

The Restoration

Death of Oliver Cromwell (1658)

Had become 'Protector' in December 1653

Power to call & dissolve Parliaments

Strengthened by loyalty of army

Governing priorities: 'Healing and Settling'

Desire to stabilize English nation & society

Not shared by all; some MPs want radical reforms

Spiritual priorities: 'triers' & 'ejectors'

Combination of military rule & moral reform

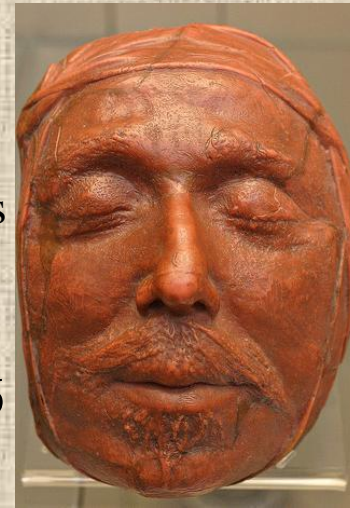
Rejected: second Protectorate Parliament, 1656

Cromwell offered crown, 1657; Struggles

Dies; Buried in Westminster

1661: exhumed, beheaded, hung in chains

Restoration & Later Stuarts (1660-1689)



The Restoration

Next Lord Protector, Richard Cromwell

Relatively slow entry into political life

Not part of Barebone's Parliament (1653)

No role in Oliver's initial Protectorate

Elected to First Protectorate Parliament (1654)

Elected to Second Protectorate Parliament (1656)

1657: Nominated, not hereditary, succession

Participates in Oliver's second installation

More involved in second Protectorate

Succession: September 3, 1658

Military challenges

Economic challenges

Not the man his father was

Resigned the Protectorate in May 1659

'fades away'

"Tumbledown Dick"

Restoration & Later Stuarts (1660-1689)



The Restoration

Restoration of Monarchy

Gen. Monck's army disperses Rump Parliament
New Parliament elected, invites King to return

Charles II returns to London (May 29, 1660)

Declaration of Breda:

Pardons all but regicides

Espouses intent of religious toleration

Some hopes for toleration are misplaced!

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Religion in the Restoration

Still divided—More so than ever before!

Balance difficult to maintain

Respect (Parliamentary) Presbyterianism?

While returning to Episcopacy & Prayer Book?

Some Puritans

Willing to compromise

Underestimate Laudian opposition

King sided with the Laudians

Careful groundwork during the Interregnum

Network supplied personnel for a restoration

Network had tutored many now in Parliament

Puritan clergy purged from the church

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Religion in the Restoration

Religious Ceremonial

Savoy Conference 1661:

Savoy Hospital

Puritan grievances, liturgical standardization

12 Commissioners & 9 Deputies per 'side'

Accepted Frewen, Archbishop of York

Chair

From a Puritan family, but had become Laudian

President of Magdalen, Oxford, 1631: an altar!

Exile during Interregnum; AbY in 1660

Richard Baxter

Delivers a catalogue of Puritan grievances

The usual, in minute detail, at tedious length

Wants a broad church with room for Puritans

Proposes *Reformed Liturgy*

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Religion in the Restoration

Religious Ceremonial

Not much hope for compromise

Bishops: conservative, pro-Prayer Book

Puritans: Presbyterian, wanted major revisions

Empowered to

Advise changes on basis of ancient liturgies

Hear objections; make alterations & amendments

Bishops concede on 17/96 Puritan objections

Conference ends up more of a stand-off

Bishops (conservatively) carry the day

‘Primitive custom and catholic usage’ upheld

Changes: less drastic than either ‘party’ prefers

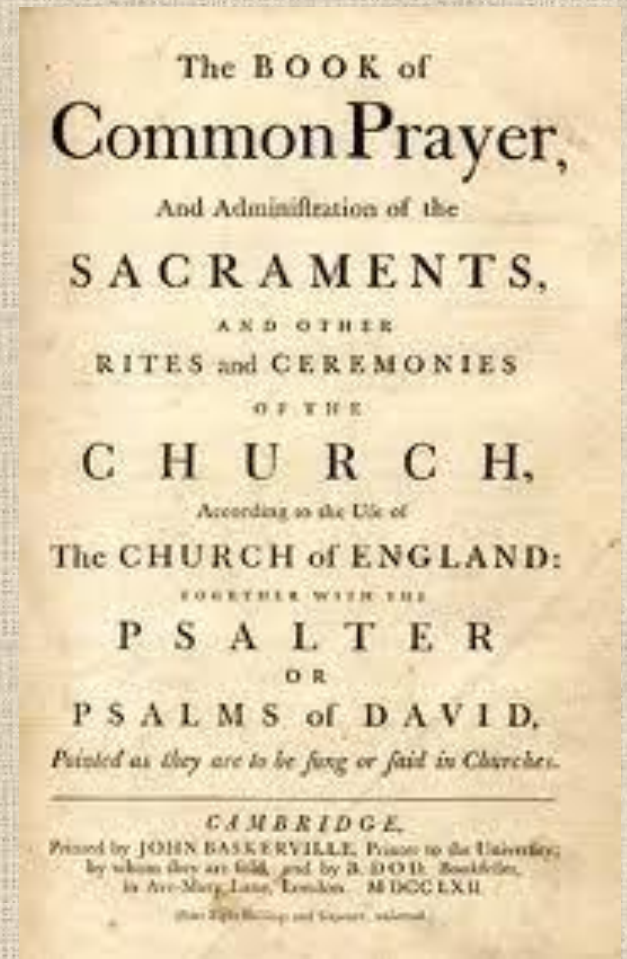
Not sufficiently revisionist for Puritans

Not as ‘primitivist’ as Laudians desire

Outcome closer to the 1604 BCP

Work done by Convocation, passed by Parliament

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Religion in the Restoration

1662 Prayer Book

Winter 1662 session of Convocation

Preface mentions preventers of the restoration

‘men of factious, peevish, and perverse spirits’

‘a greater regard to their own private fancies and interests than to that duty they owe to the public’

Rejection of proposals

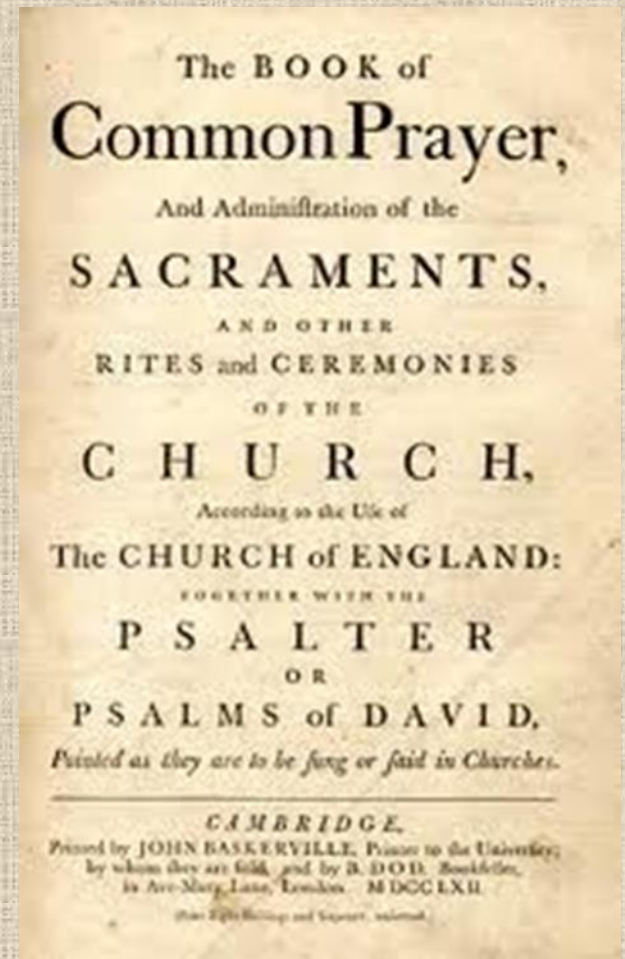
Anything of dangerous consequence leading to the elimination of established doctrine

‘Of Church of England’

‘Of the whole Catholick Church of Christ’

Anything of no consequence at all

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Religion in the Restoration

1662 Prayer Book

About 600 alterations

Mainly matters of detail

Includes rite for “baptism for those of riper years”:

Those not christened during Interregnum

Adult converts on plantations

Prayer for commemoration of the dead

Rubrics governing manual acts at communion

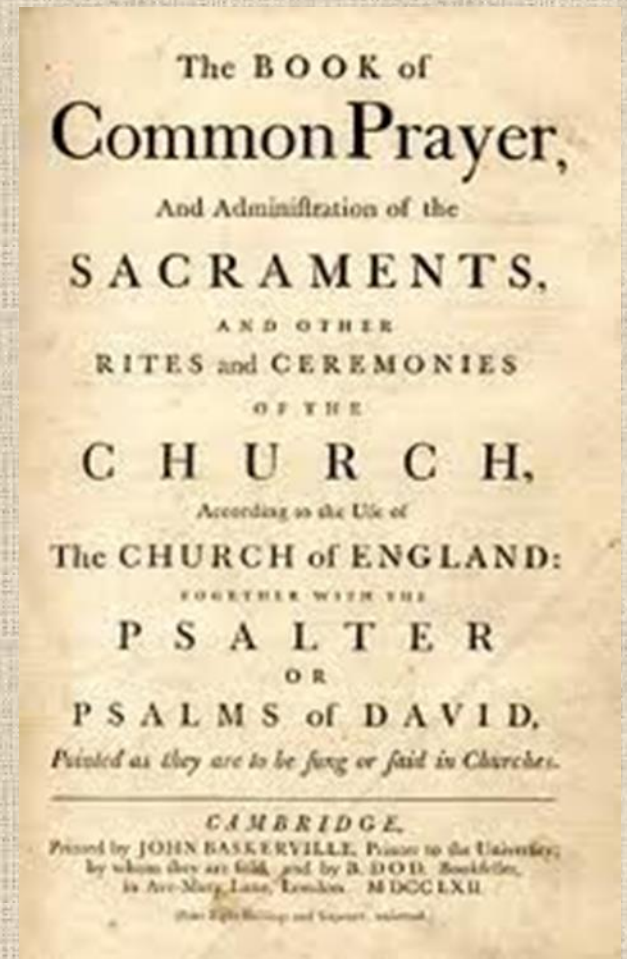
Prayers, collects, and thanksgivings

Restoration of ‘Black Rubric’

‘real or essential’

Changed to ‘corporal’

Restoration & Later Stuarts (1660-1689)



Religion in the Restoration

Act of Uniformity 1662

New Prayer Book

St. Bartholomew's Day (Aug 24) 1662

Penalty of deprivation

All clergy and schoolmasters take an oath

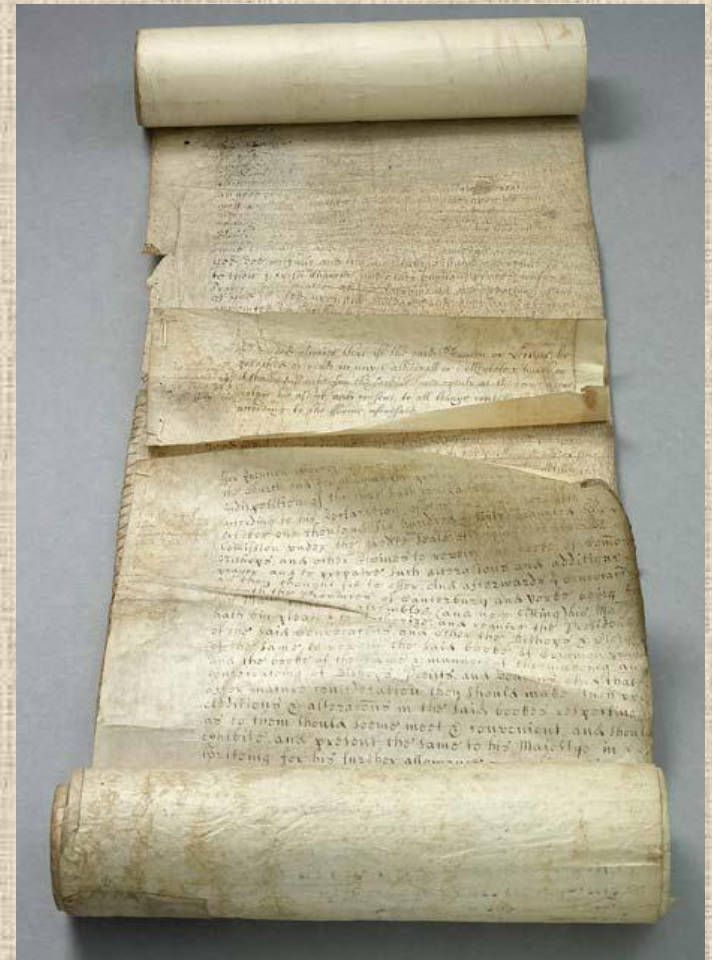
Unlawful to take up arms against the king

Will use the 1662 prayer book

Solemn League and Covenant is an unlawful oath

Deprivation of any not ordained by a bishop

Restoration & Later Stuarts (1660-1689)



Religion in the Restoration

The Clarendon Code

After the last 20 years

We want to make sure this won't happen again

Cooperation between church and state

Conformity v. Nonconformity in specific terms

A series of Acts of Parliament including

Corporation Act 1661:

holders of civic office

must be communicant members C of E

Act of Uniformity 1662

Conventicle Act 1664:

religion not according to C of E

illegal for groups of more than 5

Five Mile Act 1666:

no nonconformist minister

within 5 miles of any previous workplace

Effects:

Clear and distinct line of demarcation

Artisans and tradespeople more affected

Restoration & Later Stuarts (1660-1689)



Religion in the Restoration

Test Act 1673:

- All holding civil or military office
- Receive communion according to BCP rites
- Denounce transubstantiation
- Take oaths of supremacy and allegiance

Aimed at Roman Catholics

- King Charles II (suspected)
- James II (a convert to Rome)

Later developments

- Popish Plot 1678
- Treaty of Dover 1682

Restoration & Later Stuarts (1660-1689)

