

inhabits Central and part of South America, requires remark, since it has tarsi of sufficient length to enable it to run swiftly on the ground, while the legs of most birds of the Family are so short that they can make but a shuffling progress. *Heleothreptes*, with the unique form of wing possessed by the male, needs mention. Notice must also be taken of two African species, referred by some ornithologists to as many genera (*Macrodipteryx* and *Cosmetornis*), though probably one genus would suffice for both. The males of each of them are characterized by the wonderful development of the ninth primary in either wing, which reaches in fully adult specimens the extraordinary length of 17 inches or more. The former of these birds, the *C. macrodipterus* of Afzelius, is considered to belong to the west coast of Africa, and the shaft of the elongated remiges is bare for the greater part of its length, retaining the web, in a spatulate form, only near the tip. The latter, to which the specific name of *vexillarius* was given by Mr Gould, has been found on the east coast of that continent, and is reported to have occurred in Madagascar and Socotra. In this the remigial streamers do not lose their barbs, and as a few of the next quills are also to some extent elongated, the bird, when flying, is said to look as though it had four wings. Specimens of both are rare in collections, and no traveller seems to have had the opportunity of studying the habits of either so as to suggest a reason for this marvellous sexual development.

The second group of *Caprimulginae*, those which are but poorly or not at all furnished with rictal bristles, contains about five genera, of which there is here only room to particularize *Lyncornis* of the Old World and *Chordiles* of the New. The species of the former are remarkable for the tuft of feathers which springs from each side of the head, above and behind the ears, so as to give the bird an appearance like some of the "Horned" Owls—those of the genus *Scops*, for example; and remarkable as it is to find certain forms of two Families, so distinct as are the *Strigidae* and the *Caprimulgidae*, resembling each other in this singular external feature, it is yet more remarkable to note that in some groups of the latter, as in some of the former, a very curious kind of dimorphism takes place. In either case this has been frequently asserted to be sexual, but on that point doubt may fairly be entertained. Certain it is that in some groups of Goatsuckers, as in some groups of Owls, individuals of the same species are found in plumage of two entirely different hues—rufous and grey. The only explanation as yet offered of this fact is that the difference is sexual, but, as just hinted, evidence to that effect is conflicting. It must not, however, be supposed that this common feature, any more than that of the existence of tufted forms in each group, indicates any close relationship between them. The resemblances may be due to the same causes, concerning which future observers may possibly enlighten us, but at present we must regard them as analogies not homologies. The species of *Lyncornis* inhabit the Malay Archipelago, one, however, occurring also in China. Of *Chordiles* the best known species is the Night-hawk of North America (*C. virginianus* or *C. popetue*), which has a wide range from Canada to Brazil. Others are found in the Antilles and in South America. The general habits of all these birds agree with those of the typical Goatsuckers.

We have next to consider the birds forming the genus *Podargus* and those allied to it, whether they be regarded as a distinct Family, or as a Subfamily of *Caprimulgidae*. As above stated, they have feet constructed as those of birds normally are, and their sternum seems to present the constant though comparatively trivial difference of having its posterior margin elongated into two pairs of processes, while only one pair is found in the true Goatsuckers. *Podargus* includes the bird (*P. cuvieri*) known from its cry as Morepork

to Tasmanian colonists, and several other species, the number of which is doubtful, from Australia and New Guinea. They have comparatively powerful bills, and it would seem feed to some extent on fruits and berries, though they mainly subsist on insects, chiefly *Cicadae* and *Phasmida*. They also differ from the true Goatsuckers in having the outer toes partially reversible, and they are said to build a flat nest on the horizontal branch of a tree for the reception of their eggs, which are of a spotless white. Apparently allied to *Podargus*, but differing among other respects in its mode of nidification, is *Egotheles*, which belongs also to the Australian Subregion; and further to the northward, extending throughout the Malay Archipelago and into India, comes *Batrachostomus*, wherein we again meet with species having aural tufts somewhat like *Lyncornis*. The *Podarginae* are thought by some to be represented in the New World by the genus *Nyctibius*, of which several species occur from the Antilles and Central America to Brazil. Finally, it may be stated that none of the *Caprimulgidae* seem to occur in Polynesia or in New Zealand, though there is scarcely any other part of the world suited to their habits in which members of the Family are not found. (A. N.)

GOBELIN, the name of a family of dyers, who in all probability came originally from Rheims, and who in the 15th century established themselves in the Faubourg Saint Marcel, Paris, on the banks of the Bièvre. The first head of the firm was named Jehan, and died in 1476. He discovered a peculiar kind of scarlet dye, and he expended so much money on his establishment that it was named by the common people *la folie Gobelin*. To the dye works there was added in the 16th century a manufactory of tapestry. So rapidly did the wealth of the family increase, that in the third or fourth generation some of them forsook their trade and purchased titles of nobility. More than one of their number held offices of state, among others Balthasar, who became successively treasurer general of artillery, treasurer extraordinary of war, councillor secretary of the king, chancellor of the exchequer, councillor of state, and president of the chamber of accounts, and who in 1601 received from Henry II, the lands and lordship of Briecote-Robert. He died in 1603. The name of the Gobelins as dyers cannot be found later than the end of the 17th century. In 1662 the works in the Faubourg Saint Marcel, with the adjoining grounds, were purchased by Colbert on behalf of Louis XIV., and transformed into a general upholstery manufactory, in which designs both in tapestry and in all kinds of furniture were executed under the superintendence of the royal painter Lebrun. On account of the pecuniary embarrassments of Louis XIV., the establishment was closed in 1694, but it was reopened in 1697 for the manufacture of tapestry, chiefly for royal use and for presentation. During the Revolution and the reign of Napoleon the manufacture was suspended, but it was revived by the Bourbons, and in 1826 the manufacture of carpets was added to that of tapestry. In 1871 the building was partly burned by the Communists.

See Lacordaire, *Notice historique sur les manufactures impériales de tapisserie des Gobelin et de tapis de la Savonnerie, précédées du catalogue des tapisseries qui y sont exposées*, Paris, 1853; and also the article TAPESTRY.

GOBI is the name usually applied by European geographers to a vast stretch of desert in Central Asia, which has its western limits in the neighbourhood of 75° E. long., and its eastern somewhere between 114° and 115°. Like many other geographical designations, the word is not only of doubtful origin, but in conventional usage has modified its meaning. According to Sir T. Douglas Forsyth, it is originally the Turki for "great"; and Richthofen informs

¹ In New Zealand, however, this name is given to an Owl (*Scolecophagus novae-zelandiae*).

us that by the Chinese it is employed, not as a proper name, but, like Shamo, as a general term for any sandy and desert piece of country. This being the case, the great German geographer proposes to displace the word Gobi in European usage by the Chinese Han-hai or Dry Sea, suggestive as he says not only of the present appearance but also of the former history of the region; but it is to be feared that the older designation has become too familiar, and the disadvantages arising from its use are of too recondate a character, to render it likely that his proposal will be generally accepted.

As a sea the Gobi or Han-hai must have been comparable in extent to the Mediterranean, and the ancient coast-line can be pretty clearly recognized. In its present state it may be divided into two distinct basins, the western taking its name from the river Tarim or Tarym, and the eastern from the Chinese Shamo or "Sand Desert." The Dzungenian valley stretches westwards like a gulf. The Tarim basin is bounded on the S. by the range of mountains which, under various names applicable to different portions, such as the Kwen-lun and the Altyntag, forms the northward rim of the great plateau of Tibet; on the west it comes up to the spurs of the Pamir plateau, and on the north it lies along the foot of the Thian Shan. If we measure from the source of any of its principal tributaries, the Tarim must have a course of more than 1000 miles. The head-waters rise in the mountains just named, and the more important of them in the south and west. The Khotan river and its affluent the Kara-Kash both descend from the Karakorum mountains, and flow in a generally northward direction; the Zaratshan or Yarkand River, rising in the same range, winds about in the first part of its course so as to enter the Gobi almost from the west; and the Kizil Su or Kashgar River has its numerous head streams in the Kizil Yart mountains belonging to the Pamir plateau. The Aksai River and the Shah Yar are the most important contributions from the Thian Shan. The course of all of these rivers after they enter the Gobi is largely matter of conjecture, and all that can be asserted with confidence is that they unite to form the Tarim, and find their final goal in an inland lake. They have probably all reached a common channel about 82° E. long.; but as the stream presses eastward it again breaks up into numerous branches, the arrangement of which, except along the route followed by Przhvalski, is still unknown. As it passes east the stream gradually loses in volume by absorption, evaporation, and the demands of riparian populations. In the neighbourhood of the Ugendarya, the breadth is about 300 or 360 feet, and the depth about 20. The course of the Tarim lies much nearer the northern side of the Gobi than the southern, but it gradually trends south east, and at length passing through Lake Karaburan, loses itself in Lake Chon-Kul (i.e., great lake) or Kara-Kurchin. This last lake is identified with the famous Lob-nor, the position of which has been one of the outstanding problems of comparative geography. Against the identification a number of objections have been urged by Richthofen (cf. "Bemerkungen zu den Ergebnissen von Ober-lieut. Prejewalski's Reise" in *Zeitsch. für Erdk.*, Berlin, 1878), the most important of which are the prevailing tradition that the Lob-nor was a salt lake while the Chon-Kul is fresh, and the fact that the Chinese maps place the Lob-nor to the north of the position assigned to the Chon Kul, which according to Przhvalski lies about 39° 30' N. lat., immediately to the N. of the Altyntag range (13,000 to 14,000 feet high). The country through which the Lower Tarim flows is dreary and monotonous. "In general," reports the traveller, "the Lob-nor desert is the wildest and most unfertile of all that I have yet seen in Asia; it is sadder than the desert of Ala-Shan." A meagre vegetation of tamarisks and reeds

lines the course of the river. Away towards the south-west there stretch, if we may trust to native reports, those vast fields of drifting and treacherous sands which have given so much of its terror to the legendary account of the desert of Gobi. That the reports are in the main true, and that the legends are founded on fact, appears to be rendered probable by the statements of Sir T. Douglas Forsyth, who has contributed an interesting paper on the subject to the *Proceedings of the Royal Geographical Society* (1876). The population of the Tarim basin is scanty and poverty-stricken. On the Lower Tarim there are nine villages with a total of 1200 souls. Cattle-rearing is more general than agriculture, which indeed is of the most recent introduction, and confines itself to barley and wheat. Mahometanism is the universal religion, and the language appears to be identical with the Taranchi and the Sart.

The Shamo or eastern basin is quite different in its character. Here we have no large river like the Tarim, and, instead of its boundaries being marked by lofty ranges of mountains from 13,000 to 20,000 feet high, the ground gradually rises in a series of scarcely marked terraces. The central point, at Ozon Khoshu, is the lowest discovered in Central Asia, being only 607 metres (1948 feet) above the level of the sea. "The aspect of the country," says Ney Elias, "who crossed in a north-westerly direction from China, is that of low hills or downs, with valleys and plains intervening, the whole of a rocky or stony nature rather than sandy, though patches of sand do occur every here and there. What little vegetation exists is chiefly composed of weeds, 'scrub,' and heath, there being scarcely any grass, and only a dwarfed and stunted tree here and there, in the gorges or passes of those low rocky ranges that at uncertain intervals cross the desert in almost parallel lines from east to west." Of the western portion of the basin we have no modern account.

Marco Polo was the first European who gave a distinct description of the desert of Gobi. He tells us how on quitting Charchan (the modern Chachan, according to Yule) "you ride some five days through the sands finding none but bad and bitter water; and then you come to a city called Lop at the edge of the desert. . . . The length of the desert is so great that it would take a year and more to ride from one end of it to the other. It is all composed of hills and valleys of sand." And then he goes on to speak of spirits that haunt the waste, and syllable men's names, and of strange noises like the tramp and hum of a great cavalcade, of the sound of drums, and a variety of musical instruments. Polo appears to have proceeded east from Khotan to Lob, and then further east to Etsina on the southern edge of the desert, and afterwards to have spent forty days in crossing the desert northwards to Karakorum.¹

Later notices of the Gobi, especially of its eastern portions, are given by Gerbillon, 1688-98 (in Duhalde's appendix), by the Dutchman Evert Ysbrand Ides (1692-94), and by Lorenz Lange, who was sent in 1727-28 and in 1736 by Peter the Great to Peking.² But it was not till the present century that accurate information began to accumulate about the eastern portions, and the traveller who has lifted the veil from the western portions is still engaged in his explorations. In 1830-31 Fuss and Bunge crossed the eastern Gobi from Urga to Kalgan; and Dr Fritsche executed a series of journeys in the same district between 1869 and 1873.³ The missions of the Russian officials Andre Gustavitch Prinz (1863) and Shishmaroff (1868) added little to the knowledge of the region; but in 1870 Pavlinoff, consul at Chuguchak, being accompanied by a Government topographer Matusovski, made valuable observations on the route from Suok to Kobdo, and from Kobdo to Uliassutai.⁴ Of still greater moment were the travels of Ney Elias in 1872-73, and of Przhvalski between 1870 and 1877. In his earlier journey (1870-72) Przhvalski travelled across the Gobi in a line almost due south from Urga, and in 1877 he struck south-east from the Yuldun range, one of the outrunners of the Thian Shan.

Besides the works referred to in the text see especially Richthofen's

¹ See Yule's *Marco Polo*, vol. i. p. 178-200.

² Lange's narrative has often been printed. See especially *Tagebuch zweier Reisen von L. Lange: aus ungedruckten Quellen mitgeteilt vom Herrn Prof. Pallas*, Leipzig, 1781.

³ See *Verhandlungen der Gesellschaft für Erdkunde*, 1874, and for map *Zeitsch. der Ges. für Erdk.*, Berlin, 1874.

⁴ See results of journey in Petermann's *Mittheil.*, Jan. 1873.

masterly account of the Gobi in his *China*, vol. i., Berlin, 1877, and Prejevalsky, *Mongolia, the Tangut Country, &c.*, London, 1876, and *From Kulja across the Tian-Shan to Lob Nor*, London, 1879. An account of Elias's journey will be found in *Journal of the Royal Geographical Society*, 1873, and in Guido Cora's *Cosmos* 1874.

GOBY. The Gobies (*Gobius*) are small fishes readily recognized by their ventrals (the fins on the lower surface of



FIG. 1.—*Gobius lentiginosus*.

the chest) being united into one fin, forming a suction disk, by which these fishes are enabled to attach themselves in every possible position to a rock or other firm substances. They are essentially coast-fishes, inhabiting nearly all seas, but disappearing towards the Arctic and Antarctic Oceans. Many enter, or live exclusively in, such fresh waters as are at no great distance from the sea. Between 200 and 300 different kinds are known.



FIG. 2.—United ventrals of Goby.

GOD. See THEISM.

GODALMING, a municipal borough and market-town of England, county of Surrey, is situated 32 miles S.W. of London, in a valley on the right bank of the Wey, which is navigable thence to the Thames. It consists principally of one street nearly a mile in length, on the high road between London and Portsmouth. The chief public buildings are the town-hall and market-house, Wyat's almshouses for poor men, the public hall, and the parish church, an old cruciform building, of mixed architecture, but principally Early English and Perpendicular. The church was repaired in 1840, and also in 1867. It contains a large number of old memorials. Godalming has manufactures of paper, leather, parchment, and hosiery, and some trade in corn, malt, bark, hoops, and timber. The town obtained a market from Edward I. in 1300, and was incorporated in 1575. The population in 1871 was 2444.

GODÁVARI, a river of Central India, which flows across the Deccan from the western to the Eastern Gháts, for sanctity, picturesque scenery, and utility surpassed only by the Ganges and the Indus. The total length is 898 miles; the estimated area of drainage basin, 112,200 square miles. Its traditional source is on the side of a hill behind the village of Trimbak in Nasik district, Bombay, but according to popular legend it proceeds from the same ultimate source as the Ganges, though underground. Its course is generally south-easterly. After passing through Nasik district, it crosses into the dominions of the nizám of Hyderabad. When it again strikes British territory it is joined by the Pranhita, with its tributaries the Waraha, the Penganga, and Wainganga. For some distance it flows between the Nizám's dominions and the upper Godávári district, and receives the Indravati, the Sal, and the Sabári. The stream is now very imposing, with a channel varying from 1 to 2 miles in breadth, occasionally broken by alluvial islands. Parallel to the river stretch long ranges of hills; on the opposite side the country is more open and cultivated. Below the junction of the Sabári the scenery is such that the Godávári has got the name of the Indian Rhine. The channel here begins to contract. The flanking hills gradually close in on both sides, and the result is a magnificent gorge only 200 yards wide through which the wafer flows into the plain of the delta, about 60 miles from the sea. The head of the delta is at the village of Dhanlaishvaram,

where the main stream is crossed by the irrigation anicut. The river has seven mouths, the largest being the Gautami Godávári. The Godávári is regarded as peculiarly sacred, and once every twelve years the great bathing festival called *Pushikaram* is held on its banks.

The upper waters of the Godávári are scarcely utilized for irrigation, but the entire delta has been turned into a garden of perennial crops by means of the anicut at Dhanlaishvaram, from which three main canals are drawn off. The river channel here is 3½ miles wide. The anicut is a substantial mass of stone, bedded in lime cement, about 2½ miles long, 130 feet broad at the base, and 12 feet high. The stream is thus pent back so as to supply a volume of 3000 cubic feet of water per second during its low season, and 12,000 cubic feet at time of flood. The canals have a total length of 528 miles, capable of irrigating 780,000 acres, while 463 miles are also used for navigation. In 1864 water-communication was opened between the river-systems of the Godávári and Kistna. Rocky barriers and rapids obstruct navigation in the upper portion of the Godávári. Attempts have been made to construct canals round these barriers but with little success, and lately the undertaking has been entirely abandoned.

GODÁVARI, a district of Madras presidency, British India, lying between 16° 15' and 17° 35' N. lat., and between 80° 55' and 82° 38' E. long.; and bounded N. by the Central Provinces and Vizagapatam district, E. by Vizagapatam and the Bay of Bengal, S. by the Bay of Bengal and Kistna district, and W. by the Nizám's dominions. The district is divided by the Godávári river into two nearly equal parts. The scenery along the course of the river is varied and striking. The only lake of importance is the Koléru, which is studded with islands and fishing villages. Building stone and limestone are abundant in the uplands. Iron is also found. The jungle products are myrobalans, soap-nuts, tamarinds, bamboo-ribe, honey, and beeswax. Wild animals and game birds are numerous.

The population in 1871 numbered 1,592,939 (803,603 males, 789,336 females), showing a considerable increase on former years. The Hindus numbered 1,555,981, the Mahometans 35,173, the Christians 1483 (Protestants and Roman Catholics in nearly equal numbers); 39 were Buddhists, and 263 not separately classified. Nineteen towns each contain upwards of 5000 inhabitants,—the aggregate population of the three chief towns, Ellor, Rájahmandri, and Cocanada, being 63,064.

The total area of the district is 7345 square miles, of which 2713 square miles belong to Government. Of Government land, 386,400 acres are under cultivation; the rest either belongs to the *zamindari* estates, or is waste and uncultivable. The chief products are rice, gram, jute, hemp, gingelly, tobacco, sugar-cane, and indigo; rice and food grains have improved in quality owing to the extension of irrigation by canals. Government tenants have permanent right of occupancy so long as they pay the Government demand, while on the *zamindari* estates cultivators are merely yearly tenants. The district is well supplied with means of communication by 491 miles of good road and 431 miles of canals. The principal manufactures are cotton and woollen carpets, sheep wool blankets, uppada cloths, sugar, and indigo. The chief articles of trade are grain, cotton, jaggery, turmeric, cocoa-nut, flax-cloth, onions, garlic, lace cloths, tobacco, gingelly seed, lamp-oil, salt, tamarinds, cattle, teakwood, skins, opium, and indigo. Cocanada, Ellor, Rájahmandri, Mandapetta, Jaggampetta, Husanbada, Nasapur, Palakollu, Dowlaishvaram, Ambajipetta, and Jagannathpur are the most important seats of commerce. The estimated value of imports in 1874-75 was £204,238, and of exports, £903,253. The total revenue in 1875-76 was £558,812; the expenditure, £28,604: the total municipal income, £5152. There are 28 magisterial and 15 revenue and civil courts. There are 387 schools, attended by 7759 pupils. The administrative headquarters is at Cocanada. The prevailing epidemic diseases are *beriberi* and fevers; cholera and small-pox occur during the hot season, but only the poorer classes are attacked. Cattle diseases also prevail. The average annual rainfall from 1871 to 1875 was 43.35 inches; the average mean temperature at Rájahmandri in 1876 was 82.7° Fahr. Two severe storms, which caused great destruction to property, occurred in 1832 and 1839.

The Godávári district formed part of the Andhra division of

Dravida, the north-west portion being subject to the Orissa kings, and the south-western belonging to the Vengi kingdom. For centuries it was the battlefield on which various chiefs fought for independence with varying success till the beginning of the 16th century, when the whole country may be said to have passed under Mahometan power. At the conclusion of the struggle with the French in the Carnatic, Godávári with the Circars was ceded to the English by the nawáb, and finally confirmed by the imperial *sanad* in 1765. The present district was constituted in 1859, by the redistribution of the territory comprising the former districts of Guntoor, Rájahmandri, and Masulipatam, into what are now the Kistna and Godávári districts.

GODEFROL. See GOTHOFRED.

GODFREY OF BOUILLON. See BOUILLON.

GODOLPHIN, SIDNEY GODOLPHIN, EARL OF (c. 1635-1712), was a cadet of an ancient family of Cornwall, and was born most probably in 1635. At the Restoration he was introduced into the royal household by Charles II., with whom he had previously become a favourite, and he also at the same period entered the House of Commons as member for Helstone. Although he very seldom addressed the House, and when he did so, only in the briefest manner, he gradually acquired a reputation as its chief if not its only financial authority. In March 1679 he was appointed a member of the privy council, and in the September following he was promoted, along with Viscount Hyde (afterwards earl of Rochester) and the earl of Sunderland, to the chief management of affairs. Though he voted for the Exclusion Bill in 1680, he was continued in office after the dismissal of Sunderland, and in September 1684 he was created Baron Godolphin of Rialton, and succeeded Rochester as first lord of the treasury. After the accession of James II. he was made chamberlain to the queen, and, along with Rochester and Sunderland, enjoyed the king's special confidence. In 1687 he was named commissioner of the treasury. He was one of the council of five appointed by King James to represent him in London, when he went to join the army after the landing of William prince of Orange in England, and, along with Halifax and Nottingham, he was afterwards appointed a commissioner to treat with the prince. On the accession of William, though he only obtained the third seat at the treasury board, he had virtually the chief control of affairs. He retired in March 1690, but was recalled on the November following, and appointed first lord. While holding this office he for several years continued, in conjunction with Marlborough, a treacherous intercourse with James II., and is said even to have anticipated Marlborough in disclosing to James intelligence regarding the intended expedition against Brest. After Fenwick's confession in 1696 regarding the Assassination Plot, Godolphin, who was compromised, was induced to tender his resignation; but when the Tories came into power in 1700, he was again appointed lord treasurer, and retained office for about a year. Though not a favourite with Queen Anne, he was, after her accession, appointed to his old office, on the strong recommendation of Marlborough. He also in 1704 received the honour of knighthood, and in December 1706 he was created Viscount Rialton and Earl of Godolphin. The influence of the Marlboroughs with the queen was, however, gradually supplanted by that of Mrs Masham and Harley earl of Oxford, and with the fortunes of the Marlboroughs those of Godolphin were indissolubly united. The services of both were so appreciated by the nation that they were able for a time to regard the loss of the queen's favour with indifference, and even in 1708 to procure the expulsion of Harley from office; but after the Tory reaction which followed the impeachment of Dr Sacheverel, the queen made use of the opportunity to take the initiatory step towards delivering herself from the irksome thralldom of Marlborough by abruptly dismissing Godolphin from office, 7th August 1710. He died 15th September 1712.

Godolphin owed his rise to power and his continuance in it under four sovereigns chiefly to his exceptional mastery of financial matters; for if latterly he was in some degree indebted for his promotion to the support of Marlborough, he received that support mainly because Marlborough recognized that for the prosecution of England's foreign wars his financial abilities were an indispensable necessity. He was cool, reserved, and cautious, but his prudence was less associated with high sagacity than traceable to the weakness of his personal antipathies and prejudices, and his freedom from political predilections. Perhaps it was his unlikeness to Marlborough in that moral characteristic which so tainted Marlborough's greatness that rendered possible between them a friendship so intimate and undisturbed: he was, it would appear, exceptionally devoid of the passion of avarice; and so little advantage did he take of his opportunities of aggrandizement that, though his style of living was unostentatious,—and in connexion with his favourite pastimes of horse-racing, card-playing, and cockfighting he gained perhaps more than he lost,—all that he left behind him did not, according to the duchess of Marlborough, amount to more than £12,000. His treacherous intercourse with James II. was doubtless largely due to the spell of Marlborough's influence; but in any case it indicates that, in other respects his political conduct was upright and trustworthy, this is to be accounted for by his prudence and certain other mental peculiarities, rather than by the strength of his moral principle or his keen sense of honour. His son and successor Francis, who had married Henrietta, eldest daughter of the duke of Marlborough, in 1698, died in 1766, leaving no male issue.

GODOY. See ALUCUDIA.

GODWIN, FRANCIS (1561-1633), son of Dr Godwin, bishop of Bath and Wells, was born at Havington in Northamptonshire in 1561. He was elected student of Christ Church, Oxford, in 1578, took his bachelor's degree in 1580, and that of master in 1583. Entering holy orders, he became successively rector of Sampford-Orcas in Somersetshire, and vicar of Weston-in-Zoyland in the same county. In 1587 he was appointed subdean of Exeter. Having turned his attention to the subject of British antiquities, he became acquainted with Camden, whom in 1590 he accompanied in a journey through Wales. He was created bachelor of divinity in 1593, and doctor in 1595. In 1601 he published his *Catalogue of the Bishops of England since the first planting of the Christian Religion in this Island*, a work which procured him in the same year the bishopric of Llandaff from Elizabeth. A second edition appeared in 1615, and in 1616 he published an edition in Latin with a dedication to King James, who in the following year conferred upon him the bishopric of Hereford. The work was republished, with a continuation by Dr Richardson, in 1743. In 1616 Godwin published *Rerum Anglicarum, Henrico VIII., Eduardo VI., et Maria regnantibus, Annales*, which was afterwards translated and published by his son under the title *Annales of England*, 1630. The last of his works published before his death, which took place in 1633, was *Computation of the value of the Roman Sesterce and Attic Talent*, which appeared in 1630. He is also the author of a somewhat remarkable story, published posthumously in 1638, and entitled *The Man in the Moon, or a Discourse of a Voyage thither, by Domingo Gonsales*, written apparently sometime between the years 1599 and 1603. In this production Godwin not only declares himself a believer in the Copernican system, but adopts so far the principles of the law of gravitation by supposing that the earth's attraction diminishes with the distance. The work, which displays considerable fancy and wit, was translated into French, and was imitated in several important particulars by Cyrano de Bergerac, from whom Swift obtained valuable hints in

writing his voyage to Laputa. Another work of Godwin's, *Nunciatus Inanimatus in Utopia*, originally published in 1629, but subsequently suppressed, seems to have been the prototype of Wilkins's *Mercury, or Secret and Swift Messenger*, which appeared in 1641. Godwin's pamphlet was again published in 1657.

GODWIN, MARY WOLLSTONECRAFT (1759-1797), an English authoress of the last century, was born at Hoxton, on April 27, 1759. Her family was of Irish extraction, and Mary's grandfather, who was a respectable manufacturer in Spitalfields, realized the property which his son squandered. Her mother, whose maiden name was Dixon, was Irish, and of good family. Mr Wollstonecraft, after dissipating the greater part of his patrimony, tried to earn a living by farming, which only plunged him into deeper difficulties, and he led a wandering, shifty life. The family roamed from Hoxton to Edmonton, to Essex, to Beverley in Yorkshire, to Laugharne, Pembrokeshire, and back to London again.

After Mrs Wollstonecraft's death in 1780, soon followed by her husband's second marriage, the three daughters, Mary, Everina, and Eliza, sought to earn their own livelihood. The sisters were all clever women,—Mary and Eliza far above the average,—but their opportunities of culture had been few. They turned their thoughts towards the profession of teaching, and Mary, the eldest, was to make the first venture. She went in the first instance to live with her friend Fanny Blood, a girl of her own age, whose father, like Wollstonecraft, was addicted to drink and dissipation. As long as she lived with the Bloods, Mary helped Mrs Blood to earn money by taking in needle-work, while Fanny painted in water-colours. Everina went to live with her brother Edward, and Eliza made a hasty and, as it proved, unhappy marriage with a Mr Bishop. All the Wollstonecraft sisters were enthusiastic, excitable, apt to exaggerate trifles, and to magnify inattentions into slights; and Eliza had the family temperament in excess. Bishop was a man of violent temper, and when his wife's reason had almost given way under the miseries of her married life, Mary resolved to find some means of supporting her, and arranged her secret and sudden flight. A legal separation was afterwards obtained, and the sisters, together with Fanny Blood, took a house, first at Islington, afterwards at Newington Green, and opened a school, which was carried on with indifferent success for nearly two years. During their residence at Newington Green, Mary was introduced to Dr Johnson, who, as Godwin tells us, "treated her with particular kindness and attention."

In 1785 Fanny Blood married Hugh Skeys, a merchant, and went with him to Lisbon, where she died in child-bed after sending for Mary to nurse her. "The loss of Fanny," as she said in a letter to Mrs Skeys's brother, George Blood, "was sufficient of itself to have cast a cloud over my brightest days. . . . I have lost all relish for pleasure, and life seems a burden almost too heavy to be endured." Her first novel, *Mary, a Fiction*, written in 1787, was intended to commemorate her friendship with Fanny. After closing the school at Newington Green, Mary obtained a situation as governess in the family of Lord Kingsborough, in Ireland, which she held for nearly a year. Her pupils were much attached to her, especially Margaret King, afterwards Lady Mountcashel; and indeed Lady Kingsborough gave the reason for dismissing her that the children loved their governess better than their mother. Mary now resolved to devote herself to literary work, and she was encouraged in this purpose by Johnson, the publisher in St Paul's Churchyard, in whose house she resided for a few weeks, before she obtained lodgings in George Street, Blackfriars. She acted as Johnson's literary adviser, and undertook translations, chiefly from

the French. *Mary, a Fiction*, the story already mentioned, was not published till 1796. *The Elements of Morality*, an old fashioned book for children, and Lavater's *Physiognomy*, were among her translations. Her *Original Stories from Real Life* were published, with illustrations by Blake, and in 1792 appeared *A Vindication of the Rights of Woman*, the work with which her name is always associated.

It is not among the least oddities of this book that it is dedicated to M. Talleyrand Périgord, late bishop of Autun. Mary Wollstonecraft still believed him to be sincere, and working in the same direction as herself. In the dedication she states the "main argument" of the work, "built on this simple principle that, if woman be not prepared by education to become the companion of man, she will stop the progress of knowledge, for truth must be common to all, or it will be inefficacious with respect to its influence or general practice." In carrying out this argument she used extraordinary plainness of speech, and it was this that caused all, or nearly all, the outcry. For she did not attack the institution of marriage, nor assail orthodox religion; her book was really a plea for equality of education, passing into one for state education and for the joint education of the sexes. It was a protest against the assumption that woman was only the plaything of man, and she asserted that intellectual companionship was the chief, as it is the lasting, happiness of marriage. It may, however, be admitted that she discussed some subjects, not usually mentioned in print, with a certain want of reticence and delicacy. She dealt directly with dangerous and explosive questions, incidentally upheld greater freedom of divorce, and denied the eternity of the torments of hell.

Mrs Wollstonecraft, as she now styled herself, desired to watch the progress of the Revolution in France, and went to Paris in 1792. Godwin, in his memoir of his wife, considers that the change of residence may have been prompted by the discovery that she was becoming attached to Fuseli, but there is nothing to confirm this surmise; indeed, it was first proposed that she should go to Paris in company with him and his wife, nor was there any subsequent breach in their friendship. She remained in Paris during the Reign of Terror, when communication with England was difficult or almost impossible. Some time in the spring or summer of 1793 Captain Imlay, an American, became acquainted with Mary—an acquaintance which ended in a more intimate connexion. There was no legal ceremony of marriage, and it is doubtful whether such a marriage would have been valid at the time; but she passed as Imlay's wife, and her brother, Charles Wollstonecraft, wrote from Philadelphia that he had seen a gentleman who informed him "that Mary was married to Captain Imlay of this country." Imlay himself terms her in a legal document, "Mary Imlay, my best friend and wife," and she believed that his love, which was to her sacred, would endure. In August 1793 Imlay was called to Havre on business, and was absent for some months, during which time most of the letters published after her death by Godwin were written. Towards the end of the year she joined Imlay at Havre, and there in the spring of 1794 she gave birth to a girl, who received the name of Fanny, in memory of the dear friend of her youth. Imlay became involved in a multitude of speculations, which rendered him restless and dissatisfied, and his affection for Mary and their child was already waning. He left her for some months at Havre, and when he allowed her to join him in England, it appears from her letters that she went with a heavy heart and forebodings of sorrow. In June 1795, in less than two months after their reunion, Mary again left England for Norway, empowered by the document in which Imlay calls her his wife, to act for him in his business

relations with Norwegian timber merchants. Her *Letters from Norway*, divested of all personal details, were afterwards published. She returned to England late in 1795, and found letters awaiting her from Imlay, intimating his intention to separate from her, and offering to settle an annuity on her and her child. For herself she rejected this offer with scorn: "From you," she wrote, "I will not receive anything more. I am not sufficiently humbled to depend on your beneficence." They met again, and for a short time lived together, until the discovery that he was carrying on an intrigue under her own roof drove her to despair, and she attempted to drown herself by leaping from Putney bridge, but she was rescued by watermen. Imlay now completely deserted her, although she continued to bear his name.

In 1796, when Mary Wollstonecraft was living in London, supporting herself and her child by working, as before, for Mr Johnson, she met William Godwin. A friendship sprang up between them,—a friendship, as he himself says, which "melted into love." Godwin states that "ideas which he is now willing to denominate prejudices made him by no means willing to conform to the ceremony of marriage;" but these prejudices were overcome, and they were married at St Pancras Church on March 29, 1797. And now Mary had a season of real calm in her stormy existence. Godwin, for once only in his life, was stirred by passion, and his admiration for his wife equalled his affection. But their happiness was of short duration. A daughter, Mary, afterwards the wife of Percy Bysshe Shelley, was born August 30, 1797. At first all seemed to go well, but unfavourable symptoms set in, and on September 10th, the mother, after enduring all her sufferings with unvarying gentleness and sweetness of temper, passed away. She was buried in the churchyard of Old St Pancras, but her remains were afterwards removed by Sir Percy Shelley to the churchyard of St Peter's, Bournemouth.

Her principal published works are as follows:—*Thoughts on the Education of Daughters*, 1787; *The Female Reader* (selections), 1789; *Original Stories from Real Life*, 1791; *An Historical and Moral View of the Origin and Progress of the French Revolution, and the Effects it has produced in Europe*, vol. i. (no more published), 1790; *Vindication of the Rights of Woman*, 1792; *Vindication of the Rights of Man*, 1793; *Mary, a Fiction*, 1796; *Letters written during a Short Residence in Sweden, Norway, and Denmark*, 1796; *Posthumous Works*, 4 vols., 1798. It is impossible to trace the many articles contributed by her to periodical literature, or to identify the translations executed for Mr Johnson. A memoir of her life was published by Godwin soon after her decease. A large portion of the work, *William Godwin, his Friends and Contemporaries*, was devoted to her, and a new edition of the *Letters to Imlay*, London, 1879, of which the first edition was published by Godwin, is prefaced by a somewhat fuller memoir. (C. K. P.)

GODWIN, WILLIAM (1756-1836), an English political writer, historian, novelist, and dramatist, was born March 3, 1756, at Wisbeach in Cambridgeshire, at which place his father was a Nonconformist minister. His family came on both sides of worthy middle-class people, able to trace their descent in the same level of society for about 150 years; and it was probably only as a joke that Godwin, a stern political reformer and philosophical radical, attempted to trace his pedigree to a time before the Norman conquest and the great Earl Godwine. His father was a cold and dull man, his mother uneducated, but clever, shrewd, and full of sound common sense. Both parents were Calvinists: the father strict in observances beyond what was even then ordinary; the mother regretting in Godwin's maturer years, and when some of her sons had turned out ill, that she had given birth to so many children, who, as she thought, were heirs of damnation. Mr Godwin, senior, died young, and never inspired love or much regret in his son; but in spite of wide differences of opinion, the most tender affection always subsisted between William Godwin and his mother, until her death at an advanced age.

William Godwin was educated for his father's profession, and was at first more Calvinistic than his teachers, becoming a Sandemanian, of which sect he says, that they were the followers of "a celebrated north-country apostle [Glas], who after Calvin had damned ninety-nine in a hundred of mankind, has contrived a scheme for damning ninety-nine in a hundred of the followers of Calvin."

He officiated as a minister at Ware, Stowmarket, and Beaconsfield. At the second of these places the teachings of French Reformers were brought before him by a friend, and these, while they intensified his political, undermined his religious opinions. He came to London, still nominally a clergyman, to set about the work of the regeneration of society with his pen—a real enthusiast, who, theoretically, shrank from no conclusions from the premises which he laid down. These were the principles of the Encyclopedists, and his own aim was the complete overthrow of all existing institutions, political, social, and religious. He believed, however, that calm discussion was the only thing needful to carry every change, and from the beginning to the end of his career he deprecated every approach to violence. He was, like Bentham—whom, however, he does not seem to have influenced or been influenced by—a philosophic radical in the strictest sense of the term.

His first published work was an anonymous *Life of Lord Chatham*; the first to which he gave his name was still nominally clerical. Under the inappropriate title *Sketches of History*, he published six sermons on the characters of Aaron, Hazael, and Jesus, in which, though writing in the character of an orthodox Calvinist, he enunciates the pregnant proposition, "God himself has no right to be a tyrant." This was published in 1782, and for the next nine years he wrote largely in the *Annual Register* and other periodicals, producing also three novels, which have more completely vanished from the world than even the contributions to reviews. They were probably not worth preserving; but the "Sketches of English History" written for the *Annual Register* from 1785 onward still deserve study. He joined a club called the Revolutionists, and associated much with Lord Stanhope, Horne Tooke, Holcroft, and others, who, from their political principles and activity, were obnoxious to men in power. It is perhaps needless to say that the title of "reverend" dropped off from him without difficulty, and with no sense of discordance between the old and the new. Doubt and change never seem to have brought with them any keen sense of pain or outrooting. The equable calm of a cold temperament preserved him from much which affects warmer natures; but he also knew that he was at all times seeking after truth, and striving for what seemed right; and while such an one can scarcely be called modest, he is preserved for many qualms which affect more nervous and more self-distrustful persons.

In 1793 Godwin published his great work on political science, *The Inquiry concerning Political Justice, and its Influence on General Virtue and Happiness*. Although this work is little known and less read now, it was one of the epoch-making books of English thought. Godwin could never have been himself a worker on the active stage of life. But he was none the less a power behind the workers, and *Political Justice* takes its place with Milton's *Speech for Unlicensed Printing*, with Locke's *Essay on Education*, with Rousseau's *Émile*, among the unseen levers which have moved the changes of the times. It is therefore necessary to speak of this book more particularly. By the words "political justice" the author meant "the adoption of any principle of morality and truth into the practice of a community," and the work was therefore an inquiry into the principles of society, of government, and of morals. For many years Godwin had been "satisfied

that monarchy was a species of government unavoidably corrupt," and from desiring a government of the simplest construction, he gradually came to consider that "government by its very nature counteracts the improvement of original mind." Believing in the perfectibility of the race, that there are no innate principles, and therefore no original propensity to evil, he considered that "our virtues and our vices may be traced to the incidents which make the history of our lives, and if these incidents could be divested of every improper tendency, vice would be extirpated from the world." All control of man by man was more or less intolerable, and the day would come when each man, doing what seems right in his own eyes, would also be doing what is in fact best for the community, because all will be guided by principles of pure reason. But all was to be done by discussion, and matured change resulting from discussion. Hence, while Godwin thoroughly approved of the philosophic schemes of the precursors of the Revolution, he was as far removed as Burke himself from agreeing with the way in which they were carried out. So logical and uncompromising a thinker as Godwin could not go far in the discussion of abstract questions without exciting the most lively opposition in matters of detailed opinion. An affectionate son, and ever ready to give of his hard-earned income to more than one ne'er-do-well brother, he maintained that natural relationship had no claim on man, nor was gratitude to parents or benefactors any part of justice or virtue. In a day when the penal code was still extremely severe, he argued gravely against all punishments, not only that of death. Property was to belong to him who most wants it; accumulated property was a monstrous injustice. Hence marriage, which is law, is the worst of all laws, and property the worst of all properties. A man so passionless as Godwin could venture thus to argue without suspicion that he did so only to gratify his wayward desires. Portions of this treatise, and only portions, found ready acceptance in those minds which were prepared to receive them. Perhaps no one received the whole teaching of the book. But it gave cohesion and voice to philosophic radicalism; it was the manifesto of a school without which the milder and more creedless liberalism of the present day had not been. Godwin himself in after days modified his communistic views, but his strong feeling for individualism, his hate of all restrictions on liberty, his trust in man, his faith in the power of reason remained; it was a manifesto which enunciated principles modifying action, even when not wholly ruling it.

In May 1794 Godwin published the novel of *Caleb Williams, or Things as they are*, a book of which the political object is overlooked by many readers in the strong interest of the story. It is one of the few novels of that time which may be said still to live. A theorist who lived mainly in his study, Godwin yet came forward boldly to stand by prisoners arraigned of high treason in that same year—1794. The danger to persons so charged was then great, and he deliberately put himself into this same danger for his friends. But when his own trial was discussed in the Privy Council, Pitt sensibly held that *Political Justice*, the work on which the charge could best have been founded, was priced at three guineas, and could never do much harm among those who had not three shillings to spare.

From this time Godwin became a notable figure in London society, and there was scarcely an important person in politics, on the liberal side, in literature, art, or science, who does not appear familiarly in the pages of Godwin's singular diary. For forty-eight years, beginning in 1788, and continuing to the very end of his life, Godwin kept a record of every day, of the work he did, the books he read, the friends he saw. Condensed in the highest degree, the diary is yet

easy to read when the style is once mastered, and it is a great help to the understanding of his cold, methodical, unimpassioned characters. He carried his method into every detail of life, and lived on his earnings with extreme frugality. Until he made a large sum by the publication of *Political Justice*, he lived on an average of £120 a year. In 1797, the intervening years having been spent in strenuous literary labour, Godwin married Mary Wollstonecraft (see last article). Since both held the same views regarding the slavery of marriage, and since they only married at all for the sake of possible offspring, the marriage was concealed for some time, and the happiness of the avowed married life was very brief. Mrs Godwin died in giving birth to a daughter, afterwards the second wife of Percy Bysshe Shelley, on September 10, 1797, leaving Godwin, prostrated by affliction, and with a charge for which he was wholly unfit—his own little daughter Mary, and her step-sister, Fanny Imlay, who ever afterwards bore the name of Godwin. His unfitness for the cares of a family, far more than love, led him to contract a second marriage with Mrs Clairmont, in 1800. She was a widow with two children, energetic and painstaking, but a harsh stepmother; and it may be doubted whether the children were not worse off under her care than they would have been under Godwin's neglect. The second fiction which proceeded from Godwin's pen was called *St Leon*, and published in 1799. It is chiefly remarkable for the beautiful portrait of Marguerite, the heroine, which was drawn from the character of his own wife.

The events of Godwin's life were few. Under the advice of the second Mrs Godwin, and with her active co-operation, he carried on business as a bookseller under the pseudonym of Edward Baldwin, under which name he published several useful school-books and books for children, some by Charles and Mary Lamb. But the speculation was unsuccessful, and for many years Godwin struggled with constant pecuniary difficulties, for which more than one subscription was raised by the leaders of the Liberal party, and by literary men. In his later years the Government of Earl Grey conferred upon him the office known as "Yeoman Usher of the Exchequer," to which were attached apartments in Palace Yard, where he died in the full possession of his faculties, April 7, 1836, having completed his eightieth year.

In his own time, by his writings and by his conversation, Godwin had a great power of influencing men, and especially young men. Though his character would seem, from much which is found in his writings, and from anecdotes told by those who still remember him, to have been unsympathetic, it was not so understood by enthusiastic young people, who hung on his words as those of a prophet. The most remarkable of these was Percy Bysshe Shelley, who in the glowing dawn of his genius turned to Godwin as his teacher and guide. The last of the long series of young men who sat at Godwin's feet was Edward Lytton Bulwer, afterwards Lord Lytton, whose early romances were formed after those of Godwin, and who, in *Eugene Aram*, succeeded to the story as arranged, and the plan to a considerable extent sketched out, by Godwin, whose age and failing health prevented him from completing it.

Godwin's more important works are—*The Inquiry concerning Political Justice, and its Influence on General Virtue and Happiness*, 1793; *Things as they are, or the Adventures of Caleb Williams*, 1794; *The Inquiry, a series of Essays*, 1796; *Memoirs of the Author of the Rights of Woman*, 1798; *St Leon, a Tale of the Sixteenth Century*, 1799; *Antonio, a Tragedy*, 1801; *The Life of Chaucer*, 1803; *Fleetwood, a Novel*, 1805; *Faulkner, a Tragedy*, 1807; *Essay on Sepulchres*, 1809; *Lives of Edward and John Phillips, the Nephews of Milton*, 1815; *Mandeville, a Tale of the Times of Cromwell*, 1817; *History of the Commonwealth*, 1824–1828; *Cloudestley, a Novel*, 1830; *Thoughts on Man, a series of Essays*, 1831; *Lives of the Neeromancers*, 1834. A volume of essays was also collected from his papers

and published in 1873, as left for publication by his daughter Mrs Shelley. Many other short and anonymous works proceeded from his ever busy pen, but many are irrecoverable, and all are forgotten. Godwin's place in literature is permanent, in that he produced one work which proved effective in changing the course of thought in its time, but not permanent in the sense that his writings will continue to be widely read. His life was published in 1876 in two volumes, under the title *William Godwin, his Friends and Contemporaries*, by C. Kegan Paul. The best estimate of his literary position is that given by Mr Leslie Stephen in his *English Thought in the 18th Century*. (C. K. P.)

GODWINE, son of Wulfnoth, earl of the West-Saxons, is the leading Englishman in the first half of the 11th century, and he holds a special place in English history generally. He is the first Englishman who plays the part of a minister and parliamentary leader, of one high in office under the crown who at the same time sways the assemblies of the nation by his power of speech. Such a position was perfectly possible before the Norman Conquest; it did not again become possible for some ages. Godwine appears as the chief champion of England against Norman influence, and as the father of the last English king of the native stock. In these two characters he drew on himself the fullest bitterness of Norman hatred; and to this hatred is doubtless largely, though not wholly, owing the extraordinary contradiction with which the chief events of his life are told, and the amazing slanders which have been heaped upon his memory.

His birth and origin are utterly uncertain. The highest authorities, the contemporary English Chronicles, are silent. There are two alternative statements, which are seemingly quite irreconcilable, but either of which alone would have much to be said for it. By putting together certain passages in the English Chronicles, in Domesday, and in the will of the Ætheling Æthelstan, son of King Æthelred, a strong presumption is raised that Godwine was the son of Wulfnoth the South-Saxon who was outlawed in 1009, and that his services in the war against Cnut were deemed to entitle him to a restitution of his father's forfeited lands. There is no direct statement to this effect, but a number of undesigned coincidences point towards such a belief. On the other hand, there is a story which appears in various quarters, and which seems to come from more than one independent source, which makes Godwine's father Wulfnoth a churl somewhere on the borders of Gloucestershire and Wiltshire, and which makes Godwine win the favour of the Danish earl Ulf by showing him his way after the battle of Sherstone in 1016. A third account connects Godwine with the family of Eadric the traitor of Æthelred's day; but this version seems at once to be impossible to reconcile with either of the other two stories, and to rest on less authority than either.

But, whatever was Godwine's origin, there is no doubt that, according to Cnut's rule of preferring Englishmen to high office, he rose to power very early in that king's reign. He was an earl in 1018. The next year he distinguished himself at the head of the English troops in Cnut's Northern wars, and received in marriage Gytha, the sister of the king's brother-in-law Earl Ulf. In 1020 he became earl of the West-Saxons, that is, of all England south of the Thames, a new office, doubtless connected with Cnut's frequent absences from England. All this again is not in the Chronicles, though particular points are incidentally confirmed by them. Still this stage of his history seems to be fairly made out from other sources.

From Cnut's death in 1035 the events of Godwine's life are recorded in the Chronicles, often with great minuteness. Much is also learned from the contemporary biographer of Eadward. He asserted the claims of Harthacnut, the son of Cnut and Emma, to the crown of his father; but he had to consent to a division of the kingdom, and could only secure Wessex for Harthacnut, while Harold reigned in Northum-

berland and Mercia. He then acted as the chief minister of Emma, while she was regent on behalf of Harthacnut during his first reign. During this time the Ætheling Ælfred, son of Æthelred and Emma, landed in England in the hope of winning back his father's crown; but coming into the power of Harold, he was blinded by his order, and died of his wounds. Godwine was said to have betrayed Ælfred to Harold, and the charge was eagerly seized upon by the Norman writers. But it was not invented by them. At the beginning of Harthacnut's second reign in 1040, Godwine was formally accused of the death of Ælfred, and was regularly tried and acquitted. His guilt is asserted in a poem inserted in one of the Chronicles, but the words which tell against him are carefully altered in another version. The story is told with great confusion and contradiction, and the version unfavourable to Godwine seems to be inconsistent with his position at the time as minister, not of Harold, to whom he is said to have betrayed Ælfred, but of Harthacnut, whose kingship seems to be forgotten in the story. Godwine remained in power during the reigns of Harold and Harthacnut, and on the death of the last-named king in 1042, he was foremost in promoting the election of Eadward, the son of Æthelred and Emma, to the vacant throne. As earl of the West-Saxons he was the first man in the kingdom, but his power was still balanced by that of the other great earls, Leofric in Mercia and Siward in Northumberland. His sons Swegen and Harold, together with Beorn, the nephew of his wife Gytha, were promoted to earldoms (1043–1045), and his daughter Eadgyth was married to the king (1045). We hear much of his good and strict government of his earldom, and of his influence with the king and with the whole nation. He was not, however, all-powerful; in one very remarkable case, which is most instructive as a piece of constitutional history, he was out-voted in the witenagemot on a question of foreign policy. In 1047, when his wife's nephew Swegen Estrithson, now king of the Danes, was at war with Magnus of Norway, Godwine proposed to help Swegen with fifty ships; but the notion was opposed by Leofric, and "all folk" accepted the amendment of the Mercian earl. Godwine had also to strive against the king's fondness for Normans and other strangers, above all in the disposal of ecclesiastical offices. Godwine's policy, in this and in other matters, was opposed to all French connexions of every kind. Next to Englishmen he favoured natives of the kindred Continental lands, and he supported a policy of alliance with the empire and its princes. In all this, at home and abroad, he had specially to withstand the influence of the king's Norman favourite Robert of Jumièges, appointed bishop of London in 1044 and archbishop of Canterbury in 1051. Godwine was supported by the English bishops Stigand of Winchester and Lyfing of Worcester. The appointment of Robert to the archbishopric marks the decline of Godwine's power; the foreign influence was now at its height, and the English earl was to feel the strength of it.

In the course of 1051 a series of outrages committed by the king's foreign favourites led to a breach between the king and the earl. The king's brother-in-law, Eustace count of Boulogne, returning with his followers from a visit to the king, tried to obtain quarters by force in the houses of the burgesses of Dover. An Englishman who withstood them was killed; a fight followed, in which the count and his company were driven out of the town. The king, hearing the tale from Eustace, bade Godwine inflict military chastisement on the townsmen; the earl refused, and demanded a fair trial of the charge before the witan. About the same time men's minds were stirred by the outrages of several Normans who had received estates in Herefordshire. The influence of the archbishop was used against Godwine, and he was summoned to appear before the witan at