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you best may, and very sorry provender you will find it, I warrant you!'"* What was thus predicted, actually came to pass ere long. Very soon after the great Protector's death, the days of the Commonwealth were numbered. Weary of uncertainty, experiment, and apparently interminable contention, the nation hailed, almost with one heart and voice, the restoration of the monarchy in the person of the second Charles. The unanimity and enthusiasm displayed in connexion with this event, were largely owing to that memorable "Declaration from Breda," in which the politic monarch, eying wistfully the vacant throne of England, promised that he would grant "liberty to tender consciences," and pledged his royal word, that no man should be "disquieted or called in question for differences of opinion" in religious matters. The long distracted nation regarded this as the manifesto of an enlightened prince who had learnt excellent lessons in the school of adversity. All parties indulged the hope that with larger freedom, peace and concord would be established throughout the realm. But soon the old tendency to civil and religious tyranny which had once wrecked and ruined the fortunes of the Stuart dynasty, began again to betray itself. Hardly was the restored monarch fixed on his throne, when systematic measures were instituted in order to subdue independent and refractory thinking, and bind the whole nation with the chain of uniformity. Episcopacy was in the ascendant again, and true to its antecedents, determined to make no concession and extend no toleration to the "sectaries." Though the Puritan divines were invited to conferences, and some plausible overtures made for a basis of harmonious adjustment of differences, it soon became evident that the Episcopalian party was determined

* Dr. Vaughan's case of the Ejected Ministers of 1662.