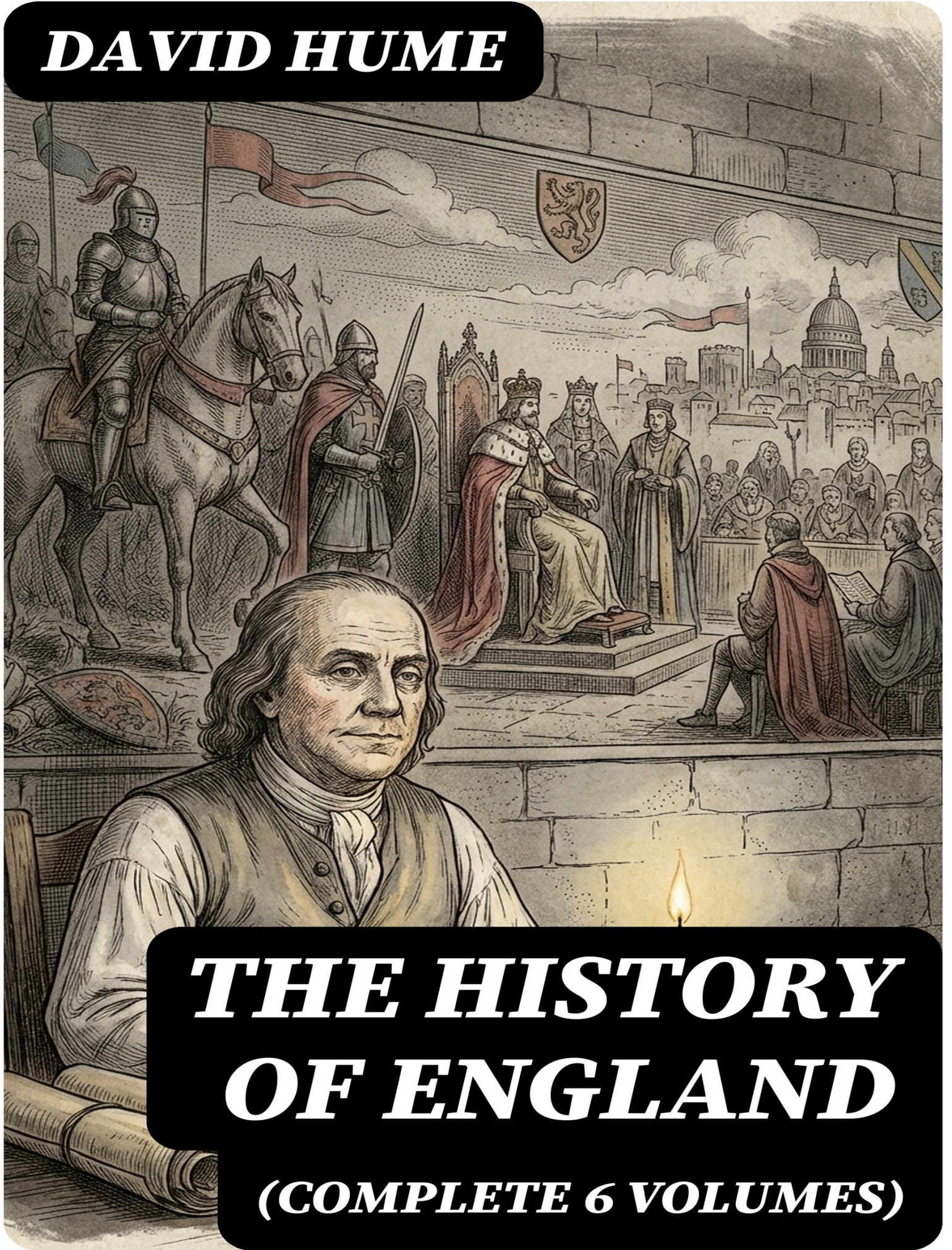


DAVID HUME



**THE HISTORY
OF ENGLAND**

(COMPLETE 6 VOLUMES)

David Hume

The History of England (Complete 6 Volumes)

Enriched edition.

Introduction, Studies and Commentaries by Lucas Alder

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Introduction

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Authority and liberty wrestle across centuries, leaving a trail of institutions, ideas, and human dramas that shape a nation's fate. David Hume's *The History of England* (Complete 6 Volumes) invites the reader into this grand contest with a voice at once poised, skeptical, and humane. Its scope extends from the earliest incursions into the island to the threshold of modern constitutional settlement, and its method blends narrative with analysis. Without presuming partisanship, Hume stages the interplay of power and principle, placing political events alongside manners, religion, and commerce to show how a nation learns, forgets, and learns again.

This work holds classic status because it marries historical breadth to literary grace. Hume's prose is clean, unhurried, and quietly ironical, transforming complex episodes into intelligible patterns without sacrificing nuance. He writes with a novelist's sense of character and pacing, yet remains distinctly a philosopher of causes and effects. For generations the volumes were read as both history and literature, admired for their clarity and composure. Their pages have endured because they illuminate perennial themes—ambition, zeal, prudence, compromise—and because Hume's skeptical temper resists both moralizing certitude and sensational flourish.

The author is David Hume (1711–1776), a leading figure of the Scottish Enlightenment known for philosophical works and essays as well as history. He composed and published the multivolume *History* between 1754 and 1762, issuing parts in stages and revising the whole in subsequent editions. The early installments treated the Stuart period first; later ones extended backward to the Tudor and earlier

centuries, unifying the series as a continuous account. Hume's reputation during his lifetime rested largely on these volumes, which secured a wide readership and established him as a preeminent interpreter of Britain's past.

The central premise of the book is straightforward yet ambitious: to narrate and explain the development of England's polity from ancient times to the late seventeenth century. Hume is not content with annals; he seeks the springs of action. He attends to institutions—parliament, crown, church, courts—and also to the often-overlooked forces of custom, economy, and public opinion. He examines how movements in theology or trade can unsettle authority, how laws become habits, and how calamities alter expectations. The result is a continuous story of change told with an eye to causes, contexts, and consequences.

Among its most notable claims to lasting influence is the example it set for later historians. Hume demonstrated that a national history could be philosophically rigorous without becoming abstract, and engagingly written without sacrificing sobriety. His work shaped the ambitions of Edward Gibbon, who learned from Hume's composure and design, and provoked the countervailing energy of Thomas Babington Macaulay, whose narrative brilliance developed in conversation with and sometimes in opposition to Hume's judgments. The History thus helped define the very terms of English historical writing in the decades that followed.

Hume's enduring themes retain their vitality. He probes the tension between prerogative and liberty, the pressures of religious zeal on civil peace, and the perils of faction when principle hardens into party spirit. He charts the slow emergence of practices that discipline power, showing how contested ideals of representation, toleration, and the rule of law gain substance through conflict and accommodation. Throughout, he explores how unintended consequences shape outcomes, and how private motives can yield public

goods—or mischief. These patterns give the work a depth that outlasts its specific episodes or personalities.

The craft of the History is inseparable from its method. Hume weighs testimony, compares sources, and resists easy moralizing. He favors probability and balance over rhetorical heat, acknowledging the limits of certainty while still rendering decisive verdicts where the evidence warrants. He is attentive to character yet wary of reducing events to character alone; institutions and incentives matter no less. His revisions across editions reveal an author willing to refine judgments in light of new material or reflection, a hallmark of the Enlightenment spirit he otherwise exemplifies.

Set within Hume's wider oeuvre, these volumes complement his essays on commerce, politics, and religion, and reflect the same measured skepticism. He explores how interests and beliefs combine to steer conduct, how ceremonial forms buttress authority, and how emotional currents—fear, hope, resentment—affect public life. The History applies these insights to a long narrative arc, translating philosophical concerns into concrete cases. In doing so, it renders theory legible in practice, demonstrating how ideas take root in institutions and how institutions, once rooted, remake ideas and expectations.

The book's reception underscores its power. It drew praise for elegance and candor while also attracting criticism from partisans who felt their traditions handled too coolly or their heroes judged too strictly. Some readers perceived Tory sympathies; others decried the challenge to entrenched Whig narratives. These controversies, rather than diminishing the work, attest to its independence. Hume's refusal to enlist under a banner gave the History a distinct profile: he interrogated assumptions on every side and maintained a steady focus on evidence, causation, and the limits of hindsight.

As a literary artifact, the History is also a study in voice. Hume's tone is urbane but unsparing, patient yet alert to irony. He grants complexity without obscurity, guiding readers through tangled disputes with a firm hand and a willingness to pause for analysis where the record demands it. He is capable of quiet pathos, especially when charting the costs of fanaticism or the weight of policy on ordinary lives. The narrative gathers force by accumulation rather than declamation, allowing judgments to emerge from the careful arrangement of facts.

For the modern reader, the six volumes offer more than a tour of famous reigns and crises. They reveal how constitutional forms arise from imperfect bargains, how liberty advances by fits and starts, and how prosperity and power can both stabilize and unsettle a society. Hume's emphasis on manners and commerce anticipates later social histories, while his scrutiny of legal and political evolution provides a framework for interpreting change without either nostalgia or fatalism. The work's breadth encourages readers to see episodes in proportion and to resist the lure of single-cause explanations.

The themes that animate Hume's pages speak directly to contemporary concerns. Debates over executive authority, religious pluralism, civil liberties, and the role of public opinion remain urgent, and Hume's attention to evidence, moderation, and unintended consequences offers a durable guide. The History of England endures as a classic because it fuses narrative pleasure with reflective inquiry, balancing sympathy with judgment. To read it is to witness the making of a constitutional culture—and to gain perspective on the ongoing effort, in any age, to reconcile power with principle and memory with hope.

Synopsis

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David Hume's *The History of England (Complete 6 Volumes)*, published between 1754 and 1762, offers a continuous narrative from Britain's earliest recorded past to the late seventeenth century. Writing as a philosophical historian, Hume links events to the evolution of laws, institutions, religion, commerce, and manners. He arranges his account chronologically while pausing to assess causes, character, and consequence, aiming to balance political narrative with analysis of social change. The work's sequence moves from Roman and Saxon Britain through medieval monarchy, the Tudor religious and administrative transformation, and the Stuart conflicts, concluding with the constitutional settlement of the late 1680s, presented as the outcome of long-developing tensions.

The opening volumes survey ancient Britain, noting the Roman conquest and withdrawal, the Saxon settlements, and the formation of early kingdoms. Hume treats the adoption and reintroduction of Christianity as a key cultural pivot, shaping law and learning. He follows the Danish incursions and the consolidation achieved under Alfred and his successors, then the strains of later rule. The narrative proceeds to Edward the Confessor and the succession crisis that invites Norman intervention. Throughout, Hume emphasizes scant sources, the emergence of feudal relations, and the gradual formation of political customs that later generations would treat as constitutional principles.

With the Norman Conquest, Hume highlights the remaking of authority and landholding, the integration of a centralized kingship, and the administrative survey exemplified by Domesday. He traces the austere consolidation under William I and tensions under his

successors, including contests over succession and church-state relations. The unsettled reign of Stephen illustrates how weak title and divided loyalties could breed civil disorder. Henry II then represents a turning point: legal innovations, itinerant justices, and clearer procedures help regularize government. The conflict with Thomas Becket illuminates competing jurisdictions. Hume frames these episodes as steps in the strengthening of law while preserving the perennial friction between crown and baronage.

Hume's account of the later Plantagenets stresses constitutional bargaining. Under John, baronial resistance culminates in chartered constraints on royal power, which Hume treats as both a practical settlement and a precedent for later claims. Henry III's era continues debates over counsel, taxation, and reform. Edward I's reforms and wars with Wales and Scotland display the reach and limits of energetic monarchy. The deposition of Edward II and the assertive reign of Edward III mark further shifts as England engages in continental conflict. Hume weaves in the social shock of plague and war, observing how such disruptions altered labor, revenue, and the expectations of government.

The later medieval chapters track the turbulence surrounding Richard II, whose fall underscores the conditions under which legitimacy could be challenged. Hume follows the Lancastrian consolidation under Henry IV and the military prowess associated with Henry V, then the vulnerabilities of minority rule and faction in Henry VI's time. The Wars of the Roses are presented as a protracted contest among elite houses, reshaping the nobility and royal authority. Edward IV's restoration of order and the brief, contested rule that follows set the stage for dynastic reset. Hume closes this phase with a monarchy determined to curtail private power and stabilize finances.

Turning to the Tudors, Hume depicts Henry VII as a ruler who pacifies factions and manages revenue with care.

Henry VIII's reign introduces an institutional break with Rome, redefinitions of ecclesiastical jurisdiction, and the redistribution of monastic wealth. Hume shows how legal forms and parliamentary assent frame sweeping religious and administrative change. Under Edward VI, reform deepens; under Mary I, policy reversals bring renewed turmoil and foreign entanglement. Elizabeth I's settlement prioritizes uniformity, maritime security, and prudent counsel. Hume underscores the strengthening of central administration, the growth of commerce, and the refinement of royal image, while noting persistent religious diversity and debate.

With James I, Hume presents the union of crowns as a new constitutional context for England's politics. Disputes over prerogative, taxation, and privilege intensify, shaped by legal argument and historical precedent. Religious tensions—between conformists, Puritans, and Catholics—remain vivid, amplified by public controversy and the memory of plots. Fiscal needs and innovative levies test the boundary between consent and authority. Hume places special weight on how language, law, and custom define expectations, forecasting later confrontations. The court's culture, the role of favorites, and the press of continental conflict all complicate governance in a polity increasingly attentive to rights and representation.

Hume's portrait of Charles I centers on contested sovereignty. He follows attempts at personal rule, new financial expedients, and the religious policies that provoke opposition in Scotland and England. Parliamentary sessions evolve from redress of grievances to a struggle over command, militia, and church. The ensuing civil war is narrated with attention to leadership, regional dynamics, and shifting coalitions. Hume then examines the trial and execution as unprecedented assertions of political principle. The Commonwealth and Protectorate introduce constitutional experiments, administrative rigor, and a

standing military, alongside religious pluralism and sectarian zeal, all framed as tests of stability and liberty.

The closing volumes recount the Restoration of Charles II, the settlement of church and crown, and the strains of dissent and foreign war. Hume charts ministerial changes, financial pressures, and the politics of exclusion and test acts, emphasizing how fear of arbitrary power and confessional dominance shaped alignments. Under James II, debates over toleration, the army, and judicial authority heighten concerns about the basis of rule. The narrative culminates in the crisis of 1688 and a new constitutional arrangement. Hume concludes by reflecting on the long interplay of authority, law, and commerce, offering a study of England's institutional maturation and its enduring implications.

Historical Context

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David Hume's *History of England* emerged in mid-eighteenth-century Britain, a composite monarchy turned parliamentary state after the 1688–89 Revolution and governed by the Hanoverian dynasty since 1714. London was the empire's financial and publishing hub; Edinburgh was an intellectual center. Dominant institutions included a powerful, frequently sitting Parliament; an established Church of England; independent courts; and a growing fiscal-military state financed by customs, excises, and public credit. Overseas, Britain was expanding its trade and colonial reach. At home, coffeehouses, clubs, and learned societies framed public debate, while a burgeoning print sphere shaped how educated readers consumed politics, history, and philosophy.

Hume published the six volumes of his *History* between 1754 and 1761. He first issued the Stuart volumes (from James I to the Revolution), then extended backward to the Tudors and earlier medieval and ancient periods, ultimately covering England from Julius Caesar's invasion to 1688. Living in Edinburgh, Hume served as librarian to the Faculty of Advocates (1752–1757), gaining access to manuscripts and printed collections that underpinned the work. He wrote a narrative history with philosophical aims, blending political events with reflections on law, religion, manners, commerce, and the evolution of institutions that framed English governance and society.

The Scottish Enlightenment formed Hume's intellectual milieu. Its thinkers applied empirical inquiry to morals, politics, and history, seeking general principles from observed facts. Hume had already advanced skeptical, empiricist arguments in philosophy and political economy,

and he transferred these habits to historical writing. He rejected providential explanations and sustained partisanship in favor of causal analysis emphasizing human nature, interests, and incentives. In the History he frequently links constitutional change to shifts in property, credit, military organization, and belief, arguing that the growth of civility and commerce gradually softened manners and altered the balance among crown, parliament, church, and people.

Eighteenth-century British politics were dominated by the legacy of the Civil Wars and the Revolution Settlement, interpreted through polarized Whig and Tory traditions. A prevailing Whig interpretation celebrated a steady march toward liberty through ancient rights and parliamentary supremacy. Hume's History challenged this teleology. While not denying abuses by the Stuarts, he questioned Whig myths of uninterrupted constitutional progress and highlighted the importance of order and authority to the security of property and personal freedom. His tone was widely perceived as sympathetic to royal prerogative and skeptical of popular enthusiasm, provoking lively, sometimes hostile, responses.

Religious conflict loomed over the periods Hume narrates and over his own age. The Reformation, the rise of Puritanism, Catholic plots, and dissenting sects all inform the book's central episodes. Post-1689 toleration (limited and uneven) and the stabilization of the Church of England framed Hume's writing environment. He distrusted both superstition and fanaticism, critiquing clerical power when it threatened civil authority. Yet he also condemned persecution and praised policies fostering peace among confessions. His accounts of Marian burnings, Laudian ceremonialism, and dissenting agitation reflect a consistent concern with how theology, when politicized, destabilized governance and social life.

In treating the Tudors, Hume describes the late medieval consolidation of royal justice and bureaucracy under Henry VII, then the decisive break with Rome under Henry VIII in the 1530s. He notes the dissolution of the monasteries, the redistribution of church lands, and the centralizing consequences for royal finance. Under Elizabeth I, the settlement of 1559 created a moderate Protestant church while the crown managed faction, foreign threats, and economic change. Hume credits Tudor rulers with establishing order and national coherence, yet he criticizes arbitrary prosecutions and recognizes that religious settlement rested on political calculation as much as doctrinal agreement.

The early Stuarts' reigns supply the book's central constitutional drama. Under James I and Charles I, disputes over taxation, sovereignty, and church governance intensified. Hume recounts the 1628 Petition of Right, ship money controversies, and Archbishop Laud's policies, linking them to deeper tensions over prerogative and property. He criticizes royal imprudence but also questions Parliament's recourse to resistance and the role of ideological rigidity. His narrative scrutinizes how competing claims—divine right, common law liberties, and scriptural conscience—collided within a changing political economy, where broader political participation raised expectations and sharpened conflicts.

Civil war and republican experiment receive careful treatment. Hume traces the outbreak of war in 1642 to cumulative missteps and mutual distrust, not a single cause. He records the 1649 trial and execution of Charles I and the emergence of the Commonwealth and Cromwell's Protectorate. Recognizing Cromwell's administrative and military talents, Hume remains wary of the army's dominance and the uses of religious zeal. He evaluates constitutional designs like the Instrument of Government, judging their instability against entrenched habits and interests. The social costs of war, taxation, and sectarian

polarization are presented as cautionary lessons about rapid constitutional innovation.

The Restoration in 1660 reestablished monarchy but not the old regime. Hume details the settlement of church and state under Charles II, including the Clarendon Code and Test Acts that disadvantaged dissenters. He outlines the rise of court and country alignments and the Exclusion Crisis of the late 1670s, driven by fears of a Catholic succession under James, Duke of York. Skeptical of conspiracy narratives yet alive to legitimate anxieties, he portrays the political nation learning to operate through parties, patronage, and a more regular public sphere, even as the boundaries of toleration and the prerogative remained vigorously contested.

Hume's account of James II and the Revolution of 1688-89 illustrates his measured constitutionalism. He narrates James's efforts to dispense with statutes, promote Catholics, and enforce the Declaration of Indulgence, which provoked a cross-confessional coalition. He describes the invitation to William of Orange, the king's flight, and the Convention's settlement in the Bill of Rights and related measures. While acknowledging the Revolution's necessity to restore legal security, Hume resists triumphalism, cautioning against reading it as the culmination of ancient liberties rather than a pragmatic, contingent accommodation balancing monarchy, parliament, and religious pluralism.

The earlier volumes survey England from Roman contact through the medieval era, emphasizing the transformation from feudal fragmentation to a more centralized monarchy and coherent legal order. Hume discusses the Norman Conquest's institutional consequences, the rise of common law and royal courts, and baronial resistance culminating in Magna Carta (1215). He treats Parliament's thirteenth- and fourteenth-century development as gradual and often accidental, not a straightforward birth of modern liberty. By foregrounding material conditions, military organization, and

social hierarchy, he questions the “ancient constitution” narrative that projected later freedoms back into an idealized medieval past.

Though titled a history of England, the narrative necessarily engages the three-kingdoms context. Hume considers Anglo-Scottish interactions after the 1603 Union of the Crowns and notes Irish and Scottish dimensions of the mid-seventeenth-century conflicts. Writing as a Scot after the 1707 parliamentary Union, he was conscious of British state-building and the persistence of distinct legal and ecclesiastical settlements. The recent memory of the Jacobite risings (1715 and 1745) formed part of his readers’ horizon, sharpening interest in how confessional allegiance, dynastic claims, and regional identities shaped earlier crises that his work anatomizes.

Hume’s research practice reflected advances in historical scholarship. He consulted chronicles, printed collections of state papers, parliamentary journals, diplomatic dispatches, and earlier historians such as Rapin-Thoyras and Clarendon. He collated conflicting testimonies and weighed credibility, in keeping with his philosophical reflections on evidence and testimony. His prose stitched narrative to analysis, tracing causes alongside character studies. Although archives and professional standards would later deepen, his careful use of available materials and his emphasis on civil institutions, finance, and manners helped redirect English history from partisan moralizing toward a more analytical, source-based discipline.

The History provoked immediate controversy and strong sales. The initial Stuart volumes (1754–1756) drew sharp censure from Whig clergy and pamphleteers who accused Hume of whitewashing the Stuarts and maligning patriots. He revised passages in subsequent editions, added notes, and refined judgments without abandoning his central critique of partisan myth. Over time the work became one of the century’s best-known histories in Britain, widely

reprinted and translated. Its success helped legitimize “philosophical history” and influenced later scholars who fused narrative with institutional, economic, and cultural analysis, even when they rejected Hume’s specific interpretations.

The book trade of the 1740s–1760s shaped both the production and reception of Hume’s *History*. The Statute of Anne (1710) had created a legal framework for copyright, encouraging investment in large works. A national market connected London printers and booksellers with Edinburgh firms, facilitating subscription lists, advertising, and serialized publication. Coffeehouses and circulating libraries broadened readership beyond traditional elites. Rising literacy, cheaper reprints, and periodical reviews created a critical public responsive to historical debate. Hume worked with leading London publishers, benefiting from an infrastructure that could carry a multi-volume work into the homes of lawyers, clergy, merchants, and officials.

Economic and technological change underwrote the *History*’s themes and audience. Britain’s commercial growth, financial innovation, and expanding colonial trade produced new fortunes and widened participation in public life. Improvements in roads, coaching, and postal networks accelerated communication, while newspapers and magazines spread political news and historical reflection. Hume’s emphasis on commerce as a civilizing force echoed his earlier political economy essays and resonated with readers who saw prosperity as linked to stable laws and credible government. His historical narrative often connects shifts in taxation, credit, and trade to changing relations among monarch, Parliament, and people.

Foreign policy and war provided a powerful contemporary backdrop. The War of the Austrian Succession and the Seven Years’ War framed the 1750s–1760s, when Hume’s volumes appeared. Military victories and imperial expansion stirred patriotic narratives that sought ancestral foundations

for British greatness. Hume's History, while attentive to martial episodes, downplayed glory in favor of institutional resilience and the costs of conflict. He emphasized how wars reconfigured fiscal structures, civil liberties, and confessional politics. In doing so, he offered a counterpoint to celebratory histories, urging readers to judge national success by the security of property, moderation of rulers, and spread of civility rather than conquest alone.

Author Biography

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David Hume (1711–1776) was a central figure of the Scottish Enlightenment—philosopher, essayist, and historian—whose empiricism, skepticism, and naturalism reshaped modern thought. He is best known for a rigorous analysis of human understanding, moral judgment, and religion, as well as a monumental narrative history of England. Hume wrote in clear, polished prose aimed at educated readers rather than specialists, and he sought to model the study of mind and society on the observational methods of the natural sciences. His work challenged inherited metaphysics, questioned the certainty of causal inference, and grounded ethics in sentiment, leaving a lasting mark on philosophy, historiography, and political economy.

Educated in Scotland, Hume studied at the University of Edinburgh as a youth, though he left without taking a degree. He pursued an intensive program of private reading, absorbing classical literature, recent science, and the British empiricist tradition associated with John Locke. He was also influenced by continental skepticism and erudite criticism, including the spirit of inquiry found in Pierre Bayle, as well as the moral sense debates circulating in Scottish intellectual circles. Hume’s early ambition, often described by himself as a plan for a “science of man,” aimed to apply experimental reasoning to the study of human nature, cognition, passions, and social life.

In his twenties Hume drafted *A Treatise of Human Nature* (1739–40), a bold, systematic work in three books. It distinguishes impressions and ideas, explains belief as a product of custom, and famously argues that causal inference rests on habit rather than logical necessity. The *Treatise* develops a skeptical account of self as a bundle of

perceptions, contends that reason alone cannot motivate action, and presents a sentimentalist theory of morals. On publication it drew little attention, a disappointment Hume later acknowledged. He subsequently recast major portions in a more accessible style, hoping to reach a wider audience and correct what he saw as missteps in presentation.

Essays, Moral and Political (1741-42) and Political Discourses (1752) established Hume's reputation as a master of the essay form and a perceptive analyst of commerce, credit, and public finance. An Enquiry concerning Human Understanding (1748) refined his epistemology, including the celebrated analysis of induction and the critique of miracle testimony. An Enquiry concerning the Principles of Morals (1751) offered a compact defense of virtue grounded in feeling and utility. The Natural History of Religion (1757) advanced a comparative, naturalistic account of religious belief. Public controversy over his views hampered bids for academic posts. As librarian to Edinburgh's Advocates Library, he gained resources crucial for historical research.

Hume's The History of England, published in installments between the mid-1750s and early 1760s, became a literary sensation and secured his financial independence. Spanning periods from ancient times to the seventeenth century, it combined narrative sweep with extensive documentation. Hume criticized partisan myth-making, challenging both Whig triumphalism and Tory nostalgia, and sought to explain political change through manners, opinion, and economic conditions as much as through constitutional theory. While some readers accused him of bias, the work's readability and scope made it one of the most popular histories of its day. For decades, it overshadowed his philosophical writings in public esteem.

Beyond authorship, Hume held posts that connected him to diplomacy and government. In the 1740s he accompanied British missions on the Continent, experience

that broadened his engagement with European intellectual life. He later served at the British embassy in Paris, where salon culture welcomed his essays and history. In the late 1760s he worked as an under-secretary of state in London. Encounters with leading philosophes and exchanges with prominent thinkers sharpened disputes over religion and toleration, including a notorious quarrel with Jean-Jacques Rousseau. These public roles amplified his reputation as both a man of letters and a participant in practical affairs.

Hume returned to Scotland for his final years, publishing revised editions and composing the brief autobiography *My Own Life*. He arranged for the posthumous publication of *Dialogues Concerning Natural Religion*, which appeared in 1779 and remains a classic of philosophical theology. Hume died in 1776 in Edinburgh. His legacy is profound: Immanuel Kant credited Hume with awakening him from “dogmatic slumber,” utilitarian and positivist traditions drew on his moral and methodological insights, and contemporary analytic philosophy often revisits his accounts of causation, induction, and personal identity. His clear prose and empirical temper continue to shape debates in philosophy, economics, and the study of religion.

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VOLUME I.

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641 A writ of quo warranto is a legal proceeding demanding that a corporation or officeholder show by what authority they exercise a privilege. Hume describes its use against the City of London as a government strategy to challenge and curtail municipal charters and bring corporations under royal control.

642 The 'Rye-house' refers to a farm (Rye House) on the road to Newmarket associated with the Rye House Plot (1683), an alleged plan to ambush and assassinate Charles II by overturning a coach and firing from hedges. Hume recounts how conspirators discussed such designs there, which later served as the basis for prosecutions and executions.

643 Lincoln's Inn Fields is a large square in London where public executions were sometimes staged; Hume notes Russel's execution there to underline the public exposure and political theater of the sentence. Executions in such prominent locations were meant to be highly visible demonstrations of state power.

644 A 'Levant merchant' was a trader associated with the Levant Company, an English chartered company that conducted commerce with the Ottoman Empire and eastern Mediterranean ports. Such merchants often returned with wealth and standing, making them influential figures in city politics and eligible for civic offices like sheriff.

645 The phrase refers to the Catholic Mass, which under English penal laws of the period was effectively illegal when celebrated publicly or with the usual rites. James II's open attendance at Mass was therefore a provocative public assertion of his Catholic faith and alarmed many Protestants.

646 Innocent XI was pope from 1676 to 1689 and is named here as advising caution to James about attempts to restore England to Rome. His reluctance reflected both diplomatic prudence and the political complications of converting a Protestant kingdom.

647 This refers to Titus Oates, the central fabricator of the Popish Plot who was later tried and convicted of perjury once his lies were exposed. His conviction and harsh sentence were politically significant because they helped discredit the earlier anti-Catholic panic.

648 Sedgemoor refers to the Battle of Sedgemoor (1685), the decisive engagement in which Monmouth's rebel forces were defeated by royal troops. The battle's suppression led to extensive reprisals, trials, and executions known collectively as the Bloody Assizes.

649 'Jefferies' denotes George Jeffreys, the judge who presided over the Bloody Assizes after Monmouth's rebellion and became notorious for his severe sentences and harsh conduct. His actions as chief justice intensified public resentment and are often cited as emblematic of the administration's brutality.

650 The edict of Nantz (Nantes) was originally issued in 1598 to grant rights to French Protestants; Louis XIV's later revocation (in 1685) led to mass persecution and a large refugee exodus. The arrival of Huguenot refugees in England revived anti-Catholic sentiment and deepened fears about James's religious policies.

651 Magdalen College, Oxford, is the site of a celebrated 1680s confrontation in which the college fellows elected Dr. Hough but the king attempted to impose his own candidate (Parker), leading to expulsions and national outcry. The episode became a prominent example of royal interference

in university and ecclesiastical affairs and helped galvanize opposition to James's policies.

652 Refers to William of Orange (William III), the Dutch stadtholder who married James II's daughter Mary and later invaded England in 1688. He became central to the Glorious Revolution by leading the invasion that deposed James II and established a new constitutional settlement.

653 An attempted rebellion in 1685 led by James Scott, Duke of Monmouth, an illegitimate son of Charles II, aimed at seizing the throne from James II. It ended in defeat at the Battle of Sedgemoor and brutal reprisals against the rebels.

654 The Test Acts were laws that required holders of public office to take Anglican communion and reject transubstantiation, effectively barring Catholics from public offices. Debates over repealing the test were central to the religious and political conflicts of James II's reign.

655 A historical form of Augsburg, the German city where anti-French coalitions were often negotiated; here it refers to the League of Augsburg, an alliance of states formed to check French expansion under Louis XIV. That league's diplomacy and military threat helped shape the continental context for English and Dutch strategy.

656 Pirates and privateers operating from Algiers and other North African ports (the Barbary corsairs) who attacked European shipping in the Mediterranean and Atlantic. Granting them harbor or prizes, as mentioned, was an inflammatory diplomatic provocation to the Dutch and English merchants.

657 A powerful English (later British) joint-stock trading company chartered in 1600 that controlled much of England's trade with Asia and held political and military

influence in overseas territories. The 'affair of Bantam' refers to a trading dispute in Bantam (Banten, Java) that involved Company interests and international diplomacy.

658 A port in western Java (modern Banten, Indonesia) important for 17th-century spice and Asian trade. Disputes there often involved the English East India Company and other European powers competing for commercial privileges in Asia.

659 A phrase used in the text for the rumor that the newborn prince (the Duke of York's son, born 1688) was not the queen's biological child but had been substituted. The allegation of a 'supposititious' child was politically potent and helped fuel distrust of James II's dynasty.

660 A popular satirical ballad of the late 1680s that mocked Catholics and James II's policies; it became widely sung and associated with Protestant and anti-Jacobite sentiment. Its popularity is often cited as an example of how political songs and pamphlets shaped public opinion in the period.

661 Refers to Charles, Lord Feversham (commonly called Lord Feversham in the narrative), a royalist general and commander under James II. In the chapter he is portrayed as a military figure who disbanded troops after the king's flight and later carried messages between the king and the prince of Orange.

662 A learned society founded in the 1660s in London to promote experimental science and the exchange of discoveries among natural philosophers. Its members included many leading scientists of the era and it played a central role in institutionalizing scientific inquiry in Britain.

663 A 17th-century German scientist and inventor credited with early experiments on vacuums and for inventing a form