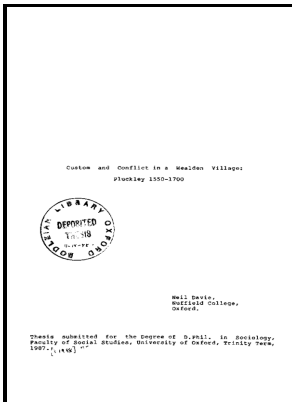


Crime and delinquency in an Essex parish, 1600-1640.

- - fidler = pipe and tabor



Description: A study of Kelvedon.

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Notes: Caption title.

This edition was published in 1977



Filesize: 46.105 MB

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Crime in England

We will see that religion was a driving force for political change in the 1630s, from the king and court to the village constable, and that religion took on a political dimension throughout the state hierarchy. Sommerville, 217; Hill, Nation, 57.

February 1650: An Act for removing all Papists, and all Officers and Soldiers of Fortune, and divers other Delinquents removed from London and Westminster, and confining them within five miles of their dwellings...

Catholicism was seen by protestants not as an alternative to protestantism, but as blasphemy of the worst kind; Catholics were consorting with the Pope, who was for Puritans Antichrist.

fidler = pipe and tabor

In 1636, in Laud's continuing quest to have the ear of the King, Juxon was elevated to Lord Treasurer, the most profitable office in the land. It is perhaps telling of his power before 1633 that Laud was ineffective in limiting the activities of the Feoffees until he had an archbishopric.

Crime in England

Infractions outside those limits headed to the court system, with the end that those who made it into the legal system had committed relatively serious offenses, were repeat offenders, or both. Roger Lockyer, Tudor and Stuart Britain 1417-1714, 2nd ed. These are his notes of the events of Charles's reign.

Crime in England : J S Cockburn : 9781138942769

The Crisis of Parliaments: English History 1509-1660.

Crime in England : J S Cockburn : 9781138942769

Britain Before and After 1688 Stanford, 1992 , 122-57, 356-62. The government saw these disturbances as serious threats to hierarchy and

order, though they often were in defense of traditional rights, rather than a large-scale social upheaval. Why examine these trends during the 1630s? This accountability was enhanced, in the clerical sphere, by the uniformity of purpose, after 1633, of the two Archbishops, Neile of York and Laud of Canterbury, both Arminians.

Michael J. Braddick, State Formation and Social Change in Early Modern England c. 1550

Old ways were being changed in policy and in the behavior of the court in the 1630s, and people didn't like it. Those who subscribed to ideas like Prynne's were influential in towns, often opposing royal policies. Its basis was both religious and political, a fear that Catholicism and Arminianism would return to rule the land, and oppress the Puritans, who saw themselves as believers in the true Church.

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