1636-37 John Hampden refused to pay ship money. He challenged in the courts the ruling already made in favour of Charles – that the king in times of national danger was able to command his subjects to pay a levy without recourse to a parliament. Court ruled in favour of crown, though 5 out of 10 judges gave judgement in Hampden’s favour. Did not affect receipts from ship money – until end of 1638 more than 90% of ship money was paid – about £200,000 per annum. Attempt to fight Scots in First Bishop’s War without calling parliament that induced taxpayer’s strike and resulted in amount falling to 20%. For most of 1630s Englishmen did pay taxes.

Laud’s religious policies
- From 1618 increase in activity in both ends of religious spectrum in England.
- Patronage given to anti-Calvinists provoked Calvinist reaction.
- Anti-Calvinists labeled their Calvinist opponents as Puritans meaning those who had previously been in centre of religious spectrum now found they had been made extremists.
- Calvinists had to decide whether or not they could continue to worship within Church of England.
- During 1630s 15,000 concluded they couldn’t and emigrated to New World.
- Those who didn’t had to resist advance of their enemies – not only did absence of Parliament deprive them of their views but two archbishops were occupied by anti-Calvinists.

The aims of Neale and Laud
- 1632 Richard Neile gained York and in following year William Laud became archbishop of Canterbury.
- They determined on:
  1. Diminishing importance given to predestination and placed greater stress upon belief that grace of God was freely available to all.
  2. Giving greater significance to sacrament of holy communion.
  4. Enhancing authority of clergy and ecclesiastical hierarchy, thus enabling church to play a central role in life of state.
- Most appropriate term to use when talking about religious policies of Charles and Laud is “anti-Calvinism”.

Reasons for royal support of anti-Calvinists
- Importance they placed upon order and ceremony appealed to a king who was obsessed with rank and decorum.
- “Beauty of holiness” as important to Charles as it was to Archbishop Laud.
- Anti-Calvinists realized their opponents dominated Parliament they tended to exalt royal authority.
- Feb 1626 Buckingham also attached himself to anti-Calvinism.