

monarchy and attachment to the religion and liberties of the country. Lord Manchester more particularly explained his views with firm frankness. "Great king," he said, "permit me to speak the confidence as well as the desires of the peers of England. Be you the powerful defender of the true Protestant faith, the just asserter and maintainer of the laws and liberties of your subjects; so shall judgment run down like a river, and justice like a mighty stream." Charles was, doubtless, struck by this expression; for, in replying to Manchester, he repeated it almost literally. "I am so disordered by my journey," he said, "and with the noise still sounding in my ears, which I confess was pleasing to me because it expressed the affections of my people, that I am unfit at the present to make such a reply as I desire. Yet thus much I shall say unto you, that I take no greater satisfaction to myself in this my change than that I find my heart really set to endeavor by all means the restoring of this nation to freedom and happiness, and I hope by the advice of my Parliament to effect it. Of this also you may be confident, that next to the honor of God, from whom principally I shall ever own this restoration to my crown, I shall study the welfare of my people, and shall not only be a true defender of the faith, but a just asserter of the laws and liberties of my subjects." The king's answer to the House of Commons was very similar, but somewhat shorter; and he excused himself from further discourse with them on the ground of extreme fatigue. The two Houses took their leave. The king was, in fact, so utterly wearied that he was unable to proceed, as he had intended, to Westminster Abbey, on that day, in order to take part in a solemn thanksgiving service; and he ended the day which had witnessed the re-establishment of monarchy in England, by offering up his prayers to God in the reception-room at Whitehall.

At the same moment, throughout the kingdom, thousands of hearts, full of joy, were also raising themselves in thanks

to the Almighty and praying him to bless the king whom he had restored to his people. The restoration of Charles the Second was not the consequence, but the cause, of a passionate outburst of the monarchical spirit. Decimated by the civil war, ruined by confiscations, baffled in all its attempts at insurrection and conspiracy, conquered in turn by all its enemies, by the Presbyterians, the Republicans, the Cromwellians, and the soldiers, the Royalist party had given up the conflict, but had not renounced its opinions or its hopes. At once inactive and persevering, it had endured the rule of all successive tyrannies, whether strong or weak, glorious or disgraceful, watching them pass with anger or contempt, and waiting until God and necessity should put the king once more in the place of this chaos. While thus waiting, the Royalists found themselves joined by most of their former adversaries in succession; from conviction, from passion, from resignation, or from personal interest, the Presbyterians, the political reformers, who would not be and did not think themselves revolutionists, a great many Cromwellians, both civilians and soldiers, and even some Republicans, took advantage of one conjuncture or another to range themselves beneath the banner of monarchy. And what was still more important, that portion of the population which had held aloof from all parties, those innumerable and unknown spectators who merely look on at political struggles, and derive from them only their emotions and their fate, this vast mass of the people could now see safety and find hope only in the re-establishment of the monarchy. On the 29th of May, 1660, the Royalist party, which had not conquered, which had not even fought, was nevertheless national and all-powerful. It was England.