

GARDINER'S INTRODUCTION TO ENGLISH HISTORY.

(Continued from p. 240.)

THE PROTECTORATE, THE RESTORATION AND THE REVOLUTION.—
The Protectorate was a forlorn hope in politics; Cromwell was able to keep power during his own lifetime, but he could not hand it down. He saw that the old constitution required to be modified and purified, not to be replaced by one entirely different. Thus all his constitutional changes drew England back to the old forms. The attempt to establish religious liberty resulted in his proscribing the religion of the people; while the attempt to reform the morals of the nation could only fail, being in fact an effort "to raise a people by compulsion above its average standard." When Cromwell died, anarchy was let loose, and the people gladly hailed back their old kings.

The government of *the Restoration* was an attempt to resuscitate the political theories of the minority of 1641. King and parliament were to work together in harmony. This was well enough as long as they were agreed, and they were so at present in their opposition to Puritanism. The reaction from this led, on the one hand, to the assertion of *the Divine right of kings*, as a barrier against the irruption of tumultuary violence, on the other, to licence of immorality and to the cultivation of the intellect to the neglect of the spiritual side of man's nature. Yet this change had its good side, for it disposed people to be favorable to Toleration, though this seemed impossible as long as the organization of the Puritan soldiers remained. The risk of Toleration diminished as Cromwell's soldiers passed into the grave. Other causes combined to accelerate this change of feeling, chief of all the fact that suspicion of Puritanism soon changed into suspicion of the triumph of Catholicism under the protection of France. This was aggravated by the fact that the heir presumptive was a Catholic. The fears of the people, gathering to a head, at length took shape in the Exclusion Bill in Parliament, and in the fiction of the Popish Plot outside of it. Yet, the Whig (it was during this excited period that the terms *Whig* and *Tory* came into use), who supported the Exclusion Bill, were making a great mistake:

"The idea of hereditary succession had been adopted by the nation as a guarantee against disorder, and as soon as it became clear that the Whigs were endangering established order as well as hereditary succession, the nation preferred to accept the future risk rather than to launch into immediate agitation."