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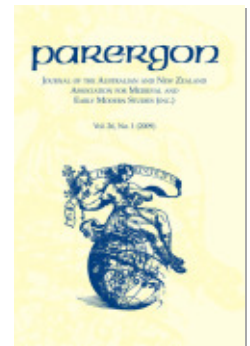
*The Monarchical Republic of Early Modern England: Essays in
Response to Patrick Collinson (review)*

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Prompted in large part by the Gregynog conferences and University of Wales' publications such as this one, the study of medieval anchoritism has recently gained a new lease of life and a much more critical focus on the relationships between textual theory and lived practice. Long may this continue.

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McDiarmid, John F., ed., *The Monarchical Republic of Early Modern England: Essays in Response to Patrick Collinson* (St Andrews Studies in Reformation History), Aldershot, Ashgate, 2007; hardcover; pp. xi, 308; R.R.P. £60.00; ISBN 9780754654346.

This collection of thirteen essays responds in different ways to an article published by Patrick Collinson in 1987, 'The Monarchical Republic of Elizabethan England'. As Collinson made clear in his original article, the term 'republic' and its connotations in meaning needed a precisely contextualised definition. Sir Thomas Smith's *De Republica Anglorum*, an Elizabethan text on English polity which Collinson interpreted, referred more to a commonwealth than to a republic in its modern meaning. Collinson's article applied Smith's theories to various organs of Elizabethan government, such as the Privy Council, and to various legislative expressions, including the Bond of Association.

Collinson identified in the machinery and priorities of Elizabethan government certain quasi-republican practices, including a sense that Elizabethan politicians, including Sir William Cecil, thought themselves capable of some governmental action independent of royal will. Also examining legislation from 1585 that was intended to ensure Protestant continuity in government should the Virgin Queen die, Collinson discerned political apparatus capable of ruling England (albeit temporarily) without a monarch.

The authors of the present collection clearly acknowledge this intellectual debt to Collinson. Indeed while articles within the collection may disagree with each other, they rarely disagree with Collinson. While Collinson's article took issue with the constitutional theories of Maurice Powicke, the current authors augment but largely follow what Collinson has already laid down. There are also at times strong Eltonian resonances, especially in Stephen Alford's chapter 'The Political Creed of William Cecil'.

While indebted to a singular source, this is a diverse collection of essays based on a number of themes, including ideology, politics and social and cultural lives in early modern England (p. 9). Perhaps the greatest strength of the collection is the vitality of arguments which occur between the articles and the capacity for different works in the one collection to be enriched by divergent points of view. In particular, chapters by Markku Peltonen, Andrew Hadfield and Richard Cust offer strongly divergent readings of Elizabethan polity to Peter Lake's work in the same collection.

Although a Collinsonian consensus is largely followed, the authors reveal themselves to be in disagreement with each other on certain key topics. While the collection overall pursues and interprets manifestations of quasi-republican principles of rule before, during and after Elizabeth's rule, some authors also argue for the limits of republican ideas. Johann Sommerville and Lake in particular identify a 'tinge' of absolutism in Elizabethan government by the 1580s and Anne McLaren also adduces evidence for defences of absolutist rather than republican rule in early modern political theory (p. 13). Scholars within this collection also draw different conclusions as to the origins of the quasi-republican ideas originally charted by Collinson, attributing them variously to either Roman virtues (and therefore civic humanism) or to the heritage of English common law.

Despite these divergences, particular articles announce and develop themes which characterise the collection in general. Dale Hoak's chapter pursues quasi-republican ideas back to the Edwardian period and to the Duke of Somerset's regency council. He also examines Sir Thomas Smith in his Edwardian context (p. 52), reconstructing the origin of Smith's belief in the sovereignty of parliament whose full maturity Collinson discussed in his 1987 article. Alford's chapter likewise traces republican ideas in English constitutional theory back to the Edwardian period (p. 89) and John McDiarmid's own contribution again takes Collinson's theories of an Elizabethan republic to a point of origin further back in the Tudor period and to Humanist circles at Cambridge University in the 1530s (p. 55). In examining these points of origin, these chapters also contribute to a general understanding of the reformist origins of royal republicanism, the importance of Parliament in enacting Edwardian religious reforms and the Protestant underpinnings of Humanism being addressed across several chapters.

Alford's chapter in particular straddles issues at the heart not only of this collection but of Collinson's paper. He reconstructs the 'paradox' of

William Cecil as a royal servant but also as the promoter of legislation which theoretically allowed for conciliar rule without a monarch at the head of council (p. 75). His idea of paradox resonates strongly with Collinson's argument for the very notion of a royal republic being paradoxical yet also possible.

While much of this collection deals with political theory and therefore with the realm of the elite, regional manifestations of republicanism are also addressed. Ethan Shagan's chapter argues that there were two republics in early modern England, one concerning central government and the other being participatory local government (p. 35). His arguments again follow Collinson's lead, especially the latter's analysis of the Swallowfield case of 1596, a case of apparent republicanism emanating from regional England.

More than anything, this collection of essays, by mostly North American scholars, is a tribute to the richness and originality of Collinson's original essay, in that so much further analysis and interpretative argument can be extrapolated from it, including the study of humanism and philology. The substance of their arguments resided in Elizabethan London, regional England, in the reigns before and after Elizabeth's and even in the early colonies in North America.

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McHugh, Tim, *Hospital Politics in Seventeenth-Century France: The Crown, Urban Elites and the Poor* (The History of Medicine in Context), Aldershot, Ashgate, 2007; hardback; pp. 191; frontispiece; R.R.P. £55.00; ISBN 9780754657620.

Tim McHugh's aim in this book is 'to reassess the relationship between the central government and the local elites responsible for the deliverance of assistance to both the sick and able-bodied poor'. Using 'under-utilised or ignored' hospital records for Paris, Montpellier and Nîmes, the cities at the centre of this study. McHugh's study innovatively and successfully demonstrates the central place the local elite had in the management and development of hospitals in Early Modern France. Most significantly, it also establishes why more in-depth research of the hospital archives must be undertaken in order to broaden our understanding of the history of the early modern hospital.