A glorious age came to an end with the death of Queen Elizabeth on March 24, 1603. For years Englishmen had been haunted by the question, "Who will follow her?" Elizabeth had made it plain she disliked any discussion of her successor and she steadfastly refused to name one until finally on her death bed she spoke of Mary Stuart's son, James VI of Scotland. He had generally been considered the logical heir but there were other legitimate claimants. Henry VIII's last Act of Succession, seemed to favor a descendant of Henry's younger sister, Mary, Edward Seymour, Lord Beauchamp. Those who had been Elizabeth's councilors favored James VI, the descendant of Henry's older sister, Margaret, who had married the king of Scotland in 1503. Some favored Arabella Stuart, descended from Margaret's second marriage. Robert Cecil, son of Lord Burghley who had established Elizabeth upon the throne, successfully guided a smooth and peaceful transition. The privy council on learning of the death of Elizabeth immediately proclaimed James VI of Scotland to be also James I of England. An English courtier galloped into the courtyard of the palace in Edinburgh to break the news to James who was impatiently awaiting the expected news. He began his slow journey to London as spring budded out in full glory in England. Englishmen flocked to the towns along his route to get a glimpse of their new king.

JAMES VI OF SCOTLAND

James VI was the son of Mary Queen of Scots and Henry Stewart, Lord Darnley. Shortly after his birth, the father had been murdered. When Mary married Bothwell Catholics and Protestants forced her abdication and imprisoned her. She was forced to sign papers appointing Murray regent for her infant son who was crowned at Stirling on July 29, 1567. John Knox preached the coronation sermon.

James' minority was a stormy time. He was kept for safety in Stirling Castle under a succession of regents. He received a sound education under able tutors, the most distinguished of whom was George Buchanan. James came to consider himself an authority in all branches of learning, but thought himself most capable in languages and theology. He developed literary ambition that was unusual for princes. His first published work, The Essays of a Prentice in the Divine Art of Poesy, was published in 1582. When Morton was driven from the regency in 1578 the twelve year old prince took the government nominally into his own hands but was actually a puppet in the hands of unscrupulous intriguers who led the contending factions of Scotland. The Duke of Lennox, a Catholic schemed to return Scotland to the Roman fold. The Protestants kidnapped James in the Ruthven Raid of 1582 and forced Lennox into exile. James escaped from his captors and began to reign in his own name. He set his heart on succeeding
Elizabeth and uniting the thrones of England and Scotland. He intrigued with Spain and the Guises of France. He corresponded with the pope. He virtually promised to turn Catholic if given effective Catholic support. After the Presbyterian party defeated Lennox and the Catholics he took steps to curb the Presbyterian lords and preachers. In 1584 he declared the king head of the church with power to appoint bishops. He exiled Andrew Melville, leader of the Presbyterians. He established some bishops without destroying the Presbyterian organization; gradually he increased the functions of the bishops at the expense of the Assemblies and Synods. His aim was to make clerical tyranny impossible and to reduce the self-expression of the people. His goal was to make a reality of what had become his guiding principle, the divine right of the king. He aroused the jealousy of the nobles against the lairds and ministers and used gifts of church lands to increase his supporters.

James realized that he had more to gain from Elizabeth and England than from her Catholic enemies so in 1585-86 he concluded an alliance with England. He made only a very weak protest when Elizabeth had his mother executed in 1587.

He continued to flirt with the Catholics in a show of independence. He married Anne of Denmark (1589), who favored Catholics and who later joined the Catholics which greatly alarmed Protestants and raised Catholic hopes. When Huntly murdered Moray Protestant opinion was so aroused that James in 1592 repealed the acts of 1584 and allowed the statutory establishment of the Presbyterian system.--Huntly and his associates were involved in a plot with Spain to establish Catholicism. This broke the power of the Catholic party.

James VI considered himself "an old and experienced King" and presented himself to the English parliament as such. He was thirty-seven. He did not trust the Catholics. He hated the Presbyterians who had so often tugged on his sleeves and lectured him. He had once described English worship as a Mass badly done in English but he came to England with the motto, "No bishop, no king." From the first he was the ally of the Anglicans, considering himself by divine right head of the English Church.

JAMES' BEGINNING IN ENGLAND

On his way to London in April, 1563, James was presented with the "Millenary Petition." It was a petition calling for reforms in worship and clerical discipline drawn up by Puritan ministers and read, "We to the number of more than a thousand, subjects and ministers...." Puritanism had increased during the last years of Elizabeth in spite of her Act of Uniformity and the statutes of 1593 prescribing stiff penalties for all who absented themselves from the authorized services and for those attending unauthorized meetings. The Puritans were divided. There were those who considered themselves loyal members of the Church of England but who felt it still needed to be cleansed of all Romish features. There were those in the Church of England
who had returned from Geneva or who had been influenced from those who had been exiled under Mary who were great admirers of Calvinistic theology and who wanted a Presbyterian government and a simpler worship. They had no intention of separating from the national church. There were those who were much more radical and who wanted to separate from the Church of England to establish a pure church. The "Millenary Petition" was not the work of Separatists. It was very moderate in its demands—actually things for which the Puritans had begged from their beginning. It was quite conciliatory. These Puritans denied that they were schismatics who wanted to dissolve the national church. They were not asking for any change in church government. They wanted relief from rites and ceremonies that they considered popish. They called for the reform of clerical abuses such as pluralities of benefices, non-residence, unreasonable fees. They wanted an Act of Parliament authorizing clerical marriage. They called for ministers able to preach diligently on the Lord's Day. They protested the sign of the cross in baptism and clerical clothes.

The petition offered a good opportunity for Comprehension—a national church that would embrace both Anglicans and Presbyterians. One of the king's ablest advisers, Sir Francis Drake, favored Comprehension. The king, however, treated the petition with contempt. He resented this interruption of his processions to London. Ten of the ministers who took the lead in presenting the petition were imprisoned. The king did call the Hampton Court Conference in 1604 to which he invited a few Puritan ministers to meet with the bishops, the king presiding. He treated the Puritans with insolence. Bancroft, Bishop of London, was the leading spokesman among the bishops. The bishops praised and flattered the king as the Solomon of the age and declared that he spoke by divine inspiration. The king paraded his theological learning. The very mention of Presbytery infuriated the king. He shouted, "A Scottish Presbytery agreeeth as well with a monarchy as God with the Devil." He strongly declared his maxim: "No Bishop, no King!" In great anger he added concerning Puritans, "I shall make them conform themselves or I will harry them out of the land."

One good thing came out of the conference—the only suggestion of the Puritans that the king was willing to implement. It was the suggestion of Dr. Reynolds, one of the Puritans and one of the most learned men in the kingdom. Dr. Reynolds suggested that the king select the best scholars of his realm to prepare a new translation of the Scriptures. This suggestion resulted in the Authorized or King James Version of the Bible, begun in 1607 and published in 1611.

The conference was a great victory for the Anglicans. It was followed by a Convocation of the bishops. With the approval of the king the Convocation with Bancroft as the leading spokesman issued a series of canons elevating into church law the very things to which the Puritans had objected. Some three hundred Puritan ministers who would not conform were deprived of their offices. Bancroft followed Whitgift as Archbishop of Canterbury
in 1604, an office that he held to his death in 1610. Puritans began to look to Parliament as their ally. Bancroft was followed in 1611 by George Abbot (1611-1633) a strong Anglican Calvinist of very narrow sympathies and foe of Puritans and Separatists, who continued to increase in numbers.

From the beginning James clashed with Parliament. His first Parliament met in 1604 and held five sessions before it was dissolved in 1611. The king tried to get along without Parliament for ten years, except for the brief second Parliament, the "Addled Parliament," of 1614, which was dissolved after two months without passing an act or voting a penny. The third Parliament met in 1621 but ended after two stormy sessions. James' fourth and last Parliament met in 1624.

The class with Parliament was a battle over sovereignty. But it was closely related to the English reaction to the personality of James. To the English he lacked royal bearing. They despised his shambling gait, his dribbling mouth, his garrulity. Endlessly he lectured and proclaimed absolute sovereignty and the divine right of the king. He had no understanding of English Common Law and no appreciation of the rights and liberties of Parliament. All rights and privileges were gifts of the king. The king was inspired of God, and was not to be questioned. To the English he was a pedant.

The king and Parliament clashed over the right to decide disputed elections to Parliament. The case is known as the Goodwin Case. Goodwin was elected but Fortescue, a privy councilor, disputed the election. The chancery ordered a new election. The king tried to claim the right to decide disputed elections but had to finally acknowledge that the House of Commons had the right to determine the election of its own members. One member declared that the king's position threatened the independence of the house, saying, "By this course the free election of the country is taken away, and none shall be chosen but such as shall please the King and Council."

One of James' favorite projects was the union of England and Scotland. He underestimated the hostility between the people of the two countries. He became angry when the most the House of Commons would do was to appoint a committee to discuss terms of union with representatives of the parliament of Scotland. Later Commons agreed that each nation should repeal laws hostile to the other and should arrange for mutual extradition of criminals. They refused to grant free trade and English citizenship for the Scots. The king prorogued this first session and turned to the courts in a case known as Calvin's Case (1608). In the English system there were three courts under royal control: the Court of Chancery, Star Chamber, and High Commission. There were three common-law courts: King's Bench for criminal cases, Common Pleas for private civil suits, and Exchequer for government financial cases. The Court of Chancery declared that the Scot, Robert Calvin, was an English citizen. The court held that all Scots born after the union of the two crowns were English citizens. Parliament rejected the decision on the grounds
that it ignored the legislative prerogatives of Parliament.

Another clash was the Bates Case. James was very extravagant in expenditures when compared with Elizabeth. He soon accumulated a great deficit. He tried to increase his revenue without the consent of Parliament by boosting customs duties. He had been granted "tunnage and poundage" or customs duties at a specified rate. He imposed an additional duty on currcants imported from Turkey. John Bate, a merchant, carried the case to the Exchequer Court where the judges decided in favor of the king. The king issued a new "Book of Rates" increasing the duties on all kinds of imports. The House of Commons was aroused by this attack on its control of the purse and passed a law against impositions. Their bill was killed by the House of Lords and James continued to increase duties.

Before James prorogued the first session of Parliament in 1604 they clashed on another question. There were many Puritans in Commons and many Puritan sympathizers. Commons began to debate religious reforms similar to those in the Millenary Petition. James attacked Commons for interfering in religion. To Commons it was an attack on freedom of speech. Commons drew up an Apology in 1604 declaring that the rights, liberties, and privileges of the House of Commons were theirs by right and not by the grace of the king. They declared the right of members of the House to speak freely their consciences without check or control. The right to freely speak came from the people and not from the king. They warned the king that he could make no laws concerning religion or any other subjects except by consent of Parliament.

In the course of the five sessions of the first Parliament the debate became more bitter until in 1611 the king dissolved the Parliament.

James proved himself a very poor judge of people. He surrounded himself with flatterers and favorites with little ability or virtue. The lavish way he conferred peerages on unworthy favorites and his subservience to upstart favorites cost him the support of the House of Lords. The English deeply resented the way he surrounded himself with Scots, bestowing favors and offices on them.

JAMES AS PEACEMAKER

James prided himself on being the great peace-maker. He did speedily end the war with Spain in 1604. The English were disappointed that the peace treaty did not reflect England's victory over the Armada. The treaty made no mention of trade with Spanish America or the Portuguese colonies in Africa and Asia. Trade with South America remained closed to all but the Spanish. The English East India Company had to arm its ships against the Portuguese. Some trade was allowed with Spain and Spanish possessions in Europe and limits were set to the power of the Inquisition over Englishmen in Spanish ports.
King James utterly neglected the navy. He had no conception of sea-power. As the English navy decayed James' efforts to play peace-maker on the Continent became a joke to the continental powers. English buccaneers continued to operate as pirates but degenerated far from the traditions of Drake and Raleigh. Raleigh fell into great disfavor with the king. Mariners and merchants deeply resented the king.

James did bring peace and law and order to the border between Scotland and England.

JAMES AND THE CATHOLICS

When James left Scotland for England the Catholics hoped he would prove true to the religion of his mother. They had obtained from him what they believed was an assurance that he would end Elizabeth's penal code against Catholics. They were disappointed when there was no change. The recusancy fines (fines for not attending the services of the Church of England) continued to be collected. In 1604 James learned that his judges had hanged several Catholic priests in Western counties. He ordered a stop to these legalized atrocities.

No one knew the strength of the Catholics in England. Catholics on the continent believed that Catholics in England could rise and overthrow the king and return England to the pope's fold. Always there were plots. In England the Catholics were divided. Many of the secular clergy and their followers believed it was best to adapt themselves to the English Church. Jesuits were sending in missionaries to preach assassinations and revolt. A secular priest, Watson, preached acquiescence as the road to recognition and tolerance. He felt deluded when the fines continued to be collected and organized a plot to seize the king and force him to keep his promise. The Jesuits revealed the plot to the king who in gratitude almost completely remitted the fines and allowed priests to work openly. This greatly aroused the Protestants who feared the king would go over to the Catholics. The king became alarmed at the numbers of familiar figures who began missing church services. In February, 1604, the king issued a proclamation ordering all priests out of the country. In August Judges hanged several priests. In November the fines for recusants were resumed.

A Catholic gentleman, Robert Catesby, and a number of other Catholic gentlemen of name and blood, formed a plot to blow up both Houses of Parliament and the king. In the resulting confusion the Catholics would seize power. Guy Fawkes, a professional soldier from the English Catholic legion, was brought back from Flanders. He had become an expert in mines and countermines in the war between the Spanish and the Dutch. In December, 1604 five men began mining a tunnel from the cellar of a neighboring house to the House of Parliament. In March, 1605, the men heard a noise above them and feared they had been discovered. Fawkes, posing as a serving man for Percy, a member of the House of Lords, went to stroll around and returned with the news that the noise
came from a woman working in the lumber-room immediately under
the House of Lords. Percy obtained a lease to store lumber in
the room. Fawkes stored thirty-six barrels of gunpowder,
strewed with iron bars to break through the roof, and covered all
this with firewood. The conspirators dispersed to wait for the
opening of Parliament in the autumn.

The conspirators revealed the plot to the Jesuits who were
enlisted to organize the Catholics to seize power. When fall
came Catholic horsemen began assembling at designated estates.
The Jesuit Tresham, who had entered the conspiracy, became troubled
in conscience and revealed the whole plot to his Catholic brother-
in-law, Lord Monteagle, who passed the letter on to the Government.

The traitors lingered safely in the capital until November 5.
At three in the afternoon of November 4, the eve of the day on
which Parliament was to meet and be destroyed, Fawkes waited
for the hour to set off the explosion. He was arrested. The
next morning the conspirators fled to the country where they
tried desperately to raise a rebellion but the Catholics closed
their doors to them. Government agents fired on them when they
found them hiding in a house. Many were killed on the spot and
others taken to London for trial and execution. Fawkes was
hanged. Garnet, one of the leaders, was found hiding behind a
chimney. Greenway, a leading Jesuit escaped to the continent.

Savage penalties were enacted against the Catholics. All
Catholics were considered assassins and traitors. Guy Fawkes
Day became a great holiday for Protestants in England.

THE KING'S FAVORITES

The death of Robert Cecil (Lord Salisbury) was a severe blow
to King James and a turning point in his reign. His financial
schemes to by-pass Parliament failed miserably, even when he
offered seats in the House of Lords for ten thousand pounds and
created new hereditary knights called baronets, and offered them
for sale at one thousand pounds.

At the death of Cecil who had saved James from much foolish-
ness, the king raised to highest favor a Scot, Robert Carr. He
became the Earl of Somerset. A handsome face was his chief
qualification. Somerset fell in love with the Countess of Essex.
James used his influence with his courts to get her a divorce
from her husband. The Countess had manufactured much of the
evidence used in the trial. She and Somerset had Sir Thomas
Overbury murdered when he threatened to expose the fraud.
Somerset and the Countess were tried and convicted for murder
but the king spared them from the death sentence. The affair
was a national scandal and increased criticism of the king and
his courts.

The king replaced Somerset with a handsome, young courtier,
George Villiers who was made Duke of Buckingham. He became the
dominant figure in English policy. He was ruled by boundless
ambition but lacked common sense. He had the king's confidence and pushed him into mad adventures.

MOUNTING PROBLEMS

Trade declined, prices soared, and bad economic times were a growing embarrassment for a king who claimed to be an authority in such matters. The king continued to interfere with court cases. Sir Edward Coke, Chief Justice of the Common Law Courts repeatedly gave decisions unfavorable to the king. In 1616, the year of Shakespeare's death, James struck a blow at the independence of the common-law courts by removing Chief Justice Coke. Coke became the champion of the independence of the courts and the supremacy of Common Law. He maintained that the courts should be independent of both king and Parliament. Sir Francis Bacon who was James' Lord Chancellor championed the position that all judges were subject to the king. He described them as "lions under the throne." The struggle over the courts and Common Law drove the courts, the Parliament and the Puritans closer together as allies against the tyranny of the king. Other judges were removed. Parliament struck back in 1621. Sir Francis Bacon was impeached by Parliament on charges of receiving bribes as Lord Chancellor. Bacon was probably the greatest English intellect of his day. He was scientist, philosopher, essayist, lawyer and statesman. He was the champion of the inductive scientific method. He insisted observation was the foundation of the scientific method. His Essays, his Novum Organum, and his Advancement of Learning would have great influence but he was a man ahead of his times. James often passed over his wise counsel and followed the advice of his flattering favorites.

Buckingham turned the king from his pacifist policy and led the country into a series of mad military adventures. Campaigns against France and Spain turned out to be embarrassing disasters for England and increased the unpopularity of the king. Count Gondomar, the brilliant Spanish ambassador to England, became one of the most influential men at court. Raleigh and surviving adventurers from the glorious days favored war with Spain. Gondomar proposed a peaceful policy with one of James' sons marrying the Spanish infanta. James accepted the idea in spite of it being very unpopular with the majority of the English people. Prince Henry, the older son, refused the proposal saying that he did not want two religions in his bed. Buckingham and the younger son, Charles, were intrigued with the prospects after the death of the older brother. There were riots against Gondomar and his Spanish servants. James was persuaded to send Raleigh on an ill fated expedition to seek gold in Guiana with strict orders not to fight Spaniards. The expedition was a failure and Raleigh got into a skirmish with the Spanish and on his return Gondomar insisted that he be charged with treason and executed.

James brought the Scots to the brink of revolt by trying to force on them bishops and the Anglican system.
Both Anglicans and Puritans began to be troubled by Arminian doctrines that began to infiltrate England from Holland. James as a strong Calvinist sent observers to the Synod of Dort in 1619.

James greatly increased the hostility of the Puritans when he issued his Book of Sports in 1618, giving approval to Sunday recreation that included dancing and the May-pole.

FOREIGN RELATIONS

England's role in the Thirty Years' War on the Continent further discredited James. James married his daughter Elizabeth, to Frederick a Calvinist prince of the Rhineland who became Elector of the Palatinate. Protestants in Bohemia offered him the crown of Bohemia in defiance of the traditional rights of the Catholic Holy Roman emperor of Austria. This led to the Catholics with Jesuit encouragement crushing Protestantism in Bohemia, the Palatinate and wide areas of Germany. German Hapsburgs joined with Austrian Hapsburgs and even Spanish Hapsburgs invaded the Palatinate. The English were bitter that the king failed to prove himself champion of Protestantism in this war. Instead of rescuing his son-in-law he let Gondomar turn him to a policy of trying to win concessions from the Spanish by the marriage alliance. Buckingham and Charles became impatient and went to Spain to try to conclude the marriage. They utterly failed and returned bitter and disillusioned and ready for war with Spain. Twelve thousand English troops were dispatched under Count Mansfield, a swashbuckling German freebooter but France and Holland denied them passage through their territory. The expedition came to nothing with many dying of disease, exposure and starvation.

James sought an alliance with France against Spain by marrying Charles to Henrietta, sister of Louis XIII. The marriage with a French Catholic was no more popular than the Spanish marriage would have been.

James was frustrated in his attempts to play an important military role by the refusal of Parliament to make available sufficient funds. Parliament insisted on its right to know the purpose for which funds were requested and an accounting for the use of the funds. James denied the right of Parliament to control foreign affairs.

THE COLONIES

The English were awakening to the importance of colonization in the New World. After several abortive efforts the first permanent English colony was established at Jamestown in 1607. The early years were hard and discouraging but tobacco became the economic salvation. James published his Counterblast to Tobacco. The early preachers in the colony were Puritans. James put an end to Puritan preachers in Virginia.
Early in the reign of James, John Smyth, a clergyman of the establishment, adopted Separatist principles and established a congregation at Gainsborough. A second Separatist church was led by John Robinson in the home of William Bradford in Scrooby. In 1608 Smyth led his congregation into exile in Amsterdam. The Scrooby congregation settled in Leyden in 1609. The Amsterdam congregation became involved in a controversy over baptism between Smyth and Francis Johnson. Smyth baptized himself and his followers by pouring, establishing the first English Baptist Church on Dutch soil. They adopted Arminian principles. Smyth died and some of the congregation joined Dutch Mennonites. A remnant led by Thomas Lelwys and John Murton returned to England in 1611 or 1612 and became the first English Baptist congregation on English soil. They came to be known as "General Baptists" and championed toleration.

In the Leyden church, Henry Jacob, William Ames and William Bradshaw advocated an Independent, non-separatist Congregational church within the Church of England. They wanted to set up a system of Congregational churches. In Southwark in England in 1616 Henry Jacob sent us the first surviving Congregational church. In 1620 the Leyden congregation selected an active minority led by Elder William Brewster to cross the Atlantic on the Mayflower to found a colony at Plymouth, planting Congregationalism in America. The majority stayed with Jacob and Ames in Leyden.

JAMES' LAST DAYS

Before his death James turned over the control of affairs to Charles and Buckingham.

To the end James advocated severe measures against witchcraft. In 1597 in Scotland he had published his Demonology. He refused to allow books against burning witches and torturing the accused to be published in England.

LANCELOT ANDREWES (1555-1626)

The archbishops, Whitgift and Bancroft, earnestly tried to offset and silence the Puritan criticisms of the ignorance and unworthiness of the Anglican clergy with a better educated clergy. One of the more scholarly Anglican preachers of the time was Lancelot Andrewes, a graduate of Cambridge, successively bishop of Chichester, Ely, and Winchester, and a trusted counsellor under Elizabeth, James I, and Charles I. He was one of those who worked on the King James Version of the Bible. He presented reasoned arguments against the Catholics. For his own private devotions he prepared in Greek his Preces Privatae, one of the treasured classics among the English Classics of Devotion.

Some of the poems of George Herbert (1593-1632) found their way into Anglican hymn books.

Henry Ainsworth, a learned Hebrew scholar, prepared a paraphrase of the Psalms that was bound with the Geneva Bible and used by the congregation in Amsterdam. The Pilgrims brought to Plymouth their Geneva Bible with the Ainsworth Psalter.