

Abduction (see Chapter 1, Models and processes of change)
Commonwealth, The (see *English Civil War*)

Elizabethan theater

is a designation for the extremely active and vibrant professional world of Renaissance drama that grew out of the medieval tradition of mystery plays and religious pageants. Renaissance drama extended beyond the Elizabethan period proper to include Jacobean (during the reign of James I) and Caroline (Charles I) theater. Theater building and theater companies were very prominent in London from the late 1580s until the Civil War, when theaters were banned. Multiple performances were on offer daily at prices that allowed even people of modest income to attend. Some playwrights did very well. Shakespeare, for example, earned from his writing, his (occasional) acting, and the returns on his stock in the Globe Theater. After the ban that lasted from 1642 until 1660, theater returned again. See *Restoration comedy*.

Sim, A. (1998) *Pleasures and Pastimes in Tudor England*. Gloucestershire: Sutton.

English Civil War, The

(1642–1649) was the result of a social division that pitted the old establishment (nobility and land owners) against the rising bourgeoisie (producers of finished goods, merchants, and traders). Religion and religious conflict were a (partial) reflex of this socio-economic split: the established church (Anglicans) vs. the dissenters (*Puritans* and *Separatists*; but also Diggers, Levellers, Independents, etc.; see *religious groups at the time of the English Civil War*). Initially, the poor made common cause with the bourgeoisie hoping for economic and political readjustments. These were the General Baptists (1620s) and the Independents (1640s), including Millenarians, Antinomians, Anabaptists, Seekers, Ranters, and, finally, Quakers. Numerous linguistic innovations may have been facilitated by the Civil War (see §§ 6.1.4 and 6.2.5).

The conflict was between the Crown and Parliament, which had a large Puritan faction (approximately one-third). The military might of the Parliamentary forces lay in the New Model Army, which had financial backing in the City. This army was the basis of Cromwell's power. The war itself lasted from 1641 to 1651. The monarchy ended in 1649, when Charles I was executed.

Independents (Congregationalists, Separatists)

were one of two broad factions in the Long Parliament. The other was the Presbyterians. Each differed from the other not only in matters of religion, but also in the way the war was to be conducted. The Independents were hawks while the Presbyterians were doves who favored a peaceable settlement of the differences. Adherence to the one or the other was not strictly fixed and varied depending on the issues involved. Furthermore, a number of the Independents favored the establishment of a republic. Other Independents advocated freedom of religion for non-Catholics and the complete separation of church and state, which the Presbyterians were not willing to support. Independent congregations were found mostly in London and south-eastern England.

Cromwell's New Model Army favored more radical solutions and a great many changes in church, state and society. The Levellers in the Army were a political force in their own right and sought to bring about constitutional reforms. Eventually, it was the Levellers who forced their opponents out of Parliament in 1648 thus creating the **Rump (Parliament)**, which approved the trial and execution of Charles I in 1649 and the subsequent establishment of the Commonwealth.

The Rump (Parliament)

was the way people referred to the Long Parliament (1640–1660) from which those members who did not back the New Model Army of Cromwell's were excluded in 1648 (see **Independents**). This truncated, "rump" Parliament met from 1649 to 1653, when Cromwell sent it home. In the course of the Restoration, General Monck recalled it. See Text 6.1, where Pepys comments on the Rump, as follows: "7 February. Boys do now cry 'Kiss my Parliament!' instead of 'Kiss my arse!' so great and general a contempt is the Rump come to among men, good and bad."

The Commonwealth (1649–1653)

was established after the Civil War and was then followed by the Protectorate (1653–1659). Head of both the Commonwealth and the Protectorate was Oliver Cromwell.

- 1651: Charles II was crowned king of Scotland, which provoked an English invasion and the defeat of Scotland
- 1658: Death of Cromwell; succeeded by his son Richard
- 1659: Deposition of Richard Cromwell; reinstatement of the Rump Parliament and reactivation by Monck of the MPs excluded in 1648
- 1660: Restoration of the monarchy (Charles II) and end of the Long Parliament (1640–1660), part of which was the **Rump** (Text 6.1)
- the bourgeois **Puritan** Revolution was concerned with the middle class values of life, liberty, and property
- Brownists and Separatists represented the needs of the religiously disinherited.

Independency:

- a seeming shelter for the poor
- toleration
- attracted sectarians and had republicanism forced on it

Its genius was Milton, who said the new presbyter was “only the old priest writ large” (43), and who saw common men as an “inconsistent, irrational, and hapless herd, begotten to servility” (*Eikonoklastes*, Preface). By the 1650s the Independents were the substantial people and the once sectarian Puritans were hardly different from the Presbyterians. The new groupings of the Anabaptists, Millenarians, and Quakers arose (see *religious groups at the time of the English Civil War*).

Consequences of the Commonwealth and Protectorate:

- promotion of godliness, including
 - the closing of theaters
 - laws against adultery, blasphemy, and enthusiasm
- invasion and conquest of Ireland and the continued plantation of English and Scots in Ireland
- Protestant Ascendancy in Ireland
- Parliamentary supremacy over England, Scotland, and Ireland
- weakening of the power of the House of Lords and of the Crown

The Restoration

brought the Stewarts back to the throne in 1660 and marked the end of a period of religious and revolutionary zeal with the execution of the regicides (see Text 6.1 Pepys: 13 Oct. 1660). This new era was characterized by

- dominance of the cavaliers
- the reopening of the theaters (Pepys: theater on 18 Aug. 1660 et sqq.)
- laxer life styles (Pepys: 4 September 1660 et passim)
- French ideas and social ideals (Pepys: 20 Nov. 1660 et passim)
- French loan words (despite an anti-French faction)
- Politeness, which stood in opposition to ordinary or colloquial usage and was marked by polite pronunciation – through education, not vulgar accents which came about naturally through listening and speaking as a child
- education (not birth) → anti-affectation, cf. plays (satire)
- the age of the coffee-house
- good language, which bred proper attitudes; correct language, which led to correct behavior and social mores; rejection of provincialisms and of the cant of popular London English
- a gap between speech and written language
- end of (Puritan) antipathy toward foreign ideas; Puritans as
- anti-Latin
- pro-plain style of the Puritan sermon (see text 6.18)

The Glorious Revolution

marked the end of the Restoration as a period. It consisted of the peaceful deposition of James II (1633–1701) in 1688. He was replaced by the House of Orange (Text 6.1: Pepys: 22 Nov. 1660) and the reign of William and Mary (Mary was the daughter of James II and a Protestant). The move

included a Bill of Rights that guaranteed certain basic rights, especially the supremacy of Parliament plus immutable civil and political rights:

- no royal interference in the law (e.g. via special courts)
- taxation only by act of Parliament
- the right to petition the monarch
- no standing army in times of peace
- the right of Protestants to defend themselves with arms
- the free election of members of Parliament
- freedom of speech and debate in Parliament
- the effective establishment of a British-Dutch common market

Glorious Revolution, The (see *English Civil War*)

Milton, John

(1608–1674) one of England's greatest poets, was a free thinker in terms of liberty of conscience and a man of great tolerance. He was associated with the dissenters and was a supporter of the Parliamentary party during the Civil War and the Commonwealth. Yet, he did not hesitate to criticize the lack of tolerance and of openness of the Parliamentarians (*excerpts from Areopagitica*). Milton is best known as the author of *Paradise Lost* (1667), an epic poem recounting the divine history of the world on two levels, that of the celestial conflict between God and Lucifer and that of the domestic world of mankind, Adam and Eve. The following lines about Lucifer's rebellion against God come from the Prologue.

Text 6.7: Milton. *Paradise Lost* (1667)

<i>Who first seduc'd them to that fowl revolt?</i>	
<i>Th' infernal Serpent; he it was, whose guile</i>	
<i>Stir'd up with Envy and Revenge, deceiv'd</i>	35
<i>The Mother of Mankind, what time his Pride</i>	
<i>Had cast him out from Heav'n, with all his Host</i>	
<i>Of Rebel Angels, by whose aid, aspiring</i>	
<i>To set himself in Glory above his Peers,</i>	
<i>He trusted to have equal'd the most High,</i>	40
<i>If he oppos'd, and with ambitious aim</i>	
<i>Against the Throne and Monarchy of God</i>	
<i>Rais'd impious War in Heav'n and Battel proud</i>	
<i>With vain attempt. Him the Almighty Power</i>	
<i>Hurl'd headlong flaming from th' Ethereal Skie</i>	45
<i>With hideous ruine and combustion down</i>	
<i>To bottomless perdition, there to dwell</i>	
<i>In Adamantine Chains and penal Fire,</i>	
<i>Who durst defie th' Omnipotent to Arms.</i>	

Areopagitica

(1644), a plea by John Milton for freedom of speech, but with responsibility. The following are three short excerpts from it:

For books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them.

As good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were, in the eye.

Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.

Puritan movement, The

was a broad religious movement and included nobles, merchants, the middle class, and the poor. It was especially strong in London and at Cambridge University. It was associated with high ethical standards, and it exerted great influence on economic life by emphasizing hard work and the leading of an ascetic life. It strove to remove misuse, as its followers saw this, from the Church. In the “vestiarian controversy” is moved toward simplicity in the manner in which ministers dressed; in the strife over church polity (1570–1572) it opposed the Episcopalians (Bishop Whitgift), the Presbyterians (Thomas Cartwright), and the Separatists (Robert Browne). “Political Puritanism” from 1610 on, was engaged in combat with the increasingly authoritarian/autocratic moves of James I (1603–1625), who rejected Puritan reform proposals and began systematic repression. This turned into persecution under Charles I (1625–1649) and Archbishop (of Canterbury) William Laud (1633–1645), which led to the *English Civil War* (see there) (1642–1648) between the royalist party and the Parliamentary party. The latter was supported by a large selection of *Religious groups at the time of the Civil War* (see there) including the Puritans as well as Presbyterians and Independents such as Oliver Cromwell. In 1649 the king was executed, and a republic was instituted with freedom of religion (though not for Roman Catholics). In 1660 the monarchy was restored and in 1662 under Charles II the Parliament passed the Act of Uniformity, which put the Puritan ministers (some 2000) out of office.

Under Charles I and William Laud the situation became increasingly difficult and groups of non-separating Puritans now also left for America, a first preparatory group in 1628, then a larger group (a couple thousand) in 1630. From then till the outbreak of the English Civil War people continued to come. But then the numbers fell considerably though the attitude of the British government was benevolent. The American Puritans established a carefully controlled network of settlements in New England. However, they also went through crises of various sorts. These include

- economic crisis in the 1640s when immigration fell off. It also includes
- the problem in the second generation, entailed by the lack of voting rights on the part of a substantial part of the population, a dispute leading to a partial solution in the 1660s;
- increasingly, especially after restoration and with the accession of James II, there was conflict with the Crown;
- a further crisis is marked by the transfer of Massachusetts to the Crown in the 1690s and, not wholly unrelated in its roots;

- the witchcraft trials of the early 1690s;
- by 1720, a further generation later, Puritanism was obviously changing in its characteristics so much that it was becoming hard to call it Puritanism at all;
- however, in the 1740s a final very significant movement occurred: revivalism in the form of the so-called First Great Awakening.

After this the name Puritanism can hardly be used, but the effects of a century of Puritan influence was, thanks to its highly cohesive and well-structured essence, of a lasting nature (see §§6.1.4; 6.2.4; 7.3.3–4).

Quakerism (see Religious groups at the time of the English Civil War)

Religious groups at the time of the English Civil War

grew to a large extent out of the disinherited and the disgruntled. Their numbers arose out of the poverty caused by the **enclosures** (see there), but also by rising prices (inflation due to New World gold and silver in superabundance), by monopolies on the necessities of life, by the miseries of the **English Civil War** (see there), by the increase in taxation, and by a series of bad harvests (in the 1640s). Their unrest was reinforced by high expectations for Utopia that came with the end of the monarchy and by the spread of Familist and Baptist ideas.

The groups included Anabaptists, Millenarians or Fifth Monarchy Men, Antinomians, Seekers, Ranters, Diggers, Levellers, and Quakers. Common to all was the doctrine of inner experience as the ultimate authority on earth and hope for Christ's kingdom on earth. Their organization was sectarian, thus rejecting professional clergy, but espousing lay preaching, spiritualist interpretation of the scriptures, rejection of the monarchy, and (sometimes) communism. Leadership came from the upper ranks (craftsmen, cobblers, weavers), who were, for one, illiterate in the classical languages and, for another, open to emotional religion. The following short characterization of some of these groups may help you to distinguish between them.

Anabaptists

mostly quietistic, but some were revolutionary, cf. the takeover of Münster in Germany.

Millenarians or Fifth Monarchy Men

establishment of the Kingdom of God on earth; emotional and individual religious experience; ethical and social reconstruction (Leader: Harrison).

Seekers

no authority, not even the scriptures are certain (Naylor).

Ranters

the Light of Nature (under the name of Christ); opposed to church, scriptures, ministry, worship, and ordinances.

Diggers

mystics and communists (Winstanley).

Levelers

more political, but with a religious character (Lilburne).

Quakers

the Inner Light, the quietistic result of these movements (Fox), though earlier some were radical: “It was learnt, that, though they were never seen with a weapon in their hands, several had been found with pistols under their cloaks” (Gooch 1898: 278); social amelioration, emotional piety – and a retreat into sectarianism (in but not of society): mutual aid, brotherhood, love of equality (insistence on addressing everyone with *thee* and *thou*), pacifism, anti-slavery position.

Gooch, G.P. (1898) *The History of English Democratic Ideas in the Seventeenth Century*. London.

Niebuhr, R. (1929) *The Social Sources of Denominationalism*. Cleveland: Meridian.

Restoration, The (see *English Civil War*)

Restoration comedy

refers to English comedies written and performed in the Restoration period from 1660 to 1710. After public stage performances had been banned for 18 years by the Puritan regime, the re-opening of the theaters in 1660 signaled a renaissance of English drama. Restoration comedy is notorious for its sexual explicitness, a quality encouraged by Charles II (1660–1685) personally and by the rakish aristocratic ethos of his court. The socially diverse audiences included both aristocrats with their servants and hangers-on and a substantial middle-class segment. These playgoers were attracted to the comedies by up-to-the-minute topical writing, by crowded and bustling plots, by the introduction of the first professional actresses, and by the rise of the first celebrity actors. This period also saw the first professional woman playwright, Aphra Behn.

Pepys diary entries for 1660 (text 6.1) include various comments on the theater in Restoration London, e.g.

“18 August 1660. To the Cockepitt play, the first that I have had time to see since my coming from sea, *The Loyall Subject*, where one Kinaston, a boy, acted the Dukes sister but made the loveliest lady that ever I saw in my life – only, her voice not very good.”

Rump, The (see *English Civil War*)

Shakespeare, William. *Henry V*

In the following scenes Shakespeare introduces three characters who speak with stereotypical Welsh (Fluellen), Irish (Macmorris), and Scottish (Jamy) accents. The passages offer little in the way of a realistic Welsh,

Irish, and Scottish speech, but do testify to the awareness of difference in the London public. For two excerpts (from Act 3, Scene 2 and Act 4, Scene 7) see text 6.30: William Shakespeare. *Henry V*.

Translations of the Bible into English (see Chapter 5)

Stuart dynasty, The

The **House of Stuart** (aka **Stewart**), began with Robert II of Scotland in the late fourteenth century. There were nine Stuarts who ruled over Scotland up to 1603, when James VI of Scotland became James I of England in a Union of the Crowns. Following him were five further Stuarts who ruled both kingdoms as well as Ireland. There was a break in their reign from 1649–1660 after Charles I was executed as a result of the English Civil War. The Restoration brought Charles II to the throne. After his death James II became king, but was disposed in the Glorious Revolution because of his Roman Catholic beliefs. He was replaced by Mary, his Protestant daughter, and her husband, William of Orange. After her death, she was succeeded by her sister, Queen Anne (reign 1702–1714), the last of the Stuarts, who was also the first to rule over Great Britain, which was created by the Acts of Union in 1707.

Text 6.14 + exercise

For this text from William Bradford. *History of Plimoth Plantation*, see texts and exercises.

Tudor dynasty, The (see Chapter 4, *Wars of the Roses*)