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BOOK 4 of THOUGHT and EXPRESSION in the SIXTEENTH CENTURY

the english mind

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HENRY OSBORN TAYLOR

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Nowhere does the impact of changing social and political conditions upon the literature of a people express itself so explicitly as in the literature of Tudor England. It is one of the many virtues of *The English Mind* that it conveys so distinctly the dynamic relationship between the intellectual products of an age and the society itself.

Henry Osborn Taylor, who was born in New York City on December 5, 1856, and died there on April 13, 1941, belongs to the generation of outstanding American historians that include Lynn Thorndike, James Harvey Robinson, and Preserved Smith. Taylor was graduated from Harvard in 1878 and received a degree in law from Columbia University in 1881. Law, however, offered little satisfaction to him as a profession, so he turned instead to the study of Western culture and lectured at various universities. He was president of the American Historical Association in 1927.

In addition to *Thought and Expression in the Sixteenth Century*, of which *The English Mind* is Book 4, Taylor's works include *Ancient Ideals, A Study of the Intellectual and Spiritual Growth from Early Times to the Establishment of Christianity* (2 vols., 2nd ed. 1913), *Freedom of the Mind in History* (2nd ed. 1924), and *A Historian's Creed* (1939). His most important work is *The Medieval Mind* (2 vols., 5th ed. 1938).

The five books of *Thought and Expression in the Sixteenth Century*, all available in Collier paperbacks, are:

The Humanism of Italy (AS 437)

Erasmus and Luther (AS 438)

The French Mind (AS 439)

The English Mind (AS 440)

*Philosophy and Science in the
Sixteenth Century* (AS 441)

HENRY OSBORN TAYLOR

THE



ENGLISH MIND

BOOK 4 OF *Thought and Expression in the
Sixteenth Century*

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About the Author

HENRY OSBORN TAYLOR belongs to the outstanding generation of American historians that includes Lynn Thorndike, James Harvey Robinson, and Preserved Smith. He was born December 5, 1856, in New York City, and died there on April 13, 1941. Taylor was graduated from Harvard in 1878 and received a degree in law from Columbia University in 1881. Law was not his calling, however, and he soon began to devote himself to the study of Western culture.

Thought and Expression in the Sixteenth Century (2 vols., 1920) and *The Medieval Mind* (2 vols., 5th ed. 1938) are classics in the historiography of ideas in America. Other books by Taylor include his first work, *Ancient Ideals, a Study of the Intellectual and Spiritual Growth from Early Times to the Establishment of Christianity* (2 vols., 2nd ed. 1913), *Freedom of the Mind in History* (2nd ed. 1924), and *A Historian's Creed* (1939).

Thought and Expression in the Sixteenth Century is now published by Collier Books in five volumes, each of which may be read independently: *The Humanism of Italy*, *Erasmus and Luther*, *The French Mind*, *The English Mind*, and *Philosophy and Science in the Renaissance* are the titles of the separate volumes in this new edition.

Foreword

The Renaissance has long been understood to be an adaptation of classical models and medieval precedents as well as the making of a new form in response to changed social and political conditions. Nowhere is this dual process of Renaissance literature more clearly and greatly achieved as in the England of the Tudors. In Spenser, Sidney, and Jonson the great classical canon of the poet—love lyric, eclogue, pastoral, and epic—is once again fulfilled, and the great subjects of eros, arms, and letters, with the social correspondences they imply, are made possible by their fitting relation to English life under Elizabeth. And still English life was a more fluid and complex reality than these forms could encompass, and Elizabethan drama becomes a new form, unique and hardly preceded, by which new order is found for so large a world of new experience. No doubt Shakespeare's poems and plays are the creation of a single, remarkable genius, but they are also the supreme fruition of a remarkable age in literature and learning.

There is no comparable body of literature to which the English-speaking reader returns with more frequency or greater intimacy. Elizabethan literature is the subject of *The English Mind*, the fourth part of Henry Osborn Taylor's *Thought and Expression in the Sixteenth Century*. But it is only a part of his subject, for the literature of the period is not properly understood without the social context out of which it grows. Taylor's subject naturally leads him to an account of the Reformation of Henry VIII, to Elizabeth's success in making the Church of England a

national, Protestant, institution, and the crown and royal household the chief organs of government. It leads him also to Wycliffe, Puritan doctrine, and Hooker. Not one of these events and intellectual developments, as Taylor shows, amounted to a radical break within the past, but combined they were bound to alter the traditional balance of religious and political life in England, and consequently the balance of literature and thought. It is this organic sense of literature and history that gives a reading of *The English Mind* a well-directed enthusiasm for the study of necessary relations between literature and society.

Note

ELIZABETHAN LITERATURE is the chief subject of *The English Mind*, the fourth part of Henry Osborn Taylor's *Thought and Expression in the Sixteenth Century*. But it is only a part of his subject, for Taylor insists that the literature of the period cannot properly be understood without knowing the social context out of which it grows. Taylor's subject leads him naturally to an account of the Reformation of Henry VIII and to Elizabeth's success in making the Church of England a national institution. Under Elizabeth, the crown emerged as the focus of a highly centralized government; England became the very model of the Renaissance nation-state. These events, as Taylor shows, did not amount to a radical break with the past, but in altering the religion and politics of England, they were bound to alter literature and thought as well. It is this organic sense of literature and history that makes *The English Mind* a well-directed study of the necessary relations between literature and society.



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Preface

My purpose is to give an intellectual survey of the sixteenth century. I would set forth the human susceptibilities and faculties of this alluring time, its tastes, opinions and appreciations, as they expressed themselves in scholarship and literature, in philosophy and science, and in religious reform. Italian painting is presented briefly as the supreme self-expression of the Italians.

The more typical intellectual interests of the fifteenth century also are discussed for their own sake, while those of the previous time are treated as introductory. I have tried to show the vital continuity between the prior mediaeval development and the period before us.

The mind must fetch a far compass if it would see the sixteenth century truly. Every stage in the life and thought of Europe represents a passing phase, which is endowed with faculties not begotten of itself, and brings forth much that is not exclusively its own. For good or ill, for patent progress, or apparent retrogression, its capacities, idiosyncrasies and productions belong, in large measure, to the whole, which is made up of past as well as present, the latter pregnant with the future. Yet, though fed upon the elements (sometimes the refuse) of the past, each time seems to develop according to its own nature. Waywardly, foolishly, or with wholesome originality, it evolves a novel temperament and novel thoughts.

We shall treat the fifteenth and sixteenth centuries as a final and objective present; and all that went before will be regarded as a past which entered into them. It included

pagan Antiquity, Judaism and the Gospel, the influence of the fecund East, the contribution of the Christian Fathers, —this whole store of knowledge and emotion, not merely as it came into being, but in its changing progress through the Middle Ages, until it entered the thought of our period and became the stimulus or suggestion of its feeling. Distinctive mediaeval creations likewise must be included, seeing that they also entered formatively into the constitutions of later men. The Middle Ages helped antiquity to shape the faculties and furnish the tastes of the sixteenth century. These faculties and tastes were then applied to what the past seemed also to offer as from a distinct and separate platform. Only by realizing the action of these formative and contributive agencies, shall we perceive this period's true relationships, and appreciate its caused and causal being, begotten of the past, yet vital (as each period is) with its own spirit, and big with a modernity which was not yet.

Two pasts may be distinguished, the one remote, the other proximate. The former may be taken as consisting of the antique world as it became its greater self, and then as it crumbled, while its thought and mood were assuming those forms in which they passed into the Middle Ages. The proximate or immediate past was the mediaeval time, itself progressing century after century under the influence of whatever had entered into it, chiefly through those last solvent and transition centuries in which the remote past ended.

The Middle Ages and the fifteenth or sixteenth century bore the same fundamental relationship to this remote past. Each succeeding mediaeval century, besides inheriting what had become known in the time directly preceding it, endeavored to reach back to the remote past for further treasure. Thus the twelfth century sought to reach behind the eleventh, in order to learn more of the greater past, and the thirteenth reached behind the twelfth. So Petrarch, in the fourteenth, would reach behind the vociferously damned thirteenth century to antiquity itself; and the

fifteenth century humanists endeavored to do likewise. That century, like Petrarch's time, drew from its immediate mediaeval past as copiously as each mediaeval century drew from its predecessor, and *willy nilly* resembled the mediaeval centuries in striving to reach back of them for treasures previously undisclosed.

One thinks of the transmitted influence of the past, whether remote or proximate, as knowledge and suggestion, as intellectual or emotional or social material to be appropriated and made further use of. It is well to think of it also as flowing on in modes of expression, which constitute the finished form of the matter, whether the form lie in language or in the figures of plastic art. Thoughts and emotions cannot pass from one time to another save in modes of their expression. And the more finished and perfect, the more taking, the more beautiful, the form of expression, the more enduring will be its influence and effect. The seemingly formless material which is transmitted orally or in manuscripts or printed books from age to age, had necessarily reached some mode of expression, however vile. And although much wretched matter has come down through time, we may not ascribe its survival to the shortcomings of its form, but rather to the fact that somehow in its wretchedness and intellectual squalor it suited the squalid ignorance of men.

So it is fruitful to think, for instance, of each mediaeval century, as well as of the great sixteenth, as drawing the language of its thinking from the past, and then building up its own forms of thinking and expression. Each province of discipline furnishes concepts and a vocabulary. As each century appropriates them and makes them its own, they become its modes of thought, and the forms of its self-expression. Thus not only thought, but the language of expression, is handed on with enhancements from generation to generation. Each generation uses the thought, and expresses itself in the forms and concepts, which it has made its own—has made into its self-expression. Yet there is some change, some increase, some advance. To the trans-

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formation of inherited thought and phrase into modes of self-expression, each century or generation brings a tone and temper of its own, perhaps some change of attitude toward life, and at all events the increment and teaching of the experience which has come to it through living.

Difficulties of arrangement confront a work like the present. Shall it cleave to racehood and nationality or follow topics? Topics ignore racial lines and geographical boundaries.

The plan must bend to the demands on it. Sometimes racial traits dominate an individual, and the conditions of his life and land shape his career, even a great career like Luther's. A national situation may point the substance of an issue, as, in England, in Wyclif's controversy with the papacy. For quite another illustration, one may observe how a diversity of interest and taste between Italians and Frenchmen impressed a different purpose and manner upon classical studies in Italy and France.

On the other hand such a story as that of the advance of the physical sciences in the fifteenth and sixteenth centuries has little to do with land or race; the votaries belong to every people, and pursue their investigations indifferently in their own countries or where foreign localities offer greater advantages. So a general survey should follow the course of the most dominant and vital elements.

A kindred question goes to the roots of the truth of phenomena: should one adhere to a temporal arrangement, century by century, or follow sequence of influence and effect across the imaginary boundaries of these arbitrary time divisions? While it is convenient to speak of "centuries," one is always pursuing the vital continuity of effect. The virtue of fruitful effort passes into future achievement. One seeks to follow facts in their progeny. Yet this is difficult, since the genealogical tree is infinitely ramified, and every event, every achievement, has as many forbears as a human being! The truthfulness of events lies in the process of *becoming*, rather than in the concrete

phenomenon which catches our attention. It would be as foolish to end the consideration of Petrarch with his death as it would be to treat him as if he and his work and influence really began the day when he was born, or first read Cicero. Nothing begins or ends. We may even think of all that is, or ever was or will be, as one mighty self-evolving present, which holds the effective being, the becoming, of the past, and contains the future, of which this present is in turn the becoming.

HENRY OSBORN TAYLOR

New York, May, 1920.

The English Mind

Chapter 1

English Education in Letters

THE ENGLISH were the progeny of Britons, Saxons, Danes, and Gallicised Normans. After the Conquest, newcomers from the Continent constantly freshened this racial mixture, uniting with those who by a few, or many, generations had preceded them. Social fashions and enlightenment from abroad also affected these islanders, and such elements of Latin education as the more favored ones received.

An English speech developed, as well as political institutions and a common law; also an insular point of view, an English patriotism, and in fine an English genius which should set its stamp upon the achievements of an English race and find expression in its intellectual creations. Yet the language betrayed its heterogeneous constituents, and foreign currents were to remain evident in English thought and literature. Continental conditions and intrigues constantly affected the English political situation; and foreign elements will be seen to enter, and sometimes neutralize each other, in the insular religious revolutions of the sixteenth century.

Of all centuries the sixteenth most strikingly exhibits the plastic power of the English genius, which was then masterfully appropriating the foreign matter and compelling it to contribute to the expression of the mental and emotional experiences of the race. The products or expressions of this English genius will be seen in English legislation, in

Chapter 2

The English Reformation: Wyclif

HISTORICAL EVENTS ARE not always to be accepted under the tags which have been attached to them, nor for what their movers assumed or supposed them to be. The so-called English Reformation was not predominantly a religious movement having to do with the saving of souls and their lot in the world to come. Its chief dramatic incidents sprang from the political constitution of England. In its entire course it was a catholic expression of the taste and temper and the formative genius of the English people. It cannot be treated by itself, separate from the consideration of all the rest that made England. For it was a part and parcel of the whole, and scarcely more other-worldly than the rest.

The Lutheran revolution was German, and the French Reform was French. But, among other obvious traits, one vital circumstance distinguishes them essentially from the English Reformation. The inspiration of the German Reformation, the explosion which it was, flared from the personality of perhaps the greatest of Germans, Martin Luther. The French Reform finds its form and culmination, its intensive actualization, in the work and genius of Calvin. In either case Luther or Calvin centres the human interest of the modern student upon himself. But the course of the English Reformation, unless at the very beginning in Wyclif, offers no man whose personal genius dominates and impels the story. It is a social, political, and if one will,

Chapter 3

Lollardy and Pecock and Gascoigne

IT MAY HAVE BEEN, as Milton says, that Wyclif's preaching "was to his countrymen but a short blaze, soon damped and stifled." Yet we shall find his true succession not merely in such lights of the subsequent reformation as Latimer and Hooper, but in the English people themselves, as in the stirrings of the Puritan movement, with its hatred of prelacy and "Judaizing" ceremonial and its insistence upon Scripture as the sum and limit of religious truth. Of a surety these tendencies had lived on after Wyclif's death, "damped" to be sure, but hardly "stifled."

His followers were soon called Lollards, a name of unknown origin. It is hard to see in them more than faintly glowing embers,—or their time was not yet come. Far and wide the realm was dominantly, but not violently, orthodox. Innovations in belief were not favored. Men and women were accustomed to being "assoiled" by priests and Friars, and needed just such solemn tinsel of assurance, especially when they came to die. Indulgences, relics, pilgrimages were popular. People are not readily disturbed in beliefs and practices which are well suited to their unenlightenment. As for the Mass, it was the central authoritative saving miracle; attack upon it or any paring down of its efficiency roused anger. Here and there men perceived the dupery by which Friars and Pardoners filled their pouches. But there was little indignation. Few are so keen-minded as to be angered by what is monstrous only to the

Chapter 4

Social Discontent and Lutheran Influence: Tyndale

I

TURNING THE PAGES OF GASCOIGNE, one hears the resonant echoes of ancient denunciations—of mankind, of knights and bourgeoisie, and so often of the Church. These satires or denunciations might be general or specifically pointed at the particular abuse or crime. Much also has been recorded, or more lately has been written, upon the state of the Church in England, and especially upon the state of its monasteries, at the time when Henry VIII bestrode the throne. Yet just how good or bad the Church and its monasteries were, one queries still.

The Church had been and still was part of English society, in which the gentry were the favorite sons, and estates were inherited from one generation to the next. The landed classes furnished the Church's maintenance, and the nobility and gentry put their younger sons and needy relations into the bishoprics and other goodly benefices. This regular operation of family interest was but one removed from the law of inheritance of secular landed estates. It was much the same in Germany and elsewhere. The condition of the Church paralleled that of society at large; it was not abnormally bad, but merely permeated with normal human slackness, selfishness, materialism and ignorance, with occasional instances of a better energy and enlightenment in its upper or lower orders.

Chapter 5

Church Revolution by Royal Prerogative and Acts of Parliament

I

THE COURSE of the self-assertion of the English realm and of its eventual separation from the papacy may be traced through a series of royal and statutory decrees. It opens, if one will, with the Conqueror's emphatic refusal to do fealty to Gregory VII, since "neither have I promised it, nor do I find that my predecessors did it to your predecessors." The chronicler Eadmer amplifies William's rejection of Gregory's enormous claims: "He would not then allow any one settled in all his dominion to acknowledge as apostolic the pontiff of the City of Rome, save at his own bidding, or by any means to receive any letter from him if it had not first been shown to himself." His masterful assertion of his will over his own bishops is shown in the same writing.¹

The high hand of the Conqueror could not be maintained. Henry I compromised the matter of investitures with the saintly but unyielding Anselm, Archbishop of Canterbury; and a century later the royal self-respect sank to its nadir when John, overwhelmed by his offenses, in expiation surrendered his realm to the legate of Pope

¹ These extracts are from Gee and Hardy, *Documents illustrative of English Church History* (Macmillan, 1914), pp. 57, 59.

Chapter 6

Prayer-Book and Articles and the Elizabethan Settlement

I

THE DEATH OF HENRY VIII on the twenty-eighth of January, 1547, removed the chief obstacle from the path of protestant reform in the Church of England. There had been, perhaps, some late waverings from the severity of the act of the Six Whips; but in the main, Catholic doctrine and observance still made the ecclesiastical law and custom of the realm when Edward VI, a priggish child of eleven, succeeded to the throne. The royal finances were embarrassed, poverty was prevalent, and the government seemed uncertain. The English experience of Protectors had not been cheering. Vexed questions arose as to the King's will. Yet out of the initial crisis, the earl of Hertford, Edward's uncle, emerged as Protector, and became Duke of Somerset. By this title he is known to history as a ruler of considerable capacity, and graciously inclined, in spite of personal avarice. But in political intrigue he was no match for the more sinister Warwick, who overthrew him within three years and assumed the leadership of the State as Duke of Northumberland. Both these men, while differing in honesty and motive, favored the Reform. The privy council could not be unanimous when so much was unsettled as to doctrine and ceremonial; but it leaned preponderantly toward the New Learning, with Archbishop

Chapter 7

Hugh Latimer

AN INSTITUTION, once it is established, becomes somewhat of a husk to the historian, whose interest should lie in following advancing endeavor and achievement. The means by which the established institution maintains and defends itself may enlighten us as to human resourcefulness and policy; yet our inquisitiveness turns rather to the growing and developing antagonist attacking it. For the time of Henry VIII, it is the story of the establishment of the Church of England that holds us. The Roman Catholic defense has nothing new to offer to our minds, nor has its fortuitous re-establishment in Mary's reign. And, under Elizabeth, Catholic recusancy and treasonable plotting present but the barren reactionary side of the religious conflict.

As for the Church of England, its progressive protestantism under Edward is still new and interesting; and we watch to see what form its re-establishment and final settlement will take through the first years of Elizabeth. Then it too becomes dry for the historian; and his regard is turned to Puritanism, to the content of its convictions, and to the Puritan attack upon the vestments and ceremonies, upon the prelacy and autocracy, of the Church of England. This deflection of our interest does not reflect upon the balanced and Catholic excellences of the English Church or applaud the deterrent qualities of Puritanism. And, for a time at least, our sympathy and interest are likely to

Chapter 8

Puritan Doctrine

ANOTHER PREACHER, like Latimer ordained to martyrdom, represents more specifically the beginning of Puritan repugnance to the garb which the English Church commanded its priests to wear. This controversy as to vestments opens the great Puritan movement which impresses itself upon the people, then is checked, and subsequently gains for a while a disturbed ascendancy, making England austere beyond her temperament.

Through Edward's reign the vestiarian controversy ran high, reams of argument coming from the most considerable pens of the Reform. It lay not in the national churchly sense of decency, even under its most protestant impulses, quite to denude itself of ecclesiastical habiliments. Yet Puritan souls, who still were kept within the established church, scrupled to wear them. The controversy focussed around the episcopal consecration of the excellent John Hooper. In Henry's time he had sojourned abroad in Germany and Switzerland, and had been intimate with Bullinger, Zwingli's influential successor at Zurich. Returning to England when Somerset was Lord Protector, Hooper became a noted London preacher, and was nominated by the King to the bishopric of Gloucester. Eight months of argument were required to quiet his scruples against wearing the episcopal robes and taking the oath of canonical obedience. Prelates and divines took part in the amicable controversy.

Chapter 9

The Anglican Via Media: Richard Hooker

THE REVOLUTIONS OF REFORM and change in England lowered the morale of the clergy and wasted the revenues of the schools and universities where the clergy should have been educated. These untoward conditions appearing in the time of Henry VIII, did not improve in the short reforming reign of the boy Edward. The Marian reaction or subversion had no sound restorative effect; and accounts agree as to the dearth of educated and decently behaving clergy in the time of Elizabeth. Seemliness overspread the Church under Whitgift's rule, while a certain Anglican intellectual revival was effected by Hooker's *Ecclesiastical Polity*.

Political and religious exigencies in the early years of Elizabeth had demanded a defense of the Church as against Roman Catholic recusants: the need was met by the excellent *Apology* of Bishop Jewel. Twenty-five years later a work of genius justified the doctrines, liturgy, and ceremonials of the Church as against the Puritan attack.

Bishop Jewel of Salisbury took counsel with other divines in the composition of his *Apology*, which was published in 1562 as the authoritative defense of the Church of England against the Romanists. It was soon translated into many tongues, an excellent and also authoritative English version coming from the pen of Lady Anne Bacon, wife of Sir Nicholas and mother of the great Francis.

Chapter 10

Elizabethans

I

ELIZABETH, her statesmen, courtiers, ocean-adventurers, poets, seem to us complex, not readily decipherable. Their characters were not mediaeval, certainly not antique, and by no means a mere graft from the humane enlightenment and moral disillusionment of Italy. They were unlike the French: the brutalities differed on the two sides of the channel; nor did Elizabethans have the Gallic consistency and logic. Often their natures seem to lack unity. Sentiment and conduct do not agree, nor the acts of one day tally with the words of another. The actors are strangely affected by the personal exigency or opportunity and the turn of fortune. One suspects insincerity. Sometimes deceitfulness seems the unifying or explanatory element of their characters. Perhaps their remarkable faculty of expression opens a more interesting explanation.

The sixteenth century loosed the tongue of northern Europe; men had become voluble, with an extraordinary faculty of words. Royalty possessed the gift: Henry VIII, Elizabeth, Mary Stuart, Henri Quatre. So statesmen and Churchmen and reformers: Luther, Calvin, Knox, Hooker; so Montaigne and Rabelais. The very statutes of Henry VIII and Elizabeth are eloquent; they make out a case and are convincing. People of impulsive energy and vivid desire, when possessed of the gift, or by the gift, of facile

Chapter 11

Raleigh, Sidney, Spenser

THE ELIZABETHAN TIME had many examples of that combination of temperament and aptitude which we call genius. The term will not be denied Sir Walter Raleigh, a complete and wonderful Elizabethan and a brilliant illustration of the variety of human phase attaching to the same "name and form." One would not call him good; nor was he religious: hatred, avarice, harbored in him; arrogance welled from his nature: a man of vivid desire, energy, imagination, vision, intellectual appetite; of jealousies and complainings, and of ready melancholy, with corresponding faculties of expression. His calamities proved a foil to his desires: they instructed him in sorrow and duress; to his worldly experience they added a more bitter realization of human hypocrisy, ingratitude, and treachery. His tragic lot evoked the further potentialities of his being.

No man of his time has attracted more biographers. Half-brother to Sir Humphrey Gilbert, he was born of fine Devonshire stock, possibly in 1552. The record of his Oxford life is scanty, and scanty the record of his youthful military service in France. The sea soon drew him. Besides other ventures, he made one voyage to the West Indies, another, and a tragic one, to the St. Lawrence, all before he went as an officer to harry Irish

Chapter 12

The Dramatic Self-Expression of the Elizabethan Age

I

ALL THINGS WORKED together to make the Drama a full and complete expression of the Elizabethan Age. Whatever entered that Age and contributed to make it what it was, or, at least, what its report has been, entered the Drama. To be sure, that had its natural exclusions. It was not religious, and had little to say of the soul's destinies beyond the grave. It recoiled from the Puritans who would have none of it, and tried to forbid it altogether. It passed over large portions of the people, and said little of their daily tasks. Neither those who dug and sowed, nor the city mob, appealed to it, though it used them when needed to fill out its action. Nor had it much to do with trade and commerce, and crafts or the professions, save that of arms. Yet it draws from them all as the story may require; and a merchant like Antonio may be a prime figure in a play. Doctors, priests, pedagogues fill out the action; though the clown and fool are better loved for their own sake, and as apter foils to the loftier characters.

Not written for dainty reading, but to be acted on the stage, the plays had to meet the tastes of a promiscuous audience, especially of the very live London public, whose passion was the theatre. The playwright's work was tried

the english mind

Of all centuries the sixteenth most strikingly exhibits the English genius for assimilating influences from abroad and adapting them to its own temperament and needs, declares Henry Osborn Taylor in this study of the Renaissance in England.

In poetry, drama, and humane letters, the Elizabethans brought to fruition the seed of Briton, Saxon, Dane, and Norman in their racial heritage, nourished culturally by classical models, medieval precedents and the distinctively English experience. Tracing the heterogeneous constituents of the literature, the language itself, the social fashions, and the enlightenment from the Continent, Taylor analyzes the products of the English mind in legislation, in conduct, in modes of thinking, and in Anglican forms of Christianity.

The peculiarly English aspect of the Reformation as a political and social movement, the success of Elizabeth in making the Church of England a chief organ of government, the evolution of Puritan doctrine, and its intellectual creations—are all discussed in this book. Along with them Taylor examines such key figures as Wyclif, Pecoek, Gascoigne, Tyndale, Latimer, and Hooker, and, of course, the Elizabethans, who constructed in England the quintessential nation-state of the Renaissance.

The English Mind is the fourth of the five books comprising *Thought and Expression in the Sixteenth Century*. Because of the scope and presentation of the individual books, each can be read independently of the others, while the complete work provides a comprehensive, balanced survey of the period.

“A remarkably sympathetic [study], readable, lucid, often racy in style, at times allusive rather than expository, but throughout written with ‘live’ energy.”

— *The [London] Times Literary Supplement*



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