

His passion was for uniformity of practice. This was, of course, primarily in ecclesiastical matters. In all parts of the world, as far as outward observance was concerned, the Liturgy of the Church of England was to be used exclusively by English subjects. 'The like course,' wrote Heylyn, 'also was prescribed for our factories in Hamborough, and those further off, that is to say, in Turkey, in the Mogul's dominions, the Indian Islands, the plantations in Virginia, the Barbadoes, and all other places where the English had any standing residence in the way of trade.'¹ Broader by far in his outlook on religious belief than the dogmatic Puritan, nevertheless he laboured, as he said on the scaffold, to keep an uniformity in the external service of God according to the doctrine and discipline of the Church.² With a man of this type of mind at the head of the State as well as of the Church, the tendency would be in the direction of prescribing outward uniformity in State as well as in Church.

While Laud was beyond all men the chief apostle of outward uniformity, the protagonist on the other side was John Pym. Gardiner makes religion the keynote of Pym's life and work, quoting Pym's own words, that 'the greatest liberty of our kingdom is religion.'³ As Laud stood for uniformity which meant in effect dependence, so Pym stood for the recognition of diversities which meant freedom. These were the two principles which struggled for the mastery in the Old Empire, and attempts to enforce uniformity

¹ Heylyn, *ut sup.*, Part II, Book IV, p. 260.

² See Rawson Gardiner, *The History of the Great Civil War* (1889), vol. ii, chap. xxiv, p. 49.

³ *Ibid.* (1886), vol. i, p. 300.