

whom (Goffe) rendered good service in the time of "Philip's War." Every effort was made to arrest them, but the New England people would not betray their hiding places. Three of them were arrested in Holland, and two years after suffered on the scaffold at the same time that Vane perished. Vane was considered too dangerous to live. Charles would have saved Vane, but Clarendon was afraid of his great abilities. He was refused counsel, and defended himself. "I stand single," he said, "but I am not afraid, in this great presence, to bear witness to the cause, and seal it with my blood." From the scaffold he looked down on the great multitude, and addressed them to awaken in their souls a love of English liberty, but by Hyde's directions the trumpets sounded and drowned the voice of "as pure a man as ever breathed." As soon as stillness prevailed, he raised his hands and exclaimed, "Blessed be God, I have not deserted the righteous cause for which I suffer," and then bared his neck to the axe. Shortly before his death, he had uttered these words: "He that has brought you to the top of your liberties, though he drive you for a while into the wilderness, will bring you back." And his prophecy was fulfilled, for as the lamp of liberty was growing dimmer and dimmer in the land of the great charter, there was a little grandson of Charles the First, (the son of the Princess Mary, and nephew of Charles the Second, a descendant of the noble House of Nassau) who was then unconscious of the fact that he was one day to engage Holland in a terrible war with his uncle, whose fleets he would scatter, and whose armies defeat, and at length dethrone another uncle—his own father-in-law, and give a measure of liberty to Great Britain, the crown of which would one day be placed on his head.

The coalition between the Presbyterians and Episcopalians still continued, and the Independents were in disgrace, their leaders mobbed if seen in the streets. Charles, under the influence of Clarendon, was gradually introducing the worship of the English Church as it was before the Long Parliament, but at the same time, by promises of a compromise and comprehension, kept the Presbyterians quiet. The great mass of the Presbyterians saw a great and glorious end of their past difficulties, when Episcopalians would give up the compulsory use of the forms of Common Prayer, and they (the Presbyterians) would consent to a permanent Moderator, whom they would permit to be called bishop. Such was their short-lived pleasant dream, and while it lasted some of them accepted bishoprics in good faith, to which they clung when trouble came. The king offered to make Baxter a bishop, but Baxter had seen so many promises broken by the Stuarts, that he refused until the arrangements were completed. Moderate Episcopalians were in great glee because of the near prospect of an undivided church, and they and the Presbyterians made overtures to the Independents, but the latter were not to be wooed nor won, and some of them warned the Presbyterians of the danger to which they were exposing themselves, a danger which the Presbyterians saw when it was too late.

Leaving England, wild with loyalty, and turning to America, we find that the colonies have prospered during the time of the Long Parliament, the Republic, and the Protectorate. Borrowing the idea from the Dutch, with whom the settlers of Plymouth had sojourned, the four colonies of Plymouth, Massachusetts Bay, New Haven, and Connecticut, were joined together in one federation, with separate governments, under the title of "The United Colonies of New England," the first confederated government in America. Some of the other plantations desired to participate, but they were not admitted, as "they ran a different course." The confederacy met with no disfavor