

From that time to the present, the day of the Restoration is celebrated as a day for national rejoicing.

A few days after the Restoration, Hyde, afterwards Earl of Clarendon, was made Chancellor, and for several years was the principal adviser of Charles. Macaulay says that Hyde was of a sour and arrogant temper, and was impatient of opposition. He had been one of the most prominent patriots in the Long Parliament, but had deserted his party, and followed the fortunes of the Court. Hyde had taken charge of the children of the unfortunate king, and one of them, James, had clandestinely married Hyde's daughter.

Hyde soon ascertained that ecclesiastical affairs required prompt action. Had Cromwell remained in power ten years longer, all the bishops would have been dead, and the succession from St. Peter have been broken. The surviving bishops urged immediate action, but Charles was more interested in his mistresses than in the Church. At length Hyde was successful, and new bishops were appointed, and "the succession from St. Peter" was secured, to the great joy of the nation. And now Episcopacy was gradually taking the place of Presbyterianism in the churches. Church and State had been so interwoven into the governments of the old world, that the great mass of the clergy and people approved of an establishment. When Henry VIII. had thrown off allegiance to the Pope, the larger part of both clergymen and people conformed to the new order of things; when "Bloody Mary" changed the religion of the nation back to Rome, the great body of the ecclesiastics submitted; when the Anglican Church was restored by Elizabeth, the nation became Protestant; when the Long Parliament introduced Presbyterianism, churches and ministers became Presbyterian; and now when Episcopacy was restored, the great body were still Conformists. Charles called a Synod to arrange ecclesiastical affairs, and it was proposed that the services of the church be modified on the plan of the Irish Archbishop Usher, in such a way that both Presbyterians and Episcopalians could be comprehended.

While these matters were in progress, the trial of a number of the noted "regicides," as those were called who had taken part in the king's death, went forward. Historians affirmed that the trials were worse than mockery. The prisoners were insulted by both the Commissioners and the mob, and not allowed to have counsel. Among the Commissioners to try these men were Monk and Cooper, who were among the judges of Charles the First, and there were several others who were as deep in the matter as they. About twenty regicides and others were sentenced to be executed, and when the day arrived, a mocking, jeering multitude had assembled. Col. Harrison suffered death first, and sustained himself nobly. When Coke and Peters went into the sledge, the head of Harrison was put upon it, the face bare toward them. When Chief Justice Coke, whose name shall long endure, was cut down and embowelled, the executioner rubbing his bloody hands, asked Peters how he liked that work. "I thank God," replied the Congregational minister, "I am not terrified at it, do your worst." The last thoughts of Peters had reference to the settlements across the water. "Go to New England," he said to some of his family, "and worship God there." Scot was not allowed to speak to the people; but in a prayer declared, "I have been engaged in a cause not to be repented of." The kind-hearted Charles grew weary of the scene, and exclaimed, "I am tired of hanging, except for new offences;" but Clarendon was not satisfied until half a score had fallen. The remainder were banished or imprisoned. Three of the regicides went to America, one of