

**THE ARMY LISTS OF THE
ROUNDHEADS AND CAVALIERS,
CONTAINING THE NAMES OF THE
OFFICERS IN THE ROYAL AND
PARLIAMENTARY ARMIES OF 1642**

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The Army Lists of the Roundheads and Cavaliers, containing the Names of the Officers in the royal and parliamentary armies of 1642 by Edward Peacock

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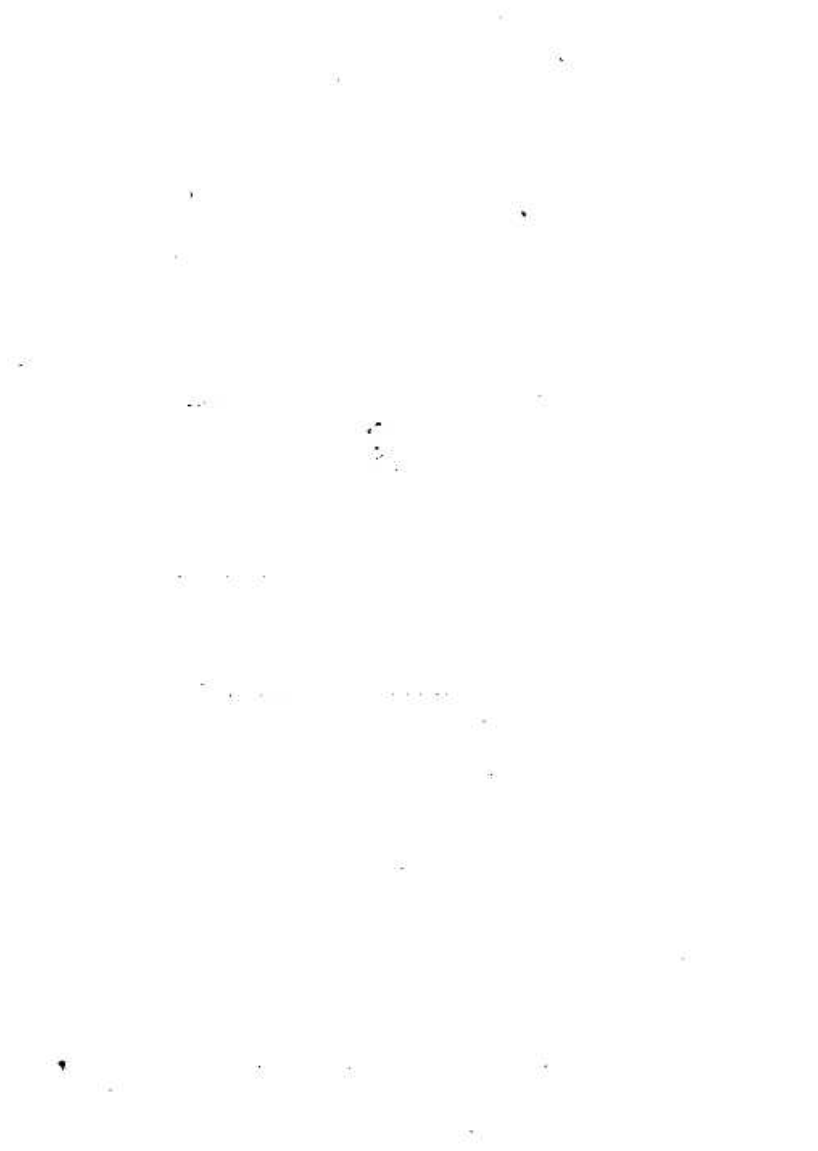
EDWARD PEACOCK

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THE *H. Stanley*
ARMY LISTS OF THE ROUNDHEADS
Montreal 9 November 1866.
AND CAVALIERS,

CONTAINING THE NAMES OF THE OFFICERS IN

THE ROYAL AND PARLIAMENTARY

ARMIES OF 1642.

EDITED BY

EDWARD PEACOCK, F. S. A.

"An epoch rich alike in thought, action, and passion,
in great results, and still greater beginnings."

MARGARET FULLER OSSOLI.



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PREFACE.

THOSE who have studied that period of our annals which is occupied by the reign of Charles the First and the Commonwealth, not only in the pages of modern historians and contemporaries who wrote consciously for posterity, but also in the immense masses of unclassified and often uncatalogued documents, journals, state papers, letters, treatises, ballads, and sermons, in which the hopes, fears, and desires of the people expressed themselves from day to day, may probably have remarked, if their pursuits have led them to contrast our Civil War with other portions of British or European history, that then, for the first time in the modern world, individual personality began to exercise a marked effect upon contemporary politics. In the preceding ages, from the time indeed when freedom sunk under the organized imperialism of the Cæsars, until the outburst of modern thought in the sixteenth century, human progress had been but little accelerated by personal qualities. The ignorance of external nature was too dense, the all-pervading influence of the dominant theology too strong, the terrors it wielded and the punishments it threatened too frightful for the energy of any one person to become conspicuous in directing public

events or moulding the thoughts of others, except in those rare cases where the minds of men had already been prepared by the Church's teaching, or by their inherent or inherited superstitions. In the career of Saint Bernard indeed, and the few others of his stamp, who shed such lustre over the dark times in which they were placed, we see the religious instinct of Western Christendom stirred to a higher pitch of devotion by the labours of a single man; but where the lessons of the reformer took a direction contrary to ecclesiastical teaching, (and then theology seemed to embrace the whole area of human thought,) one result only was possible. The fate of those who struggled to win freedom for themselves and their kind is a sufficient proof that it was neither the want of intellect, energy, nor high-souled devotion, that rendered their lives and labours unfruitful. Even the passionate prophecy and withering scorn of the great Florentine could do nothing towards rousing mankind from its lethargy. The first desire of his heart was indeed accomplished; Dante won for his Beatrice the highest place in the ideal world of love and beauty, but against the "she-wolf" even the invectives of the "Inferno" were powerless.

The education of the European mind has progressed slowly; it was not until the Tudor period of our history that society could have existed without the protection of a powerful religious caste. A universal theocracy was the only institution strong and free enough to curb the oppressor, and with a sufficiently extended mental vision to attempt the work of legislation: by its means the brutal tyranny of the feudal lord was somewhat kept in check; and his fiercer passions, at least, did not pass entirely without rebuke. Laws were made for the protection of slaves, infants, and *women*, such as even a Norman baron or an Italian count feared to disobey. It does not seem possible that moral truths could have been brought home to the hearts of the people by any other means. If so great a misfor-

tune could have happened as the premature overthrow of this spiritual dominion it is almost certain that a similar institution, or one differing in outward accidents only, would have taken its place. And if it had not been so, the people would have lapsed into mere pagan sensualism; a compound of Teutonic materialism and Southern creature-worship without the nobleness of the one or the poetry of the other.

The great religious contests of the sixteenth century, while they released the races of Northern Europe from subjection to one class of ideas which they had outgrown, left almost everything to be accomplished in the direction of personal freedom. It is doubtful whether any of those engaged on either side in that memorable strife even understood what is now meant by liberty.

The singularly complex nature of our political and social relations on the accession of the Stuart dynasty tended greatly to develop individual energies, and thus to produce that marked contrast between the Civil-War era and all preceding ones, which is perhaps the most interesting phenomenon presented by that memorable contest. Probably no descendant of the Plantagenets, then alive, was more unfitted to rule England than the weak person whom political necessity forced upon us on the death of the noble-minded Elizabeth. It would have taxed the highest energies of a wise and brave sovereign to have governed a land so distracted with religious factions with dignity and in peace. James possessed neither courage nor wisdom, but had the absence of those virtues been his chief defect, his reign might have caused less evil. His political bigotry, mitigated as it was in action by his extreme cowardice, was not calculated to produce the worst results; but unfortunately, like many other feeble-minded men, he took intense delight in theological speculation. As the head of the established religion in England it was the obvious duty of the chief magistrate to make that body as little