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James Francis Edward Stuart. In Presbyterianism was established as the state religion of Scotland. The accession of George I ushered in the Whig supremacy, with the Tories deprived of all political power. George II succeeded his father in 1727. In 1744 war broke out between Britain and France, as part of the larger War of the Austrian Succession. The French were to land in Maldon in Essex, a section of coast not patrolled by the Royal Navy, obviating a crossing of the River Thames and counting on support from Jacobite sentiment there. They advised that Maurice of Saxony should command the French army because he was personally known to most of them and was a Protestant. A parallel expeditionary force for a Scottish landing under the command of Lord Marischal the exiled Earl Marshal of Scotland was requested as well. He reported back that they showed "great zeal for a revolution". Although not a written agreement, the arrangements were based on James Francis Edward Stuart abdicating the crown to Charles and according to a French source this had been a precondition for French support. The rivalry between France and England was due only to the Elector of Hanover and were not in the interests of England. On 15 February 1745 George II told Parliament that a French invasion was planned, helped by "disaffected persons from this country", and the House of Commons passed a loyal address by to that same day arrests of suspected Jacobites took place. The planned invasion was cancelled by the French government. Balhaldy reported that the English Tory Jacobites wished for Charles to come as soon as possible. On 24 July Charles wrote to Louis XV, saying he had been informed that England could be retaken without civil war as it was stripped of soldiers. Sir Walter Ruttledge gave Charles the captured gun British warship Elisabeth, which had on board volunteers from the Irish Brigade, 1, muskets and 1, broadswords. The British officers of the Lion believed that the French ships were bound for North America so did not inform the government. The Doutelle sailed on and Charles landed on the isle of Eriskay on 23 July. I desire you, that if this pretended design of an invasion should continue, to let me come home with whatever troops are thought necessary, for it would be horrid to be employed abroad when my home was in danger, and really, should it be found proper to detach home to England troops sufficient to secure it, there will be none left to save this little scrap of country we still have here, of the Austrian Netherlands. However George discounted the Jacobite threat and wanted Cumberland to remain in Flanders and leave the home defence to the 6, Dutch soldiers due to Britain from treaty. Boisdale was a Jacobite but believed the planned rising had no chance of succeeding and told Charles to return home. I am persuaded that my faithful Highlanders will stand by me". MacDonald of Clanranald and MacDonald of Kinlochmoidart visited Charles on the ship to dissuade Charles of going through with the rising. They continued to argue until the younger brother of Kinlochmoidart, Ranald MacDonald, grasped his sword, with Charles asking him when he saw this: Charles responded with tears that he wished all Highlanders were like him. This done, Charles ordered the Doutelle to sail back to France. With a bodyguard of approximately 50, mostly from the MacDonalds of Clanranald and Morar, Charles met the chief of Clan Cameron who had an escort of Camerons on 19 August at Glenfinnan. The Catholic bishop Hugh MacDonald blessed the standard. James the 8, and Charles P. A servant and sergeant sent to investigate were quickly captured by the Jacobite forces of Donald MacDonnell of Tirnadris, comprising 11 men and a bagpiper. In the ensuing skirmish Scott lost six men before surrendering to Keppoch. After negotiations failed the gates of the city were left open on the 17th and the Jacobites entered: Charles was met by a cheering crowd of 20, However Edinburgh Castle held out against the Jacobites. If they ignored this proclamation they would be "proceeded against as Traitors and Rebels to their King and Country They arrived at Montrose and Peterhead between 9 and 19 October. On 20 September Charles put himself at the head of his army, presented his sword and proclaimed to cheers: Charles Yorke was amazed that Charles, despite landing almost alone in a remote corner of Scotland, could have accomplished so much in so short a space of time: Cumberland was back in London by 28 October after embarking 25 battalions of infantry, 23 squadrons of cavalry and 4

companies of artillery. Charles wished to invade England through the north-east. Murray and most of the clan chiefs wished to remain in Scotland to consolidate their position and eliminate government forces in order to wait for French assistance. Charles and his supporters believed that their army was made for moving and he believed that only through a conquest of England could he gain the British throne for his father. The Jacobites received virtually no support from the inhabitants of the Scottish border region, and in Dumfriesshire a pro-Hanoverian militia raided the Jacobite baggage train. A string of cannon shots came from the city walls and the hussars retreated. Wade did, in fact, march from Newcastle to Carlisle on the 16th but by then it was too late. On the 18th Charles entered Carlisle on a white charger along with bagpipers, with cheering Highlanders lining the streets. Salutes of cannon and muskets accompanied the constant ringing of church bells. The Jacobites extorted 1, muskets, barrels of gunpowder, grenades and about horses from the city. A strong Manchester Regiment was raised in the town. On the 26th the Jacobites entered Preston to cheering crowds as in Carlisle, these crowds comprised Jacobites from the rebel force, not local people. A Council meeting was convened at Exeter House on the morning of 5 December. Lord George Murray began by arguing for a retreat to Scotland, citing the three British armies in England: If they were defeated in that battle then the militia would pick them off and a retreat to Scotland would be extremely difficult in such circumstances. Murray interrupted to question the wisdom of marching on. Charles appealed to other officers, who pronounced in favour of Murray. Charles criticised them for giving up guaranteed victory and a Stuart restoration. Murray replied that everyone was in favour of a Stuart restoration and were prepared to die for it, but that all were certain to die if they proceeded. Charles in reply pointed to the favourable strategic position of the Jacobite army and its morale. Moreover, he said the English Jacobites would finally come out in support in the event of a march on London and the French would land in Kent or Essex, citing a letter he received from Lord Drummond demonstrating French support. An advance on London could only be successful with English Jacobite support or French support. Charles professed that he believed the English Jacobites would rise but admitted he was not in touch with them. Lord Elcho intervened to say that the Jacobite army marched on England to combine with English Jacobites and the French but that no prominent English support had been given and the common people were antagonistic. Furthermore, the French had not landed and there were two armies between the Jacobites and London. He said the Jacobites came to aid the English sympathisers, not to enthrone a king when they refused to help. Lord Elcho finished by saying he would support a march on London only if Charles had written proof that this was what the English Jacobites had requested. Charles proclaimed that a Jacobite hold on London would cripple the Whig government; Murray responded by saying that relied on the Jacobites successfully winning London. A battle weary Jacobite army would not inspire Jacobite Londoners to come out in support of them with two British armies still in England. Prince William Augustus, Duke of Cumberland. When Murray of Broughton entered the Council, Charles requested his opinion and Murray pronounced in favour of a retreat. A diversion to Wales, suggested by the Duke of Perth, was also defeated on the grounds that it would be cut off from Scotland. The Council retired until the evening. He managed to persuade the Duke of Perth and the Marquis of Tullibardine to support a march on London. The Duke of Perth disagreed, arguing for an immediate attack on Cumberland, but when Murray of Broughton voiced his agreement he was asked to give this in writing but when he refused he was silenced. Charles pointed out that if the Jacobite army retreated they would be in increased danger due to being in between Wade and Cumberland; however, Wade would not be an immediate danger if they marched on London. This was countered by the clan chiefs Cluny, MacDonald of Keppoch and Cameron of Lochiel who argued that the Jacobites could march faster than Cumberland and could defeat Wade if he attempted to intercept them on the way to Scotland. Then Dudley Bradstreet, an English spy, entered the Council to inform them of false new intelligence: At this point Charles said: Ranald Clanranald and the Marquis of Tullibardine then dropped their support for an advance, leading Charles to say: However he eventually assented to the Council decision to retreat. London was "in such an uproar as cannot be expressed, and is scarce to be imagined". Neither was the King ordering a royal yacht in the Thames ready to flee, he was instead preparing to head his troops at Finchley. Newcastle also enforced the penal laws against Catholics and declared that Jesuits and other priests were to leave London by 9 December. A chaplain of the embassy of Portugal was imprisoned at Newgate. The

Jacobites lost control of Carlisle in a siege , lasting from 21 December to the 30th. The Battle of Inverurie on 23 December saw a small Jacobite victory. The Jacobites won again on 17 January at the Battle of Falkirk. The 15 April saw the Jacobites defeated at the Battle of Littleferry. On 16 April the Jacobites suffered their final defeat at the Battle of Culloden. Legacy The British government wished to ensure that another Jacobite rising could not take place.

Chapter 2 : Stephenson & Marcham: Sources of English Constitutional History

A proclamation against papists. By England and Wales. Sovereign (Charles II), Charles and d. Alexander Gibson. Abstract.

London Gazette, number , July Aug 3. Great Numbers of the Nobility and Principal Gentry assisted at each Proclamation, and attended in their Coaches during the whole Solemnity. To whom we do Acknowledge all Faith and constant Obedience, with all hearty and humble Affection: Given at the Palace of St. London Gazette, number , Aug 7-Aug. God save the KING. London Gazette, number , Aug Aug. After which they returned to the Castle, and the great Guns fired three Rounds, which were answered by Volleys of Small-Shot from the Regiments drawn up un Colledge-Green; and in the Evening there were Bonfires throughout the whole city. Dublin, Kildare, Abercorn, W. A Prince endowed with all Royal Virtues. The principal Officers of State, a great Number of the Nobility, and of other Persons of Distinction, attending during the whole Ceremony. God Save the King. George IV Source: No Sovereign ever possessed in a higher degree the veneration and affection of his subjects, and their grief for his loss is only abated by the unhappy malady which has precluded his Majesty from directing the measures of his Government during the 9 latter years of his glorious reign. And this day, about noon, his Majesty was proclaimed, first before Carlton-house, where the Officers of State, Nobility, and Privy Counsellors were present, with the Officers of Arms, all being on foot. Then the Officers, being mounted on horseback, the like was done at Charing-cross, within Temple-bar, at the end of Wood-street, in Cheapside, and lastly at the Royal Exchange, with the usual solemnities; the principal officers of State, a great number of the nobility, and of other persons of dfistinction, attending during the whole ceremony. To whom we do acknowledge all faith and constant obedience, with all hearty and humble affection, beseeching God, by whom Kings and Queens do reign, to bless the Royal Prince George the Fourth with long and happy years to reign over us. Given at the Court at Carlton-house, this thirtieth day of January, one thousand eight hundred and twenty. William IV Source: Upon the news of this melancholy event arriving in London, the Lords of the Privy Council assembled yesterday at St. To whom we do acknowledge all faith and constant obedience, with all hearty and humble affection, beseeching God, by whom Kings and Queens do reign, to bless the Royal Prince, William the Fourth, with long and happy years to reign over us. Given at the Court of St. On Tuesday morning, June 20th inst. To whom, saving as aforesaid, we do acknowledge all faith and constant obedience, with all hearty and humble affection, beseeching God, by whom Kings and Queens do reign, to bless the Royal Princess Victoria with long and happy years to reign over us. Given at the Court of Kensington, this 20th day of June, God save the Queen. Edward VII Source: Whitehall, January 23, To whom we do acknowledge all faith and constant obedience, with all hearty and humble affection, beseeching God, by whom Kings and Queens do reign, to bless the Royal Prince Edward the Seventh, with long and happy years to reign over us. Given at the Court at St. George V Source: Whitehall, May 7, To whom we do acknowledge all Faith and constant Obedience, with all hearty and humble Affection: George VI Source: This day the Lords of the Privy Council assembled at St.

Chapter 3 : Proclamations of Accessions of British Sovereigns ()

A proclamation commanding all papists, and all other persons who have been of the late Kings party or his sons, to depart out of the cities of London and Westminster, and late lines of communication, within three days.

In the American colonies. To the sanguinary laws passed by Elizabeth further measures, sometimes inflicting new disqualifications and penalties, sometimes reiterating previous enactments, were added until this persecuting legislation made its effects felt in every department of human life. Catholics lost not only freedom of worship, but civil rights as well; their estates, property, and sometimes even lives were at the mercy of any informer. The fact that these laws were passed as political occasion demanded deprived them of any coherence or consistency; nor was any codification ever attempted, so that the task of summing up this long and complicated course of legislation is a difficult one. For the present purpose, however, it seems preferable to adopt a chronological arrangement, which more clearly exhibits the historical development of the code and the state of the law at any particular period. The Penal Laws began with the two Statutes of Supremacy and Uniformity by which Queen Elizabeth, in 1534, initiated her religious settlement; and her legislation falls into three divisions corresponding to three definitely marked periods: By the Act of Supremacy all who maintained the spiritual or ecclesiastical authority of any foreign prelate were to forfeit all goods and chattels, both real and personal, and all benefices for the first offence, or in case the value of these was below 20 pounds, to be imprisoned for one year; they were liable to the forfeitures of Praemunire for the second offence and to the penalties of high treason for the third offence. These penalties of Praemunire were: The penalties assigned for high treason were: These first statutes were made stricter by the amending act 5 Eliz. All who refused the Oath of Supremacy were subjected to the like penalties. The Act of Uniformity, primarily designed to secure outward conformity in the use of the Anglican Book of Common Prayer, was in effect a penal statute, as it punished all clerics who used any other service by deprivation and imprisonment, and everyone who refused to attend the Anglican service by a fine of twelve pence for each omission. It should be remembered that the amount must be greatly multiplied to give their modern equivalent. Coming to the legislation of the second period, there are two Acts directed against the Bull of Excommunication.: The penalties of Praemunire were enacted against all who brought into England or who gave to others Agnus Dei or articles blessed by the pope or by any one through faculties from him. A third act, 13 Eliz. This made it high treason to reconcile anyone or to be reconciled to "the Romish religion", prohibited Mass under penalty of a fine of two hundred marks and imprisonment for one year for the celebrant, and a fine of one hundred marks and the same imprisonment for those who heard the Mass. This act also increased the penalty for not attending the Anglican service to the sum of twenty pounds a month, or imprisonment till the fine be paid, or till the offender went to the Protestant Church. A further penalty of ten pounds a month was inflicted on anyone keeping a schoolmaster who did not attend the Protestant service. The schoolmaster himself was to be imprisoned for one year. This statute, under which most of the English martyrs suffered, made it high treason for any Jesuit or any seminary priest to be in England at all, and felony for any one to harbour or relieve them. The penalties of Praemunire were imposed on all who sent assistance to the seminaries abroad, and a fine of pounds for each offence on those who sent their children overseas without the royal licence. So far as priests were concerned, the effect of all this legislation may be summed up as follows: For any priest ordained before the accession of Elizabeth it was high treason after to maintain the authority of the pope for the second time, or to refuse the oath of supremacy for the second time; after 1558, to receive or use any Bull or form of reconciliation; after 1562, to absolve or reconcile anyone to the Church or to be absolved or reconciled. For seminary priests it was high treason to be in England at all after 1564. Its effect was to prohibit all recusants from removing more than five miles from their place of abode, and to order all persons suspected of being Jesuits or seminary priests, and not answering satisfactorily, to be imprisoned till they did so. The hopes of the Catholics on the accession of James I were soon dispelled, and during his reign five very oppressive measures were added to the statute-book. In the first year of his reign there was passed the "Act for the due execution of the statute against Jesuits, seminary priests, etc. Even then these two-thirds were only to be restored to the heir provided he was not himself a

recusant. The carefully arranged "discovery" of the Gunpowder Plot in was followed by two statutes of particularly savage character. I, iv and "An Act to prevent and avoid dangers which may grow by Popish Recusants" 3. The first of these two wicked laws enacted that all convicted recusants should communicate once a year in the Anglican church under penalties of 20 pounds for the first omission, 40 pounds for the second, and 60 pounds for the third. Moreover the king was to be allowed to refuse the penalty of 20 pounds per month for non-attendance at the Anglican church, and to take in its place all the personal property and two-thirds of the real property of the offender. But the main point of this Act was the new Oath of Allegiance which it prescribed, and which was subsequently condemned by the Holy See. Yet all who refused it were to be subjected to the penalties of Praemunire, except married women, who were to be imprisoned in the common jail. Finally, every householder of whatever religion was liable to a fine of 10 pounds a month for each guest or servant who failed to attend the Anglican church. The second Act was even worse, and the Catholic historian Tierney justly says of it that it "exceeded in cruelty all that had hitherto been devised for the oppression of the devoted Catholics". It prohibited recusants from remaining within ten miles of the city of London, a provision which it was impossible to carry out; or to remove more than five miles from their place of residence till they had obtained licence from four magistrates and the bishop of the diocese or lieutenant of the county. They were disabled from practising as lawyers, physicians, apothecaries; from holding office in any court or corporation; from holding commissions in the army or navy, or any office of emolument under the State; from discharging the duties of executors, administrators, or guardians. Husbands and wives, if married otherwise than by a Protestant minister in a Protestant church, were each deprived of all interest in the lands or property of the other. They were fined pounds for omitting to have each of their children baptised by the Protestant minister within a month of birth. All Catholics going or being sent beyond the seas without a special licence from the king or Privy Council were incapable of benefitting by gift, descent, or devise, till they returned and took the oath of allegiance; and in the meantime the property was to be held by the nearest Protestant heir. And, lastly, every convicted recusant was excommunicated from the Established Church, with the result that they were debarred from maintaining or defending any personal action or suit in the civil courts. Their houses were liable to be searched at any time, their arms and ammunition to be seized, and any books or furniture which were deemed superstitious to be destroyed. The two remaining statutes of James I were "An Act to cause persons to be naturalized or restored in blood to conform and take the oath of allegiance and supremacy" 7 Jac. The chief effect of this latter act was to cause the oath to be offered to all persons over eighteen, and to empower the committal to prison of any recusant married woman, unless her husband paid 10 pounds a month for her liberty. During the reign of Charles I, the only penal statute was a short "Act to restrain the passing or sending of any to be Popishly bred beyond the Seas" 3 Car. Moreover, such offender was to forfeit all his lands and personal property. After the Restoration in, an attempt was made by Charles II, not unmindful of the sacrifices Catholics had made in the Stuart cause, to obtain a repeal of the Penal Laws, and a committee of the House of Lords was appointed to examine and report on the question. The matter, however, was allowed to drop; and in the following year both Houses of Parliament joined in petitioning the King to issue a proclamation against the Catholics. Further efforts on the part of the king came to nothing, and matters remained on the same footing till the latter part of his reign, when new statutes of a harassing nature were passed. With the exception of the Corporation Act 13 Car. This required all officers, civil and military, to take the same Oaths and to make the Declaration against Transubstantiation. Five years later another Act was passed 30 Car. With the Revolution of began a new era of persecution. III, 4, passed in, introduced a fresh hardship into the lives of the clergy by offering a reward of pounds for the apprehension of any priest, with the result that Catholics were placed at the mercy of common informers who harassed them for the sake of gain, even when the Government would have left them in peace. It was further enacted that any bishop or priest exercising episcopal or sacerdotal functions, or any Catholic keeping a school, should be imprisoned for life; that any Catholic over eighteen not taking the Oaths of Supremacy and Allegiance, or making the Declaration against Popery, should be incapable of inheriting or purchasing any lands; and any lands devised to a Catholic who refused to take the oaths should pass to the next of kin who happened to be a Protestant. A reward of pounds was also offered for the conviction of any Catholic sending children to be educated abroad.

The cruel operation of this Act, which made itself felt throughout the ensuing century, was extended by a measure passed under Queen Anne 12 Anne, St. The last penal statutes to be enacted were those of George I. The Stuart rising of was followed by another Act I Geo. The scope of "An Act to oblige papists to register their names and real estates" I. It added to the expense of all transactions in land, the more galling as Catholics were doubly taxed under the annual land-tax acts. See also 4 G. Throughout the reign of George II there were no further additions to the penal code and under his successor, George III, , the work of repeal was begun. Even this lengthy enumeration is not absolutely exhaustive, and the Acts here cited contain many minor enactments of a vexatious nature. The task of repeal was a long, slow, gradual, and complicated one, the chief measures of relief being three: The only disqualifications against Catholics which appear to be still in force are those which prohibit the sovereign from being or marrying a Catholic , or any Catholic subject from holding the offices of Lord Chancellor or Lord Lieutenant of Ireland. In Scotland The first penal statutes were enacted by the Scottish Parliament of , which, on 14 August, passed three statutes ; the first abolishing the jurisdiction of the pope , the second repealing all former statutes in favor of the Catholic Church , the third providing that all who said or heard Mass should be punished for the first offence by the confiscation of their goods and by corporal penalties, for the second by banishment from Scotland , for the third by death. The persecution carried on under these statutes by the Privy Council and by the General Assembly was very severe. The Privy Council issued several proclamations during the next half-century enforcing the penal statutes , forbidding the harbouring of Catholic priests , ordering parents to withdraw their children from Catholic colleges abroad, and rendering husbands liable for the acts of their wives done in support of the Catholic cause. A commission issued in July, , ordered that, should persecuted Catholics take refuge in fortified places, the commissioners should "follow, hunt and pursue them with fire and sword". Though in Scotland there were fewer martyrdoms than in England or Ireland , yet the persecution fell even more heavily on the rank and file of Catholics , and in some respects they suffered outrages not paralleled in England , such as the simultaneous expulsion of all Catholics from their homes which was ordered and carried out in But there were times of comparative tranquillity when the rigour of the law was not enforced. At the close of the seventeenth century fresh statutes were passed. In May, , an Act of Parliament offered a reward of five hundred merks for the conviction of any priest or Jesuit ; the same statute disabled Catholics from inheriting property or educating their children. After the Act of Union, in , the Penal Laws were still enforced. In addition to the provisions already recorded and other sufferings which they shared with English Catholics , there were galling restrictions peculiar to Scotland. The purchase or dissemination of Catholic books was forbidden under pain of banishment and forfeiture of personal property. They could not be governors, school-masters, guardians or factors, and any one who employed them as such was fined a thousand merks. They were fined five hundred merks for teaching "any art, science or exercise of any sort". Any Protestant who became a Catholic forfeited his whole hereditary estate to the nearest Protestant heir. The first repeal of the Penal Code was effected by the Act for the relief of Scottish Catholics , which received the royal assent in May, , and practically complete liberty was granted to them under the provisions of the Catholic Emancipation Act of In Ireland Although the penal laws of Ireland were passed by a Protestant Parliament and aimed at depriving Catholics of their faith , such laws were not the outcome of religious motives only. They often came from a desire to possess the lands of the Irish , from impatience at their long resistance, from the contempt of a ruling for a subject race. The English Parliament passed the Act of Supremacy, making Henry head of the Church ; but the Irish Parliament was less compliant, and did not pass the bill till the legislative powers of the representatives of the clergy had been taken away. And though the Act of Supremacy was accepted by so many Irish chiefs, they were not followed by the clergy or people in their apostasy. The suppression of monasteries followed entailing the loss of so much property and even of many lives. In the Irish Parliament passed both the Act of Supremacy and the Act of Uniformity, the former prescribing to all officers the Oath of Supremacy, the latter prohibiting the Mass and commanding the public use of the Book of Common Prayer. Whoever refused the Oath of Supremacy was dismissed from office, and whoever refused to attend the Protestant service was fined 12 pence for each offence. A subsequent viceregal proclamation ordered all priests to leave Dublin and prohibited the use of images, candles, and beads. Elizabeth disliked Parliaments and had but two in her reign in Ireland. In the next reign there were

periods of toleration followed by the false promises of Strafford and the attempted spoliation of Connaught, until at last the Catholics took up arms. Cromwell disliked Parliaments as much as Elizabeth or James, and when he had extinguished the Rebellion of , he abolished the Irish Parliament, giving Ireland a small representation at Westminster. It was by Acts of this Westminster Parliament that the Cromwellian settlement was carried out, and that so many Catholics were outlawed. As for ecclesiastics , no mercy was shown them under Cromwellian rule. They were ordered to leave Ireland , and put to death if they refused, or deported to the Arran Isles or to Barbadoes, and those who sheltered them at home were liable to the penalty of death. To such an extent was the persecution carried that the Catholic churches were soon in ruins, a thousand priests were driven into exile, and not a single bishop remained in Ireland but the old and helpless Bishop of Kilmore. With the accession of Charles II the Irish Catholics looked for a restoration of lands and liberties; but the hopes raised by the Act of Settlement were finally dissipated by the Act of Explanation , and the Catholics , plundered by the Cromwellians, were denied even the justice of a trial.

Chapter 4 : Edward Lawrence (minister) - Wikipedia

Scottish Convention's Proclamation against Papists, March 20, A printed version of the text can be found on pages 5 and 6 of The acts & orders of the meeting of the estates of the kingdom of Scotland holden and begun at Edinburgh, the 14th day of March, , Edinburgh: Printed by the heir of Andrew Anderson, (Wing / S).

Chapter 5 : Penal Laws | Catholic Answers

The Resource By the King and Queen, a proclamation. William R. Whereas by the Act of this present Parliament, intituled, An act for the amoving papists: and reputed papists, from the cities of London and Westminster, and ten miles distance from the same;... (electronic resource).

Chapter 6 : Gardiner: Constitutional Documents of the Puritan Revolution

'By the King, a proclamation, for putting the laws in execution', inserted after calendrierdelascience.com, folds out to 1Â° size, and bears the imprint: London, printed by Thomas Baskett and Robert Baskett. '.

Chapter 7 : A proclamation against papists - CORE

A proclamation commanding all papists and all other persons, who have been of the late Kings party or his sons, to depart out of the cities of London and Westminster, and late lines of communication, on or before Munday the 8. of March, one thousand six hundred fifty seven.

Chapter 8 : MSS - Collection of British documents against Catholicism,

The incident was reported in the House of Commons, and with others of a similar nature provoked a proclamation against papists and nonconformists (18 February). In May , when living at Whitchurch, and preaching one Sunday afternoon at the house of a neighbour to his family and four friends, he was arrested by Dr Fowler, the minister of Whitchurch, under the Conventicle Act.

Chapter 9 : Salthouse, Thomas (DNB00) - Wikisource, the free online library

The House being moved, "To address the King, that the Laws may be put in Execution against Papists:" The Order following was made; (videlicet,) King moved, for a Proclamation against Papists.