their sufferings, "that you have



ALLYN HOUSE, NEW PLYMOUTH.
Built by one of the Pilgrim Fathers; demolished 1826.
Tudor, "Life of Otis," 1823.

been instrumental to break the ice for others. The honours shall be yours to the world's end."

The Puritan Emigration

From the moment of their establishment the eyes of the English Puritans were fixed on the little Puritan settlement in North America. Through the early years of Charles projects were canvassed for a new settlement beside the little Plymouth; and the aid which the merchants of Boston in Lincolnshire gave to the realization of this project was acknowledged in the name of its capital. At the moment when he was dissolving his third Parliament, Charles granted the charter which established the colony of 1629 Massachusetts; and by the Puritans at large the grant was at once

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regarded as a Providential call. Out of the failure of their great constitutional struggle, and the pressing danger to "godliness" in England, rose the dream of a land in the West where religion and liberty could find a safe and lasting home. The Parliament was hardly dissolved, when "conclusions" for the establishment of a great colony on the other side the Atlantic were circulating among gentry and traders, and descriptions of the new country of Massachusetts were talked over in every Puritan household. The proposal was welcomed with the quiet, stern enthusiasm which



AN ENGLISH CITIZEN RIDING WITH HIS WIFE.
Album of Tobias Oelhafen of Nuremberg, 1623—1625.
M.S. Eg. 1269.

marked the temper of the time; but the words of a well-known emigrant show how hard it was even for the sternest enthusiasts to tear themselves from their native land. "I shall call that my country," said the younger Winthrop, in answer to feelings of this sort, "where I may most glorify God and enjoy the presence of my dearest friends." The answer was accepted, and the Puritan emigration began on a scale such as England had never before seen. The two hundred who first sailed for Salem were soon followed by John Winthrop with eight hundred men; and seven
1630 hundred more followed ere the first year of the king's personal rule

had run its course. Nor were the emigrants, like the earlier colonists of the South, "broken men," adventurers, bankrupts, criminals; or simply poor men and artisans, like the Pilgrim Fathers of the *Mayflower*. They were in great part men of the professional and middle classes; some of them men of large landed estate, some zealous clergymen like Cotton, Hooker, and Roger Williams, some shrewd London lawyers, or young scholars from Oxford. The bulk were God-fearing farmers from Lincolnshire



RURAL SCENE.
Middle Seventeenth Century.
Ballad in Roxburghe Collection.

and the Eastern counties. They desired in fact "only the best" as sharers in their enterprise; men driven forth from their fatherland not by earthly want, or by the greed of gold, or by the lust of adventure, but by the fear of God, and the zeal for a godly worship. But strong as was their zeal, it was not without a wrench that they tore themselves from their English homes. "Farewell, dear England!" was the cry which burst from the first little company of emigrants as its shores faded from their sight. "Our hearts," wrote Winthrop's followers to the brethren whom they had left

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Laud and the Puritans

behind, "shall be fountains of tears for your everlasting welfare, when we shall be in our poor cottages in the wilderness."

During the next two years, as the sudden terror which had found so violent an outlet in Eliot's warnings died for the moment away, there was a lull in the emigration. But the measures of



WILLIAM LAUD, ARCHBISHOP OF CANTERBURY.
Picture by Vandyck.

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to a pitch of reformation floating in his own brain. Take him with you, but by my soul you will repent it." Cold, pedantic, superstitious as he was (he notes in his diary the entry of a robin-redbreast into his study as a matter of grave moment), William Laud rose out of the mass of court-prelates by his industry, his personal unselfishness, his remarkable capacity for administration. At a later period, when immersed in State-business, he found time to acquire so complete a knowledge of commercial affairs that the London merchants themselves owned him a master in matters of trade. Of statesmanship indeed he had none. But Laud's influence was really derived from the unity of his purpose. He directed all the power of a clear, narrow mind and a dogged will to the realization of a single aim. His resolve was to raise the Church of England to what he conceived to be its real position as a branch, though a reformed branch, of the great Catholic Church throughout the world; protesting alike against the innovations of Rome and the innovations of Calvin, and basing its doctrines and usages on those of the Christian communion in the centuries which preceded the Council of Nicæa. The first step in the realization of such a theory was the severance of whatever ties had hitherto united the English Church to the Reformed Churches of the Continent. In Laud's view episcopal succession was of the essence of a Church, and by their rejection of bishops, the Lutheran and Calvinistic Churches of Germany and Switzerland had ceased to be Churches at all. The freedom of worship therefore which had been allowed to the Huguenot refugees from France, or the Walloons from Flanders, was suddenly withdrawn; and the requirement of conformity with the Anglican ritual drove them in crowds from the southern ports to seek toleration in Holland. The same conformity was required from the English soldiers and merchants abroad, who had hitherto attended without scruple the services of the Calvinistic churches. The English ambassador in Paris was forbidden to visit the Huguenot conventicle at Charenton. As Laud drew further from the Protestants of the Continent, he drew, consciously or unconsciously, nearer to Rome. His theory owned Rome as a true branch of the Church, though severed from that of England by errors and innovations against which Laud vigorously protested. But with the removal of these obstacles

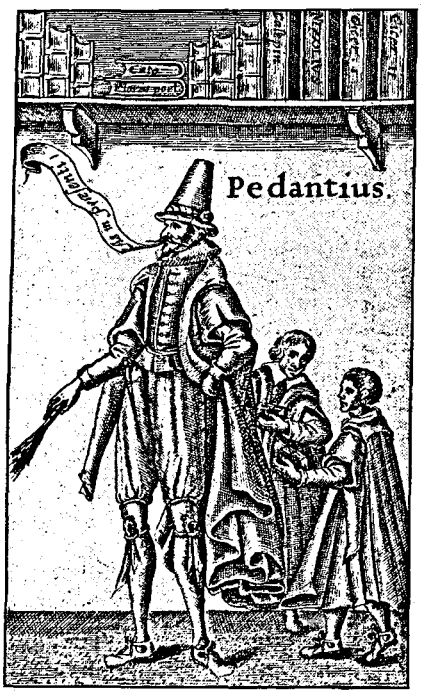


BRASS OF ARCHBISHOP HARSNETT, 1631, ON HIS TOMB IN CHIGWELL CHURC ESSEX.

The latest representation of an English prelate in the old episcopal vestments.

Catalogue of Harsnett Library.

reunion would naturally follow, and his dream was that of bridging over the gulf which ever since the Reformation had parted the two Churches. The secret offer of a cardinal's hat proved Rome's sense that Laud was doing his work for her; while his rejection of it, and his own reiterated protestations, prove equally that he was doing it unconsciously. Union with the great body of Catholicism, indeed, he regarded as a work which only time could bring about, but for which he could prepare the Church of England by raising it to a higher standard of Catholic feeling and Catholic practice. The great obstacle in his way was the Puritanism of nine-tenths of the English people, and on Puritanism he made war without mercy. No sooner had his elevation to the see of Canterbury placed him at the head of the English Church, than he turned the High Commission into a standing attack on the Puritan ministers. Rectors and vicars were scolded, suspended, deprived for "Gospel preaching." The use of the surplice, and the ceremonies most offensive to Puritan feeling, were enforced in every parish. The lectures founded in towns, which were the favourite posts of Puritan preachers, were rigorously suppressed. They found a refuge among the country gentlemen, and the Archbishop withdrew from the country gentlemen the privilege of keeping chaplains, which they had till then enjoyed. As parishes became

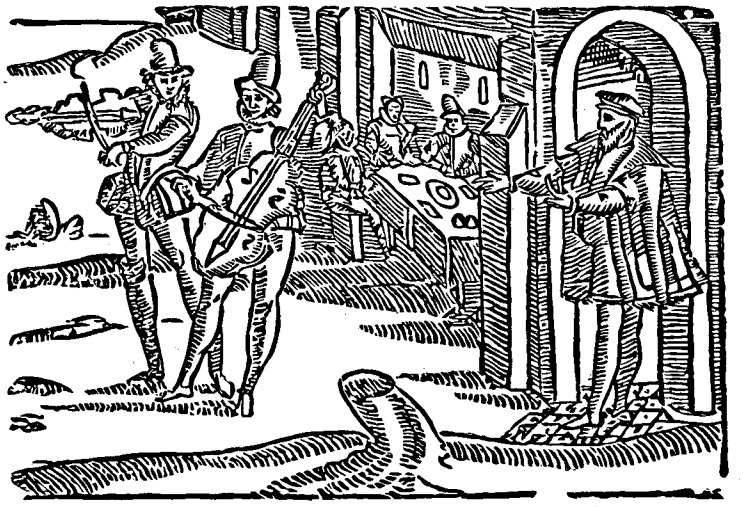


DR. THOMAS BEARD.
Schoolmaster and Lecturer at a Puritan Church in Huntingdon.
Frontispiece to his "Pedantius," 1631.

Laud as Archbishop 1633

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vacant the High Church bishops had long been filling them with men who denounced Calvinism, and declared passive obedience to the sovereign to be part of the law of God. The Puritans soon felt the stress of this process, and endeavoured to meet it by buying up the appropriations of livings, and securing through feoffees a succession of Protestant ministers in the parishes of which they were patrons; but Laud cited the feoffees before the Court of Exchequer, and roughly put an end to them. Nor was the



MINSTRELS OUTSIDE TAVERN.
Early Seventeenth Century.
Roxburghe Ballad.

persecution confined to the clergy. Under the two last reigns the small pocket-Bibles called the Geneva Bibles had become universally popular amongst English laymen; but their marginal notes were found to savour of Calvinism, and their importation was prohibited. The habit of receiving the communion in a sitting posture had become common, but kneeling was now enforced, and hundreds were excommunicated for refusing to comply with the injunction. A more galling means of annoyance was found in the different views of the two religious parties on the subject of

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Sunday pastimes
1633

Sunday. The Puritans identified the Lord's day with the Jewish Sabbath, and transferred to the one the strict observances which were required for the other. The Laudian clergy, on the other hand, regarded it simply as one among the holidays of the Church, and encouraged their flocks in the pastimes and recreations after service which had been common before the Reformation. The Crown under James had taken part with the High Churchmen, and had issued a "Book of Sports" which recommended certain games



"THE LAMENTABLE COMPLAINT OF NICK FROTH AND RULEROST" AGAINST THE PURITAN OBSERVANCE OF SUNDAY.
Tract, 1641.

as lawful and desirable on the Lord's day. The Parliament, as might be expected, was stoutly on the other side, and had forbidden Sunday pastimes by statute. The general religious sense of the country was undoubtedly tending to a stricter observance of the day, when Laud brought the contest to a sudden issue. He summoned the Chief-Justice, Richardson, who had enforced the statute in the western shires, to the Council-table, and rated him so violently that the old man came out complaining he had been all but choked by a pair of lawn sleeves. He then ordered every

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minister to read the declaration in favour of Sunday pastimes from the pulpit. One Puritan minister had the wit to obey, and to close the reading with the significant hint, "You have heard read, good people, both the commandment of God and the commandment of man. Obey which you please." But the bulk refused to comply with the Archbishop's will. The result followed at which Laud no doubt had aimed. Puritan ministers were cited before the High Commission, and silenced or deprived. In the diocese of Norwich alone thirty parochial ministers were expelled from their cures.

Laud and the Clergy

The suppression of Puritanism in the ranks of the clergy was only a preliminary to the real work on which the Archbishop's mind was set, the preparation for Catholic reunion by the elevation of the clergy to a Catholic standard in doctrine and ritual. Laud publicly avowed his preference of an unmarried to a married priesthood. Some of the bishops, and a large part of the new clergy who occupied the posts from which the Puritan ministers had been driven, advocated doctrines and customs which the Reformers had denounced as sheer Papistry; the practice, for instance, of auricular confession, a Real Presence in the Sacrament, or prayers for the dead. One prelate, Montague, was earnest for reconciliation with Rome. Another, Goodman, died acknowledging himself a Papist. Meanwhile Laud was indefatigable in his efforts to raise the civil and political status of the clergy to the point which it had reached ere the fatal blow of the Reformation fell on the priesthood. Among the archives of his see lies a large and costly volume in vellum, containing a copy of such records in the Tower as concerned the privileges of the clergy. Its compilation was entered in the Archbishop's diary as one among the "twenty-one things which I have projected to do if God bless me in them," and as among the fifteen to which before his fall he had been enabled to add his emphatic "done." The power of the Bishops' Courts, which had long fallen into decay, revived under his patronage. In 1636 he was able to induce the King to raise a prelate, Juxon, Bishop of London, to the highest civil post in the realm, that of Lord High Treasurer. "No Churchman had it since Henry the Seventh's time," Laud comments proudly. "I pray God bless him to carry it so that the Church may have honour,

and the State service and content by it. And now, if the Church will not hold up themselves, under God I can do no more." As he aimed at a more Catholic standard of doctrine in the clergy, so he aimed at a nearer approach to the pomp of Catholicism in public

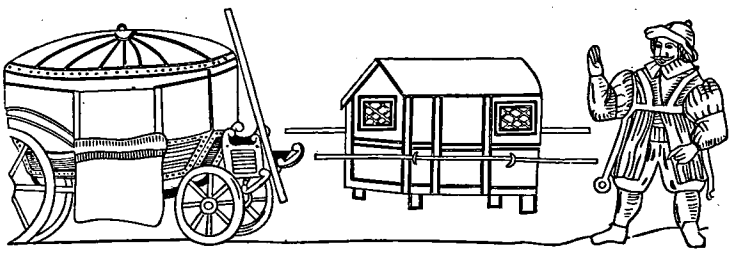


WILLIAM JUXON, BISHOP OF LONDON (AFTERWARDS ARCHBISHOP OF CANTERBURY).
From an Engraving by H. D. Thielcke.

worship. His conduct in his own house at Lambeth brings out with singular vividness the reckless courage with which he threw himself across the religious instincts of a time when the spiritual aspect of worship was overpowering in most men's minds its æsthetic and devotional sides. Men noted as a fatal omen the accident

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which marked his first entry into Lambeth; for the overladen ferry-boat upset in the passage of the river, and though the horses and servants were saved, the Archbishop's coach remained at the bottom of the Thames. But no omen, carefully as he might note it, brought a moment's hesitation to the bold, narrow mind of the new Primate. His first act, he boasted, was the setting about a restoration of his chapel; and, as Laud managed it, his restoration was the simple undoing of all that had been done there by his predecessors since the Reformation. The chapel of Lambeth House was one of the most conspicuous among the ecclesiastical buildings of the time; it had seen the daily worship of every Primate since Cranmer, and was a place "whither many of the nobility, judges, clergy, and persons of all sorts, as well strangers



COACH AND SEDAN-CHAIR.
Title-page of Tract "Coach and Sedan," 1636.

as natives, resorted." But all pomp of worship had gradually passed away from it. Under Cranmer the stained glass was dashed from its windows. In Elizabeth's time the communion table was moved into the middle of the chapel, and the credence table destroyed. Under James Archbishop Abbot put the finishing stroke on all attempts at a high ceremonial. The cope was no longer used as a special vestment in the communion. The Primate and his chaplains forbore to bow at the name of Christ. The organ and choir were alike abolished, and the service reduced to a simplicity which would have satisfied Calvin. To Laud the state of the chapel seemed intolerable. With characteristic energy he aided with his own hands in the replacement of the painted glass in its windows, and racked his wits in piecing the fragments



CHAPEL, LAMBETH PALACE.
Ceiling put up by Laud; stalls and screen by Juxon.

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together. The glazier was scandalized by the Primate's express command to repair and set up again the "broken crucifix" in the east window. The holy table was removed from the centre, and set altar-wise against the eastern wall, with a cloth of arras behind it, on which was embroidered the history of the Last Supper. The elaborate woodwork of the screen, the rich copes of the chaplain, the silver candlesticks, the credence table, the organ and the choir, the stately ritual, the bowings at the sacred name, the genuflexions to the altar, made the chapel at last such a model of worship as Laud desired. If he could not exact an equal pomp of devotion in other quarters, he exacted as much as he could. Bowing to the altar was introduced into all cathedral churches. A royal injunction ordered the removal of the communion table, which for the last half-century or more had in almost every parish church stood in the middle of the nave, back to its pre-Reformation position in the chancel, and secured it from profanation by a rail. The removal implied, and was understood to imply, a recognition of the Real Presence, and a denial of the doctrine which Englishmen generally held about the Lord's Supper. But, strenuous as was the resistance Laud encountered, his pertinacity and severity warred it down. Parsons who denounced the change from their pulpits were fined, imprisoned, and deprived of their benefices. Churchwardens who refused or delayed to obey the injunction were rated at the Commission-table, and frightened into compliance.

The Puritan Colonies

In their last Remonstrance to the King the Commons had denounced Laud as the chief assailant of the Protestant character of the Church of England; and every year of his Primacy showed him bent upon justifying the accusation. His policy was no longer the purely conservative policy of Parker or Whitgift; it was aggressive and revolutionary. His "new counsels" threw whatever force there was in the feeling of conservatism into the hands of the Puritan, for it was the Puritan who now seemed to be defending the old character of the Church of England against its Primate's attacks. But backed as Laud was by the power of the Crown, the struggle became more hopeless every day. While the Catholics owned that they had never enjoyed a like tranquillity, while the fines for recusancy were reduced, and their worship

suffered to go on in private houses, the Puritan saw his ministers silenced or deprived, his Sabbath profaned, the most sacred act of his worship brought near, as he fancied, to the Roman mass. Roman doctrine met him from the pulpit, Roman practices met him in the Church. We can hardly wonder that with such a world around them "godly people in England began to apprehend a special hand of Providence in raising this plantation" in Massachusetts; "and their hearts were generally stirred to come over." It was in vain that weaker men returned to bring news of hardships and dangers, and told how two hundred of the new comers had perished with their first winter. A letter from Winthrop told how the rest toiled manfully on. "We now enjoy God and Jesus Christ," he wrote to those at home, "and is not that enough? I thank God I like so well to be here as I do not repent my coming. I would not have altered my course though I had foreseen all these afflictions. I never had more content of mind." With the strength and manliness of Puritanism, its bigotry and narrowness had crossed the Atlantic too. Roger Williams, a young minister who held the doctrine of freedom of conscience, was driven from the new settlement, to become a preacher among the settlers of Rhode Island. The bitter resentment stirred in the emigrants by persecution at home was seen in their rejection of Episcopacy and their prohibition of the use of the Book of Common Prayer. The intensity of its religious sentiments turned the colony into a theocracy. "To the end that the body of the Commons may be preserved of honest and good men, it was ordered and agreed that for the time to come no man shall be admitted to the freedom of the body politic but such as are members of some of the churches within the bounds of the same." As the contest grew hotter at home the number of Puritan emigrants rose fast. Three thousand new colonists arrived from England in a single year. The growing stream of emigrants marks the terrible pressure of the time. Between the sailing of Winthrop's expedition and the assembly of the Long Parliament, in the space, that is, of ten or eleven years, two hundred emigrant ships had crossed the Atlantic, and twenty thousand Englishmen had found a refuge in the West.



CHARLES I.
Illumination on a Patent in Public Record Office.

Section V.—The Personal Government, 1629—1640

[*Authorities.*—For the general events of the time, see previous sections. The "Strafford Letters," and the Calendars of Domestic State Papers for this period give its real history. "Baillie's Letters" tell the story of the Scotch rising. Generally, Scotch affairs may be studied in Mr. Burton's "History of Scotland." Portraits of Weston, and most of the statesmen of this period, may be found in the earlier part of Clarendon's "History of the Rebellion."]

The Suspension of Parliament

At the opening of his third Parliament Charles had hinted in ominous words that the continuance of Parliament at all depended on its compliance with his will. "If you do not your duty," said the King, "mine would then order me to use those other means which God has put into my hand." The threat, however, failed to break the resistance of the Commons, and the ominous words passed into a settled policy. "We have showed," said a proclamation which followed on the dissolution of the Houses, "by our frequent meeting our people, our love to the use of Parliament; *Mar.* 1629 yet, the late abuse having for the present driven us unwillingly out of that course, we shall account it presumption for any to prescribe any time unto us for Parliament."

The policy of Charles

No Parliament in fact met for eleven years. But it would be unfair to charge the King at the outset of this period with any definite scheme of establishing a tyranny, or of changing what he conceived to be the older constitution of the realm. He "hated the very name of Parliaments," but in spite of his hate he had as yet no settled purpose of abolishing them. His belief was that England would in time recover its senses, and that then Parliament might re-assemble without inconvenience to the Crown. In the interval, however long it might be, he proposed to govern single-handed by the use of "those means which God had put into his hands." Resistance, indeed, he was resolved to put down. The

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leaders of the popular party in the last Parliament were thrown into prison; and Eliot died, the first martyr of English liberty, in the Tower. Men were forbidden to speak of the reassembling of a Parliament. But here the King stopped. The opportunity which might have suggested dreams of organized despotism to a Richelieu, suggested only means of filling his Exchequer to Charles. He had in truth neither the grander nor the meaner



IRISH SOLDIERS IN SERVICE OF GUSTAVUS ADOLPHUS, 1631.
Contemporary German Broadside in British Museum.

instincts of a born tyrant. He did not seek to gain an absolute power over his people, because he believed that his absolute power was already a part of the constitution of the country. He set up no standing army to secure it, partly because he was poor, but yet more because his faith in his position was such that he never dreamed of any effectual resistance. His expedients for freeing the Crown from that dependence on Parliaments against which his pride as a sovereign revolted were simply peace and economy. To

Peace

secure the first he sacrificed an opportunity greater than ever his father had trodden under foot. The fortunes of the great struggle



GUSTAVUS ADOLPHUS, KING OF SWEDEN.
From an engraving by Delff after a picture by Miereveldt.

in Germany were suddenly reversed at this juncture by the appearance of Gustavus Adolphus, with a Swedish army, in the heart of Germany. Tilly was defeated and slain; the Catholic

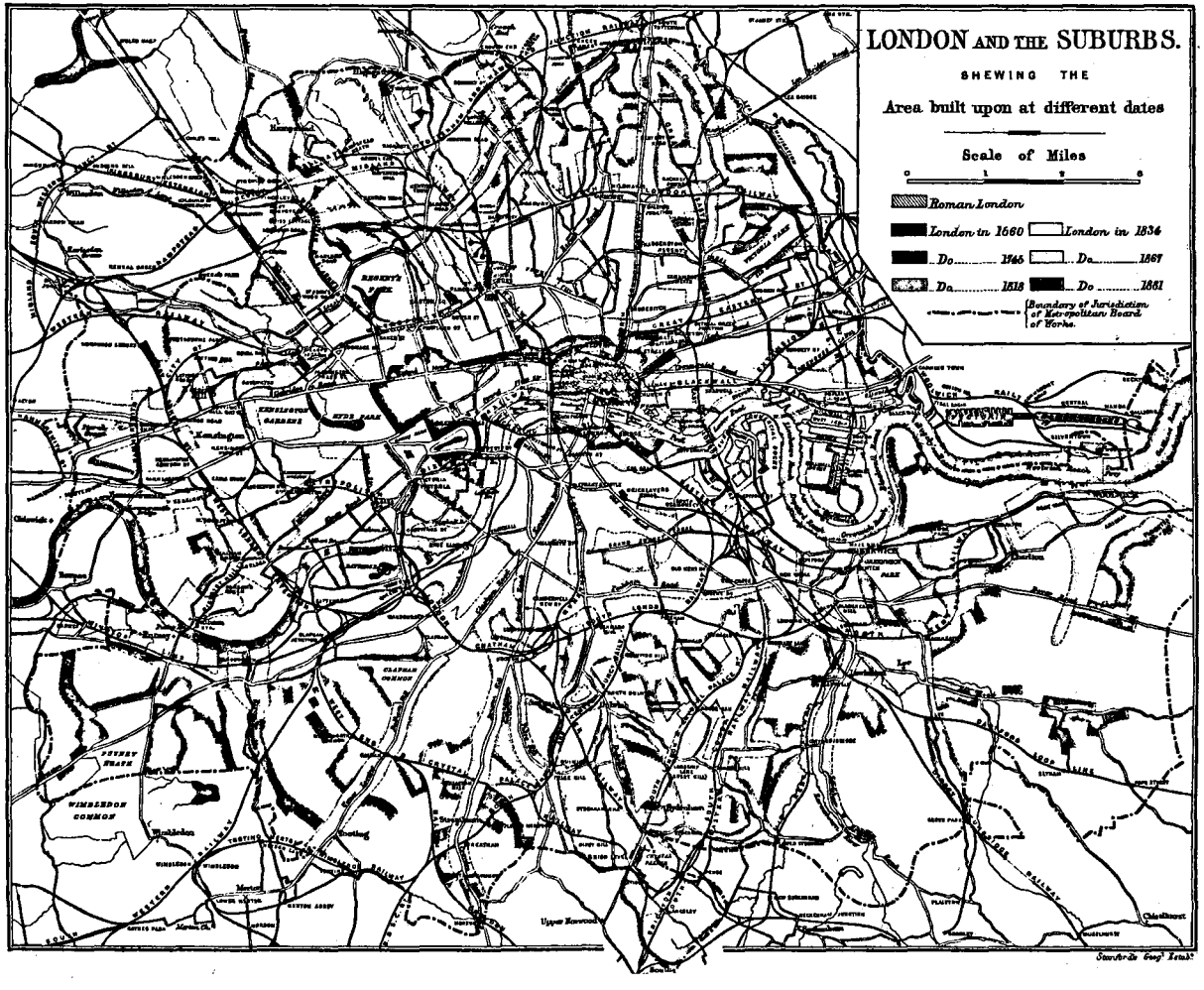
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League humbled in the dust; Munich, the capital of its Bavarian leader, occupied by the Swedish army, and the Lutheran princes of North Germany freed from the pressure of the Imperial soldiery; while the Emperor himself, trembling within the walls of Vienna, was driven to call for aid from Wallenstein, an adventurer whose ambition he dreaded, but whose army could alone arrest the progress of the Protestant conqueror. The ruin that James had wrought was suddenly averted; but the victories of Protestantism had no more power to draw Charles out of the petty circle of his politics at home than its defeats had had power to draw James out of the circle of his imbecile diplomacy. When Gustavus, on the point of invading Germany, appealed for aid to England and France, Charles, left penniless by the dissolution of Parliament, resolved on a policy of peace, withdrew his ships from the Baltic,

1630

and opened negotiations with Spain, which brought about a treaty on the virtual basis of an abandonment of the Palatinate. Ill luck clung to him in peace as in war. The treaty was hardly concluded when Gustavus began his wonderful career of victory. Charles strove at once to profit by his success, and a few Scotch and English regiments followed Gustavus in his reconquest of the Palatinate. But the conqueror demanded, as the price of its restoration to Frederick, that Charles should again declare war upon Spain; and this was a price that the King would not pay, determined as he was not to plunge into a combat which would again force him to summon Parliament. His whole attention was absorbed by the pressing question of revenue. The debt was a large one; and the ordinary income of the Crown, unaided by parliamentary supplies, was inadequate to meet its ordinary expenditure. Charles himself was frugal and laborious; and the economy of Weston, the new Lord Treasurer, whom he made Earl of Portland, contrasted advantageously with the waste and extravagance of the government under Buckingham. But economy failed to close the yawning gulf of the treasury, and the course into which Charles was driven by the financial pressure showed with how wise a prescience the Commons had fixed on the point of arbitrary taxation as the chief danger to constitutional freedom.

It is curious to see to what shifts the royal pride was driven in


LONDON AND THE SUBURBS.
SHEWING THE
Area built upon at different dates
Scale of Miles
0 1 2 3
Roman London
London in 1660
London in 1834
Do 1745
Do 1867
Do 1818
Do 1861
Boundary of Jurisdiction of Metropolitan Board of Works.
Chelsea
Kensington Gardens
Hyde Park
Regent's Park
Clapham Common
Putney Heath
Wimbledon Common
Upper Norwood
Greenwich
Blackheath
Southwark Geog.l Estab.t

its effort at once to fill the Exchequer, and yet to avoid, as far as it could, any direct breach of constitutional law in the imposition of taxes by the sole authority of the Crown. The dormant powers of the prerogative were strained to their utmost. The right of the Crown to force knighthood on the landed gentry was revived, in order to squeeze them into composition for the refusal of it. Fines were levied on them for the redress of defects in their title-deeds. A Commission of the Forests exacted large sums from the neighbouring landowners for their encroachments on Crown lands. London, the special object of courtly dislike, on account of its stubborn Puritanism, was brought within the sweep of royal extortion by the enforcement of an illegal proclamation which James had issued, prohibiting its extension. Every house throughout the large suburban districts in which the prohibition had been disregarded was only saved from demolition by the payment of three years' rental to the Crown. Though the Catholics were no longer troubled by any active persecution, and the Lord Treasurer was in heart a Papist, the penury of the Exchequer forced the Crown to maintain the old system of fines for "recusancy." Vexatious measures of extortion such as these were far less hurtful to the State than the conversion of justice into a means of supplying the royal necessities by means of the Star Chamber. The jurisdiction of the King's Council had been revived by Wolsey as a check on the nobles; and it had received great developement, especially on the side of criminal law, during the Tudor reigns. Forgery, perjury, riot, maintenance, fraud, libel, and conspiracy, were the chief offences cognizable in this court, but its scope extended to every misdemeanour, and especially to charges where, from the imperfection of the common law, or the power of offenders, justice was baffled in the lower courts. Its process resembled that of Chancery: in State trials it acted on an information laid before it by the King's Attorney. Both witnesses and accused were examined on oath by special interrogatories, and the Court was at liberty to adjudge any punishment short of death. However distinguished the Star Chamber was in ordinary cases for the learning and fairness of its judgements, in political trials it was impossible to hope for exact and impartial justice from a tribunal almost entirely composed of privy councillors. The possession of

The Star Chamber

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Fines and Monopolies

such a weapon would have been fatal to liberty under a great tyrant; under Charles it was turned freely to the profit of the Exchequer and the support of arbitrary rule. Enormous penalties were exacted for opposition to the royal will, and though the fines imposed were often remitted, they served as terrible engines of oppression. Fines such as these however affected a smaller range of sufferers than the financial expedient to which Weston had recourse in the renewal of monopolies. Monopolies, abandoned by Elizabeth, and extinguished by Act of Parliament under James,

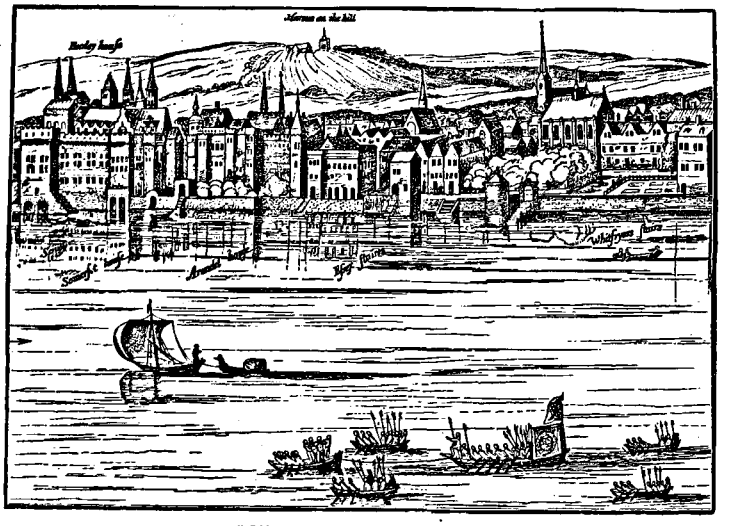


SATIRE ON ALDERMAN ABEL, MONOPOLIST OF WINES, AND HIS WIFE.
Broadside, 1641.

were again set on foot, and on a scale far more gigantic than had been seen before; the companies who undertook them paying a fixed duty on their profits as well as a large sum for the original concession of the monopoly. Wine, soap, salt, and almost every article of domestic consumption fell into the hands of monopolists, and rose in price out of all proportion to the profit gained by the Crown. "They sup in our cup," Colepepper said afterwards in the Long Parliament, "they dip in our dish, they sit by our fire; we find them in the dye-fat, the wash bowls, and the powdering tub.

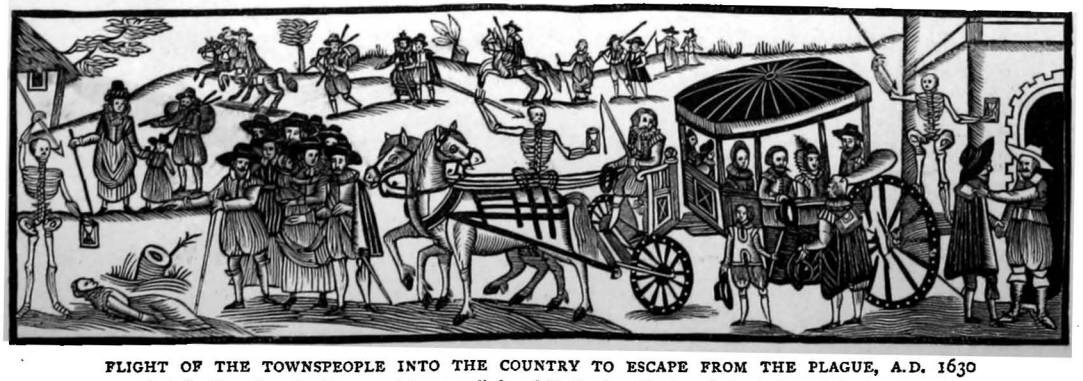
They share with the cutler in his box. They have marked and sealed us from head to foot." But in spite of these expedients the Treasury would have remained unfilled had not the King persisted in those financial measures which had called forth the protest of the Parliament. The exaction of customs duties went on as of old at the ports. The resistance of the London merchants to their payment was roughly put down; and one of them, Chambers, who

Customs



LONDON, FROM THE RIVER.
Early Seventeenth Century.
Engraving by C. J. Visscher.

complained bitterly that merchants were worse off in England than in Turkey, was brought before the Star Chamber and ruined by a fine of two thousand pounds. It was by measures such as these that Charles gained the bitter enmity of the great city whose strength and resources were fatal to him in the coming war. The freeholders of the counties were equally difficult to deal with. On one occasion, when those of Cornwall were called together at Bod-



FLIGHT OF THE TOWNSPEOPLE INTO THE COUNTRY TO ESCAPE FROM THE PLAGUE, A.D. 1630
"A Looking-glass for Town and Country;" broadside in the collection of the Society of Antiquaries.

ı to contribute to a voluntary loan, half the hundr
the yield of the rest came to little more than tw
nds. One of the Cornishmen has left an amusing r
ıe which took place before the Commissioners ap
:ssment of the loan. "Some with great words and tl
ıe with persuasions," he says, "were drawn to it. I
e been complimented out of my money; but kn
›m I had to deal, I held, when I talked with them
in my pockets."

By such means as these the debt was reduced, and
:nue of the Crown increased. Nor was there mu
ve discontent. Vexatious
:ed and illegal as were
proceedings of the Crown,
e seems in these earlier
's of personal rule to have
ı little apprehension of
permanent danger to
lom in the country at
:. To those who read
letters of the time there
something inexpressibly
hing in the general faith
:heir writers in the ulti-
: victory of the Law.
rles was obstinate, but
inacy was too common
ible amongst Englishmen
ouse any vehement re-
ment. The people were
tubborn as their King,
their political sense told
ı that the slightest dis-
ance of affairs must shake



AN ENGLISH KITCH
Hollar, "Ornatus Muliebris A



BURFORD PRIORY, OXFORDSHIRE.

Birthplace of Lucius Cary, second Viscount Falkland; residence of William Lenthall, Speaker of the Long Parliament.

of the country. The great Continental wars threw wealth into English hands. The intercourse between Spain and Flanders was carried on solely in English ships, and the English flag covered the intercourse between Portuguese ports and the colonies in Africa, India, and the Pacific. The long peace was producing its inevitable results in an extension of commerce and a rise of manufactures in the towns of the West Riding of Yorkshire. Fresh land was being brought into cultivation, and a great scheme was set on foot for reclaiming the Fens. The new wealth of the country gentry, through the increase of rent, was seen in the splendour of the houses which they were raising. The contrast of this peace and prosperity with the ruin and bloodshed of the Continent afforded a ready argument to the friends of the King's system. So tranquil was the outer appearance of the country that in Court circles all sense of danger had disappeared. "Some of the greatest statesmen and privy councillors," says May, "would ordinarily laugh when the word, 'liberty of the subject,' was named." There were courtiers bold enough to express their hope that "the King would never need any more Parliaments." But beneath this outer calm "the country," Clarendon honestly tells us while eulogizing the peace, "was full of pride and mutiny and discontent." Thousands were quitting England for America. The gentry held aloof from the Court. "The common people in the generality and the country freeholders would rationally argue of their own rights and the oppressions which were laid upon them."



A LADY OF THE ENGLISH COURT.
Hollar, "Ornatus Muliebris Anglicanus," 1643.

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If Charles was content to deceive himself, there was one man among his ministers who saw that the people were right in their policy of patience, and that unless other measures were taken the fabric of despotism would fall at the first breath of adverse fortune.

Wentworth

Sir Thomas Wentworth, a great Yorkshire landowner and one of the representatives of his county, had stood during the Parliament of 1628 among the more prominent members of the popular party in the Commons. But from the first moment of his appearance in public his passionate desire had been to find employment in the service of the Crown. At the close of the preceding reign he was already connected with the Court, he had secured a seat in Yorkshire for one of the royal ministers, and was believed to be on the high road to a peerage. But the consciousness of political ability which spurred his ambition roused the jealousy of Buckingham; and the haughty pride of Wentworth was flung by repeated slights into an attitude of opposition, which his eloquence—grander in its sudden outbursts, though less earnest and sustained, than that of Eliot—soon rendered formidable. His intrigues at Court roused Buckingham to crush by a signal insult the rival whose genius he instinctively dreaded. While sitting in his court as sheriff of Yorkshire, Wentworth received the announcement of his dismissal from office, and of the gift of his post to Sir John Savile, his rival in the county. "Since they will thus weakly breathe on me a seeming disgrace in the public face of my country," he said with a characteristic outburst of contemptuous pride, "I shall crave



AN ENGLISH LADY IN WINTER DRESS.
Hollar, "Aula Veneris," 1644.

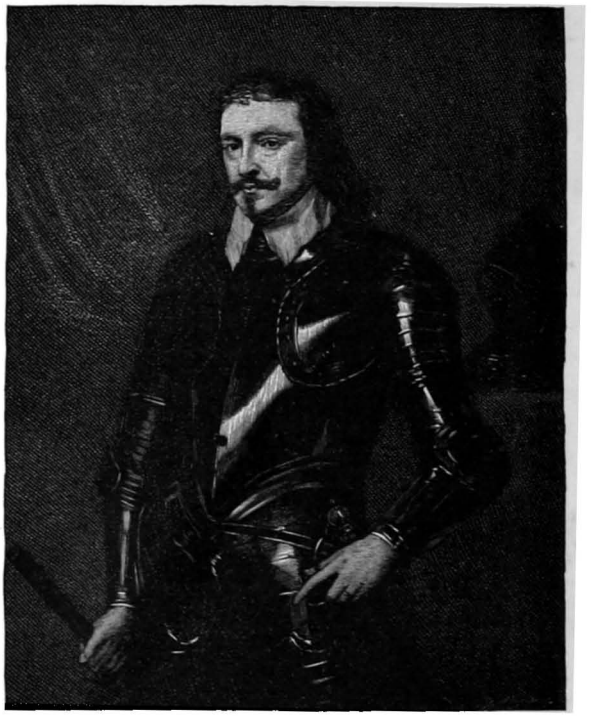
leave to wipe it away as openly, as easily!" His whole conception of a strong and able rule revolted against the miserable government of the favourite. Wentworth's aim was to force on the King, not such a freedom as Eliot longed for, but such a system as the Tudors had clung to, where a large and noble policy placed the sovereign naturally at the head of the people, and where Parliaments sank into mere aids to the Crown. But before this could be, Buckingham must be cleared away. It was with this end that Wentworth sprang to the front of the Commons in urging the Petition of Right. Whether in that crisis of Wentworth's life some nobler impulse, some true passion for the freedom he was to trample under foot mingled with his thirst for revenge, it is hard to tell. But his words were words of fire. "If he did not faithfully insist for the common liberty of the subject to be preserved whole and entire," it was thus he closed one of his speeches on the Petition, "it was his desire that he might be set as a beacon on a hill for all men else to wonder at."

Wentworth as Minister 1629

It is as such a beacon that his name has stood from that time to this. The death of Buckingham had no sooner removed the obstacle that stood between his ambition and the end at which it had aimed throughout, than the cloak of patriotism was flung by. Wentworth was admitted to the royal Council, and he took his seat at the board determined, to use his own phrase, to "vindicate the Monarchy for ever from the conditions and restraints of subjects." So great was the faith in his zeal and power which he knew how to breathe into his royal master that he was at once raised to the peerage, and placed with Laud in the first rank of the King's councillors. Charles had good ground for this rapid confidence in his new minister. In Wentworth, or as he is known from the title he assumed at the close of his life, in the Earl of Strafford, the very genius of tyranny was embodied. If he shared his master's belief that the arbitrary power which Charles was wielding formed part of the old constitution of the country, and that the Commons had gone out of their "ancient bounds" in limiting the royal prerogative, he was clear-sighted enough to see that the only way of permanently establishing absolute rule in England was not by reasoning, or by the force of custom, but by the force of fear. His system was the expression of his own inner

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temper; and the dark gloomy countenance, the full heavy eye, which meet us in Strafford's portrait are the best commentary on his policy of "Thorough." It was by the sheer strength of his genius, by the terror his violence inspired amid the meaner men whom Buckingham had left, by the general sense of his power,



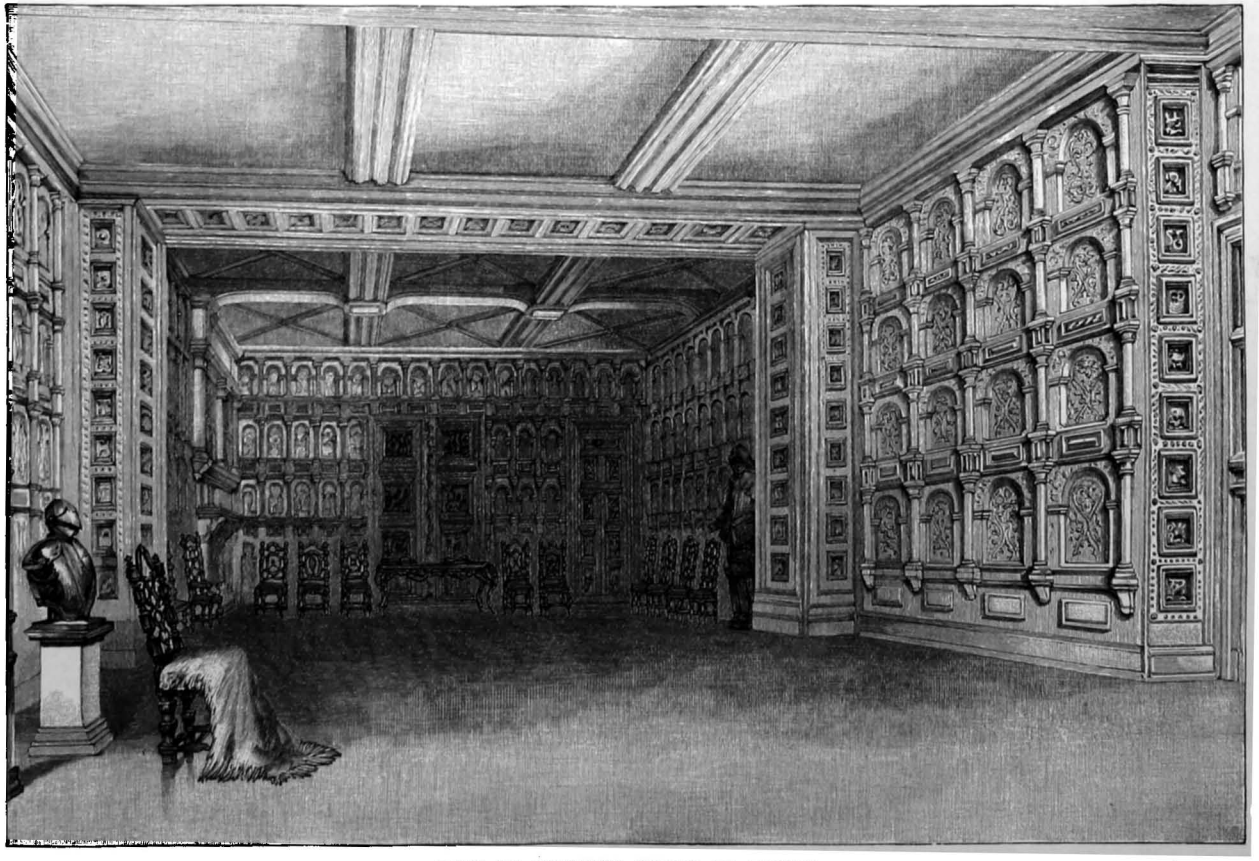
LORD STRAFFORD.
Engraved by O. Lacour, after the picture by Vandyke in the possession of Sir Philip Grey-Egerton, Bart., of Oulton Park, Cheshire.

that he had forced himself upon the Court. He had none of the small arts of a courtier. His air was that of a silent, proud, passionate man; when he first appeared at Whitehall his rough uncourtly manners provoked a smile in the royal circle. But the smile soon died into a general hate. The Queen, frivolous and

meddlesome as she was, detested him; his fellow-ministers intrigued against him, and seized on his hot speeches against the great lords, his quarrels with the royal household, his transports of passion at the very Council-table, to ruin him in his master's favour. The King himself, while steadily supporting him against his rivals, was utterly unable to understand his drift. Charles valued him as an administrator, disdainful of private ends, crushing great and small with the same haughty indifference to men's love or hate, and devoted to the one aim of building up the power of the Crown. But in his purpose of preparing for the great struggle with freedom which he saw before him, of building up by force such a despotism in England as Richelieu was building up in France, and of thus making England as great in Europe as France had been made by Richelieu, he could look for little sympathy and less help from the King.

Wentworth in Ireland

Wentworth's genius turned impatiently to a sphere where it could act alone, untrammelled by the hindrances it encountered at home. His purpose was to prepare for the coming contest by the provision of a fixed revenue, arsenals, fortresses, and a standing army, and it was in Ireland that he resolved to find them. He saw in the miserable country which had hitherto been a drain upon the resources of the Crown the lever he needed for the overthrow of English freedom. The balance of Catholic against Protestant in Ireland might be used to make both parties dependent on the royal authority; the rights of conquest, which in Wentworth's theory vested the whole land in the absolute possession of the Crown, gave him a large field for his administrative ability; and for the rest he trusted, and trusted justly, to the force of his genius and of his will. In 1633 he was made Lord Deputy, and five years later his aim seemed all but realized. "The King," he wrote to Laud, "is as absolute here as any prince in the world can be." Wentworth's government indeed was a rule of terror. Archbishop Usher, with almost every name which we can respect in the island, was the object of his insult and oppression. His tyranny strode over all legal bounds. A few insolent words, construed as mutiny, were enough to bring Lord Mountnorris before a council of war, and to inflict on him a sentence of death. But his tyranny aimed at public ends, and in Ireland the heavy hand of a single despot



ROOM IN MALAHIDE CASTLE, CO. DUBLIN,
Early Seventeenth Century.
After W. H. Bartlett.

delivered the mass of the people at any rate from the local despotism of a hundred masters. The Irish landowners were for the first time made to feel themselves amenable to the law. Justice



JAMES USHER, ARCHBISHOP OF ARMAGH.
From an engraving by George Vertue of a picture by Sir Peter Lely.

was enforced, outrage was repressed, the condition of the clergy was to some extent raised, the sea was cleared of the pirates who infested it. The foundation of the linen manufacture which was

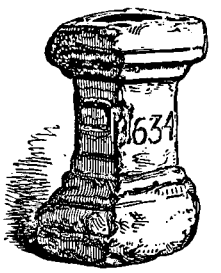
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to bring wealth to Ulster, and the first developement of Irish commerce, date from the Lieutenancy of Wentworth. But good government was only a means with him for further ends. The noblest work to be done in Ireland was the bringing about a reconciliation between Catholic and Protestant, and an obliteration of the anger and thirst for vengeance which had been raised by the Ulster Plantation. Wentworth, on the other hand, angered the Protestants by a toleration of Catholic worship and a suspension of the persecution which had feebly begun against the priesthood, while he fed the irritation of the Catholics by schemes for a Plantation of Connaught. His purpose was to encourage a disunion which left both parties dependent for support and protection on the Crown. It was a policy which was to end in bringing about the horrors of the Irish revolt, the vengeance of Cromwell, and the long series of atrocities on both sides which make the story of the country he ruined so terrible to tell. But for the hour it left Ireland helpless in his hands. He doubled the revenue. He reorganized the army. To provide for its support he ventured, in
1634 spite of the panic with which Charles heard his project, to summon an Irish Parliament. His aim was to read a lesson to England and the King, by showing how completely that dreaded thing, a Parliament, could be made the organ of the royal will; and his success was complete. Two-thirds, indeed, of an Irish House of Commons consisted of the representatives of wretched villages, the pocket-boroughs of the Crown; while absent peers were forced to entrust their proxies to the Council to be used at its pleasure. But precautions were hardly needed. The two Houses trembled at the stern master who bade their members not let the King "find them muttering, or, to speak it more truly, mutinying in corners," and voted with a perfect docility the means of maintaining an army of five thousand foot and five hundred horse. Had the subsidy been refused, the result would have been the same. "I would undertake," wrote Wentworth, "upon the peril of my head, to make the King's army able to subsist and provide for itself among them without their help."

Charles and Scotland

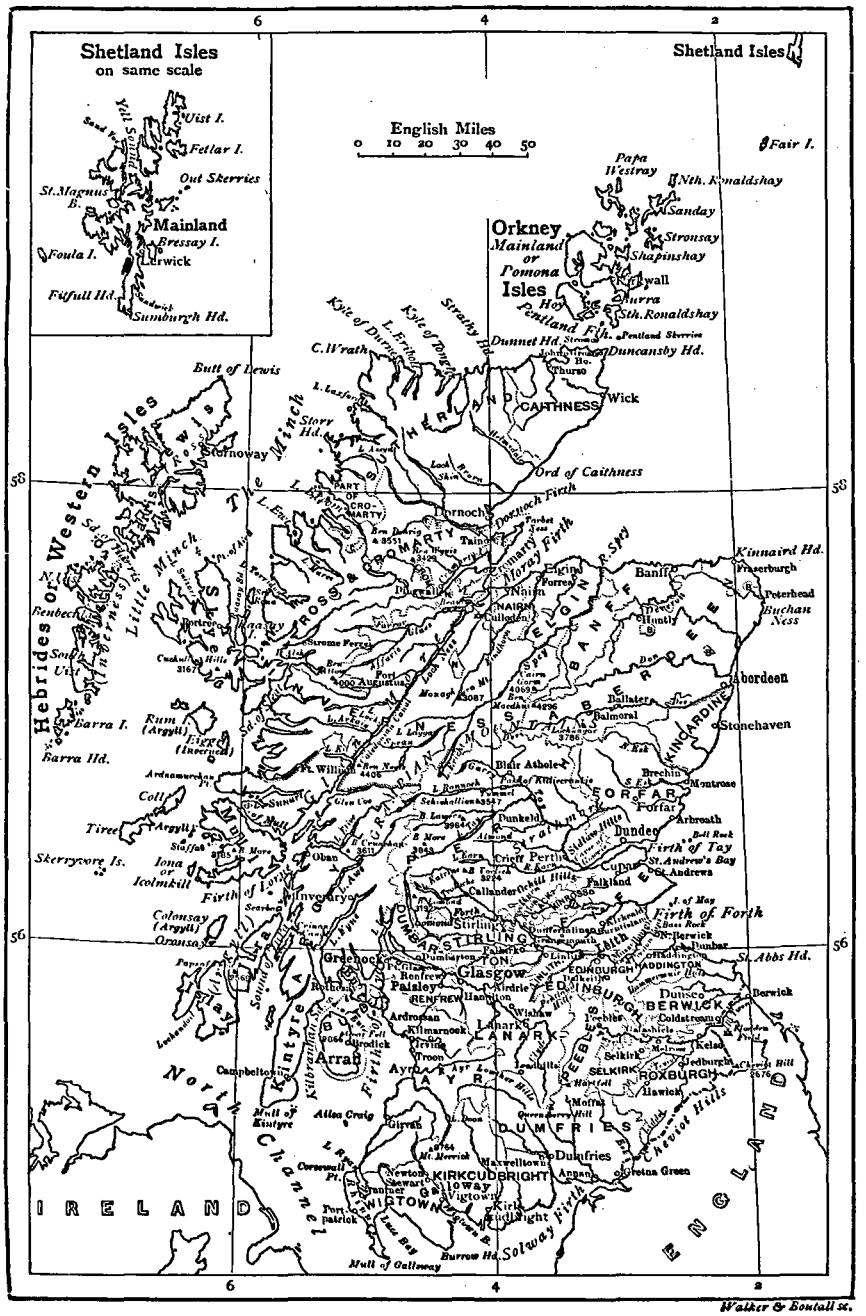
While Wentworth was thus working out his system of "Thorough" on one side of St. George's Channel, it was being carried out on the other by a mind inferior, indeed, to his own

in genius, but almost equal to it in courage and tenacity. On Weston's death in 1635, Laud became virtually first minister at the English Council-board. We have already seen with what a reckless and unscrupulous activity he was crushing Puritanism in the English Church, and driving Puritan ministers from English pulpits; and in this work his new position enabled him to back the authority of the High Commission by the terrors of the Star Chamber. It was a work, indeed, which to Laud's mind was at once civil and religious: he had allied the cause of ecclesiastical organization with that of absolutism in the State; and, while borrowing the power of the Crown to crush ecclesiastical liberty, he brought the influence of the Church to bear on the ruin of civil freedom. But his power stopped at the Scotch frontier. Across the Border stood a Church with bishops indeed, but without a ritual, modelled on the doctrine and system of Geneva, Calvinist in teaching and to a great extent in government. The mere existence of such a Church gave countenance to English Puritanism, and threatened in any hour of ecclesiastical weakness to bring a dangerous influence to bear on the Church of England. With Scotland indeed, Laud could only deal indirectly through Charles, for the King was jealous of any interference of his English ministers or Parliament with his Northern Kingdom. But Charles was himself earnest to deal with it. He had imbibed his father's hatred of all that tended to Presbyterianism, and from the outset of his reign he had been making advance after advance towards the more complete establishment of Episcopacy. To understand, however, what had been done, and the relations which had by this time grown up between Scotland and its King, we must take up again the thread of its history which we broke at the moment when Mary fled for refuge over the English border.



STONE CANDLESTICK, 1634, IN FORM OF A ROMAN ALTAR.
Antiquarian Museum, Edinburgh.

After a few years of wise and able rule, the triumph of



MAP OF MODERN SCOTLAND.

Protestantism under the Earl of Murray had been interrupted by his assassination, by the revival of the Queen's faction, and by the renewal of civil war. The next regent, the child-king's grandfather, was slain in a fray; but under the strong hand of Morton the land won a short breathing-space. Edinburgh, the last fortress held in Mary's name, surrendered to an English force sent by Elizabeth; and its captain, Kirkcaldy of Grange, was hanged for treason in the market-place; while the stern justice of Morton forced peace upon the warring lords. The people of the Lowlands, indeed, were now stanch for the new faith; and the Protestant Church rose rapidly after the death of Knox into a power which appealed at every critical juncture to the deeper feelings of the nation at large. In the battle with Catholicism the bishops had clung to the old religion; and the new faith, left without episcopal interference, and influenced by the Genevan training of Knox, borrowed from Calvin its model of Church government, as it borrowed its theology. The system of Presbyterianism, as it grew up at the outset without direct recognition from the law, not only bound Scotland together as it had never been bound before by its administrative organization, its church synods and general assemblies, but by the power it gave the lay elders in each congregation, and by the summons of laymen in an overpowering majority to the earlier Assemblies, it called the people at large to a voice, and as it proved, a decisive voice, in the administration of affairs. If its government by ministers gave it the outer look of



A SCOTCHWOMAN.
Temp. Charles I.
W. Hollar, "Ornatus Muliebris Anglicanus," 1649.

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an ecclesiastical despotism, no Church constitution has proved in practice so democratic as that of Scotland. Its influence in raising the nation at large to a consciousness of its own power is shown by the change which passes, from the moment of its final establishment, over the face of Scotch history. The sphere of action to which it called the people was in fact not a mere ecclesiastical but a national sphere; and the power of the Church was felt more and more over nobles and King. When after five years the union of his rivals put an end to Morton's regency, the possession of the young sovereign, James the Sixth, and the exercise of the royal authority in his name, became the constant aim of the factions who were tearing Scotland to pieces. As James grew to manhood, however, he was strong enough to break the yoke of the lords, and to become master of the great houses that had so long overawed the Crown. But he was farther than ever from being absolute master of his realm. Amidst the turmoil of the Reformation a new force had come to the front. This was the Scotch people which had risen into being under the guise of the Scotch Kirk.

1577

Andrew Melville

Melville, the greatest of the successors of Knox, claimed for the ecclesiastical body an independence of the State which James hardly dared to resent, while he struggled helplessly beneath the sway which public opinion, expressed through the General Assembly of the Church, exercised over the civil government. In the great crisis of the Armada his hands were fettered by the league with England which it forced upon him. The democratic boldness of Calvinism allied itself with the spiritual pride of the Presbyterian ministers in their dealings with the Crown. Melville in open council took James by the sleeve, and called him "God's silly vassal." "There are two Kings," he told him, "and two kingdoms in Scotland. There is Christ Jesus the King, and His Kingdom the Kirk, whose subject James the Sixth is, and of whose kingdom not a king, nor a lord, nor a head, but a member." The words and tone of the great preacher were bitterly remembered when James mounted the English throne. "A Scottish Presbytery," he exclaimed years afterwards at the Hampton Court Conference, "as well fitteth with Monarchy as God and the Devil! No Bishop, no King!" But Scotland was resolved on "no bishop." Episcopacy had become identified among the more

zcalous Scotchmen with the old Catholicism they had shaken off. When he appeared at a later time before the English Council-table, Melville took the Archbishop of Canterbury by the sleeves of his rochet, and, shaking them in his manner, called them Romish rags, and marks of the Beast. Four years therefore after the ruin of the Armada, Episcopacy was formally abolished, and the Presbyterian system established by law as the mode of government of the Church of Scotland. The rule of the Church was placed in a General Assembly, with subordinate Provincial Synods, Presbyteries, and Kirk Sessions, by which its discipline was carried down to every member of a congregation. All that James could save was the right of being present at the General Assembly, and of fixing a time and place for its annual meeting. But James had no sooner succeeded to the English throne than he used his new power in a struggle to undo the work which had been done. In spite of his assent to an act legalizing its annual convention, he hindered any meeting of the General Assembly for five successive years by repeated prorogations. The protests of the clergy were roughly met. When nineteen ministers constituted themselves an Assembly they were banished as traitors from the realm. Of the leaders who remained the boldest were summoned with Andrew Melville to confer with the King in England on his projects of change. On their refusal to betray the freedom of the Church they were committed to prison; and an epigram which Melville wrote on the usages of the English communion was seized on as a ground for bringing him before the English Privy Council. He was sent to the Tower, and released after some years of imprisonment only to go into exile. Deprived of their leaders, threatened with bonds and exile, deserted by the nobles, ill supported as yet by the mass of the people, the Scottish ministers bent before the pressure of the Crown. Bishops were allowed to act as presidents in their synods; and episcopacy was at last formally recognized in the Scottish Church. The pulpits were bridled. The General Assembly was brought to submission. The ministers and elders were deprived of their right of excommunicating offenders, save with a bishop's sanction.* A Court of High Commission enforced the Supremacy of the Crown. But with this assertion of his royal authority James was content. His aim was political rather than

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Presbyterianism established 1592

1605

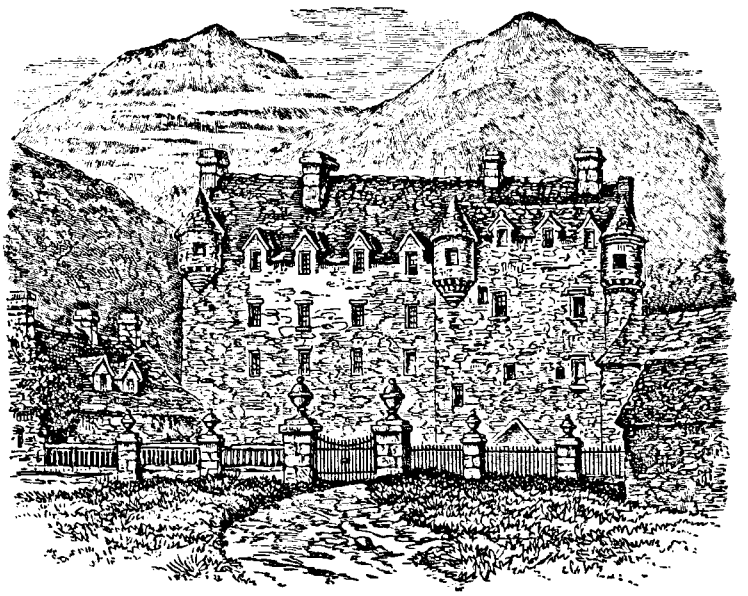
1606

Episcopacy restored 1610

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Laud and the Scotch Church

religious, and in seizing on the control of the Church through his organized prelacy, he held himself to have won back that mastery of his realm which the Reformation had reft from the Scottish Kings. The earlier policy of Charles followed his father's line of action. It effected little save a partial restoration of Church-lands, which the lords were forced to surrender. But Laud's vigorous action soon made itself felt. His first acts were directed rather to



TRAQUAIR CASTLE, PEEBLESSHIRE.
Built c. 1635.

points of outer observance than to any attack on the actual fabric of Presbyterian organization. The Estates were induced to withdraw the control of ecclesiastical apparel from the Assembly, and to commit it to the Crown; a step soon followed by a resumption of their episcopal costume on the part of the Scotch
1633 bishops. When the Bishop of Moray preached before Charles in his rochet, on the King's visit to Edinburgh, it was the first instance of its use since the Reformation. The innovation was

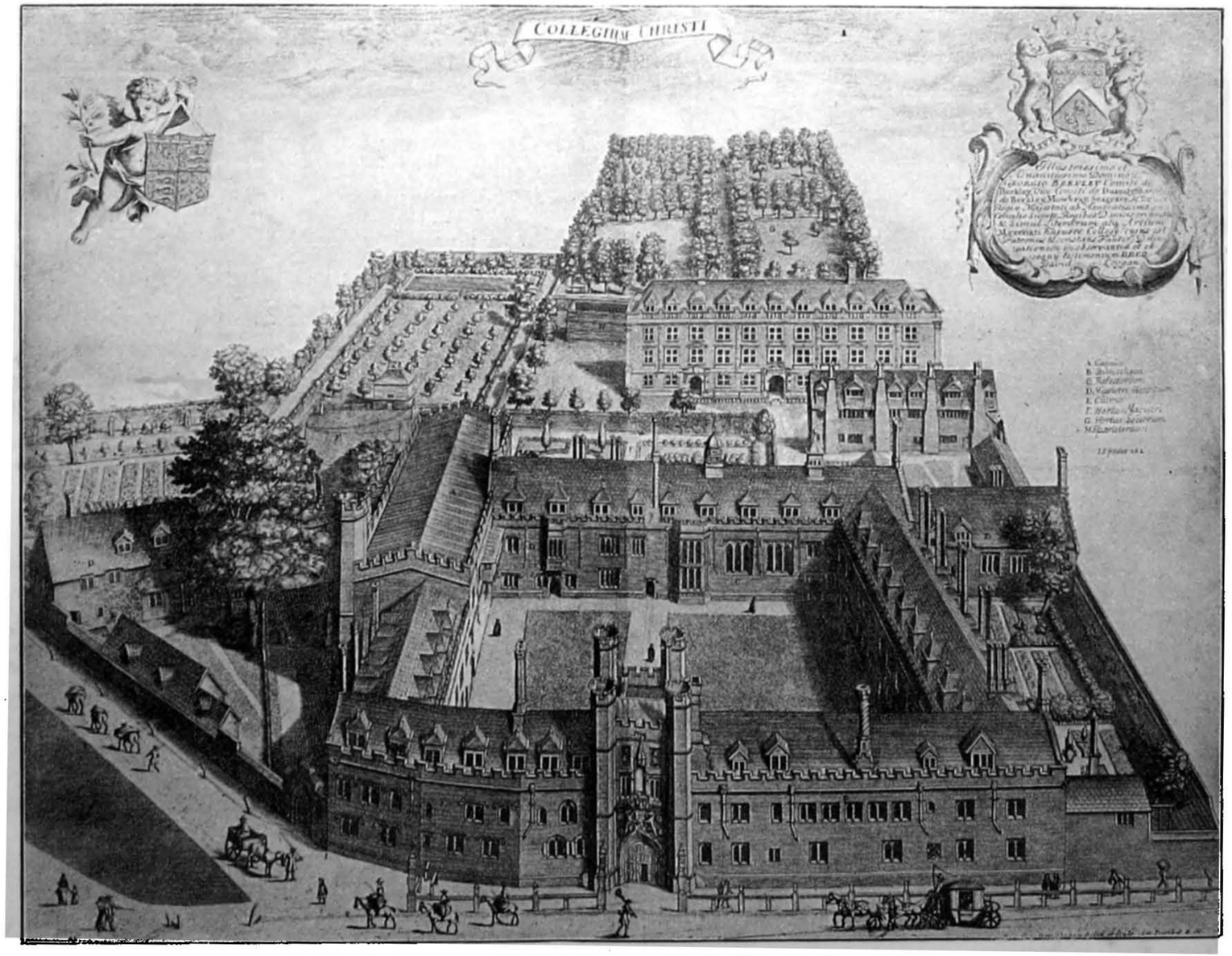
followed by the issue of a royal warrant which directed all ministers to use the surplice in divine worship. From costume, however, the busy minister soon passed to weightier matters. Many years had gone by since he had vainly invited James to draw his Scotch subjects "to a nearer conjunction with the liturgy and canons of this nation." "I sent him back again," said the shrewd old King, "with the frivolous draft he had drawn. For all that, he feared not my anger, but assaulted me again with another ill-fangled platform to make that stubborn Kirk stoop more to the English platform; but I durst not play fast and loose with my word. He knows not the stomach of that people." But Laud knew how to wait, and his time had come at last. He was resolved to put an end to the Presbyterian character of the Scotch Church altogether, and to bring it to a uniformity with the Church of England. A book of canons issued by the sole authority of the King placed the government of the Church absolutely in the hands of its bishops; no Church Assembly might be summoned but by the King, no alteration in worship or discipline introduced but by his permission. As daring a stretch of the prerogative superseded what was known as Knox's Liturgy—the book of Common Order drawn up on the Genevan model by that Reformer, and generally used throughout Scotland—by a new Liturgy based on the English Book of Common Prayer. The Liturgy and canons drawn up by four Scottish bishops were laid before Laud; in their composition the General Assembly had neither been consulted nor recognized; and taken together they formed the code of a political and ecclesiastical system which aimed at reducing Scotland to an utter subjection to the Crown. To enforce them on the land was to effect a revolution of the most serious kind. The books however were backed by a royal injunction, and Laud flattered himself that the revolution had been wrought.

1636

The new Liturgy

Triumphant in Scotland, with the Scotch Church—as he fancied—at his feet, Laud's hand still fell heavily on the English Puritans. There were signs of a change of temper which might have made even a bolder man pause. Thousands of "the best," scholars, merchants, lawyers, farmers, were flying over the Atlantic to seek freedom and purity of religion in the wilderness. Great landowners and nobles were preparing to follow. Ministers were

Milton at Horton



CHRIST'S COLLEGE, CAMBRIDGE, IN THE SEVENTEENTH CENTURY.
Loggan, "*Cantabrigia Illustrata*," 1688.

quitting their parsonages rather than abet the royal insult to the sanctity of the Sabbath. The Puritans who remained among the clergy were giving up their homes rather than consent to the change of the sacred table into an altar, or to silence in their protests against the new Popery. The noblest of living Englishmen refused to become the priest of a Church whose ministry could



JOHN MILTON, AGED TWENTY-ONE.
From Vertue's engraving, 1731, of a picture then in the possession of Speaker Onslow.

only be "bought with servitude and forswearing." We have seen John Milton leave Cambridge, self-dedicated "to that same lot, however mean or high, to which time leads me and the will of Heaven." But the lot to which these called him was not the ministerial office to which he had been destined from his childhood. In later life he told bitterly the story, how he had been "Church-outed by the prelates." "Coming to some maturity of years, and

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1633

perceiving what tyranny had invaded in the Church, that he who would take orders must subscribe slave, and take an oath withal, which unless he took with a conscience that would retch he must either straight perjure or split his faith, I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing." In spite therefore of his father's regrets, he retired to a new home which the scrivener had found at Horton, a village in the neighbourhood of Windsor, and quietly busied himself with study and verse. The poetic impulse of the Renascence had been slowly dying away under the Stuarts. The stage was falling into mere coarseness and horror; Shakspere had died quietly at Stratford in Milton's childhood; the last and worst play of Ben Jonson appeared in the year of his settlement at Horton; and though Ford and Massinger still lingered on there were no successors for them but Shirley and Davenant. The philosophic and meditative taste of the age had produced indeed poetic schools of its own: poetic satire had become fashionable in Hall, better known afterwards as a bishop, and had been carried on vigorously by George Wither; the so-called "metaphysical" poetry, the vigorous and pithy expression of a cold and prosaic good sense, began with Sir John Davies, and buried itself in fantastic affectations in Donne; religious verse had become popular in the gloomy allegories of Quarles and the tender refinement which struggles through a jungle of puns and extravagances in George Herbert. But what poetic life really remained was to be found only in the caressing fancy and lively badinage of lyric singers like Herrick, whose grace is untouched by passion and often disfigured by coarseness and pedantry; or in the school of Spenser's more direct successors, where Browne in his pastorals, and the two Fletchers, Phineas and Giles, in their unreadable allegories, still preserved something of their master's sweetness, if they preserved nothing of his power. Milton was himself a Spenserian; he owned to Dryden in later years "that Spenser was his original," and in some of his earliest lines at Horton he dwells lovingly on "the sage and solemn tones" of the "Faerie Queen," its "forests and enchantments drear, where more is meant than meets the ear." But of the weakness and affectation which characterized Spenser's successors he had not a trace. In the

His early Poems

"Allegro" and "Penseroso," the first results of his retirement at Horton, we catch again the fancy and melody of the Elizabethan verse, the wealth of its imagery, its wide sympathy with nature and



FIGURES DESIGNED BY INIGO JONES FOR A MASQUE.

man. There is a loss, perhaps, of the older freedom and spontaneity of the Renascence, a rhetorical rather than passionate turn in the young poet, a striking absence of dramatic power, and a want of

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subtle precision even in his picturesque touches. Milton's imagination is not strong enough to identify him with the world which he imagines; he stands apart from it, and looks at it as from a distance, ordering it and arranging it at his will. But if in this respect he falls, both in his earlier and later poems, far below Shakspere or Spenser, the deficiency is all but compensated by his nobleness of feeling and expression, the severity of his taste, his sustained dignity, and the perfectness and completeness of his



LUDLOW CASTLE IN THE SEVENTEENTH CENTURY.
T. Dineley, "Progress of the Duke of Beaufort through Wales," 1684.

work. The moral grandeur of the Puritan breathes, even in these
1634 lighter pieces of his youth, through every line. The "Comus," planned as a masque for the festivities which the Earl of Bridgewater was holding at Ludlow Castle, rises into an almost impassioned pleading for the love of virtue.

Hampden and Ship-money

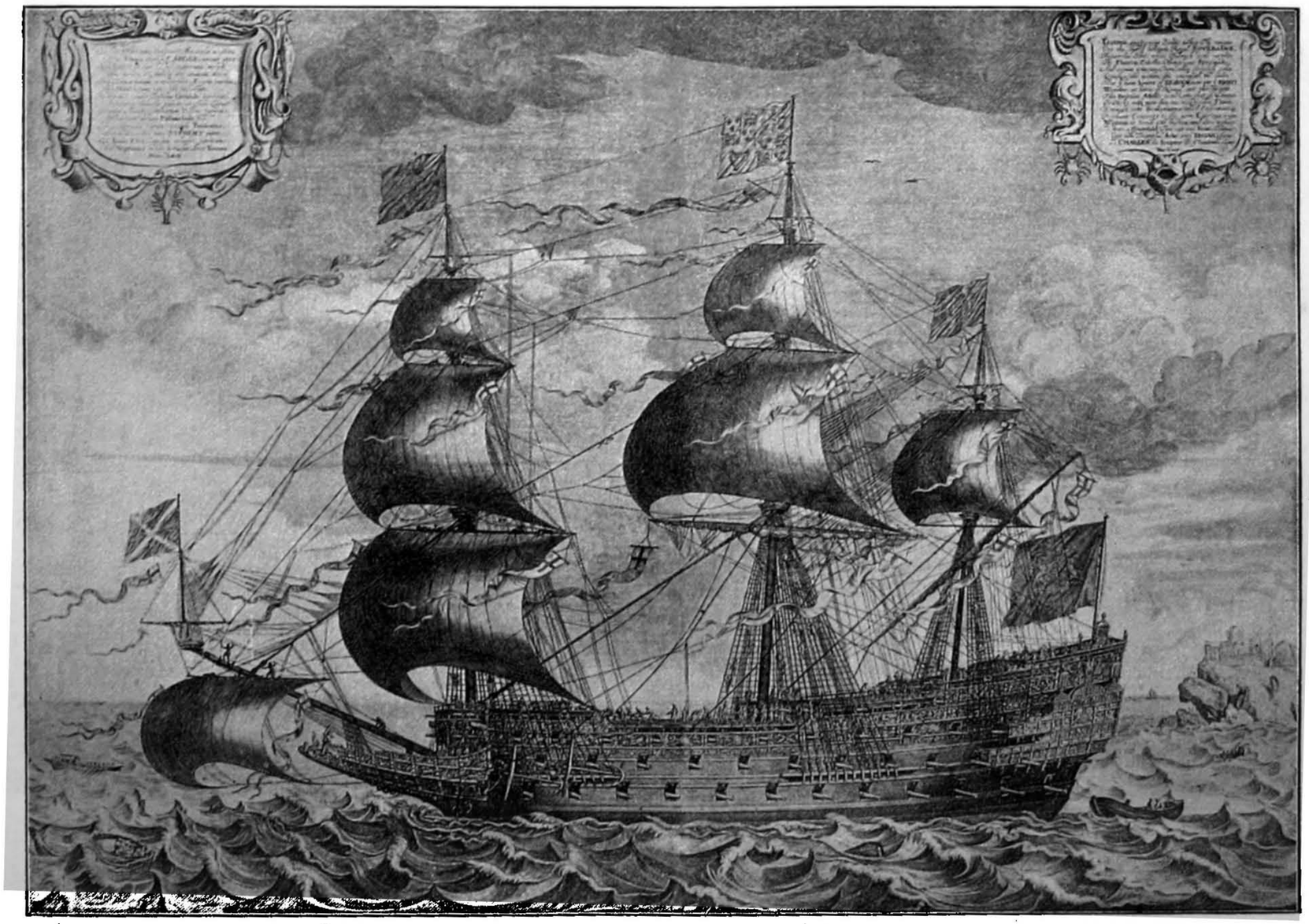
The historic interest of Milton's "Comus" lies in its forming part of a protest made by the more cultured Puritans at this time against the gloomier bigotry which persecution was fostering in the party at large. The patience of Englishmen, in fact, was

slowly wearing out. There was a sudden upgrowth of virulent pamphlets of the old Martin Marprelate type. Men, whose names no one asked, hawked libels, whose authorship no one knew, from the door of the tradesman to the door of the squire. As the hopes of a Parliament grew fainter, and men despaired of any legal remedy, violent and weak-headed fanatics came, as at such times they always come, to the front. Leighton, the father of the saintly Archbishop of that name, had given a specimen of their tone at the outset of this period, by denouncing the prelates as men of blood, Episcopacy as Antichrist, and the Popish queen as a daughter of Heth. The "Histrio-mastix" of Prynne, a lawyer distinguished for his constitutional knowledge, but the most obstinate and narrow-minded of men, marked the deepening of Puritan bigotry under the fostering warmth of Laud's persecution. The book was an attack on players as the ministers of Satan, on theatres as the devil's chapels, on hunting, maypoles, the decking of houses at Christmas with evergreens, on cards, music, and false hair. The attack on the stage was as offensive to the more cultured minds among the Puritan party as to the Court itself; Selden and Whitelock took a prominent part in preparing a grand masque by which the Inns of Court resolved to answer its challenge, and in the following year Milton wrote his masque of "Comus" for Ludlow Castle. To leave Prynne, however, simply to the censure of wiser men than himself was too sensible a course for the angry Primate. No man was ever sent to prison before or since for such a sheer mass of nonsense; but a passage in the book was taken as a reflection on the Queen, and his sentence showed the hard cruelty of the Primate. Prynne was dismissed from the bar, deprived of his

1633



JOHN PRYNNE.
After W. Hollar.



THE "SOVEREIGN OF THE SEAS."
Built for the Royal Navy in 1637.

university degree, and set in the pillory. His ears were clipped from his head, and he was taken back to prison. But the storm of popular passion which was gathering was not so pressing a difficulty to the royal ministers at this time as the old difficulty of the exchequer. The ingenious devices of the Court lawyers, the revived prerogatives, the illegal customs, the fines and confiscations which were alienating one class after another and sowing in home after home the seeds of a bitter hatred to the Crown, were insufficient to meet the needs of the Treasury; and new exactions were necessary, at a time when the rising discontent made every new exaction a challenge to revolt. A fresh danger had suddenly appeared in an alliance of France and Holland which threatened English dominion over the Channel; and there were rumours of a proposed partition of the Spanish Netherlands between the two powers. It was necessary to put a strong fleet on the seas; and the money which had to be found at home was procured by a stretch of the prerogative which led afterwards to the great contest over ship-money. The legal research of Noy, one of the law officers of the Crown, found precedents among the records in the Tower for the provision of ships for the King's use by the port-towns of the kingdom, and for the furnishing of their equipment by the maritime counties. The precedents dated from times when no permanent fleet existed, and when sea warfare was waged by vessels lent for the moment by the various ports. But they were seized as a means of equipping a permanent navy without cost to the exchequer; the first demand for ships was soon commuted into a demand of money for the payment of ships; and the writs which were issued to London and the chief English ports were enforced by fine and imprisonment. When Laud took the direction of affairs a more vigorous and unscrupulous impulse made itself felt. To Laud as to Wentworth, indeed, the King seemed over-cautious, the Star Chamber feeble, the judges over-scrupulous. "I am for Thorough," the one writes to the other in alternate fits of impatience at the slow progress they are making. Wentworth was anxious that his good work might not "be spoiled on that side." Laud echoed the wish, while he envied the free course of the Lord Lieutenant. "You have a good deal of honour here," he writes, "for your proceeding. Go on a' God's name. I have done with

Ship-money
1634

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expecting of Thorough on this side." The financial pressure was seized by both to force the King on to a bolder course. "The debt of the Crown being taken off," Wentworth urged, "you may govern at your will." All pretence of precedents was thrown aside, and Laud resolved to find a permanent revenue in the conversion of the "ship-money," till now levied on ports and the maritime counties, into a general tax imposed by the royal will

The new Ship-money 1635



JOHN HAMPDEN.
Portrait in the collection of the Earl of St. Germans, at Port Eliot.

upon the whole country. "I know no reason," Wentworth had written significantly, "but you may as well rule the common lawyers in England as I, poor beagle, do here;" and the judges no sooner declared the new impost to be legal than he drew the logical deduction from their decision. "Since it is lawful for the King to impose a tax for the equipment of the navy, it must be equally so for the levy of an army: and the same reason which

authorizes him to levy an army to resist, will authorize him to carry that army abroad that he may prevent invasion. Moreover what is law in England is law also in Scotland and Ireland. The decision of the judges will therefore make the King absolute at home and formidable abroad. Let him only abstain from war for a few years that he may habituate his subjects to the payment of that tax, and in the end he will find himself more powerful and respected than any of his predecessors." But there were men who saw the danger to freedom in this levy of ship-money as clearly as Wentworth himself. The bulk of the country party abandoned all hope of English freedom. There was a sudden revival of the emigration to New England; and men of blood and fortune now prepared to seek a new home in the West. Lord Warwick secured the proprietorship of the Connecticut valley. Lord Saye and Sele and Lord Brooke began negotiations for transporting themselves to the New World. Oliver Cromwell is said, by a doubtful tradition, to have only been prevented from crossing the seas by a royal embargo. It is more certain that Hampden purchased a tract of land on the Narragansett. John Hampden, a friend of Eliot's, a man of consummate ability, of unequalled power of persuasion, of a keen intelligence, ripe learning, and a character singularly pure and loveable, had already shown the firmness of his temper in his refusal to contribute to the forced loan of 1627. He now repeated his refusal, declared ship-money an illegal impost *Jan.* 1636 and resolved to rouse the spirit of the country by an appeal for protection to the law.

The news of Hampden's resistance thrilled through England at a moment when men were roused by the news of resistance in the north. The patience of Scotland had found an end at last. While England was waiting for the opening of the great cause of ship-money, peremptory orders from the King forced the clergy of Edinburgh to introduce the new service into their churches. But the Prayer Book was no sooner opened at the church of St. Giles's *July* 23 than a murmur ran through the congregation, and the murmur soon grew into a formidable riot. The church was cleared, and the service read; but the rising discontent frightened the judges into a decision that the royal writ enjoined the purchase, and not the use, of the Prayer Book. Its use was at once discontinued, and the

angry orders which came from England for its restoration were met by a shower of protests from every part of Scotland. The Duke of Lennox alone took sixty-eight petitions with him to the court; while ministers, nobles, and gentry poured into Edinburgh to organize the national resistance. The effect of these events in Scotland was at once seen in the open demonstration of discontent south of the border. The prison with which Laud had rewarded Prynne's bulky quarto had tamed his spirit so little that a new tract written within its walls attacked the bishops as devouring wolves and lords of Lucifer. A fellow-prisoner, John Bastwick, declared in his "Litany" that "Hell was broke loose, and the Devils in surplices, hoods, copes, and rochets, were come among us." Burton, a London clergyman silenced by the High Commission, called on all Christians to resist the bishops as "robbers of souls, limbs of the Beast, and factors of Antichrist." Raving of this sort might have been passed by had not the general sympathy shown



JOHN BASTWICK.
After W. Hollar.

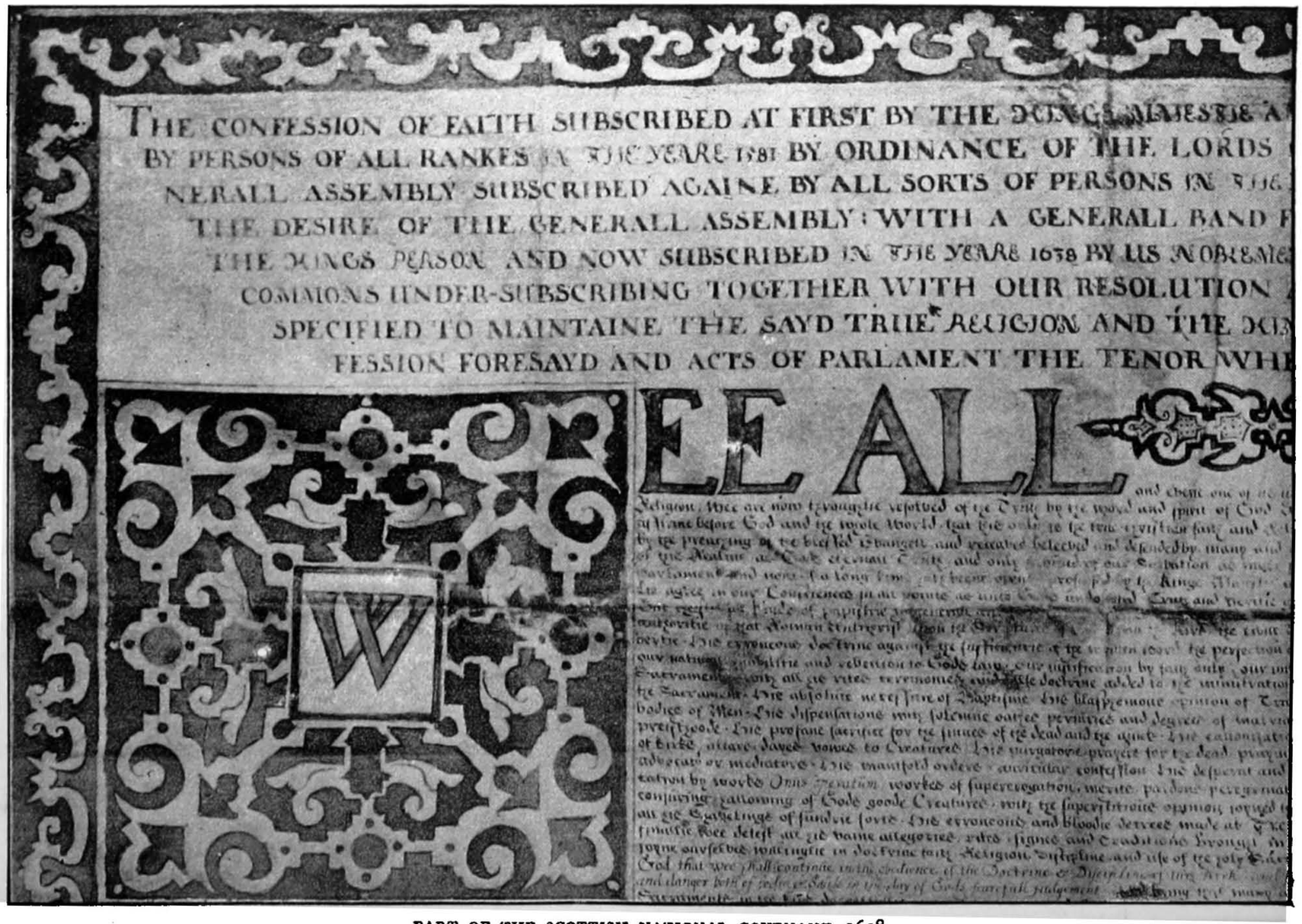


HENRY BURTON.
After W. Hollar

how fast the storm of popular passion was rising. Prynne and his fellow pamphleteers, when Laud dragged them before the Star Chamber as "trumpets of sedition," listened with defiance to their sentence of exposure in the pillory and imprisonment for life; and the crowd who filled Palace Yard to witness their punishment groaned at the cutting off of their ears, and "gave a great shout" when Prynne urged that the sentence on him was contrary to the law. A hundred thousand Londoners lined the road as they passed on the way to prison; and the journey of these "Martyrs," as the spectators called them, was like a triumphal progress. Startled as he was at the sudden burst of popular feeling, Laud remained dauntless as ever. Prynne's entertainers as he passed through the country were summoned before the Star Chamber, while the censorship struck fiercer blows at the Puritan press. But the real danger lay not in the libels of silly zealots but in the attitude of Scotland, and in the effect which was being produced in England at large by the trial of Hampden. For twelve days the cause of ship-money was solemnly argued before the full bench of judges. It was proved that the tax in past times had been levied only in cases of sudden emergency, and confined to the coast and port towns alone, and that even the show of legality had been taken from it by formal statute: it was declared a breach of the "fundamental laws" of England. The case was adjourned, but the discussion told not merely on England but on the temper of the Scots. Charles had replied to their petitions by a simple order to all strangers to leave the capital. But the Council at Edinburgh was unable to enforce his order; and the nobles and gentry before dispersing to their homes named a body of delegates, under the odd title of "the Tables," who carried on through the winter a series of negotiations with the Crown. The negotiations were interrupted in the following spring by a renewed order for their dispersion and for the acceptance of a Prayer Book; while the judges in England delivered at last their long-delayed decision on Hampden's case. Two judges only pronounced in his favour; though three followed them on technical grounds. The majority, seven in number, gave judgement against him. The broad principle was laid down that no statute prohibiting arbitrary taxation could be pleaded against the King's will. "I

Hampden's trial Nov. 1637

June 1638


THE CONFESSION OF FAITH SUBSCRIBED AT FIRST BY THE KINGS MAJESTIE A
BY PERSONS OF ALL RANKES IN THE YEARE 1581 BY ORDINANCE OF THE LORDS
NERALL ASSEMBLY SUBSCRIBED AGAINE BY ALL SORTS OF PERSONS IN THE
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WE ALL
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Religion: Wee are now evangelicke reformed of ye Truth by ye word and spirit of God
ay Name before God and ye whole World that ye only
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Sacraments
ye Sacraments. Ye absolute necessitie of Baptisme. Ye blasphemous opinion of
bodies of Men. Ye dispensations with solemne oathes perjuries and degrees of
priestlyke. Ye prophane sacrifice for ye sinnes of ye dead and ye
of Christ, altare. Prayers vowes to Creatures. Ye purgatorie prayers for ye dead
advocate or mediatore. Ye manifold orders auricular confession. Ye desperat
extoll by words *Opus operatum*. workes of supererogation, merite pardons peregrinat
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all ye Gaistlinge of sundrie sorts. Ye erroneous and bloodie decrees made at
simplicitie. Yee detest all ye vaine allegories. extra signes and Ceremonies brought in
ioyne ourselves inseparablie in Doctrine faith Religion Discipline and use of ye holy
God that wee shall continue in the obedience of the Doctrine & Discipline of this Kirk
and danger both of soule & bodie in ye day of Gods fearefull judgement

PART OF THE SCOTTISH NATIONAL COVENANT, 1638.

never read or heard," said Judge Berkley, "that lex was rex, but it is common and most true that rex is lex." Finch, the Chief-Justice, summed up the opinions of his fellow judges. "Acts of Parliament to take away the King's royal power in the defence of his kingdom are void," he said: . . . . "they are void Acts of Parliament to bind the King not to command the subjects, their persons, and goods, and I say their money too, for no Acts of Parliament make any difference."

The Covenant

"I wish Mr. Hampden and others to his likeness," the Lord Deputy wrote bitterly from Ireland, "were well whipt into their right senses." Amidst the exultation of the Court over the decision of the judges, Wentworth saw clearly that Hampden's work had been done. His resistance had roused England to a sense of the danger to her freedom, and forced into light the real character of the royal claims. How stern and bitter the temper even of the noblest Puritans had become at last we see in the poem which Milton produced at this time, his elegy of "Lycidas." Its grave and tender lament is broken by a sudden flash of indignation at the dangers around the Church, at the "blind mouths that scarce themselves know how to hold a sheep-hook," and to whom "the hungry sheep look up, and are not fed," while "the grim wolf" of Rome "with privy paw daily devours apace, and nothing said!" The stern resolve of the people to demand justice on their tyrants spoke in his threat of the axe. Wentworth and Laud, and Charles himself, had yet to reckon with "that two-handed engine at the door" which stood "ready to smite once, and smite no more." But stern as was the general resolve, there was no need for immediate action, for the difficulties which were gathering in the north were certain to bring a strain on the Government which would force it to seek support from the people. The King's demand for immediate submission, which reached Edinburgh while England was waiting for the Hampden judgement, at once gathered the whole body of remonstrants together round "the Tables" at Edinburgh; and a protestation, read at Edinburgh and Stirling, was followed, on Johnston of Warriston's suggestion, by a renewal of the Covenant with God which had been drawn up and sworn to in a previous hour of peril, when Mary was still plotting against Protestantism, and Spain was preparing its Armada. "We

1638

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1629 TO 1640

promise and swear," ran the solemn engagement at its close, "by the great name of the Lord our God, to continue in the profession and obedience of the said religion, and that we shall defend the same and resist all their contrary errors and corruptions according to our vocation and the utmost of that power which God has put into our hands all the days of our life." The Covenant was signed in the churchyard of the Grey Friars at Edinburgh, in a tumult of enthusiasm, "with such content and joy as those who, having long before been outlaws and rebels, are admitted again into covenant with God." Gentlemen and nobles rode with the document in their pockets over the country, gathering subscriptions to it, while the ministers pressed for a general consent to it from the pulpit. But pressure was needless. "Such was the zeal of subscribers that for a while many subscribed with tears on their cheeks"; some were indeed reputed to have "drawn their own blood and used it in place of ink to underwrite their names." The force given to Scottish freedom by this revival of religious fervour was seen in the new tone adopted by the Covenanters. The Marquis of Hamilton, who came as Royal Commissioner to put an end to the quarrel, was at once met by demands for an abolition of the Court of High Commission, the withdrawal of the Books of Canons and Common Prayer, a free Parliament, and a free General Assembly. It was in vain that he threatened war; even the Scotch Council pressed Charles to give fuller satisfaction to the people. "I will rather die," the King wrote to Hamilton, "than yield to these impertinent and damnable demands;" but it was needful to gain time. "The discontents at home," wrote Lord Northumberland to Wentworth, "do rather increase than lessen:" and Charles was without money or men. It was in vain that he begged for a loan from Spain on promise of declaring war against Holland, or that he tried to procure two thousand troops from Flanders with which to occupy Edinburgh. The loan and troops were both refused, and some contributions offered by the English Catholics did little to recruit the Exchequer. Charles had directed the Marquis to delay any decisive breach till the royal fleet appeared in the Forth; but it was hard to equip a fleet at all. Scotland indeed was sooner ready for war than the King. The Scotch volunteers who had been serving in the Thirty Years' War streamed home at the

The Scotch revolution

The Scotch war

call of their brethren. General Leslie, a veteran trained under Gustavus, came from Sweden to take the command of the new forces. A voluntary war tax was levied in every shire. The danger at last forced the King to yield to the Scotch demands; but he had no sooner yielded than the concession was withdrawn, and the Assembly hardly met before it was called upon to disperse. By an almost unanimous vote, however, it resolved to continue its



ALEXANDER LESLIE, AFTERWARDS EARL OF LEVEN.
Picture by Vandyck.

session. The innovations in worship and discipline were abolished, episcopacy was abjured, the bishops deposed, and the system of Presbyterianism re-established in its fullest extent. The news that Charles was gathering an army at York, and reckoning for support on the scattered loyalists in Scotland itself, was answered by the seizure of Edinburgh, Dumbarton, and Stirling; while 10,000 well-equipped troops under Leslie and the Earl of Montrose entered Aberdeen, and brought the Catholic Earl of Huntly a prisoner to

1639



PARLIAMENT-HOUSE, EDINBURGH.
Built 1632—1639.

the south. Instead of overawing the country, the appearance of the royal fleet in the Forth was the signal for Leslie's march with 20,000 men to the Border. Charles had hardly pushed across the Tweed, when the "old little crooked soldier," encamping on the hill of Dunse Law, fairly offered him battle.

The Bishops' War

Charles however, without money to carry on war, was forced to consent to the gathering of a free Assembly and of a Scotch Parliament. But in his eyes the pacification at Berwick was a mere suspension of arms; his summons of Wentworth from Ireland was a proof that violent measures were in preparation, and the Scots met the challenge by seeking for aid from France. The discovery of a correspondence between the Scotch leaders and the French court raised hopes in the King that an appeal to the country for aid against Scotch treason would still find an answer in English loyalty. Wentworth, who was now made Earl of Strafford, had never ceased to urge that the Scots should be whipped back to their border; he now agreed with Charles that a Parliament should be called, the correspondence laid before it, and advantage taken of the burst of indignation on which the King counted to procure a heavy subsidy. While Charles summoned what from its brief duration is known as the Short Parliament, Strafford hurried to Ireland to levy forces. In fourteen days he had obtained money and men from his servile Parliament, and he came back flushed with his success, in time for the meeting of the Houses at Westminster. But the lesson failed in its effect. Every member of the Commons knew that Scotland was fighting the battle of English liberty. All hope of bringing them to any attack upon the Scots proved fruitless. The intercepted letters were quietly set aside, and the Commons declared as of old that redress of grievances must precede the grant of supplies. No subsidy could be granted till security was had for religion, for property, and for the liberties of Parliament. An offer to relinquish ship-money failed to draw Parliament from its resolve, and after three weeks' sitting it was dissolved. "Things must go worse before they go better," was the cool comment of St. John, one of the patriot leaders. But the country was strangely moved. "So great a defection in the kingdom," wrote Lord Northumberland, "hath not been known in the memory of man." Strafford alone stood

The Short Parliament April 1640

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1629 TO 1640

undaunted. He urged that, by the refusal of the Parliament to supply the King's wants, Charles was "freed from all rule of government," and entitled to supply himself at his will. The Earl was bent upon war, and took command of the royal army, which again advanced to the north. But the Scots were ready to cross the border; forcing the passage of the Tyne in the face of an English detachment, they occupied Newcastle, and despatched from that town their proposals of peace. They prayed the King to consider their grievances, and, "with the advice and consent of the Estates of England convened in Parliament, to settle a firm and desirable peace." The prayer was backed by preparations for a march upon York, where Charles had abandoned himself to despair. Strafford's troops were a mere mob; neither by threats nor prayers could he recall them to their duty, and he was forced to own that two months were required before they could be fit for action. It was in vain that Charles won a truce. Behind him in fact England was all but in revolt. The London apprentices mobbed Laud at Lambeth, and broke up the sittings of the High Commission at St. Paul's. The war was denounced everywhere as "the Bishops' War," and the new levies murdered officers whom they suspected of Papistry, broke down altar-rails in every church they passed, and deserted to their homes. Two peers, Lord Wharton and Lord Howard, ventured to lay before the King himself a petition for peace with the Scots; and though Strafford arrested and proposed to shoot them as mutineers, the English Council shrank from desperate courses. The King still strove to escape from the humiliation of calling a Parliament. He summoned a Great Council of the Peers at York. But his project broke down before its general repudiation by the nobles; and with wrath and shame at his heart Charles was driven to summon again the Houses to Westminster.

Section VI.—The Long Parliament, 1640—1642

[*Authorities.*—Clarendon's "History of the Rebellion," as Hallam justly says, "belongs rather to the class of memoirs" than of histories, and the rigorous analysis of it by Ranke shows the very different value of its various parts. Though the work will always retain a literary interest from its nobleness of style and the grand series of character-portraits which it embodies, the worth of its account of all that preceded the war is almost destroyed by the contrast between its author's conduct at the time and his later description of the Parliament's proceedings, as well as by the deliberate and malignant falsehood with which he has perverted the whole action of his parliamentary opponents. May's "History of the Long Parliament" is fairly accurate and impartial; but the basis of any real account of it must be found in its own proceedings as they have been preserved in the notes of Sir Ralph Verney and Sir Simonds D'Ewes. The last remain unpublished; but Mr. Forster has drawn much from them in his two works, "The Grand Remonstrance" and "The Arrest of the Five Members." The collections of state-papers by Rushworth and Nalson are indispensable for this period. It is illustrated by a series of memoirs, of very different degrees of value, such as those of Whitelock, Ludlow, and Sir Philip Warwick, as well as by works like Mrs. Hutchinson's memoir of her husband, or Baxter's "Autobiography." For Irish affairs we have a vast store of materials in the Ormond papers and letters collected by Carte; for Scotland, "Baillie's Letters" and Mr. Burton's History. Lingard is useful for information as to intrigues with the Catholics in England and Ireland; and Guizot directs special attention to the relations with foreign powers. Pym has been fairly sketched with other statesmen of the time by Mr. Forster in his "Statesmen of the Commonwealth," and in an Essay on him by Mr. Goldwin Smith. A good deal of valuable research for the period in general is to be found in Mr. Sandford's "Illustrations of the Great Rebellion."] (Mr. Gardiner has now carried on his History to 1644.—*Ed.*)

Pym

If Strafford embodied the spirit of tyranny, John Pym, the leader of the Commons from the first meeting of the new houses at Westminster, stands out for all after time as the embodiment of law. A Somersetshire gentleman of good birth and competent fortune, he entered on public life in the Parliament of 1614, and was imprisoned for his patriotism at its close. He had been a leading member in that of 1620, and one of the "twelve ambassadors" for whom James ordered chairs to be set at Whitehall.

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Of the band of patriots with whom he had stood side by side in the constitutional struggle against the earlier despotism of Charles he was almost the sole survivor. Coke had died of old age; Cotton's heart was broken by oppression; Eliot had perished in the Tower; Wentworth had apostatized. Pym alone remained, resolute, patient as of old; and as the sense of his greatness grew silently during the eleven years of deepening misrule, the hope

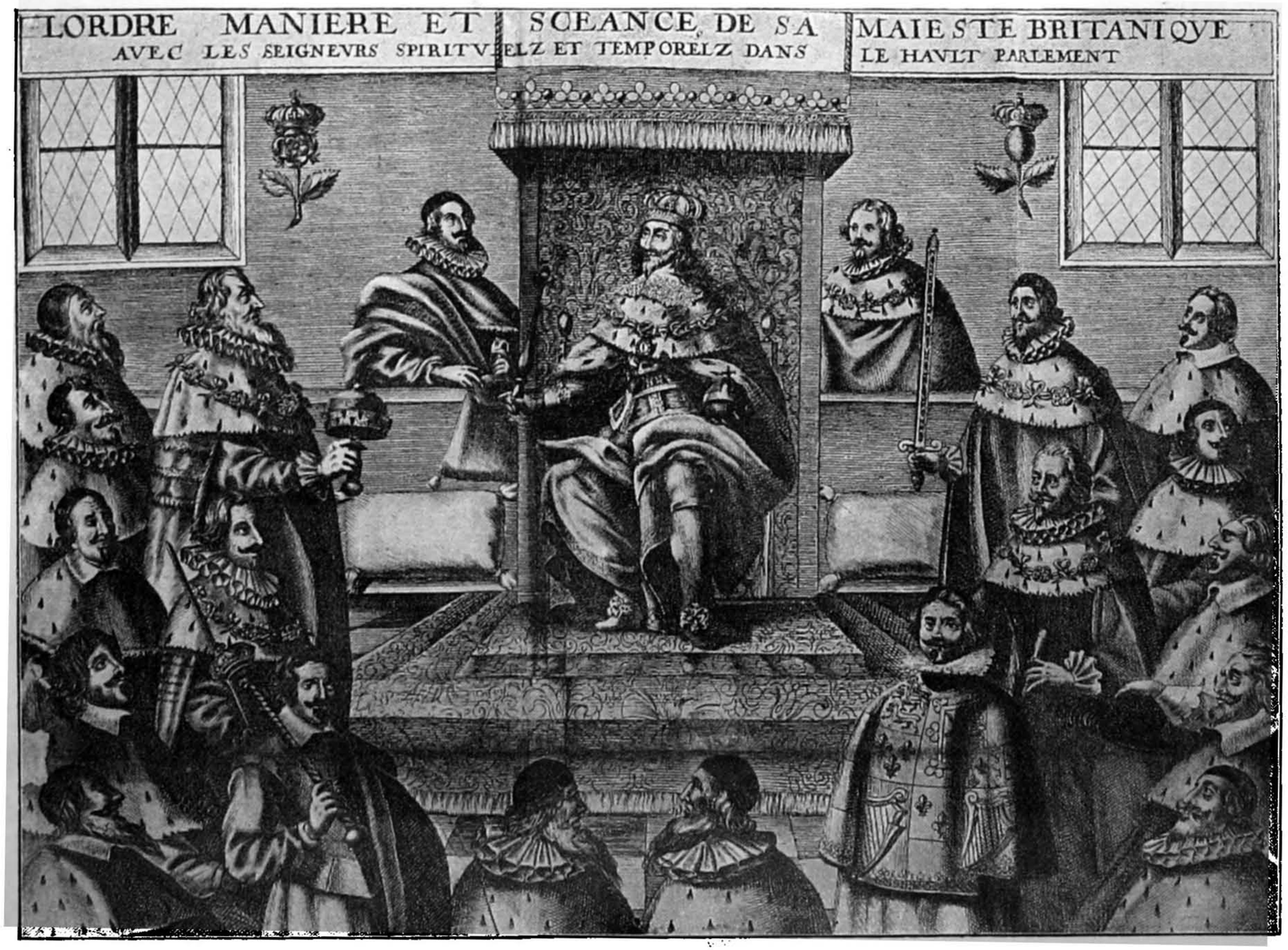


JOHN PYM.
Miniature by Samuel Cooper, in the collection of Mrs. Russell Astley, at Chequers Court.

and faith of better things clung almost passionately to the man who never doubted of the final triumph of freedom and the law. At their close, Clarendon tells us, in words all the more notable for their bitter tone of hate, "he was the most popular man, and the most able to do hurt, that has lived at any time." He had shown he knew how to wait, and when waiting was over he showed he knew how to act. On the eve of the Long Parliament he rode through England to quicken the electors to a sense of the crisis

which had come at last; and on the assembling of the Commons he took his place, not merely as member for Tavistock, but as their acknowledged head. Few of the country gentlemen, indeed, who formed the bulk of the members, had sat in any previous House; and of the few, none represented in so eminent a way the Parliamentary tradition on which the coming struggle was to turn. Pym's eloquence, inferior in boldness and originality to that of Eliot or Wentworth, was better suited by its massive and logical force to convince and guide a great party; and it was backed by a calmness of temper, a dexterity and order in the management of public business, and a practical power of shaping the course of debate, which gave a form and method to Parliamentary proceedings such as they had never had before. Valuable, however, as these qualities were, it was a yet higher quality which raised Pym into the greatest, as he was the first, of Parliamentary leaders. Of the five hundred members who sate round him at St. Stephen's, he was the one man who had clearly foreseen, and as clearly resolved how to meet, the difficulties which lay before them. It was certain that Parliament would be drawn into a struggle with the Crown. It was probable that in such a struggle the House of Commons would be hampered, as it had been hampered before, by the House of Lords. The legal antiquaries of the older constitutional school stood helpless before such a conflict of co-ordinate powers, a conflict for which no provision had been made by the law, and on which precedents threw only a doubtful and conflicting light. But with a knowledge of precedent as great as their own, Pym rose high above them in his grasp of constitutional principles. He was the first English statesman who discovered, and applied to the political circumstances around him, what may be called the doctrine of constitutional proportion. He saw that as an element of constitutional life Parliament was of higher value than the Crown; he saw, too, that in Parliament itself the one essential part was the House of Commons. On these two facts he based his whole policy in the contest which followed. When Charles refused to act with the Parliament, Pym treated the refusal as a temporary abdication on the part of the sovereign, which vested the executive power in the two Houses until new arrangements were made. When the Lords obstructed

His political theory



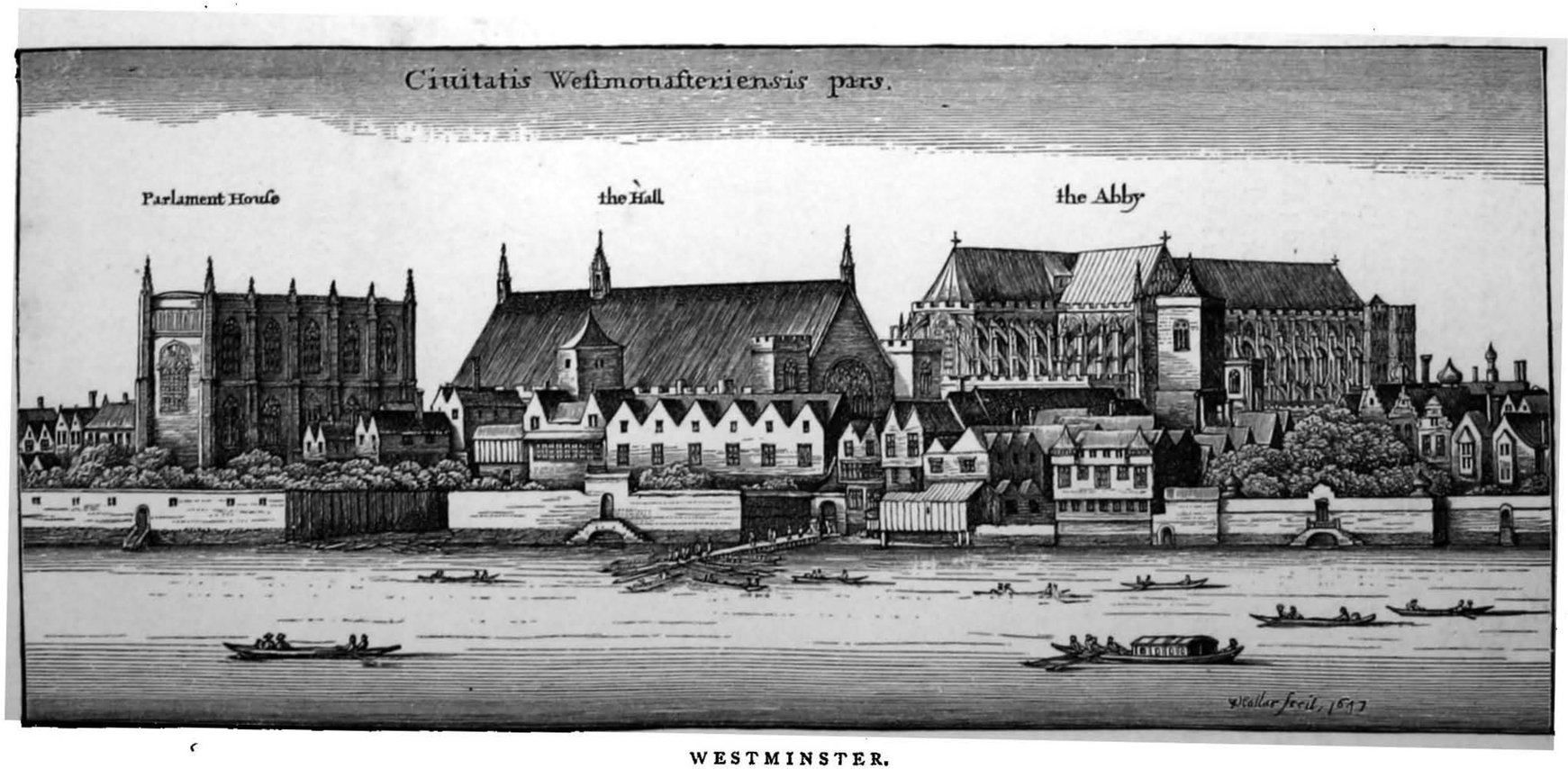
CHARLES I. IN THE HOUSE OF LORDS.
"*Discours du bon et loial subject de la Grande Bretagne*," 1648.

public business, he warned them that obstruction would only force the Commons "to save the kingdom alone." Revolutionary as these principles seemed at the time, they have both been recognized as bases of our constitution since the days of Pym. The first principle was established by the Convention and Parliament which followed on the departure of James the Second; the second by the acknowledgement on all sides since the Reform Bill of 1832 that the government of the country is really in the hands of the House of Commons, and can only be carried on by ministers who represent the majority of that House. Pym's temper, indeed, was the very opposite of the temper of a revolutionist. Few natures have ever been wider in their range of sympathy or action. Serious as his purpose was, his manners were genial, and even courtly: he turned easily from an invective against Strafford to a chat with Lady Carlisle; and the grace and gaiety of his social tone, even when the care and weight of public affairs were bringing him to his grave, gave rise to a hundred silly scandals among the prurient royalists. It was this striking combination of genial versatility with a massive force in his nature which marked him out from the first moment of power as a born ruler of men. He proved himself at once the subtlest of diplomatists and the grandest of demagogues. He was equally at home in tracking the subtle intricacies of royalist intrigues, or in kindling popular passion with words of fire. Though past middle life when his work really began, for he was born in 1584, four years before the coming of the Armada, he displayed from the first meeting of the Long Parliament the qualities of a great administrator, an immense faculty for labour, a genius for organization, patience, tact, a power of inspiring confidence in all whom he touched, calmness and moderation under good fortune or ill, an immovable courage, an iron will. No English ruler has ever shown greater nobleness of natural temper or a wider capacity for government than the Somersetshire squire whom his enemies, made clear-sighted by their hate, greeted truly enough as "King Pym."

His political genius

His ride over England with Hampden on the eve of the elections had been hardly needed, for the summons of a Parliament at once woke the kingdom to a fresh life. The Puritan emigration to New England was suddenly and utterly suspended; "the

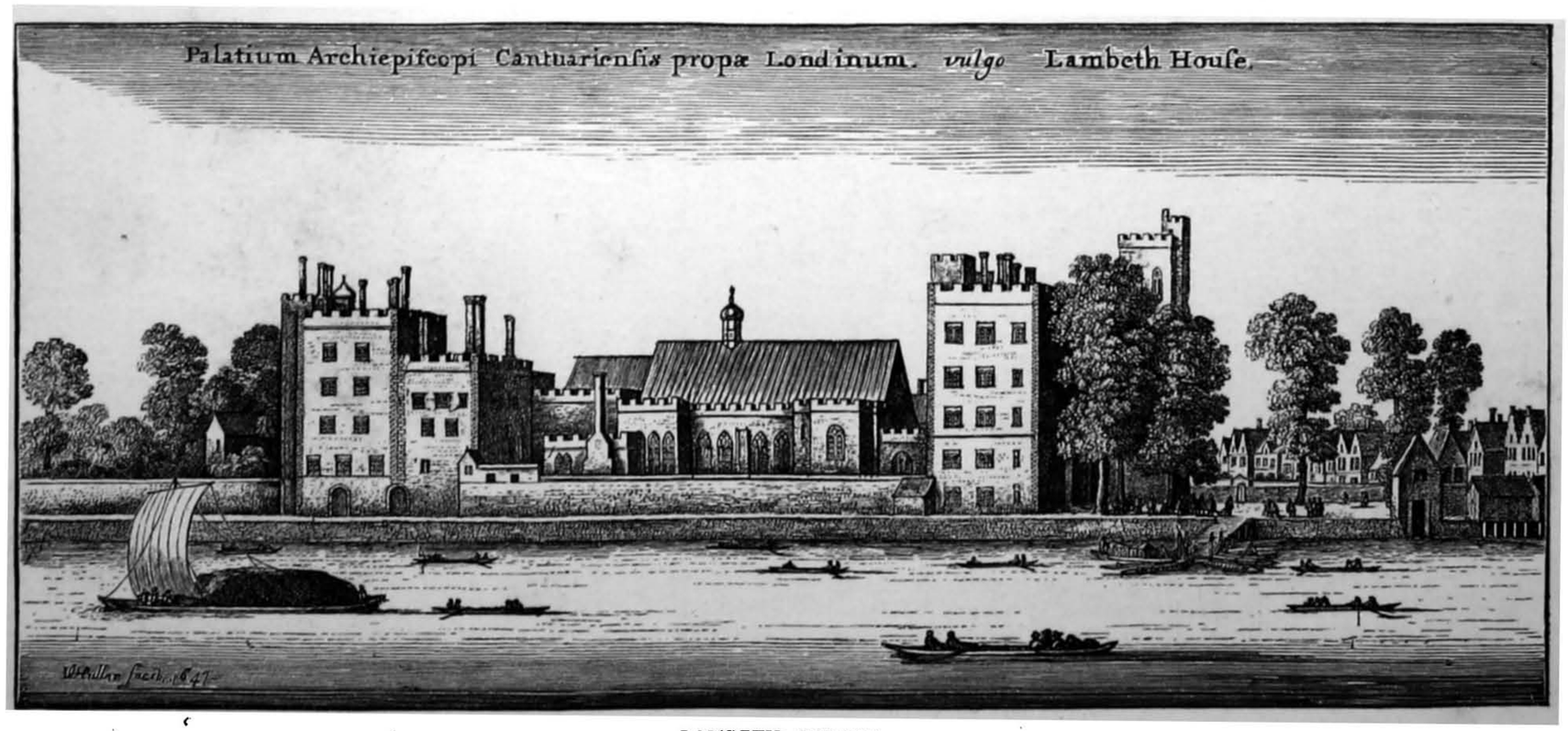
The Work of the Parliament



WESTMINSTER.
Temp. Charles I.
After W. Hollar, 1647.

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change," said Winthrop, "made all men to stay in England in expectation of a new world." The public discontent spoke from every Puritan pulpit, and expressed itself in a sudden burst of pamphlets, the first-fruits of the thirty thousand which were issued in the next twenty years, and which turned England at large into a school of political discussion. The resolute looks of the members 1640
as they gathered at Westminster contrasted with the hesitating words of the King, and each brought from borough or county a petition of grievances. Fresh petitions were brought every day by bands of citizens or farmers. Forty committees were appointed to examine and report on them, and their reports formed the grounds on which the Commons acted. Prynne and his fellow "martyrs," recalled from their prisons, entered London in triumph amidst the shouts of a great multitude who strewed laurel in their path. The Commons dealt roughly with the agents of the royal system. In every county a list of "delinquents," or officers who had carried out the plans of the government, was ordered to be prepared and laid before the House. But their first blow was struck at the leading ministers of the King. Even Laud was not the centre of so great and universal a hatred as the Earl of Strafford. Strafford's *Impeachment of Strafford*
guilt was more than the guilt of a servile instrument of tyranny, it was the guilt of "that grand apostate to the Commonwealth who," in the terrible words which closed Lord Digby's invective, "must not expect to be pardoned in this world till he be despatched to the other." He was conscious of his danger, but Charles forced him to attend the Court; and with characteristic boldness he resolved to anticipate attack by accusing the Parliamentary leaders of a treasonable correspondence with the Scots. He was just *Nov.* 11
laying his scheme before Charles when the news reached him that Pym was at the bar of the Lords with his impeachment for high treason. "With speed," writes an eye-witness, "he comes to the House: he calls rudely at the door," and, "with a proud glooming look, makes towards his place at the board-head. But at once many bid him void the House, so he is forced in confusion to go to the door till he was called." He was only recalled to hear his committal to the Tower. He was still resolute to retort the charge of treason on his foes, and "offered to speak, but was commanded to be gone without a word." The keeper of the Black Rod



LAMBETH PALACE.
Temp. Charles I.
After W. Hollar, 1647.

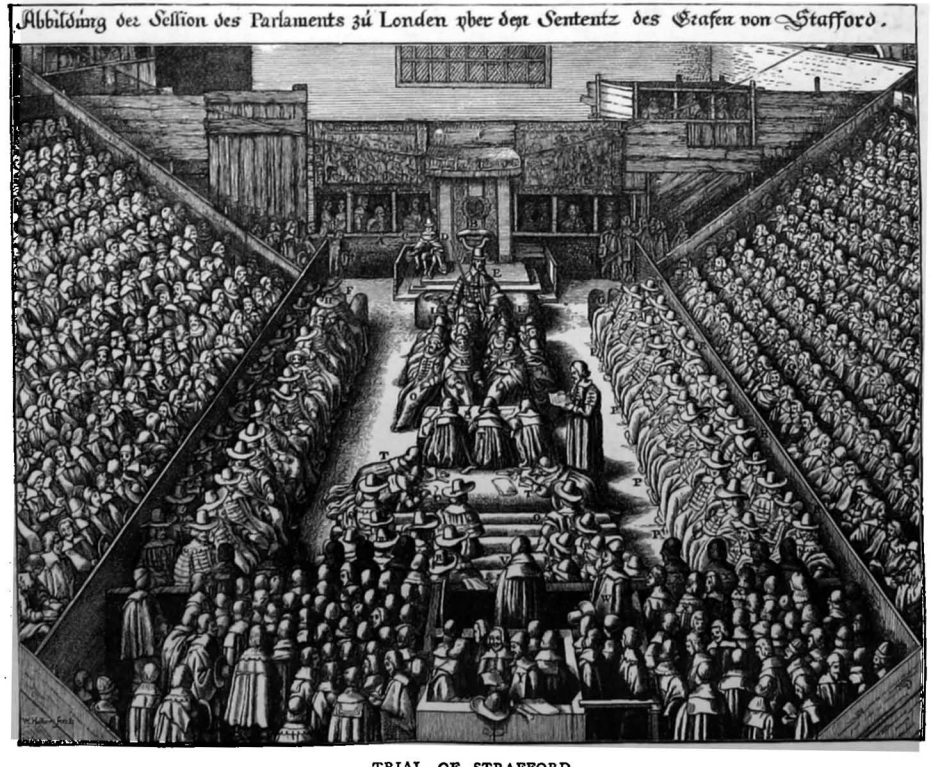
demanded his sword as he took him in charge. "This done, he makes through a number of people towards his coach, no man capping to him, before whom that morning the greatest of all England would have stood uncovered." The blow was quickly followed up. Windebank, the Secretary of State, was charged with corrupt favouring of recusants, and escaped to France; Finch, the Lord Keeper, was impeached, and fled in terror over-sea. Laud himself was thrown into prison. The shadow of what was to come falls across the pages of his diary, and softens the hard temper of the man into a strange tenderness. "I stayed at Lambeth till the evening," writes the Archbishop, "to avoid the gaze of the people. I went to evening prayer in my chapel. The Psalms of the day and chapter fifty of Isaiah gave me great comfort. God make me worthy of it, and fit to receive it. As I went to my barge, hundreds of my poor neighbours stood there and prayed for my safety and return to my house. For which I bless God and them." Charles was forced to look helplessly on at the wreck of the royal system, for the Scotch army was still encamped in the north; and the Parliament, which saw in the presence of the Scots a security against its own dissolution, was in no hurry to vote the money necessary for their withdrawal. "We cannot do without them," Strode honestly confessed, "the Philistines are still too strong for us." One by one the lawless acts of Charles's government were undone. Ship-money was declared illegal, the judgement in Hampden's case annulled, and one of the judges committed to prison. A statute declaring "the ancient right of the subjects of this kingdom that no subsidy, custom, impost, or any charge whatsoever, ought or may be laid or imposed upon any merchandize exported or imported by subjects, denizens, or aliens, without common consent in Parliament," put an end for ever to all pretensions to a right of arbitrary taxation on the part of the Crown. A Triennial Bill enforced the assembly of the Houses every three years, and bound the returning officers to proceed to election if the Royal writ failed to summon them. A Committee of Religion had been appointed to consider the question of Church Reform, and on its report the Commons passed a bill for the removal of bishops from the House of Lords.

Fall of the Ministers *Dec.* 1640

1641

The King made no sign of opposition. He was known to be

A, the King.
B, his chair of state.
C, the Queen.
D, Prince Charles.
E, the Earl of Arundel Lord High Steward).
F, the Lord Keeper.
G, the Marquis of Winchester.
H, the Lord High Chamberlain.
I, the Chamberlain of the King's household.
K, the Chief Justice of the King's Bench.
L, Privy Councillors.
M, the Master of the Rolls.
N, Judges and Barons of the Exchequer.



O, the Master of Chancery.
P, Earls.
Q, Viscounts.
R, Barons.
S, Members of the House of Commons.
T, clerks.
V, Strafford.
W, the Lieutenant of the Tower.
X, the Plaintiffs.
Y, the deputy's Council and officers.
Z, the Countess of Arundel.
+, sons of peers.

TRIAL OF STRAFFORD.
After W. Hollar.

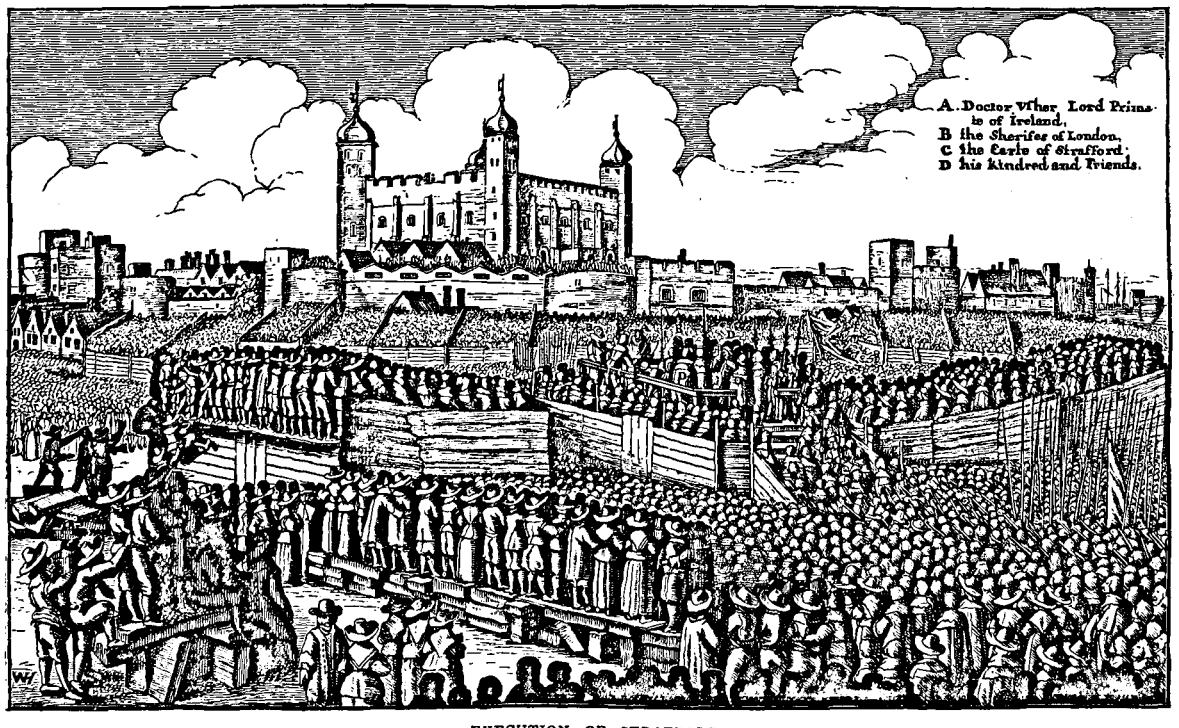
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resolute against the abolition of Episcopacy; but he announced no purpose of resisting the expulsion of the bishops from the Peers. Strafford's life he was determined to save; but he threw no obstacle in the way of his impeachment. The trial of the Earl began in Westminster Hall, and the whole of the House of Commons appeared to support it. The passion which the cause excited was seen in the loud cries of sympathy or hatred which burst from the crowded benches on either side. For fifteen days Strafford struggled with a remarkable courage and ingenuity against the list of charges, and melted his audience to tears by the pathos of his defence. But the trial was suddenly interrupted. Though tyranny and misgovernment had been conclusively proved against him, the technical proof of treason was weak. "The law of England," to use Hallam's words, "is silent as to conspiracies against itself," and treason by the Statute of Edward the Third was restricted to a levying of war against the King or a compassing of his death. The Commons endeavoured to strengthen their case by bringing forward the notes of a meeting of a Committee of the Commons in which Strafford had urged the use of his Irish troops "to reduce this kingdom;" but the Lords would only admit the evidence on condition of wholly reopening the case. Pym and Hampden remained convinced of the sufficiency of the impeachment; but the Commons broke loose from their control, and, guided by St. John and Henry Marten, resolved to abandon these judicial proceedings, and fall back on the resource of a Bill of Attainder. Their course has been bitterly censured by some whose opinion in such a matter is entitled to respect. But the crime of Strafford was none the less a crime that it did not fall within the scope of the Statute of Treasons. It is impossible indeed to provide for some of the greatest dangers which can happen to national freedom by any formal statute. Even now a minister might avail himself of the temper of a Parliament elected in some moment of popular panic, and, though the nation returned to its senses, might simply by refusing to appeal to the country govern in defiance of its will. Such a course would be technically legal, but such a minister would be none the less a criminal. Strafford's course, whether it fell within the Statute of Treasons or no, was from beginning to end an attack on the freedom of the whole nation. In the last

The Death of Strafford

Mar. 22
The Trial

Bill of Attainder



EXECUTION OF STRAFFORD.
After W. Hollar.

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resort a nation retains the right of self-defence, and the Bill of Attainder is the assertion of such a right for the punishment of a public enemy who falls within the scope of no written law. To save Strafford and Episcopacy Charles seemed to assent to a proposal for entrusting the offices of State to the leaders of the Parliament, with the Earl of Bedford as Lord Treasurer; the only conditions he made were that Episcopacy should not be abolished nor Strafford executed. But the negotiations were interrupted by Bedford's death, and by the discovery that Charles had been listening all the while to counsellors who proposed to bring about his end by stirring the army to march on London, seize the Tower, free Strafford, and deliver the King from his thraldom to Parliament. The discovery of the Army Plot sealed Strafford's fate. The Londoners were roused to frenzy, and as the Peers gathered at Westminster crowds surrounded the House with cries of "Justice." On May 8 the Lords passed the Bill of Attainder. The Earl's one hope was in the King, but two days later the royal assent was given, and he passed to his doom. Strafford died as he had lived. His friends warned him of the vast multitude gathered before the Tower to witness his fall. "I know how to look death in the face, and the people too," he answered proudly. "I thank God I am no more afraid of death, but as cheerfully put off my doublet at this time as ever I did when I went to bed." As the axe fell, the silence of the great multitude was broken by a universal shout of joy. The streets blazed with bonfires. The bells clashed out from every steeple. "Many," says an observer, "that came to town to see the execution rode in triumph back, waving their hats, and with all expressions of joy through every town they went, crying, 'His head is off! His head is off!'"

The Army Plot

May 12

The failure of the attempt to establish a Parliamentary ministry, the discovery of the Army Plot, the execution of Strafford, were the turning points in the history of the Long Parliament. Till May there was still hope for an accommodation between the Commons and the Crown by which the freedom that had been won might have been taken as the base of a new system of government. But from that hour little hope of such an agreement remained. On the one hand, the air, since the army conspiracy, was full of rumours and panic; the creak of a few boards revived the memory

The Grand Remonstrance

The Panic

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1640 TO 1642

of the Gunpowder Plot, and the members rushed out of the House of Commons in the full belief that it was undermined. On the other hand, Charles regarded his consent to the new measures as having been extorted by force, and to be retracted at the first opportunity. Both Houses, in their terror, swore to defend the Protestant religion and the public liberties, an oath which was subsequently exacted from every one engaged in civil employment, and voluntarily taken by the great mass of the people. The same terror of a counter-revolution induced Hyde and the "moderate men" in the Commons to agree to a bill providing that the present Parliament should not be dissolved but by its own consent. Of all the demands of the Parliament this was the first that could be called distinctly revolutionary. To consent to it was to establish a power permanently co-ordinate with the Crown. Charles signed the bill without protest, but he was already planning the means of breaking the Parliament. Hitherto, the Scotch army had held him down, but its payment and withdrawal could no longer be delayed, and a pacification was arranged between the two countries. The Houses hastened to complete their task of reform. The irregular jurisdictions of the Council of the North and the Court of the Marches of Wales had been swept away; and the civil and criminal jurisdiction of the Star Chamber and the Court of High Commission, the last of the extraordinary courts which had been the support of the Tudor monarchy, were now summarily abolished. The work was pushed hastily on, for haste was needed. The two armies had been disbanded; and the Scots were no sooner on their way homeward than the King resolved to bring them back. In spite of prayers from the Parliament he left London for Edinburgh, yielded to every demand of the Assembly and the Scotch Estates, attended the Presbyterian worship, lavished titles and favours on the Earl of Argyle and the patriot leaders, and gained for a few months a popularity which spread dismay in the English Parliament. Their dread of his designs was increased when he was found to have been intriguing all the while with the Earl of Montrose—who had seceded from the patriot party before his coming, and been rewarded for his secession with imprisonment in the castle of Edinburgh—and when Hamilton and Argyle withdrew suddenly from the capital, and charged the King with a treacherous

Abolition of the Star Chamber

Charles in Scotland

plot to seize and carry them out of the realm. The fright was fanned to frenzy by news which came suddenly from Ireland,



JAMES GRAHAME, EARL AND MARQUIS OF MONTROSE.
From an engraving by Faed of a picture by Honthorst.

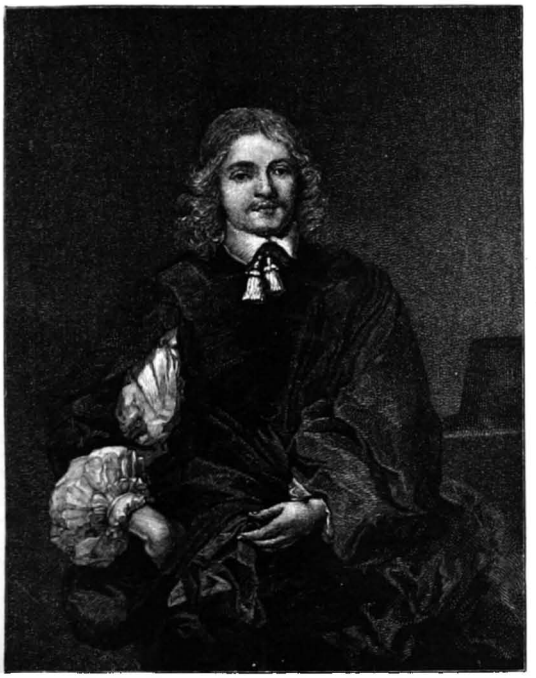
where the fall of Strafford had put an end to all semblance of rule. The disbanded soldiers of the army he had raised spread over the country, and stirred the smouldering disaffection into a flame. A

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THE LONG PARLIAMENT 1640 TO 1642
The Irish Rising Oct. 1641

conspiracy, organised with wonderful power and secrecy, burst forth in Ulster, where the confiscation of the Settlement had never been forgiven, and spread like wildfire over the centre and west of the island. Dublin was saved by a mere chance; but in the open country the work of murder went on unchecked. Thousands of English people perished in a few days, and rumour doubled and trebled the number. Tales of horror and outrage, such as maddened our own England when they reached us from Cawnpore, came day after day over the Irish Channel. Sworn depositions told how husbands were cut to pieces in presence of their wives, their children's brains dashed out before their faces, their daughters brutally violated and driven out naked to perish frozen in the woods. "Some," says May, "were burned on set purpose, others drowned for sport or pastime, and if they swam kept from landing with poles, or shot, or murdered in the water; many were buried quick, and some set into the earth breast-high and there left to famish." Much of all this was the wild exaggeration of panic. But the revolt was unlike any earlier rising in its religious character. It was no longer a struggle, as of old, of Celt against Saxon, but of Catholic against Protestant. The Papists within the Pale joined hands in it with the wild kernes outside the Pale. The rebels called themselves "Confederate Catholics," resolved to defend "the public and free exercise of the true and Catholic Roman religion." The panic waxed greater when it was found that they claimed to be acting by the King's commission, and in aid of his authority. They professed to stand by Charles and his heirs against all that should "directly and indirectly endeavour to suppress their royal prerogatives." They showed a Commission, purporting to have been issued by royal command at Edinburgh, and styled themselves "the King's army." The Commission was a forgery, but belief in it was quickened by the want of all sympathy with the national honour which Charles displayed. To him the revolt seemed a useful check on his opponents. "I hope," he wrote coolly, when the news reached him, "this ill news of Ireland may hinder some of these follies in England." Above all, it would necessitate the raising of an army, and with an army at his command he would again be the master of the Parliament. The Parliament, on the other hand, saw in the Irish revolt the dis-

closure of a vast scheme for a counter-revolution, of which the withdrawal of the Scotch army, the reconciliation of Scotland, the intrigues at Edinburgh, were all parts. Its terror was quickened into panic by the exultation of the royalists at the King's return, and by the appearance of a royalist party in the Parliament itself. The new party had been silently organized by Hyde, the future

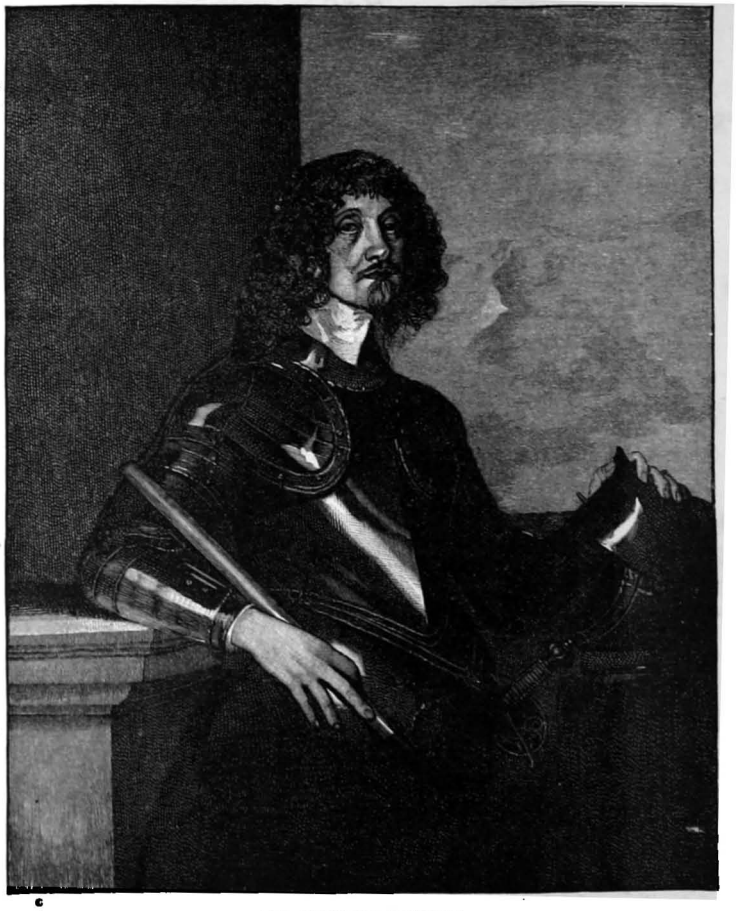
The new Royalists



LUCIUS CARY, VISCOUNT FALKLAND.
Picture by Franz Hals, in the possession of Lord Arundell of Wardour.

Lord Clarendon. With him stood Lord Falkland, a man learned and accomplished, the centre of a circle which embraced the most liberal thinkers of his day, a keen reasoner and able speaker, whose intense desire for liberty of religious thought, which he now saw threatened by the dogmatism of the time, estranged him from Parliament, while his dread of a conflict with the Crown, his

passionate longing for peace, his sympathy for the fallen, led him to struggle for a King whom he distrusted, and to die in a cause that was not his own. Behind Falkland and Hyde soon gathered



SIR EDMUND VERNEY.
Picture by Vandyck, at Claydon House.

a strong force of supporters; chivalrous soldiers like Sir Edmund Verney ("I have eaten the King's bread and served him now thirty years, and I will not do so base a thing as to desert him"), as well

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as men frightened by the rapid march of change or by the dangers which threatened Episcopacy and the Church, the partizans of the Court, and the time-servers who looked forward to a new triumph of the Crown. With a broken Parliament, and perils gathering without, Pym resolved to appeal for aid to the nation itself. The Grand Remonstrance which he laid before the House was a detailed narrative of the work which the Parliament had done, the difficulties it had surmounted, and the new dangers which lay in its path. The Parliament had been charged with a design to abolish Episcopacy, it declared its purpose to be simply that of reducing the power of bishops. Politically it repudiated the taunt of revolutionary aims. It demanded only the observance of the existing laws against recusancy, securities for the due administration of justice, and the employment of ministers who possessed the confidence of Parliament. The new King's party fought fiercely, debate followed debate, the sittings were prolonged till lights had to be brought in; and it was only at midnight, and by a majority of eleven, that the Remonstrance was finally adopted. On an attempt of the minority to offer a formal protest against a subsequent vote for its publication the slumbering passion broke out into a flame. "Some waved their hats over their heads, and others took their swords in their scabbards out of their belts, and held them by the pommels in their hands, setting the lower part on the ground." Only Hampden's coolness and tact averted a conflict. The Remonstrance was felt on both sides to be a crisis in the struggle. "Had it been rejected," said Cromwell, as he left the House, "I would have sold to-morrow all I possess, and left England for ever." Listened to sullenly by the King, it kindled afresh the spirit of the country. London swore to live and die with the Parliament; associations were formed in every county for the defence of the Houses; and when the guard which the Commons had asked for in the panic of the Army Plot was withdrawn by the King, the populace crowded down to Westminster to take its place.

The Grand Remonstrance *Nov.* 1641

Arrest of the Five Members

The question which had above all broken the unity of the Parliament had been the question of the Church. All were agreed on the necessity of reform, and one of the first acts of the Parliament had been to appoint a Committee of Religion to consider the question. The bulk of the Commons as of the Lords were at first

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Church reform

against any radical changes in the constitution or doctrines of the Church. But within as without the House the general opinion was in favour of a reduction of the power and wealth of the prelates, as well as of the jurisdiction of the Church Courts. Even among the bishops themselves, the more prominent saw the need for consenting to the abolition of Chapters and Bishops' Courts, as well as to



"THE CARELESS NON-RESIDENT."
Tract, "Remonstrance against Non-Residents," 1642.

the election of a council of ministers in each diocese, which had been suggested by Archbishop Usher as a check on episcopal autocracy. A scheme to this effect was drawn up by Bishop Williams of Lincoln; but it was far from meeting the wishes of the general body of the Commons. Pym and Lord Falkland demanded, in addition to these changes, a severance of the clergy from all secular or state offices, and an expulsion of the bishops from the

House of Lords. Such a measure seemed needed to restore the independence of the Peers; for the number and servility of the bishops were commonly strong enough to prevent any opposition to the Crown. There was, however, a growing party which pressed for the abolition of Episcopacy altogether. The doctrines of Cartwright had risen into popularity under the persecution of Laud, and Presbyterianism was now a formidable force among the middle classes. Its chief strength lay in the eastern counties and in



THE PROCTOR AND PARATOR.
Title-page of a Tract on the abuses and exorbitances of the spiritual Courts, 1641.

London, where a few ministers such as Calamy and Marshall had formed a committee for its diffusion; while in Parliament it was represented by Lord Mandeville and some others. In the Commons Sir Harry Vane represented a more extreme party of reformers, the Independents of the future, whose sentiments were little less hostile to Presbyterianism than to Episcopacy, but who acted with the Presbyterians for the present, and formed a part of what became known as the "root and branch party," from its demand for the extirpation of prelacy. The attitude of Scotland

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in the great struggle against tyranny, and the political advantages of a religious union between the two kingdoms, as well as the desire to knit the English Church more closely to the general body of Protestantism, gave force to the Presbyterian party. Milton, who after the composition of his "Lycidas" had spent a year in foreign travel, returned to throw himself on this ground into the theological strife. He held it "an unjust thing that the English should differ from all Churches as many as be reformed." In spite of this pressure, however, and of a Presbyterian petition from London with fifteen thousand signatures to the same purport, the Committee of Religion reported in favour of the moderate reforms proposed by Falkland and Pym; and a bill for the removal of bishops from the House of Peers passed the Commons almost unanimously. Rejected by the Lords on the eve of the King's journey to Scotland, it was again introduced on his return. Pym and his colleagues, anxious to close the disunion in their ranks, sought to end the pressure of the Presbyterian zealots, and the dread of the Church party, by taking their stand on the compromise suggested by the Committee of Religion in the spring. But in spite of violent remonstrances from the Commons the bill still hung fire among the Peers. The delay roused the excited crowd of Londoners who gathered round Whitehall; the bishops' carriages were stopped, and the prelates themselves rabbled on their way to the House. The angry pride of Williams induced ten of his fellow bishops to declare themselves prevented from attendance in Parliament, and to protest against all acts done in their absence as null and void. The protest was met at once on the part of the Peers by the committal of the prelates who had signed it to the Tower. But the contest gave a powerful aid to the projects of the King. The courtiers declared openly that the rabbling of the bishops proved that there "was no free Parliament," and strove to bring about fresh outrages by gathering troops of officers and soldiers of fortune, who were seeking for employment in the Irish war, and pitting them against the crowds at Whitehall. The brawls of the two parties, who gave each other the nicknames of "Roundheads" and "Cavaliers," created fresh alarm in the Parliament; but Charles persisted in refusing it a guard. "On the honour of a King," he engaged to defend them from violence as

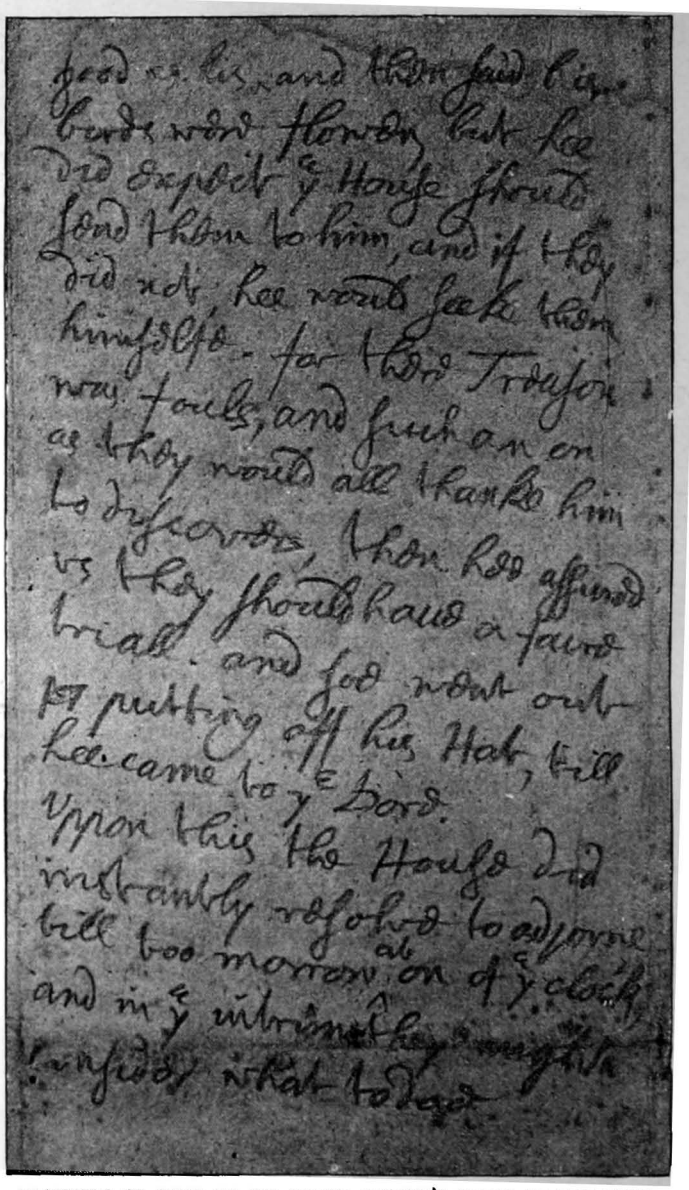
Cavaliers and Roundheads



WILLIAM LENTHALL, SPEAKER OF THE HOUSE OF COMMONS.

From a copy by Thomas Athow (in Sutherland collection, Bodleian Library) of a picture formerly at Burford Priory.

completely as his own children, but the answer had hardly been given when his Attorney appeared at the bar of the Lords, and accused Hampden, Pym, Hollis, Strode, and Haselrig of high treason in their correspondence with the Scots. A herald-at-arms appeared at the bar of the Commons, and demanded the surrender of the five members. If Charles believed himself to be within legal forms, the Commons saw a mere act of arbitrary violence in a charge which proceeded personally from the King, which set aside the most cherished privileges of Parliament, and summoned the accused before a tribunal which had no pretence to a jurisdiction over them. The Commons simply promised to take the demand into consideration, and again requested a guard. "I will reply to-morrow," said the King. On the morrow he summoned the *Jan. 4. 1642* gentlemen who clustered round Whitehall to follow him, and, embracing the Queen, promised her that in an hour he would return master of his kingdom. A mob of Cavaliers joined him as he left the palace, and remained in Westminster Hall as Charles, accompanied by his nephew, the Elector-Palatine, entered the House of Commons. "Mr. Speaker," he said, "I must for a time borrow your chair!" He paused with a sudden confusion as his eye fell on the vacant spot where Pym commonly sate: for at the news of his approach the House had ordered the five members to withdraw. "Gentlemen," he began in slow broken sentences, "I am sorry for this occasion of coming unto you. Yesterday I sent a Sergeant-at-arms upon a very important occasion, to apprehend some that by my command were accused of high treason, whereunto I did expect obedience, and not a message." Treason, he went on, had no privilege, "and therefore I am come to know if any of these persons that were accused are here." There was a dead silence, only broken by his reiterated "I must have them wheresoever I find them." He again paused, but the stillness was unbroken. Then he called out, "Is Mr. Pym here?" There was no answer; and Charles, turning to the Speaker, asked him whether the five members were there. Lenthall fell on his knees; "I have neither eyes to see," he replied, "nor tongue to speak in this place, but as this House is pleased to direct me." "Well, well," Charles angrily retorted, "'tis no matter. I think my eyes are as good as another's!" There was another long pause, while he looked care-



FACSIMILE OF PART OF SIR RALPH VERNEY'S NOTES OF THE LONG PARLIAMENT.
"*Memoirs of the Verney Family.*"

fully over the ranks of members. "I see," he said at last, "all the birds are flown. I do expect you will send them to me as soon as they return hither." If they did not, he added, he would seek them himself; and with a closing protest that he never intended any force, "he went out of the House," says an eye-witness, "in a more discontented and angry passion than he came in."

The Eve of the War

Nothing but the absence of the five members, and the calm dignity of the Commons, had prevented the King's outrage from ending in bloodshed. "It was believed," says Whitelock, who was present at the scene "that if the King had found them there, and called in his guards to have seized them, the members of the House would have endeavoured the defence of them, which might have proved a very unhappy and sad business." Five hundred gentlemen of the best blood in England would hardly have stood tamely by while the bravoes of Whitehall laid hands on their leaders in the midst of the Parliament. But Charles was blind to the danger of his course. The five members had taken refuge in the city, and it was there that on the next day the King himself demanded their surrender from the aldermen at Guildhall. Cries of "Privilege" rang round him as he returned



AN ENGLISH ARCHER.
Gervase Markham, "Art of Archerie," 1634.

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through the streets: the writs issued for the arrest of the five were disregarded by the Sheriffs, and a proclamation issued four days later, declaring them traitors, passed without notice. Terror drove the Cavaliers from Whitehall, and Charles stood absolutely alone; for the outrage had severed him for the moment from his new friends in the Parliament, and from the ministers, Falkland and Colepepper, whom he had chosen among them. But lonely as he was, Charles had resolved on war. The Earl of Newcastle was despatched to muster a royal force in the north; and on the tenth of January news that the five members were about to return in triumph to Westminster drove Charles from Whitehall. He retired to Hampton Court and to Windsor, while the Trained Bands of London and Southwark on foot, and the London watermen on the river, all sworn "to guard the Parliament, the Kingdom, and the King," escorted Pym and his fellow-members along the Thames to the House of Commons. Both sides prepared for the coming struggle. The Queen sailed from Dover with the Crown jewels to buy munitions of war. The Cavaliers again gathered round the King, and the royalist press flooded the country with State papers drawn up by Hyde. On the other hand, the Commons resolved by vote to secure the great arsenals of the kingdom, Hull, Portsmouth and the Tower; while mounted processions of freeholders from Buckinghamshire and Kent traversed London on their way to St. Stephen's, vowing to live and die with the Parliament. The Lords were scared out of their policy of obstruction by Pym's bold announcement of the new position taken by the House of Commons. "The Commons," said their leader, "will be glad to have your concurrence and help in saving the kingdom; but if they fail of it, it should not discourage them in doing their duty. And whether the kingdom be lost or saved, they shall be sorry that the story of this present Parliament should tell posterity that in so great a danger and extremity the House of Commons should be enforced to save the kingdom alone." The effect of Pym's words was seen in the passing of the bill for excluding bishops from the House of Lords. The great point, however, was to secure armed support from the nation at large, and here both sides were in a difficulty. Previous to the innovations introduced by the Tudors, and which had been already

Preparations for War

questioned by the Commons in a debate on pressing soldiers, the King in himself had no power of calling on his subjects generally



WILLIAM CAVENDISH, EARL (AFTERWARDS DUKE) OF NEWCASTLE.
From an engraving by Holl of a picture by Vandyck, in the collection of Earl Spencer.

to bear arms, save for purposes of restoring order or meeting foreign invasion. On the other hand, no one contended that such a power had ever been exercised by the two Houses without the

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King; and Charles steadily refused to consent to a Militia bill, in which the command of the national force was given in every county to men devoted to the Parliamentary cause. Both parties



MILITIAMEN.
Temp. Charles I.
Title-page of a Tract.

therefore broke through constitutional precedent, the Parliament in appointing the Lord Lieutenants who commanded the Militia by ordinance of the two Houses, Charles in levying forces by royal commissions of array. The King's great difficulty lay in procuring

Outbreak of War

arms, and on the twenty-third of April he suddenly appeared before Hull, the magazine of the north, and demanded admission. The new governor, Sir John Hotham, fell on his knees, but refused to open the gates: and the avowal of his act by the Parliament was followed by the withdrawal of the royalist party among its members from their seats at Westminster. Falkland, Colepepper and Hyde, with thirty-two peers and sixty members of the House of Commons, joined Charles at York; and Lyttelton, the Lord Keeper, followed with the Great Seal. They aimed at putting a check on the King's projects of war, and their efforts were backed by the general opposition of the country. A great meeting of the Yorkshire freeholders which he convened on Heyworth Moor ended in

May 1642



MEDAL TO COMMEMORATE THE DEATH OF SIR JOHN HOTHAM.
Made by Thomas Simon, the great medallist, who worked for the Parliamentary party.
Unique medal, in the British Museum.

a petition praying him to be reconciled to the Parliament, and in spite of gifts of plate from the Universities and nobles of his party, arms and money were still wanting for his new levies. The two Houses, on the other hand, gained in unity and vigour by the withdrawal of the royalists. The militia was rapidly enrolled, Lord Warwick named to the command of the fleet, and a loan opened in the city to which the women brought even their wedding rings. The tone of the two Houses had risen with the threat of force: and their last proposals demanded the powers of appointing and dismissing the royal ministers, naming guardians for the royal children, and of virtually con-

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trolling military, civil, and religious affairs. "If I granted your demands," replied Charles, "I should be no more than the mere phantom of a king."



REVERSE OF SECOND GREAT SEAL OF CHARLES I., 1627—1640.

Section VII.—The Civil War. July 1642—Aug. 1646

[*Authorities.*—To those before given we may add Warburton's biography of Prince Rupert, Mr. Clements Markham's life of Fairfax, the Fairfax Correspondence, and Ludlow's "Memoirs." Sprigg's "Anglia Rediviva" gives an account of the New Model and its doings. For Cromwell, the primary authority is Mr. Carlyle's "Life and Letters," an invaluable store of documents, edited with the care of an antiquary and the genius of a poet. Clarendon, who now becomes of greater value, gives a good account of the Cornish rising.]

Edgehill

The breaking off of negotiations was followed on both sides by preparations for immediate war. Hampden, Pym, and Hollis became the guiding spirits of a Committee of Public Safety which was created by Parliament as its administrative organ; English and Scotch officers were drawn from the Low Countries, and Lord Essex named commander of an army, which soon rose to twenty thousand foot and four thousand horse. The confidence on the Parliamentary side was great; "we all thought one battle would decide," Baxter confessed after the first encounter; for the King was almost destitute of money and arms, and in spite of his strenuous efforts to raise recruits he was embarrassed by the reluctance of his own adherents to begin the struggle. Resolved, however, to force on a contest, he raised the Royal Standard at *Aug.* 22 Nottingham "on the evening of a very stormy and tempestuous day," but the country made no answer to his appeal; while Essex, who had quitted London amidst the shouts of a great multitude, with orders from the Parliament to follow the King, "and by battle or other way rescue him from his perfidious counsellors and restore him to Parliament," mustered his army at Northampton. Charles had but a handful of men, and the dash of a few regiments of horse would have ended the war; but Essex shrank from a decisive stroke, and trusted to reduce the King to submission by a show of force. As Charles fell back on Shrewsbury, Essex too moved westward and occupied Worcester. But the whole face of

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affairs suddenly changed. Catholics and royalists rallied fast to the King's standard, and a bold march on London drew Essex from Worcester to protect the capital. The two armies fell in with one another on the field of Edgehill, near Banbury. The

Oct. 23, 1642



ROBERT DEVEREUX EARLE OF ESSEX HIS EXCELLENCY, LORD GENERALL OF the Forces raised by the Authority of the Parliament for the defence of the King and Kingdome

After W. Hollar.

encounter was a surprise, and the battle which followed was little more than a confused combat of horse. At its outset the desertion of Sir Faithful Fortescue with a whole regiment threw the Parliamentary forces into disorder, while the royalist horse on

either wing drove the cavalry of the enemy from the field; but the foot soldiers of Lord Essex broke the infantry which formed the centre of the King's line, and though his nephew, Prince Rupert, brought back his squadrons in time to save Charles from capture

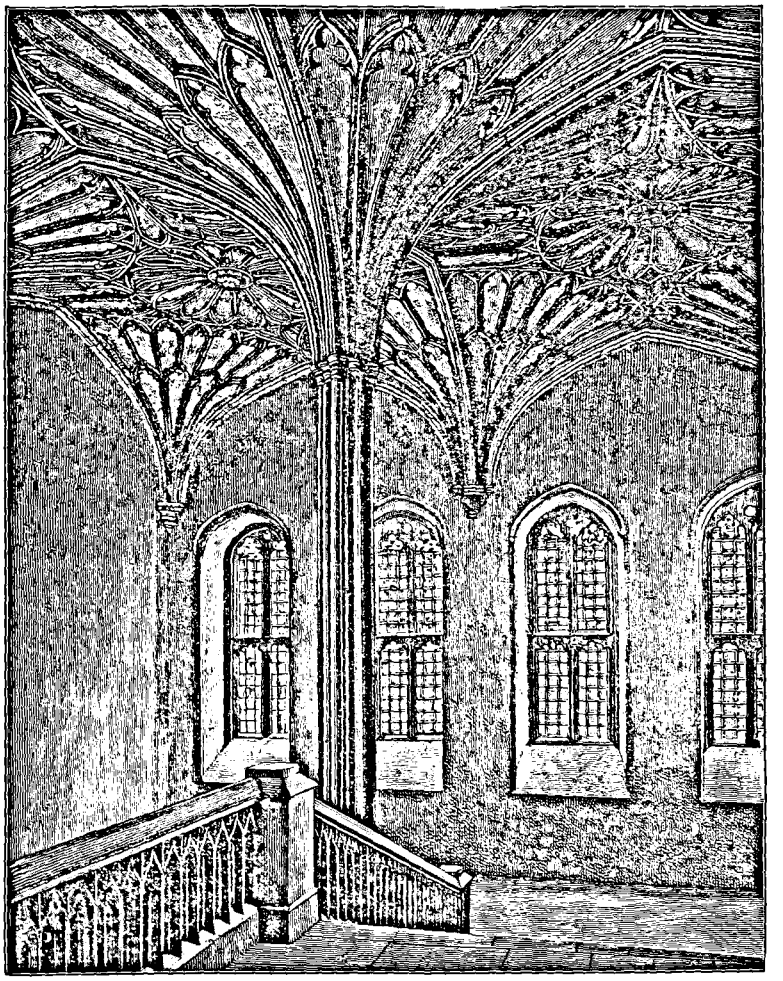


PRINCE RUPERT.
Mezzotint by himself.

or flight, the night fell on a drawn battle. The moral advantage however, rested with the King. Essex had learned that his troopers were no match for the Cavaliers, and his withdrawal to Warwick left open the road to the capital. Rupert pressed for

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an instant march on London, but the proposal found stubborn opponents among the moderate royalists, who dreaded the

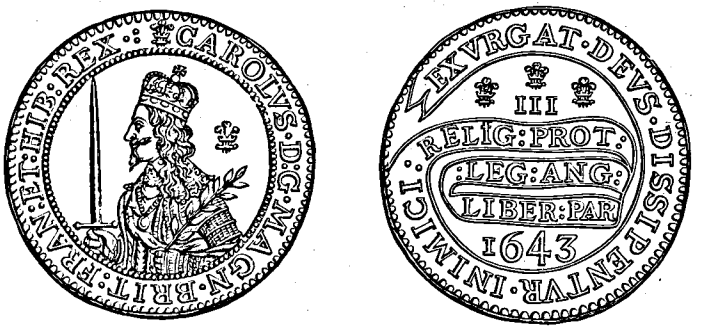


PILLAR OF STAIRCASE, CHRIST CHURCH, OXFORD.
Built c. 1640.

Charles at Oxford

complete triumph of Charles as much as his defeat. The King therefore paused for the time at Oxford, where he was received

with uproarious welcome; and when the cowardice of its garrison delivered Reading to Rupert's horse, and his daring capture of Brentford drew the royal army in his support almost to the walls of the capital, the panic of the Londoners was already over, and the junction of their trainbands with the army of Essex forced Charles to fall back again on his old quarters. But though the Parliament rallied quickly from the blow of Edgehill, the war, as its area widened through the winter, went steadily for the King. The fortification of Oxford gave him a firm hold on the midland counties; while the balance of the two parties in the north was



£3 GOLD PIECE OF CHARLES I.
Coined at Oxford, 1643.

overthrown by the march of the Earl of Newcastle, with the force he had raised in Northumberland, upon York. Lord Fairfax, the Parliamentary leader in that county, was thrown back on the manufacturing towns of the West Riding, where Puritanism found its stronghold; and the arrival of the Queen with arms from *Feb.* 1643 Holland encouraged the royal army to push its scouts across the Trent, and threaten the eastern counties, which held firmly for the Parliament. The stress of the war was shown by the vigorous exertions of the two Houses. Some negotiations which had gone on into the spring were broken off by the old demand that the King should return to his Parliament; London was fortified; and a tax of two millions a year was laid on the districts which adhered

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to the Parliamentary cause. Essex, whose army had been freshly equipped, was ordered to advance upon Oxford; but though the King held himself ready to fall back on the west, the Earl shrank from again risking his raw army in an encounter. He confined himself to the recapture of Reading, and to a month of idle encampment round Brill.

The Cornish Rising

But while disease thinned his ranks and the royalists beat up his quarters the war went more and more for the King. The inaction of Essex enabled Charles to send a part of his small force at Oxford to strengthen a royalist rising in the west. Nowhere was the royal cause to take so brave or noble a form as among the Cornishmen. Cornwall stood apart from the general life of England: cut off from it not only by differences of blood and speech, but by the feudal tendencies of its people, who clung with a Celtic loyalty to their local chieftains, and suffered their fidelity to the Crown to determine their own. They had as yet done little more than keep the war out of their own county; but the march of a small Parliamentary force under Lord Stamford *May* 1643 upon Launceston forced them into action. A little band of Cornishmen gathered round the chivalrous Sir Bevil Greenvil, "so destitute of provisions that the best officers had but a biscuit a day," and with only a handful of powder for the whole force; but starving and outnumbered as they were, they scaled the steep rise of Stratton Hill, sword in hand, and drove Stamford back on Exeter, with a loss of two thousand men, his ordnance and baggage train. Sir Ralph Hopton, the best of the royalist generals, took the command of their army as it advanced into Somerset, and drew the stress of the war into the West. Essex despatched a picked force under Sir William Waller to check their advance; but Somerset was already lost ere he reached Bath, and the Cornishmen stormed his strong position on Lansdowne Hill in the teeth of his guns. But the stubborn fight robbed the victors of their leaders; Hopton was wounded, and Greenvil slain; while soon after, at the siege of Bristol, fell two other heroes of the little army, Sir Nicholas Slanning and Sir John Trevanion, "both young, neither of them above eight and twenty, of entire friendship to one another, and to Sir Bevil Greenvil." Waller, beaten as he *July* 1643 was, hung on their weakened force as it moved for aid upon

Oxford, and succeeded in cooping up the foot in Devizes. But the horse broke through, and joining a force which Charles had sent to their relief, turned back, and dashed Waller's army to pieces in a fresh victory on Roundway Down. The Cornish



SIR BEVIL GREENVIL.
Picture in the collection of Mr. Bernard Grenville.

rising seemed to decide the fortune of the war; and the succours which his Queen was bringing him from the army of the North determined Charles to make a fresh advance upon London. He was preparing for this advance, when Rupert in a daring raid from

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Oxford on the Parliamentary army, met a party of horse with Hampden at its head, on Chalgrove field. The skirmish ended in the success of the royalists, and Hampden was seen riding off the field before the action was done, "which he never used to do," with his head bending down, and resting his hands upon the neck of his horse. He was mortally wounded, and his death seemed an omen of the ruin of the cause

Death of Hampden



AN ENGLISH TRADESMAN'S WIFE AND CITIZEN'S DAUGHTER.
Hollar, "*Aula Veneris*," 1649.

he loved. Disaster followed disaster. Essex, more and more anxious for a peace, fell back on Uxbridge; while a cowardly surrender of Bristol to Prince Rupert gave Charles the second city of the kingdom, and the mastery of the West. The news fell on the Parliament "like a sentence of death." The Lords debated nothing but proposals of peace. London itself was divided; "a great multitude of the wives of substantial citizens" clamoured at the door of the Commons for peace; and a flight of six of

the few peers who remained at Westminster to the camp at Oxford proved the general despair of the Parliament's success.

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The Covenant

From this moment, however, the firmness of the Parliamentary leaders began slowly to reverse the fortunes of the war. If Hampden was gone, Pym remained. The spirit of the Commons was worthy of their great leader: and Waller was received on his return from Roundway Hill "as if he had brought the King prisoner with him." A new army was placed under the command of Lord Manchester to check the progress of Newcastle in the North. But in the West the danger was greatest. Prince Maurice continued his brother Rupert's career of success, and his conquest of Barnstaple and Exeter secured Devon for the King. Gloucester alone interrupted the communications between his forces in Bristol and in the north; and Charles moved against the city, with a hope of a speedy surrender. But the gallant resistance of the town called *Sept. 6* Essex to its relief. It was reduced to a single barrel of powder when the Earl's approach forced Charles to raise the siege; and the Puritan army fell steadily back again on London, after an indecisive engagement near Newbury, in which Lord Falkland fell "ingeminating 'Peace, peace!'" and the London trainbands flung Rupert's horsemen roughly off their front of pikes. In this

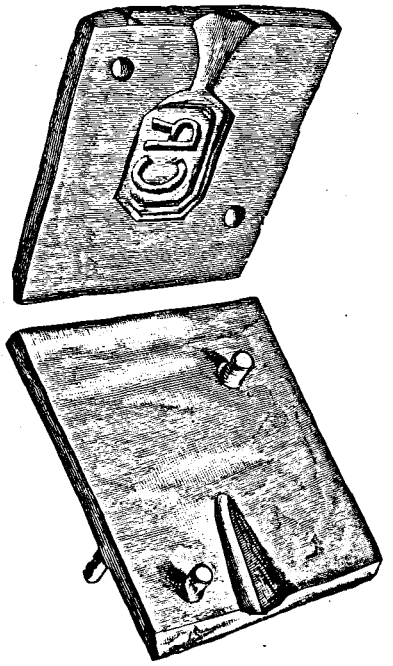


HIGHLAND DIRK.
Seventeenth Century.
Antiquarian Museum, Edinburgh.

posture of his affairs nothing but a great victory could have saved the King, for the day which witnessed the triumphant return of Essex witnessed the solemn taking of the Covenant. Pym had resolved at last to fling the Scotch sword into the wavering balance; and in the darkest hour of the Parliament's cause Sir Harry Vane had been despatched to Edinburgh to arrange the terms on which the aid of Scotland would be given. First amongst *League with Scotland* them stood the demand of a "unity in Religion;" an adoption, in

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other words, of the Presbyterian system by the Church of England. Events had moved so rapidly since the earlier debates on Church government in the Commons that some arrangement of this kind had become a necessity. The bishops to a man, and the bulk of the clergy, whose bent was purely episcopal, had joined the royal cause, and were being expelled from their livings as "delinquents." Some new system of Church government was imperatively called for by the religious necessities of the country; and though Pym and the leading statesmen were still in opinion moderate Episcopalians, the growing force of Presbyterianism, and still more the needs of the war, forced them to seek such a system in the adoption of the Scotch discipline. Scotland, for its part, saw that the triumph of the Parliament was necessary for its own security; and whatever difficulties stood in the way of Vane's wary and rapid negotiations were removed by the policy of the King. While the Parliament looked for aid to the north, Charles had been seeking assistance from the Irish rebels. The massacre had left them the objects of a vengeful hate such as England had hardly known before, but with Charles they were simply counters in his game of king-craft. The conclusion of a truce with the Confederate Catholics left the army under Lord Ormond, which had hitherto held their revolt in check, at the King's disposal for service in England. With the promise of Catholic support Charles might even think himself strong enough to strike a blow



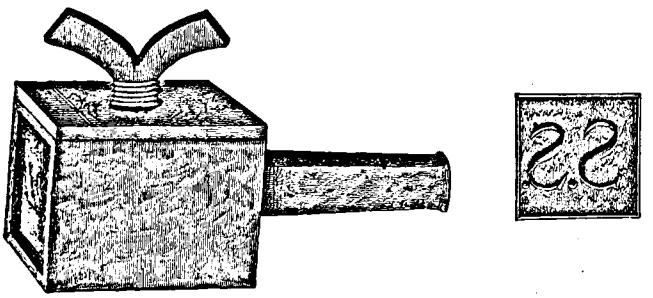
MOULD FOR MAKING COMMUNION-TOKENS.
Seventeenth Century.
Burns, "Old Scottish Communion Plate."

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at the government in Edinburgh; and negotiations were soon opened with the Irish Catholics to support by their landing in Argyleshire a rising of the Highlanders under Montrose. None of the King's schemes proved so fatal to his cause as these. As the rumour of his intentions spread, officer after officer in his own army flung down their commissions, the peers who had fled to Oxford fled back again to London, and the royalist reaction in the Parliament itself came utterly to an end. Scotland, anxious for its own safety, hastened to sign the Covenant; and the Commons, "with uplifted hands," swore in St. Margaret's church to observe it. They pledged themselves to "bring the Churches of God in the three Kingdoms to the nearest conjunction and uniformity in

Sept. 15

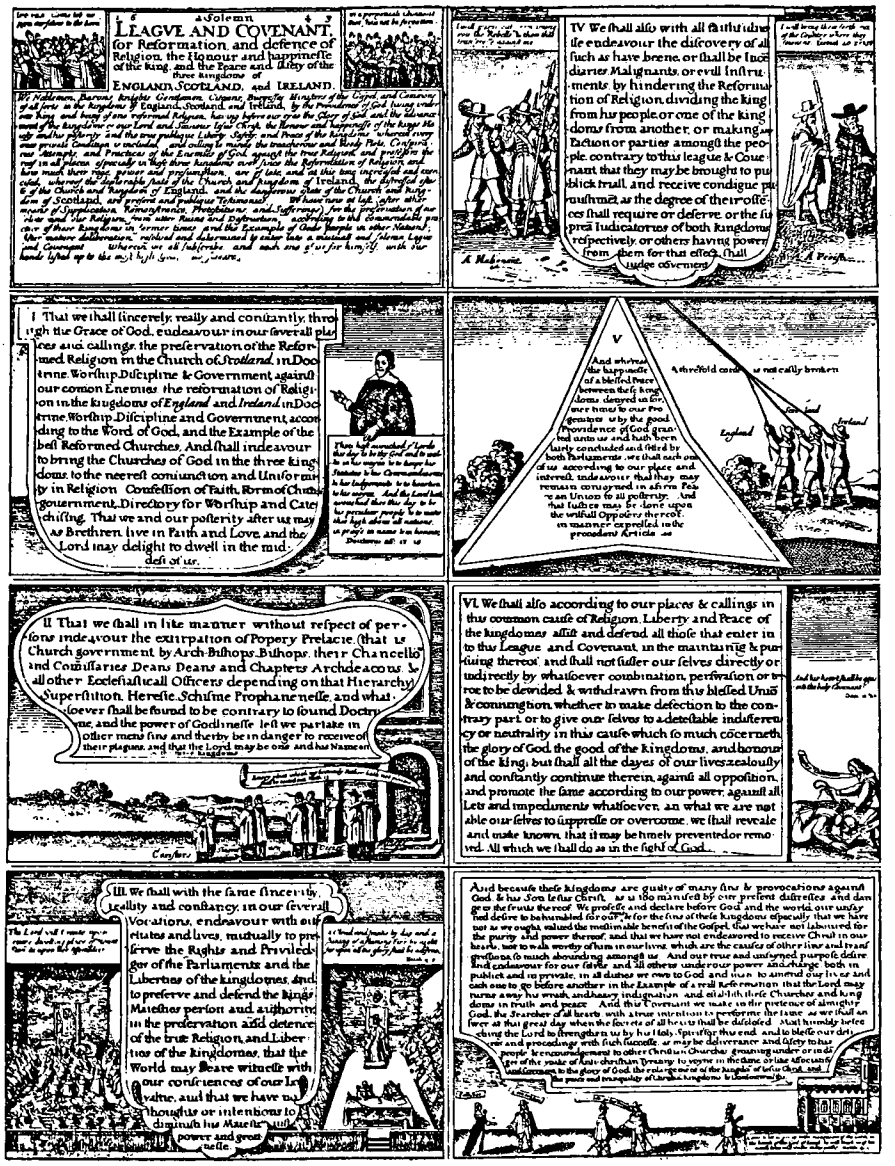
England swears to the Covenant



STAMP FOR MAKING COMMUNION-TOKENS.
Seventeenth Century.
Burns, "Old Scottish Communion Plate."

religion, confession of faith, form of Church government, direction for worship and catechizing; that we, and our posterity after us, may as brethren live in faith and love, and the Lord may delight to live in the midst of us": to extirpate Popery, prelacy, superstition, schism, and profaneness; to "preserve the rights and privileges of the Parliament, and the liberties of the Kingdom;" to punish malignants and opponents of reformation in Church and State; to "unite the two Kingdoms in a firm peace and union to all posterity." The Covenant ended with a solemn acknowledgement of national sin, and a vow of reformation. "Our true, unfeigned purpose, desire, and endeavour for ourselves and all others under our power and charge, both in public and private, in

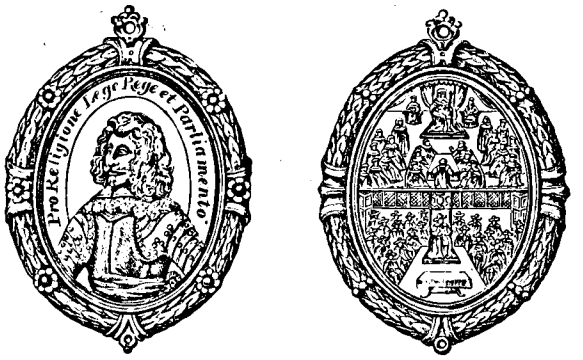
Sept. 25


A Solemn
LEAGVE AND COVENANT,
for Reformation, and defence of
Religion, the Honour and Happinesse
of the King, and the Peace and Safety of the
three Kingdoms of
ENGLAND, SCOTLAND, and IRELAND.
We Noblemen, Barons, Knights, Gentlemen, Citizens, Ministers of the Gospel, and Commons
of all sorts in the Kingdoms of England, Scotland, and Ireland, by the Providence of God living under
one King, and bound of one reformed Religion, having before our eyes the Glory of God, and the advancement
of the Kingdome of our Lord and Saviour Jesus Christ, the Honour and Happinesse of the King his
Throne and Posterity, and the true publique Liberty, Safety, and Peace of the Kingdoms wherein every
one privately is interessed, and calling to minde the treacherous and bloody Plots, Conspiracies,
Attempts, and Practices of the Enemies of God, against the true Religion and Professors thereof
in all places, especially in these three Kingdoms, ever since the Reformation of Religion, and
how much these Kingdoms are now exposed to the like designes, and pressed with a more
grievous and dangerous warre, wherein we are joyned with our brethren in England and Ireland,
for the same cause of maintaining the Purity and Liberty of the Gospel, for the Honour and Happinesse
of the King, and the Peace and Safety of us all, which cannot be obtained, unlesse the Cause of
God be advanced, and His Church (now in great danger, through the prevailing power of many
bloody and implacable enemies, who have filled the Kingdom of Ireland, the Patrimonie of
many noble Families in it, with Rapine and Blood, and miserably wasted the Church and Kingdom
of England, and are now contriving and acting the like or worse in Scotland, unlesse the Church
and Kingdom of Scotland, the Head and Strength of the Reformed Religion in these Isles and Kingdoms,
be timely and carefully preserved, and unlesse their Majesties Throne be established in Righteousnesse.
Which cannot be done, unlesse Religion and Righteousnesse be established in the Land, the Wrath
of God and publique Calamities continue and encrease upon us all, and our posterity after us.
And finding by sad experience, that the Earnestnesse, Constancie, and Perseverance of our Adversaries,
in prosecuting their Wicked Designes, and Practices against the Power and Purity of Religion,
and the Liberties of these Kingdoms, hath been such, as neither Oathes, Covenants, Protestations,
Vows, Remonstrances, Petitions, Declarations, Admonitions, Warnings, Supplications, Expostulations,
Obtestations, Representations, Humble Petitions, Dutiful Remonstrances, Grievances, Complaints,
Declarations, Admonitions, Warnings, Supplications, Expostulations, Obtestations, Representations,
Humble Petitions, Dutiful Remonstrances, Grievances, Complaints, Declarations, Admonitions,
Warnings, Supplications, Expostulations, Obtestations, Representations, Humble Petitions,
Dutiful Remonstrances, Grievances, Complaints, Declarations, Admonitions, Warnings,
Supplications, Expostulations, Obtestations, Representations, Humble Petitions, Dutiful
Remonstrances, Grievances, Complaints, Declarations, Admonitions, Warnings, Supplications,
Expostulations, Obtestations, Representations, Humble Petitions, Dutiful Remonstrances,
Grievances, Complaints, Declarations, Admonitions, Warnings, Supplications, Expostulations,
Obtestations, Representations, Humble Petitions, Dutiful Remonstrances, Grievances,

all duties we owe to God and man, is to amend our lives, and each one to go before another in the example of a real reformation."

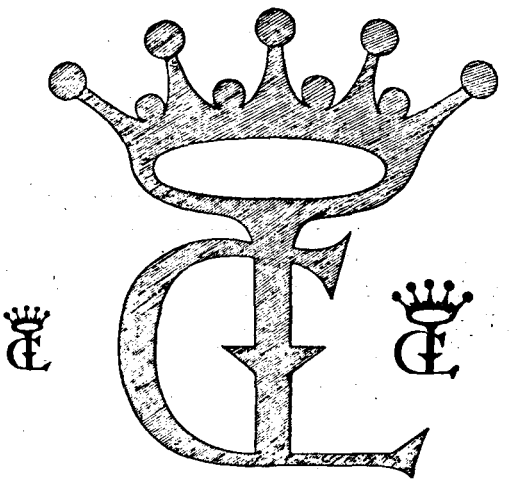
The conclusion of the Covenant had been the last work of Pym. A "Committee of the Two Kingdoms" which was entrusted after his death in December with the conduct of the war and of foreign affairs did their best to carry out the plans he had formed for the coming year. The vast scope of these plans bears witness to his amazing ability. Three strong armies, comprising a force of fifty thousand men, had been raised for the coming campaign. Essex, with the army of the centre, was charged with the duty of watching the king at Oxford. Waller, with another army, was to hold Prince Maurice in check in the west. The force of fourteen thousand men

Marston Moor



MEDAL OF THE EARL OF MANCHESTER.
British Museum.

which had been raised by the zeal of the eastern counties, and in which Cromwell's name was becoming famous as a leader, was raised into a third army under Lord Manchester, ready to co-operate in Yorkshire with Sir Thomas Fairfax. With Alexander Leslie, Lord Leven, at its head, the Scotch army crossed the border in January "in a great frost and snow," and Newcastle was forced to hurry northward to arrest its march. His departure freed the hands of Fairfax, who threw himself on the English troops from Ireland that had landed at Chester, and after cutting them to pieces marched as rapidly back to storm Selby. The danger in his rear called back Newcastle, who returned from confronting the Scots at Durham to throw himself into York, where he was



Die Iovis. 23. Martii. 1643.

IT is this day Ordered by the Lords & Commons Aſſembled in Parliament, that no perſon or perſons whatſoever, doe at any time from henceforth buy, ſell, or take to pawn or exchange any Horſe, Horſes, Muſkets, Carabines, Piſtols, Pikes, Corſlets or any other Armes, marked with the markes above ſpecified, that no Smith, Gunſmith or other perſon doe upon any pretences whatſoever, either alter or deface the marke above ſpecified, being either on Horſe or Armes. It is Further Ordered, that in Caſe any Horſe or Horſes marked with this marke, ſhall fall ſicke, Lame, or otherwiſe for the preſent proue vnſeruiceable, That the Conſtable of the Towne at the charge of that Towne take care to preſerue ſuch Horſes untill they can be ſent vnto ſuch as ſhall be appointed to receiue them: And that ſuch as ſhall receiue them ſhall defray the charges of them, And if any perſon or perſons offend in the premiſſes, It is Ordered that hee or they ſhall ſuffer Impriſonment during the pleaſure of the Houſe, and to forfeit the goods ſo bought.

Ordered by the Lords and Commons in Parliament aſſembled, that this Order be forthwith Printed and publiſhed. *John Browne.* Cler. Parl.

London, Printed for *John Wright.* and are to be ſold in the Old Baily. 1643.

ORDER OF LORDS AND COMMONS CONCERNING ARMS, 164$\frac{3}{4}$.

Collection of Miss Toulmin Smith.

besieged by Fairfax and by the Scotch army. The plans of Pym were now rapidly developed. While Manchester marched with the army of the Associated Counties to join the forces of Fairfax and Lord Leven under the walls of York, Waller and Essex gathered their troops round Oxford. Charles was thrown on the defensive.



ROBERT DEVEREVX. EARLE OF ESSEX. HIS EXCEL-
lency. Generall of y^e Army.

After W. Hollar.

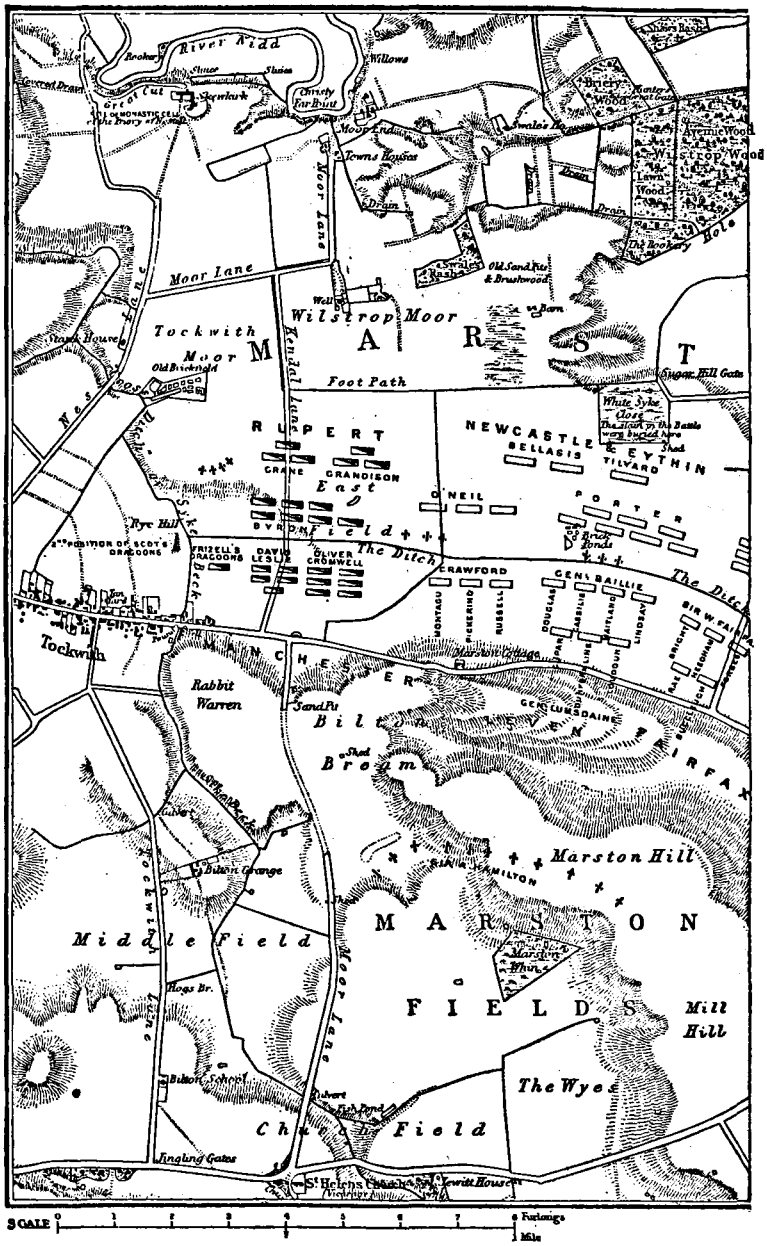
The troops from Ireland on which he counted had been cut to pieces by Fairfax or by Waller, and in North and South he seemed utterly overmatched. But he was far from despairing. He had already answered Newcastle's cry for aid by despatching Prince Rupert from Oxford to gather forces on the Welsh border; and



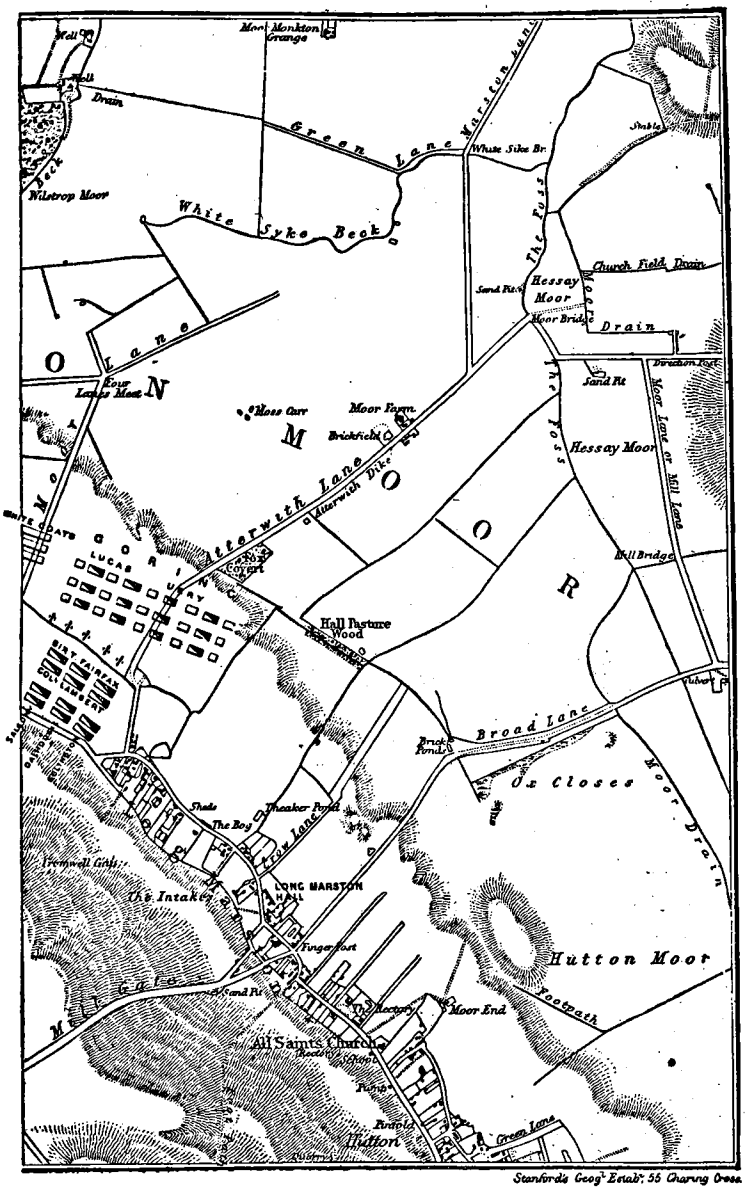
OLIVER CROMWELL.
Picture by Walker, at Hinchinbrooke.

the brilliant partizan, after breaking the sieges of Newark and Lathom House, burst over the Lancashire hills into Yorkshire, slipped by the Parliamentary army, and made his way untouched into York. But the success of this feat of arms tempted him to a fresh act of daring; he resolved on a decisive battle, and a discharge of musketry from the two armies as they faced each other on Marston Moor brought on, as evening gathered, a disorderly engagement. On the one flank a charge of the King's horse broke that of the enemy; on the other, Cromwell's brigade won as complete a success over Rupert's troopers. "God made them as stubble to our swords," wrote the general at the close of the day; but in the heat of victory he called back his men from the chase to back Manchester in his attack on the royalist foot, and to rout their other wing of horse as it returned breathless from pursuing the Scots. Nowhere had the fighting been so fierce. A young Puritan who lay dying on the field told Cromwell as he bent over him that one thing lay on his spirit. "I asked him what it was," Cromwell wrote afterwards. "He told me it was that God had not suffered him to be any more the executioner of His enemies." At night-fall all was over; and the royalist cause in the north had perished at a blow. Newcastle fled over sea: York surrendered, and Rupert, with about six thousand horse at his back, rode southward to Oxford. The blow was the more terrible that it fell on Charles at a moment when his danger in the south was being changed into triumph by a series of brilliant and unexpected successes. After a month's siege the King had escaped from Oxford followed by Essex and Waller; had waited till Essex marched to attack Prince Maurice at Lyme; and then, turning fiercely on Waller at Cropredy Bridge, had driven him back broken to London, two days before the battle of Marston Moor. Charles followed up his success by hurrying in the track of Essex, whom he hoped to crush between his own force and that under Maurice. By a fatal error, Essex plunged into Cornwall, where the country was hostile, and where the King hemmed him in among the hills, drew his lines tightly round his army, and forced the whole body of the foot to surrender at his mercy, while the horse cut their way through the besiegers, and Essex himself fled by sea to London. The day of the surrender was signalized by a royalist triumph in Scotland

Marston Moor July 2, 1644.


River Nidd
Moor Lane
Wilstrop Moor
Foot Path
Tockwith Moor
RUPERT
NEWCASTLE
CRANE
GRANDISON
East Field
The Ditch
CRAWFORD
Tockwith
Rabbit Warren
Sand Pit
Bil
Broom
Marston Hill
MARSTON
FIELDS
Middle Field
Mill Hill
The Wye
Field
Moor Lane
Hogs Br.
Singing Gates
St. Helens Church
SCALE
Furlongs
Miles

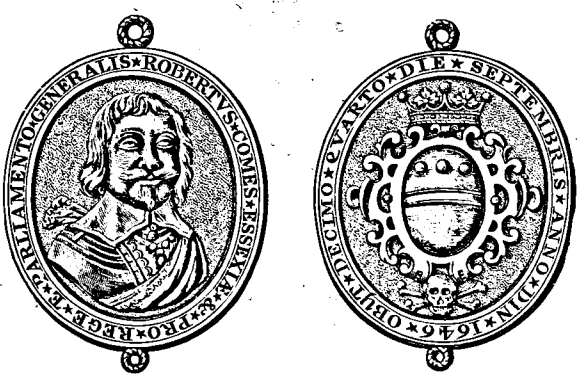
MARSTON MOOR



Sec. VII
The Civil War 1642 to 1646

which promised to undo what Marston Moor had done. The Irish Catholics fulfilled their covenant with Charles by the landing of Irish soldiers in Argyle; and as had long since been arranged, Montrose, throwing himself into the Highlands, called the clans to arms. Flinging his new force on that of the Covenanters at Tippermuir, he gained a victory which enabled him to occupy Perth, to sack Aberdeen, and to spread terror to Edinburgh. The news fired Charles, as he came up from the west, to venture on a march upon London; but though the Scots were detained at Newcastle the rest of the victors at Marston Moor lay in his path at Newbury; and their force was strengthened by the soldiers who had surrendered in Cornwall, but who had been again brought into

Newbury Oct. 27



MEMORIAL MEDAL OF THE EARL OF ESSEX, 1646.
British Museum.

the field. The charges of the royalists failed to break the Parliamentary squadrons, and the soldiers of Essex wiped away the shame of their defeat by flinging themselves on the cannon they had lost, and bringing them back in triumph to their lines. Cromwell would have seized the moment of victory, but the darkness hindered his charging with his single brigade. Manchester, meanwhile, in spite of the prayers of his officers, refused to attack. Like Essex, he shrank from a crowning victory over the King. Charles was allowed to withdraw his army to Oxford, and even to reappear unchecked in the field of his defeat.

Cromwell

The quarrel of Cromwell with Lord Manchester at Newbury was destined to give a new colour and direction to the war. Pym,

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in fact, had hardly been borne to his grave in Westminster Abbey before England instinctively recognized a successor of yet greater genius in the victor of Marston Moor. Born in the closing years of Elizabeth's reign, the child of a cadet of the great house of the Cromwells of Hinchinbrook, and of kin through their mothers with Hampden and St. John, Oliver had been recalled by his father's death from a short stay at Cambridge to the little family estate at Huntingdon, which he quitted for a farm at St. Ives. We have already seen his mood during the years of personal rule, as he dwelt in "prolonging" and "blackness" amidst fancies of coming death, the melancholy which formed the ground of his nature feeding itself on the inaction of the time. But his energy made itself felt the moment the tyranny was over. His father had sat, with three of his uncles, in the later Parliaments of Elizabeth. Oliver had himself been returned to that of 1628, and the town of Cambridge sent him as its representative to the Short Parliament as to the Long. It is in the latter that a courtier, Sir Philip Warwick, gives us our first glimpse of his actual appearance. "I came into the House one morning, well clad, and perceived a gentleman speaking whom I knew not, very ordinarily apparelled, for it was a plain cloth suit, which seemed to have been made by an ill country tailor. His linen was plain, and not very clean; and I remember a speck or two of blood upon his little band, which was not much larger than his collar. His hat was without a hat-band. His stature was of a good size; his sword stuck close to his side; his countenance swoln and reddish; his voice sharp and untuneable, and his eloquence full of fervour." He was already "much hearkened unto," but his power was to assert itself in deeds rather than in words. Men of his own time marked him out from all others by the epithet of Ironside. He appeared at the head of a troop of his own raising at Edgehill; but with the eye of a born soldier he at once saw the blot in the army of Essex. "A set of poor tapsters and town apprentices," he warned Hampden, "would never fight against men of honour;" and he pointed to religious enthusiasm as the one weapon which could meet the chivalry of the Cavalier. Even to Hampden the plan seemed impracticable; but the regiment of a thousand men which Cromwell raised for the Association of the Eastern Counties was formed strictly of "men

1599

Cromwell's Brigade

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1642 TO 1646

of religion." He spent his fortune freely on the task he set himself. "The business . . . . hath had of me in money between eleven and twelve hundred pounds, therefore my private estate can do little to help the public . . . . I have little money of my own (left) to help my soldiers." But they were "a lovely company," he tells his friends with soldierly pride. No blasphemy, drinking, disorder, or impiety were suffered in their ranks. "Not a man



FIFER. DRUMMER.

Wood-carving at Cromwell House, Highgate.

swears but he pays his twelve pence." Nor was his choice of "men of religion" the only innovation Cromwell introduced into his new regiment. The social traditions which restricted command to men of birth were disregarded. "It may be," he wrote, in answer to complaints from the committee of the Association, "it provokes your spirit to see such plain men made captains of horse. It had been well that men of honour and birth had entered into

their employments; but why do they not appear? But seeing it is necessary the work must go on, better plain men than none: but best to have men patient of wants, faithful and conscientious in their employment, and such, I hope, these will approve themselves." The words paint Cromwell's temper accurately enough: he is far more of the practical soldier than of the reformer; though his genius already breaks in upon his aristocratic and conservative



TARGETEER.



OFFICER OF INFANTRY.

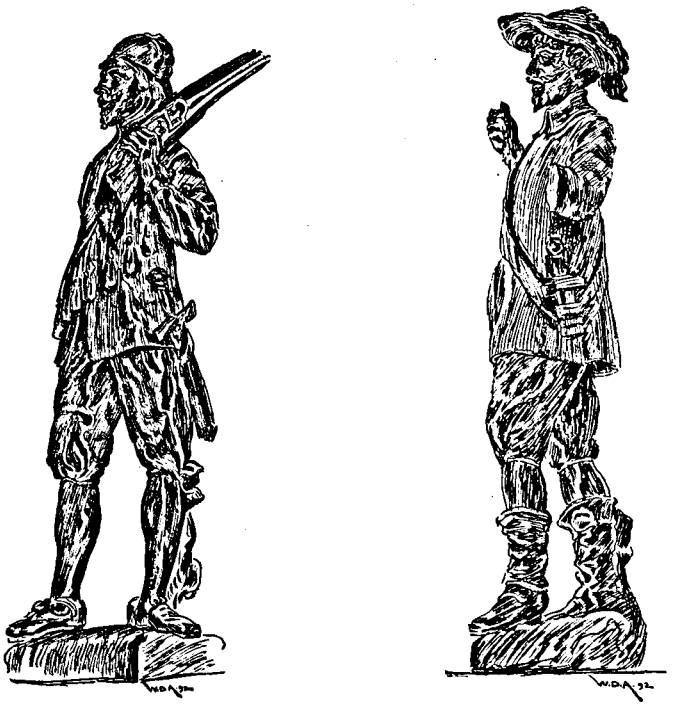
Wood-carving at Cromwell House, Highgate.

sympathies, and catches glimpses of the social revolution to which the war was drifting. "I had rather," he once burst out impatiently, "have a plain russet-coated captain, that knows what he fights for and loves what he knows, than what you call a gentleman, and is nothing else. I honour a gentleman that is so indeed!" he ends with a characteristic return to his more common mood of feeling. The same practical temper broke out in a more

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Cromwell and the Dissidents

startling innovation. Bitter as had been his hatred of the bishops, and strenuously as he had worked to bring about a change in Church government, Cromwell, like most of the Parliamentary leaders, seems to have been content with the new Presbyterianism, and the Presbyterians were more than content with him. Lord Manchester "suffered him to guide the army at his pleasure." "The man, Cromwell," writes the Scotchman Baillie, "is a very



MUSKETEER. PIKEMAN.

Wood-carving at Cromwell House, Highgate.

wise and active head, universally well beloved as religious and stout." But against dissidents from the legal worship of the Church the Presbyterians were as bitter as Laud himself; and, as we shall see, Nonconformity was rising into proportions which made its claim of toleration, of the freedom of religious worship, one of the problems of the time. Cromwell met the problem in his unspeculative fashion. He wanted good soldiers and good

men; and, if they were these, the Independent, the Baptist, the Leveller, found entry among his troops. "You would respect them, did you see them," he answered the panic-stricken Presbyterians who charged them with "Anabaptistry" and revolutionary aims: "they are no Anabaptists: they are honest, sober Christians: they expect to be used as men." He was soon to be driven—as in the social change we noticed before—to a far larger and grander



CALIVER-MAN.



TARGETEER CARRYING A PIKE.

Wood-carving at Cromwell House, Highgate.

point of view. But as yet he was busier with his new regiment than with theories of Church and State; and his horsemen were no sooner in action than they proved themselves such soldiers as the war had never seen yet. "Truly they were never beaten at all," their leader said proudly at its close. At Winceby fight they charged "singing psalms," cleared Lincolnshire of the Cavaliers, and freed the eastern counties from all danger from Newcastle's

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partizans. At Marston Moor they faced and routed Rupert's chivalry. At Newbury it was only Manchester's reluctance that hindered them from completing the ruin of Charles.

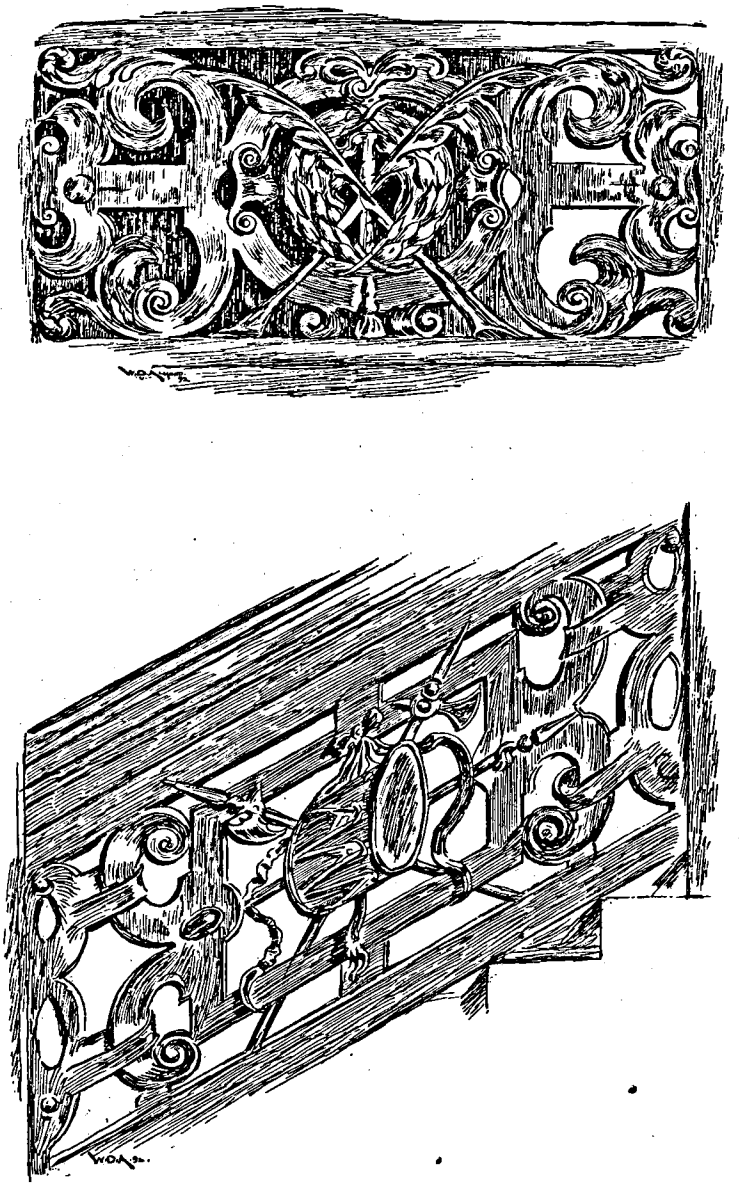
The New Model

Cromwell had shown his capacity for organization in the creation of his regiment; his military genius had displayed itself at Marston Moor. Newbury first raised him into a political leader. "Without a more speedy, vigorous, and effective prosecution of



MUSKETEER.
Wood-carving at Cromwell House, Highgate.

the war," he said to the Commons after his quarrel with Manchester, "casting off all lingering proceedings, like those of soldiers of fortune beyond sea to spin out a war, we shall make the kingdom weary of us, and hate the name of a Parliament." But under the leaders who at present conducted it a vigorous conduct of the war was hopeless. They were, in Cromwell's plain words, "afraid to conquer." They desired not to crush Charles, but to force him



WOOD-CARVING ON STAIRCASE, CROMWELL HOUSE, HIGHGATE.

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back, with as much of his old strength remaining as might be, to the position of a constitutional King. The old loyalty, too, clogged their enterprise; they shrank from the taint of treason. "If the King be beaten," Manchester urged at Newbury, "he will still be king; if he beat us he will hang us all for traitors." To a mood like this Cromwell's attitude seemed horrible: "If I met the King in battle," he answered, according to a later story, "I would fire my pistol at the King as at another." The army, too, as he long ago urged at Edgehill, was not an army to conquer with. Now, as then, he urged that till the whole force was new modelled, and placed under a stricter discipline, "they must not expect any notable success in anything they went about." But the first step in such a re-organization must be a change of officers. The army was led and officered by members of the two Houses, and the Self-denying Ordinance, as it was introduced by Cromwell and Vane, declared the tenure of military or civil offices incompatible with a seat in either. The long and bitter resistance which this measure met before it was finally passed in a modified form was justified at a later time by the political results which followed the rupture of the tie which had hitherto bound the army to the Parliament. But the drift of public opinion was too strong to be withstood. The passage of the Ordinance brought about the retirement of Essex, Manchester, and Waller; and the new organization of the army went rapidly on under a new commander-in-chief, Sir Thomas Fairfax, the hero of the long contest in Yorkshire, and who had been raised into fame by his victory at Nantwich, and his bravery at Marston Moor. But behind Fairfax stood Cromwell; and the principles on which Cromwell had formed his brigade were carried out on a larger scale in the "New Model." The one aim was to get together twenty thousand "honest" men. "Be careful," Cromwell had written, "what captains of horse you choose, what men be mounted. A few honest men are better than numbers. If you choose godly honest men to be captains of horse, honest men will follow them." The result was a curious medley of men of different ranks among the officers of the New Model. The bulk of those in high command remained men of noble or gentle blood, Montagues, Pickerings, Fortescues, Sheffields, Sidneys, and the like. But side by side with these, though in far smaller pro-

The Self-denying Ordinances

portion, were seen officers like Ewer, who had been a serving-man, like Okey, who had been a drayman, or Rainsborough, who had been a "skipper at sea." A result hardly less notable was the



SIR THOMAS FAIRFAX.
From an engraving by H. Hondius.

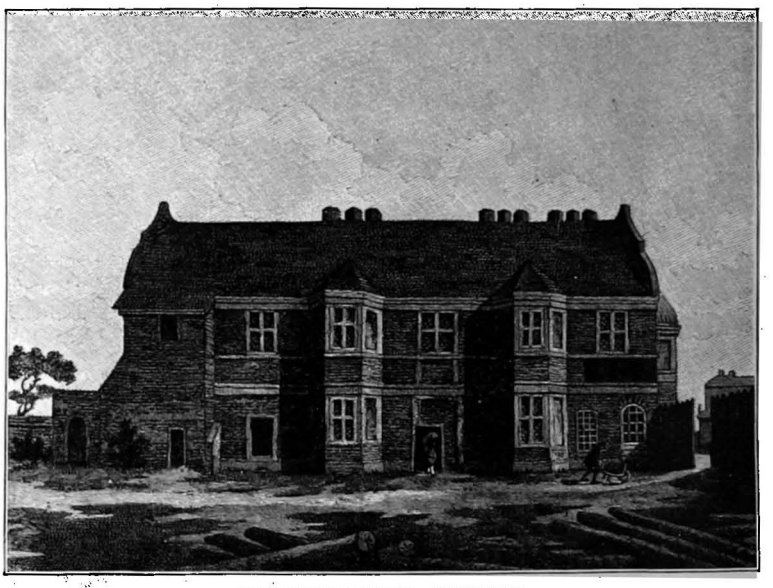
youth of the officers. Among those in high command there were few who, like Cromwell, had passed middle age. Fairfax was but thirty-three, and most of his colonels were even younger. Equally

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strange was the mixture of religions in its ranks; though a large proportion of the infantry was composed of pressed recruits, the cavalry was for the most part strongly Puritan, and in that part of the army especially dissidence of every type had gained a firm foothold.

Naseby

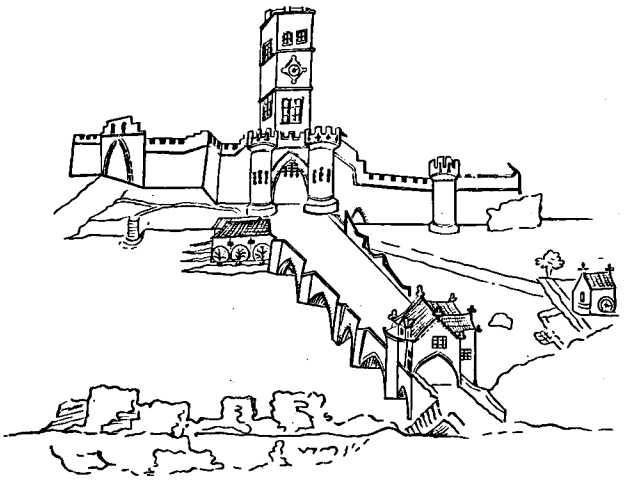
Of the political and religious aspect of the New Model we shall have to speak at a later time; as yet its energy was directed solely to "the speedy and vigorous prosecution of the war." Fairfax was



THE TREATY-HOUSE, UXBRIDGE.
Drawing in Sutherland Collection, Bodleian Library.

no sooner ready for action than the policy of Cromwell was aided by the policy of the King. From the hour when Newbury marked the breach between the peace and war parties in the Parliament, the Scotch Commissioners and the bulk of the Commons had seen that their one chance of hindering what they looked on as revolution in Church and State lay in pressing for fresh negotiations with Charles. Commissioners met at Uxbridge to draw up a treaty; but the hopes of concession which Charles held out were suddenly withdrawn in the spring. He saw, as he thought, the

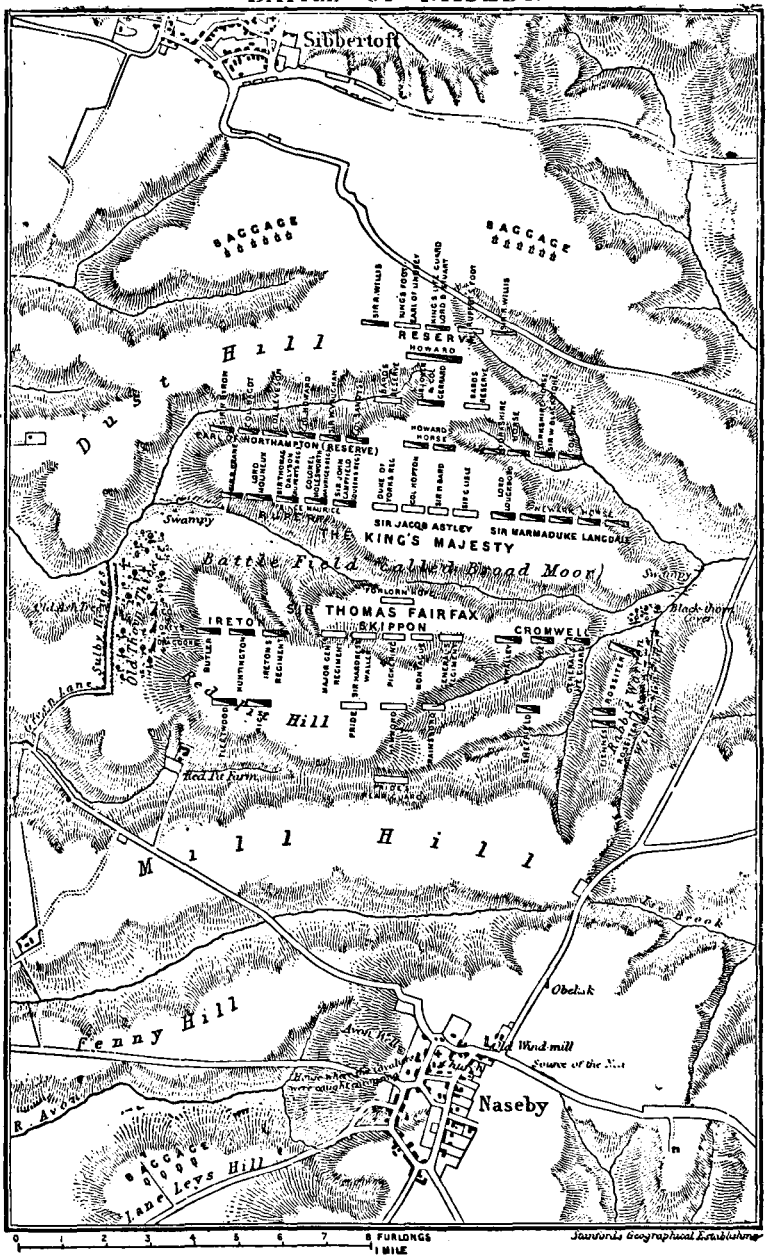
Parliamentary army dissolved and ruined by its new modelling, at an instant when news came from Scotland of fresh successes on the part of Montrose, and of his overthrow of the Marquis of Argyle's troops in the victory of Inverlochy. "Before the end of the summer," wrote the conqueror, "I shall be in a position to come to your Majesty's aid with a brave army." The party of war gained the ascendant; and in May the King opened his campaign by a march to the north. Leicester was stormed, the blockade of



BRIDGE OVER THE DEE AND BRIDGE GATES, CHESTER.
Sketch made by Randle Holme just before the siege.
MS. Harl. 2073.

Chester raised, and the eastern counties threatened until Fairfax, who had been unwillingly engaged in a siege of Oxford, hurried at last on his track. Cromwell, who had been suffered by the House to retain his command for a few days in spite of the Ordinance, joined Fairfax as he drew near the King, and his arrival was greeted by loud shouts of welcome from the troops. The two armies met near Naseby, to the north-west of Northampton. The King was eager to fight. "Never have my affairs been in as good a state," he cried; and Prince Rupert was as impatient as his uncle. On *June* 14, 1645

BATTLE OF NASEBY.



the other side, even Cromwell doubted as a soldier the success of the newly-drilled troops, though religious enthusiasm swept away doubt in the assurance of victory. "I can say this of Naseby," he wrote soon after, "that when I saw the enemy draw up and march in gallant order towards us, and we a company of poor ignorant men, to seek to order our battle, the general having commanded me to order all the horse, I could not, riding alone about my business, but smile out to God in praises, in assurance of victory, because God would by things that are not bring to nought things that are. Of which I had great assurance, and God did it." The battle began with a furious charge of Rupert uphill, which routed the wing opposed to him under Ireton; while the royalist foot, after a single discharge, clubbed their muskets and fell on the centre under Fairfax so hotly that it slowly and stubbornly gave way. But Cromwell's brigade were conquerors on the left. A single charge broke the northern horse under Langdale, who had already fled before them at Marston Moor; and holding his troops firmly in hand, Cromwell fell with them on the flank of the royalist foot in the very crisis of its success. A panic of the King's reserve, and its flight from the field, aided his efforts: it was in vain that Rupert returned with forces exhausted by pursuit, that Charles, in a passion of despair, called on his troopers for "one charge more." The battle was over: artillery, baggage, even the royal papers, fell into the conqueror's hands; five thousand men surrendered; only two thousand followed the King in his headlong flight from the field. The war was ended at a blow. While Charles wandered helplessly along the Welsh border in search of fresh forces, Fairfax marched rapidly into Somersetshire, and routed the royal forces at Langport. A victory at Kilsyth, which gave Scotland for the moment to Montrose, threw a transient gleam over the darkening fortunes of his master's cause; but the surrender of Bristol to the Parliamentary army, and the dispersion of the last force Charles could collect in an attempt to relieve Chester, was followed by news of the crushing and irretrievable defeat of the "Great Marquis" at Philiphaugh. In the wreck of the royal cause we may pause for a moment over an incident which brings out in relief the best temper of both sides. Cromwell "spent much time with God in prayer before the storm" of Basing House, where the Marquis of Win-

Close of the War

Sept. 1645

SEC. VII
THE CIVIL WAR
1642 TO 1646

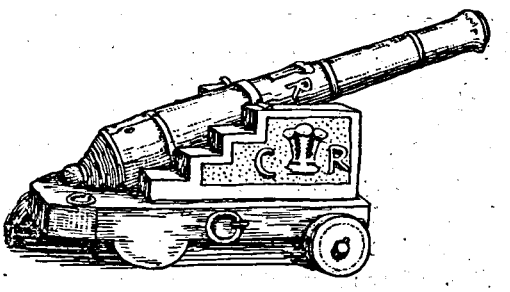
chester had held stoutly out through the war for the King. The storm ended its resistance, and the brave old royalist was brought in a prisoner with his house flaming around him. He "broke out,"



JOHN PAULET, FIFTH MARQUIS OF WINCHESTER.
From an engraving by R. Cooper after Peter Oliver.

reports a Puritan bystander, "and said, 'that if the King had no more ground in England but Basing House he would adventure it as he did, and so maintain it to the uttermost,' comforting himself

in this matter 'that Basing House was called Loyalty.'" Of loyalty such as this Charles was utterly unworthy. The seizure of his papers at Naseby had hardly disclosed his earlier intrigues with the Irish Catholics when the Parliament was able to reveal to England a fresh treaty with them, which purchased no longer their neutrality, but their aid, by the simple concession of every demand they had made. The shame was without profit, for whatever aid Ireland might have given came too late to be of service. The spring of 1646 saw the few troops who still clung to Charles surrounded and routed at Stow. "You have done your work now," their leader, Sir Jacob Astley, said bitterly to his conquerors, "and may go to play, unless you fall out among yourselves."



SMALL BRASS CANNON, GIVEN BY THE ARMOURERS' COMPANY OF LONDON TO CHARLES I. FOR HIS SON.
Tower of London.

SEC. VIII
THE ARMY AND THE PARLIAMENT
1646 TO 1649

Section VIII.—The Army and the Parliament, 1646—1649

[*Authorities.*—Mainly as before, though Clarendon, invaluable during the war, is tedious and unimportant here, and Cromwell's letters become, unfortunately, few at the moment when we most need their aid. On the other hand Ludlow and Whitelock, as well as the passionate and unscrupulous "Memoirs" of Holles and Major Hutchinson, become of much importance. For Charles himself, we have Sir Thomas Herbert's "Memoirs" of the last two years of this reign. Burnet's "Lives of the Hamiltons" throw a good deal of light on Scotch affairs at this time, and Sir James Turner's "Memoir of the Scotch Invasion." The early history of the Independents, and of the principle of religious freedom, is told by Mr. Masson ("Life of Milton," vol. iii.).]

With the close of the Civil War we enter on a time of confused struggles, a time tedious and uninteresting in its outer details, but of higher interest than even the war itself in its bearing on our after history. Modern England, the England among whose thoughts and sentiments we actually live, began however dimly with the triumph of Naseby. Old things passed silently away. When Astley gave up his sword the "work" of the generations which had struggled for Protestantism against Catholicism, for public liberty against absolute rule, in his own emphatic phrase, was "done." So far as these contests were concerned, however the later Stuarts might strive to revive them, England could safely "go to play." But with the end of this older work a new work began. The constitutional and ecclesiastical problems which still in one shape or another beset us started to the front as subjects of national debate in the years between the close of the Civil War and the death of the King. The great parties which have ever since divided the social, the political, and the religious life of England, whether as Independents and Presbyterians, as Whigs and Tories, as Conservatives and Liberals, sprang into organized existence in the contest between the Army and the Parliament. Then for the first time began a struggle which is far from having

ended yet, a struggle between political tradition and political progress, between the principle of religious conformity and the principle of religious freedom.

It was the religious struggle which drew the political in its train. We have already witnessed the rise under Elizabeth of sects who did not aim, like the Presbyterians, at a change in Church government, but rejected the notion of a national Church at all,



"TWO UPSTART PROPHETS": SECTARIAN PREACHERS AND WEAVERS.
Tract, 1636.

and insisted on the right of each congregation to perfect independence of faith and worship. At the close of the Queen's reign, however, these "Brownists" had almost entirely disappeared. Some of the dissidents, as in the notable instance of the congregation that produced the Pilgrim Fathers, had found a refuge in Holland; but the bulk had been driven by persecution to a fresh conformity with the Established Church. "As for those which we call Brownists," says Bacon, "being when they were at the best a very small number of very silly and base people, here and there in

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THE ARMY AND THE PARLIAMENT
1646 TO 1649

corners dispersed, they are now, thanks to God, by the good remedies that have been used, suppressed and worn out so that there is scarce any news of them." As soon, however, as Abbot's primacy promised a milder rule, the Separatist refugees began to venture timidly back again to England. During their exile in Holland the main body had contented themselves with the free developement of their system of independent congregations, each forming in itself a complete Church, and to them the name of Independents attached itself at a later time. A small part, however, had drifted into a more marked severance in doctrine from the Established Church, especially in their belief of the necessity of adult baptism, a belief from which their obscure congregation at Leyden became known as that of the Baptists. Both of these sects gathered a church in London in the middle of James's reign, but the persecuting zeal of Laud prevented any spread of their opinions under that of his successor; and it was not till their numbers were suddenly increased by the return of a host of emigrants from New England, with Hugh Peters at their head, on the opening of the Long Parliament, that the Congregational or Independent body began to attract attention. Lilburne and Burton soon declared themselves adherents of what was called "the New England way;" and a year later saw in London alone the rise of "four score congregations of several sectaries," as Bishop Hall



JOHN LILBURNE.
Print, 1649, in British Museum.

1640

scornfully tells us, "instructed by guides fit for them, cobblers, tailors, felt-makers, and such-like trash." But little religious weight however could be attributed as yet to the Congregational movement. Baxter at this time had not heard of the existence of



"THESE TRADESMEN ARE PREACHERS IN THE CITY OF LONDON, 1647."
Broadside in British Museum.

any Independents. Milton in his earlier pamphlets shows no sign of their influence. Of the hundred and five ministers present in the Westminster Assembly only five were Congregational in sympathy, and these were all returned refugees from Holland. Among the

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THE ARMY AND THE PARLIAMENT 1646 TO 1649

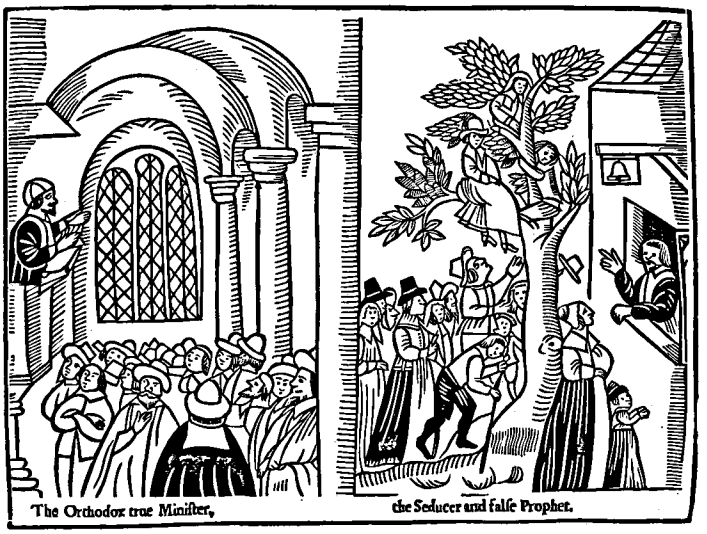
Presbyterian England

one hundred and twenty London ministers in 1643, only three were suspected of leanings towards the Sectaries.

The struggle with Charles in fact at its outset only threw new difficulties in the way of religious freedom. It was with strictly conservative aims in ecclesiastical as in political matters that Pym and his colleagues began the strife. Their avowed purpose was simply to restore the Church of England to its state under Elizabeth, and to free it from "innovations," from the changes introduced by Laud and his fellow prelates. The great majority of the Parliament were averse to any alterations in the constitution or doctrine of the Church itself; and it was only the refusal of the bishops to accept any diminution of their power and revenues, the growth of a party hostile to Episcopalian government, the necessity for purchasing the aid of the Scots by a union in religion as in politics, and above all the urgent need of constructing some new ecclesiastical organization in the place of the older organization which had become impossible from the political attitude of the bishops, that forced on the two Houses the adoption of the Covenant. But the change to a Presbyterian system of Church government seemed at that time of little import to the bulk of Englishmen. The dogma of the necessity of bishops was held by few, and the change was generally regarded with approval as one which brought the Church of England nearer to that of Scotland and to the reformed Churches of the Continent. But whatever might be the change in its administration, no one imagined that it had ceased to be the Church of England, or that it had parted with its right to exact conformity to its worship from the nation at large. The Tudor theory of its relation to the State, of its right to embrace all Englishmen within its pale, and to dictate what should be their faith and form of worship, remained utterly unquestioned by any man of note. The sentiments on which such a theory rested indeed for its main support, the power of historical tradition, the association of "dissidence" with danger to the State, the strong English instinct of order, the as strong English dislike of "innovations," with the abhorrence of "indifferency," as a sign of lukewarmness in matters of religion, had only been intensified by the earlier incidents of the struggle with the King. The Parliament therefore had steadily pressed on the new system of

ecclesiastical government in the midst of the troubles of the war. An Assembly of Divines which was called together at Westminster in 1643, and which sat in the Jerusalem Chamber during the five years which followed, was directed to revise the Articles, to draw up a Confession of Faith, and a Directory of Public Worship; and these with a scheme of Church government, a scheme only distinguished from that of Scotland by the significant addition of a lay court of superior appeal set by Parliament over the whole

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Westminster Assembly
1643–1648



CHURCH AND CONVENTICLE.
Tract, "A Glasse for the Times," 1641.

system of Church courts and assemblies, were accepted by the Houses and embodied in a series of Ordinances.

Had the change been made at the moment when "with uplifted hands" the Commons swore to the Covenant in St. Margaret's it would probably have been accepted by the country at large. But it met with a very different welcome when it came at the end of the war. In spite of repeated votes of Parliament for its establishment, the pure Presbyterian system took root only in

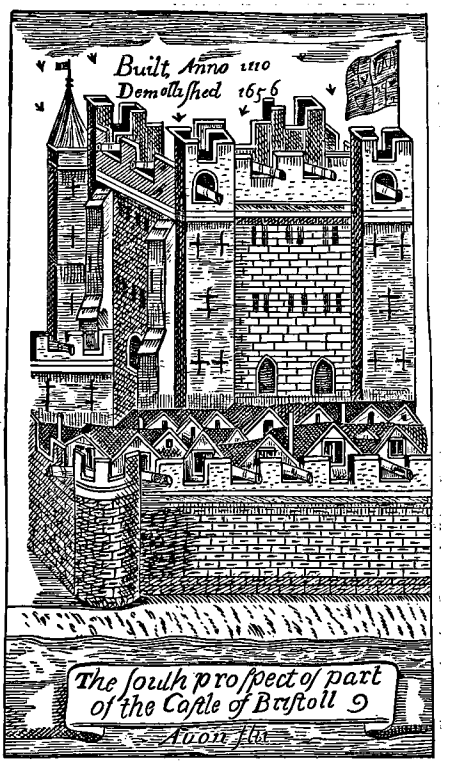
Freedom of Conscience

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THE ARMY AND THE PARLIAMENT 1646 TO 1649

London and Lancashire. While the Divines, indeed, were drawing up their platform of uniform belief and worship in the Jerusalem Chamber, dissidence had grown into a religious power. In the terrible agony of the struggle against Charles, individual conviction became a stronger force than religious tradition. Theological speculation took an unprecedented boldness from the temper of the times. Four years after the war had begun a horror-stricken pamphleteer numbered sixteen religious sects as existing in defiance of the law; and, widely as these bodies differed among themselves, all were at one in repudiating any right of control in faith or worship by the Church or its clergy. Milton himself had left his Presbyterian stand-point, and saw that "new Presbyter is but old Priest writ large." The question of sectarianism soon grew into a practical one from its bearing on the war; for the class specially infected with the new spirit of religious freedom was just the class to whose zeal and vigour the Parliament was forced to look for success in its struggle. We have seen the prevalence of this spirit among the farmers from whom Cromwell drew his horsemen, and his enlistment of these "sectaries" was the first direct breach in the old system of conformity. The sentiments of the farmers indeed were not his own. Cromwell had signed the Covenant, and there is no reason for crediting him with any aversion to Presbyterianism as a system of doctrine or of Church organization. His first step was a purely practical one, a step dictated by military necessities, and excused in his mind by a sympathy with "honest" men, as well as by the growing but still vague notion of a communion among Christians wider than that of outer conformity in worship or belief. But the alarm and remonstrances of the Presbyterians forced his mind rapidly forward on the path of toleration. "The State in choosing men to serve it," Cromwell wrote before Marston Moor, "takes no notice of these opinions. If they be willing faithfully to serve it, that satisfies." Marston Moor spurred him to press on the Parliament the need of at least "tolerating" dissidents; and he succeeded in procuring the appointment of a Committee of the Commons to find some means of effecting this. But the conservative temper of the bulk of the Puritans was at last roused by his efforts. "We detest and abhor," wrote the London clergy in 1645, "the much

Cromwell and toleration

endeavoured Toleration;" and the Corporation of London petitioned Parliament to suppress all sects "without toleration." The Parliament itself too remained steady on the conservative side. But the fortunes of the war told for religious freedom. Essex and his Presbyterians only marched from defeat to defeat. In remodelling the army the Commons had rejected a demand made by the Lords that officers and men, besides taking the Covenant, should submit "to the form of Church government that was already voted by both Houses." The victory of Naseby raised a wider question than that of mere toleration. "Honest men served you faithfully in this action," Cromwell wrote to the Speaker of the House of Commons from the field. "Sir, they are trusty: I beseech you in the name of God not to discourage them. He that ventures his life for the liberty of his country, I wish he trust God for the liberty of his conscience." The storm of Bristol encouraged him to proclaim the new principles yet more distinctly. "Presbyterians, Independents, all



BRISTOL CASTLE.
Millard's Map of Bristol, 1763; *from a drawing*, 1642—1656.

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1646 TO 1649

here have the same spirit of faith and prayer, the same presence and answer. They agree here, have no names of difference; pity it is it should be otherwise anywhere. All that believe



"A PIOUS AND SEASONABLE PERSWASIVE TO THE SONNES OF ZION."
Broadside, 1647, in British Museum.

have the real unity, which is the most glorious, being the inward and spiritual, in the body and in the head. For being united in forms (commonly called uniformity), every Christian will for peace' sake study and do as far as conscience will permit. And

from brethren in things of the mind we look for no compulsion but that of light and reason."

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The increasing firmness of Cromwell's language was due to the growing irritation of his opponents. The two parties became every day more clearly defined. The Presbyterian ministers complained bitterly of the increase of the sectaries, and denounced the toleration which had come into practical existence without sanction from the law. Scotland, whose army was still before Newark, pressed for the execution of the Covenant and the universal enforcement of a religious uniformity. Sir Harry Vane, on the other hand, was striving to bring the Parliament round to less rigid courses by the introduction of two hundred and thirty new members, who filled the seats left vacant by royalist secessions, and the more eminent of whom, such as Ireton and Algernon Sydney, were inclined to support the Independents. But it was only the pressure of the New Model, and the remonstrances of Cromwell as its mouthpiece, which hindered any effective movement towards persecution. Amidst the wreck of his fortunes Charles intrigued busily with both parties, and promised liberty of worship to Vane and the Independents, at the moment when he was negotiating with the Parliament and the Scots. His negotiations were quickened by the march of Fairfax upon Oxford. Driven from his last refuge, the King after some aimless wanderings made his appearance in the camp of the Scots. Lord Leven at once fell back with his royal prize to Newcastle. The new aspect of affairs threatened the party of religious freedom with ruin. Hated as they were by the Scots, by the Lords, by the City of London, the apparent junction of Charles with their enemies destroyed their growing hopes in the Commons, where the prospects of a speedy peace on Presbyterian terms at once swelled the majority of their opponents. The two Houses laid their conditions of peace before the King without a dream of resistance from one who seemed to have placed himself at their mercy. They required for the Parliament the command of the army and fleet for twenty years; the exclusion of all "Malignants," or royalists who had taken part in the war, from civil and military office; the abolition of Episcopacy; and the establishment of a Presbyterian Church. Of toleration or liberty of conscience they said not a word. The Scots pressed

Charles and the Presbyterians

Charles in the Scotch Camp May 1646

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1646 TO 1649

these terms on the King "with tears;" his friends, and even the Queen, urged their acceptance. But the aim of Charles was simply delay. Time and the dissensions of his enemies, as he believed, were fighting for him. "I am not without hope," he wrote coolly, "that I shall be able to draw either the Presbyterians or the Independents to side with me for extirpating one another, so that



DENZIL HOLLES.
Frontispiece (engraved by R. White) to his Memoirs, 1699.

I shall be really King again." His refusal of the terms offered by the Houses was a crushing defeat for the Presbyterians. "What will become of us," asked one of them, "now that the King has rejected our proposals?" "What would have become of us," retorted an Independent, "had he accepted them?" The vigour of Holles and the Conservative leaders in the Parliament rallied how-

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ever to a bolder effort. The King's game lay in balancing the army against the Parliament; and while the Scotch army lay at Newcastle the Houses could not insist on dismissing their own. It was only a withdrawal of the Scots from England and their transfer of the King's person into the hands of the Houses that would enable them to free themselves from the pressure of their own soldiers by disbanding the New Model. Hopeless of success



ANDERSON'S PLACE.
House in which Charles I. lodged at Newcastle.

Surrender of the King Jan. 1647

with the King, and unable to bring him into Scotland in face of the refusal of the General Assembly to receive a sovereign who would not swear to the Covenant, the Scottish army accepted £400,000 in discharge of its claims, handed Charles over to a committee of the Houses, and marched back over the Border. Masters of the King, the Presbyterian leaders at once moved boldly to their attack on the New Model and the Sectaries. They voted

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that the army should be disbanded, and that a new army should be raised for the suppression of the Irish rebellion with Presbyterian officers at its head. It was in vain that the men protested against being severed from "officers that we love," and that the Council of Officers strove to gain time by pressing on the Parliament the danger of mutiny. Holles and his fellow-leaders were resolute, and their ecclesiastical legislation showed the end at which their resolution aimed. Direct enforcement of conformity was impossible till the New Model was disbanded; but the Parliament pressed on in the work of providing the machinery for enforcing it as soon as the army was gone. Vote after vote ordered



BLACKSMITHS.
Middle Seventeenth Century.
Ballad in Roxburghe Collection.

the setting up of Presbyteries throughout the country, and the first-fruits of these efforts were seen in the Presbyterian organization of London, and in the first meeting of its Synod at St. Paul's. Even the officers on Fairfax's staff were ordered to take the Covenant.

The Army and the Parliament

All hung however on the disbanding of the New Model, and the New Model showed no will to disband itself. Its attitude can only fairly be judged by remembering what many of the conquerors of Naseby really were. They were soldiers of a different class and of a different temper from the soldiers of any other army that the world has seen. They were for the most part young farmers and tradesmen of the lower sort, maintaining themselves, for the pay

was twelve months in arrear, mainly at their own cost. The horsemen in many regiments had been specially picked as "honest," or religious men; and whatever enthusiasm or fanaticism they may have shown, their very enemies acknowledged the order and piety of their camp. They looked on themselves not as swordsmen, to be caught up and flung away at the will of a paymaster, but as men who had left farm and merchandise at a direct call from God. A great work had been given them to do, and the call bound them till it was done. Kingcraft, as Charles was hoping, might



Printed at *London* for *T. B.* 1641.

"THE COUNTRYMAN'S CARE AND THE CITIZEN'S FEAR."
Tract, 1641.

yet restore tyranny to the throne. A more immediate danger threatened that liberty of conscience which was to them "the ground of the quarrel, and for which so many of their friends' lives had been lost, and so much of their own blood had been spilt." They would wait before disbanding till these liberties were secured, and if need came they would again act to secure them. But their resolve sprang from no pride in the brute force of the sword they wielded. On the contrary, as they pleaded passionately at the bar of the Commons, "on becoming soldiers we have not ceased to be citizens." Their aims and proposals throughout were purely

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those of citizens, and of citizens who were ready the moment their aim was won to return peacefully to their homes. Thought and discussion had turned the army into a vast Parliament, a Parliament which regarded itself as representative of "godly" men in



HENRY IRETON.
From an engraving by Houbraken of a miniature by S. Cooper.

as high a degree as the Parliament at Westminster, and which must have become every day more conscious of its superiority in political capacity to its rival. Ireton, the moving spirit of the New Model, had no equal as a statesman in St. Stephen's: nor is it possible to compare the large and far-sighted proposals of the

army with the blind and narrow policy of the two Houses. Whatever we may think of the means by which the New Model sought its aims, we must in justice remember that, so far as those aims went, the New Model was in the right. For the last two hundred years England has been doing little more than carrying out in a slow and tentative way the scheme of political and religious reform which the army propounded at the close of the Civil War. It was not till the rejection of the officers' proposals had left little hope of conciliation that the army acted, but its action was quick and decisive. It set aside for all political purposes the Council of Officers, and elected a new Council of Agitators or Agents, two members being named by each regiment, which summoned a general meeting of the army at Triploe Heath, where the proposals of pay and disbanding made by the Parliament were rejected with cries of "Justice." While the army was gathering, in fact, the Agitators had taken a step which put submission out of the question. A rumour that the King was to be removed to London, a new army raised, a new civil war begun, roused the soldiers to madness.



GILT ARMOUR GIVEN TO CHARLES I. BY THE CITY OF LONDON.
Tower of London.

SEC. VIII

THE ARMY AND THE PARLIAMENT 1646 TO 1649

The seizure of the King June 1647

Five hundred troopers suddenly appeared before Holmby House, where the King was residing in charge of Parliamentary Commissioners, and displaced its guards. "Where is your commission for this act?" Charles asked the cornet who commanded them. "It is behind me," said Joyce, pointing to his soldiers. "It is written in very fine and legible characters," laughed the King. The seizure had in fact been previously concerted between Charles and the Agitators. "I will part willingly," he told Joyce, "if the soldiers confirm all that you have promised me. You will exact from me nothing that offends my conscience or my honour." "It is not our maxim," replied the cornet, "to constrain the conscience of any one, still less that of our King." After a fresh burst of terror at the news, the Parliament fell furiously on Cromwell, who had relinquished his command and quitted the army before the close of the war, and had ever since been employed as a mediator between the two parties. The charge of having incited the mutiny fell before his vehement protest, but he was driven to seek refuge with the army, and on the 25th of June it was in full march upon London. Its demands were expressed with perfect clearness in an "Humble Representation" which it addressed to the Houses. "We desire a settlement of the Peace of the kingdom and of the liberties of the subject according to the votes and declarations of Parliament. We desire no alteration in the civil government: as little do we desire to interrupt or in the least to intermeddle with the settling of the Presbyterial government." They demanded toleration; but "not to open a way to licentious living under pretence of obtaining ease for tender consciences, we profess, as ever, in these things when the state has made a settlement we have nothing to say, but to submit or suffer." It was with a view to such a settlement that they demanded the expulsion of eleven members from the Commons, with Holles at their head, whom the soldiers charged with stirring up strife between the army and the Parliament, and with a design of renewing the civil war. After fruitless negotiations the terror of the Londoners forced the eleven to withdraw; and the Houses named Commissioners to treat on the questions at issue.

Though Fairfax and Cromwell had been forced from their

position as mediators into a hearty co-operation with the army, its political direction rested at this moment with Cromwell's son-in-law, Henry Ireton, and Ireton looked for a real settlement, not to the Parliament, but to the King. "There must be some difference," he urged bluntly, "between conquerors and conquered;" but the terms which he laid before Charles were terms of studied moderation. The vindictive spirit which the Parliament had shown against the royalists and the Church disappeared in the terms exacted by the New Model; and the army contented itself with the banishment of seven leading "delinquents," a general Act of Oblivion for the rest, the withdrawal of all coercive power from the clergy, the control of Parliament over the military and naval forces for ten years, and its nomination of the great officers of state. Behind these demands however came a masterly and comprehensive plan of political reform which had already been sketched by the army in the "Humble Representation," with which it had begun its march on London. Belief and worship were to be free to all. Acts enforcing the use of the Prayer-book, or attendance at Church, or the enforcement of the Covenant were to be repealed. Even Catholics, whatever other restraints might be imposed, were to be freed from the bondage of compulsory worship. Parliaments were to be triennial, and the House of Commons to be reformed by a fairer distribution of seats and of electoral rights; taxation was to be readjusted; legal procedure simplified; a crowd of political, commercial, and judicial privileges abolished. Ireton believed that Charles could be "so managed" (says Mrs. Hutchinson) "as to comply with the public good of his people after he could no longer uphold his violent will." But Charles was equally dead to the moderation and to the wisdom of this great Act of Settlement. He saw in the crisis nothing but an opportunity of balancing one party against another; and believed that the army had more need of his aid than he of the army's. "You cannot do without me—you are lost if I do not support you," he said to Ireton as he pressed his proposals. "You have an intention to be the arbitrator between us and the Parliament," Ireton quietly replied, "and we mean to be so between the Parliament and your Majesty." But the King's tone was soon explained. A mob of Londoners broke into the House of Commons,

The Army and the King

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and forced its members to recall the eleven. While some fourteen peers and a hundred commoners fled to the army, those who remained at Westminster prepared for an open struggle with it, and invited Charles to return to London. But the news no sooner reached the camp than the army was again on the march. "In two days," Cromwell said coolly, "the city will be in our hands."

Aug. 6

The soldiers entered London in triumph, and restored the fugitive members; the eleven were again expelled, and the army leaders resumed negotiations with the King. The indignation of the soldiers at his delays and intrigues made the task hourly more difficult; but Cromwell, who now threw his whole weight on Ireton's side, clung to the hope of accommodation with a passionate tenacity. His mind, conservative by tradition, and above all practical in temper, saw the political difficulties which would follow on the abolition of Monarchy, and in spite of the King's evasions he persisted in negotiating with him. But Cromwell stood almost alone; the Parliament refused to accept Ireton's proposals as a basis of peace, Charles still evaded, and the army grew restless and suspicious. There were cries for a wide reform, for the abolition of the House of Peers, for a new House of Commons; and the Agitators called on the Council of Officers to discuss the question of abolishing royalty itself. Cromwell was never braver than when he faced the gathering storm, forbade the discussion, adjourned the Council, and sent the officers to their regiments. But the strain was too great to last long, and Charles was still resolute "to play his game." He was in fact so far from being in earnest in his negotiation with Cromwell and Ireton, that at the moment they were risking their lives for him he was conducting another and equally delusive negotiation with the Parliament, fomenting the discontent in London, preparing for a fresh royalist rising, and for an intervention of the Scots in his favour. "The two nations," he wrote joyously, "will soon be at war." All that was needed for the success of his schemes was his own liberty; and

Flight of the King *Nov.* 1647

in the midst of their hopes of an accommodation the army leaders found with astonishment that they had been duped throughout and that the King had fled.

The Second Civil War

The flight fanned the excitement of the New Model into frenzy, and only the courage of Cromwell averted an open mutiny in

its gathering at Ware. But even Cromwell was powerless to break the spirit which now pervaded the soldiers, and the King's perfidy left him without resource. "The King is a man of great parts and great understanding," he said, "but so great a dissembler and so false a man that he is not to be trusted." The danger from his



GATEWAY OF CARISBROOK CASTLE.
After J. M. W. Turner.

escape indeed soon passed away. By a strange error Charles had ridden from Hampton Court to the Isle of Wight, perhaps with some hope from the sympathy of Colonel Hammond, the Governor of Carisbrook Castle, and again found himself a prisoner. Foiled in his effort to put himself at the head of the new civil war, he set

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himself to organize it from his prison; and while again opening delusive negotiations with the Parliament, he signed a secret treaty with the Scots for the invasion of the realm. The practical suspension of the Covenant and the triumph of the party of religious liberty in England had produced a violent reaction across the Tweed. The moderate party had gathered round the Duke of Hamilton, and carried the elections against Argyle and the more zealous religionists; and on the King's consenting to a stipulation for the re-establishment of Presbytery in England, they ordered

1648



"THE HUMBLE PETITION OF JOCK OF BRAID SCOTLAND."
Tract, 1648.

an army to be levied for his support. In England the whole of the conservative party, with many of the most conspicuous members of the Long Parliament at its head, was drifting, in its horror of the religious and political changes which seemed impending, towards the King; and the news from Scotland gave the signal for fitful insurrections in almost every quarter. London was only held down by main force, old officers of the Parliament unfurled the royal flag in South Wales, and surprised Pembroke. The seizure of Berwick and Carlisle opened a way for the Scotch invasion. Kent, Essex, and Hertford broke out in revolt. The fleet in the

Downs sent their captains on shore, hoisted the King's pennon, and blockaded the Thames. "The hour is come for the Parliament to save the kingdom and to govern alone," cried Cromwell; but the Parliament only showed itself eager to take advantage of the crisis to profess its adherence to monarchy, to re-open the negotiations it had broken off with the King, and to deal the fiercest blow at religious freedom which it had ever received. The Presbyterians flocked back to their seats; and an "Ordinance for the suppression of Blasphemies and Heresies," which Vane and Cromwell had long held at bay, was passed by triumphant majorities. Any man—ran this terrible statute—denying the doctrine of the Trinity or of the Divinity of Christ, or that the books of Scripture are "the Word of God," or the resurrection of the body, or a future day of judgment, and refusing on trial to abjure his heresy, "shall suffer the pain of death." Any man declaring (amidst a long list of other errors) "that man by nature hath free will to turn to God," that there is a Purgatory, that images are lawful, that infant baptism is unlawful; any one denying the obligation of observing the Lord's day, or asserting "that the Church government by Presbytery is anti-Christian or unlawful," shall on a refusal to renounce his errors "be commanded to prison." It was plain that the Presbyterians counted on the King's success to resume their policy of conformity, and had Charles been free, or the New Model disbanded, their hopes would probably have been realized. But Charles was still safe at Carisbrook; and the New Model was facing fiercely the danger which surrounded it. The wanton renewal of the war at a moment when all tended to peace swept from the mind of Fairfax and Cromwell, as from that of the army at large, every thought of reconciliation with the King. Soldiers and generals were at last bound together again in a stern resolve. On the eve of their march against the revolt all gathered in a solemn prayer-meeting, and came "to a very clear and joint resolution, 'That it was our duty, if ever the Lord brought us back again in peace, to call Charles Stuart, that man of blood, to account for the blood he has shed and mischief he has done to his utmost against the Lord's cause and people in this poor nation.'" In a few days Fairfax had trampled down the Kentish insurgents, and had prisoned those of the eastern counties within the walls of

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The Scotch Invasion

Colchester, while Cromwell drove the Welsh insurgents within those of Pembroke. Both towns however held stubbornly out; and though a rising under Lord Holland in the neighbourhood of London was easily put down, there was no force left to stem the inroad of the Scots, who poured over the border some twenty thousand strong. Luckily the surrender of Pembroke at this critical moment set Cromwell free. Pushing rapidly northward with five thousand men, he called in the force under Lambert, which had been gallantly hanging on the Scottish flank, and pushed over the Yorkshire hills into the valley of the Ribble, where the Duke of Hamilton, reinforced by three thousand royalists of the north, had advanced as far as Preston. With an army which now numbered ten thousand men, Cromwell poured down on the flank of the Duke's straggling line of march, attacked the Scots as they retired behind the Ribble, passed the river with them, cut their rearguard to pieces at Wigan, forced the defile at Warrington, where the flying enemy made a last and desperate stand, and drove their foot to surrender, while Lambert hunted down Hamilton and the horse. Fresh from its victory, the New Model pushed over the Border, while the peasants of Ayrshire and the west rose in the "Whiggamore raid" (notable as the first event in which we find the name "Whig," which is possibly the same as our "Whey," and conveys a taunt against the "sour-milk" faces of the fanatical Ayrshiremen), and marching upon Edinburgh dispersed the royalist party and again installed Argyle in power.



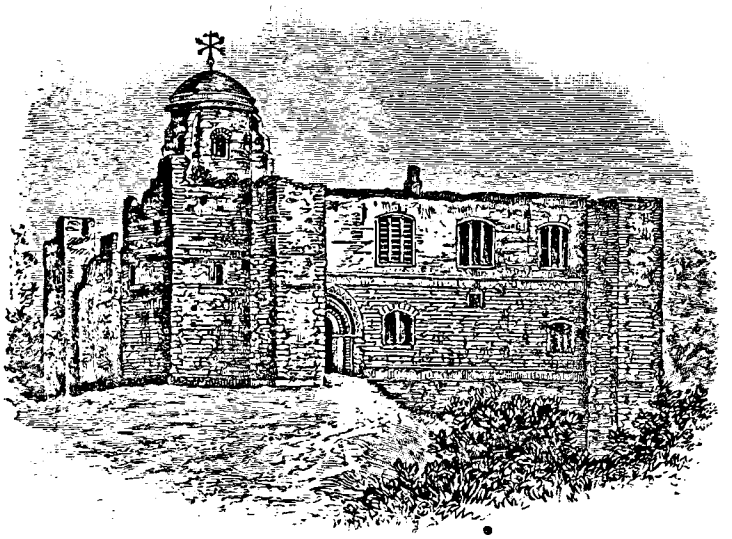
SIEGE PIECE, COLCHESTER, 1648.

Aug. 17, 1648

Ruin of the Parliament

Argyle welcomed Cromwell as a deliverer, but the victorious general had hardly entered Edinburgh when he was recalled by pressing news from the south. The temper with which the Parliament had met the royalist revolt was, as we have seen, widely different from that of the army. It had recalled the eleven members, and had passed the Ordinance against heresy. At the moment of the victory at Preston the Lords were discussing

charges of treason against Cromwell, while commissioners were again sent to the Isle of Wight, in spite of the resistance of the Independents, to conclude peace with the King. Royalists and Presbyterians alike pressed Charles to grasp the easy terms which were now offered him. But his hopes from Scotland had only broken down to give place to hopes of a new war with the aid of an army from Ireland; and the negotiators saw forty days wasted in useless chicanery. "Nothing," Charles wrote to his friends, "is



COLCHESTER CASTLE.
After W. H. Bartlett.

changed in my designs." But the surrender of Colchester to Fairfax in August, and Cromwell's convention with Argyle, had now set free the army, and petitions from its regiments at once demanded "justice on the King." A fresh "Remonstrance" from the Council of Officers called for the election of a new Parliament; for electoral reform; for the recognition of the supremacy of the Houses "in all things;" for the change of kingship, should it be retained, into a magistracy elected by the Parliament, and without veto on its proceedings. Above all, they demanded "that the

Demands of the Army

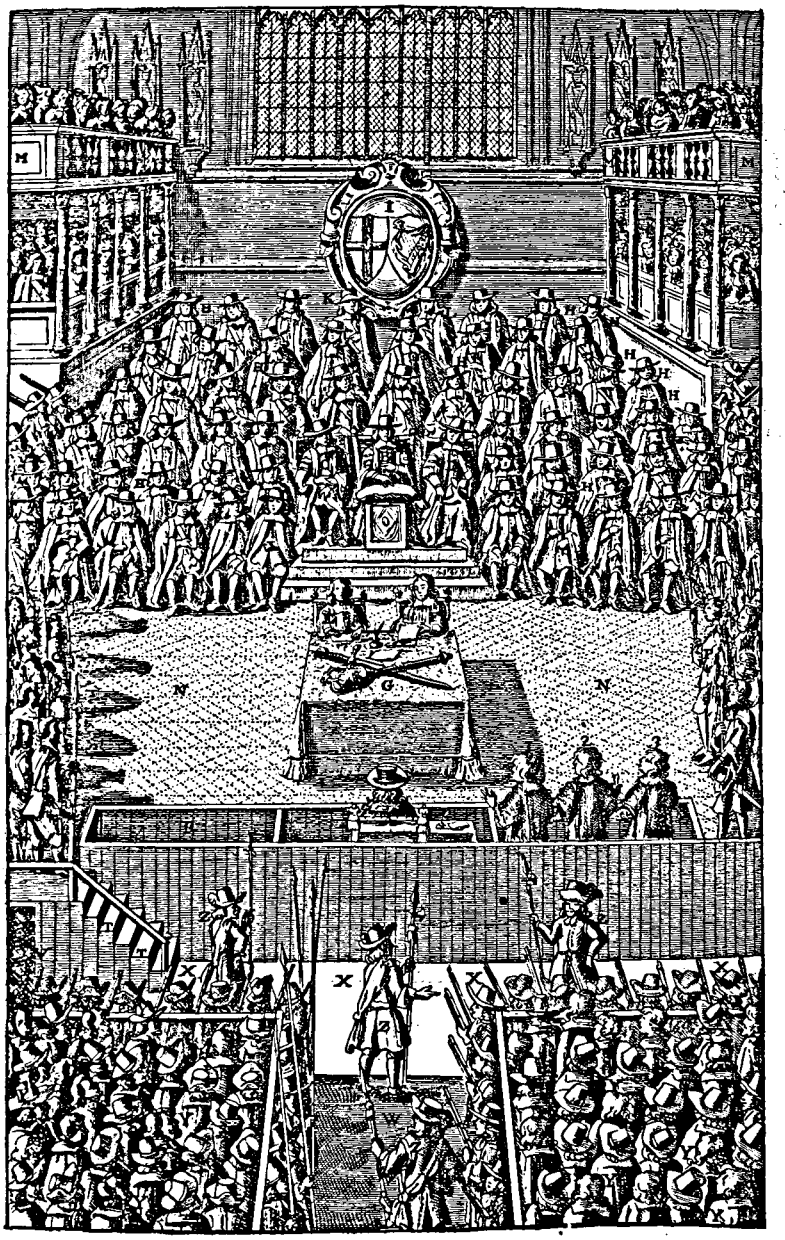
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capital and grand author of our troubles, by whose commissions, commands, and procurements, and in whose behalf and for whose interest only, of will and power, all our wars and troubles have been, with all the miseries attending them, may be specially brought to justice for the treason, blood, and mischief he is therein guilty of." The demand drove the Houses to despair. Their reply was to accept the King's concessions, unimportant as they were, as a basis of peace. The step was accepted by the soldiers as a defiance: Charles was again seized by a troop of horse, and carried off to Hurst Castle, while a letter from Fairfax announced the march of his army upon London. "We shall know now," said Vane, as the troops took their post round the Houses of Parliament, "who is on the side of the King, and who on the side of the people." But the terror of the army proved weaker among the members than the agonized loyalty which strove to save the monarchy and the Church, and a large majority in both Houses still voted for the acceptance of the terms which Charles had offered. The next morning saw Colonel Pride at the door of the House of Commons with a list of forty members of the majority in his hands. The Council of Officers had resolved to exclude them, and as each member made his appearance he was arrested, and put in confinement. "By what right do you act?" a member asked. "By the right of the sword," Hugh Peters is said to have replied. The House was still resolute, but on the following morning forty more members were excluded, and the rest gave way. The sword had fallen; and the two great powers which had waged this bitter conflict, the Parliament and the Monarchy, suddenly disappeared. The expulsion of one hundred and forty members, in a word of the majority of the existing House, reduced the Commons to a name. The remnant who remained to co-operate with the army were no longer representative of the will of the country; in the coarse imagery of popular speech they were but the "rump" of a Parliament. While the House of Commons dwindled to a sham, the House of Lords passed away altogether. The effect of "Pride's Purge" was seen in a resolution of the Rump for the trial of Charles and the nomination of a Court of one hundred and fifty Commissioners to conduct it, with John Bradshaw, a lawyer of eminence, at their head. The rejection of this Ordinance by the

Nov. 30

Pride's Purge Dec. 6



TRIAL OF CHARLES I.

Nalson, "*True Copy of the Journal of the High Court of Justice for the Tryal of King Charles I.*," 1684.

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few peers who remained brought about a fresh resolution from members who remained in the Lower House, "that the People are, under God, the original of all just power; that the Commons of England in Parliament assembled—being chosen by, and representing, the People—have the supreme power in this nation; and that whatsoever is enacted and declared for law by the Commons in Parliament assembled hath the force of a law, and all the people of this nation are concluded thereby, although the consent and concurrence of the King or House of Peers be not had thereunto."

The King's Death

Charles appeared before Bradshaw's Court only to deny its competence and to refuse to plead; but thirty-two witnesses were examined to satisfy the consciences of his judges, and it was not till the fifth day of the trial that he was condemned to death as a tyrant, traitor, murderer, and enemy of his country. The popular excitement vented itself in cries of "Justice," or "God save your Majesty," as the trial went on, but all save the loud outcries of the soldiers was hushed as Charles passed to receive his doom. The dignity which he had failed to preserve in his long jangling with Bradshaw and the judges returned at the call of death. Whatever had been the faults and follies of his life, "he nothing common did nor mean, upon that memorable scene." Two masked executioners awaited the King as he mounted the scaffold, which had been erected outside one of the windows of the Banqueting House at Whitehall; the streets and roofs were thronged with spectators, and a strong body of soldiers stood drawn up beneath. His head fell at the first blow, and as the executioner lifted it to the sight of all a groan of pity and horror burst from the silent crowd.

Jan. 30, 1649

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