

came jealous of the growth of the Independents, and of their ascendancy in the parliament, most tumultuously clamoured against the sentence, and did all in their power to prevent the execution, though they were not angry so much on account of the act itself, as because it was not the act of their party; and when they dared to affirm, that the doctrine of the Protestants, and of all the reformed churches was abhorrent to such an atrocious proceeding against kings. I thought that it became me to oppose such a glaring falsehood; and accordingly, without any immediate or personal application to Charles, I shewed, in an abstract consideration of the question, what might lawfully be done against tyrants: and in support of what I advanced, produced the opinions of the most celebrated divines; while I vehemently inveighed against the egregious ignorance or effrontery of men, who professed better things, and from whom better things might have been expected. That book did not make its appearance till after the death of Charles; and was written rather to reconcile the minds of the people to the event, than to discuss the legitimacy of that particular sentence which concerned the magistrates, and which was already executed' (Bohn 1. 259). Aside from this direct evidence, a careful reading of the treatise itself might have convinced Phillips of his mistake. Milton refers to the trial of the king (5. 12 ff.) as a matter still under discussion: 'They plead for him, pity him, extoll him, protest against those that talke of bringing him to the tryall of Justice, etc.' He alludes to those Independents who hesitate to take such a course, who 'begin to swerve, and almost shiver at the Majesty and grandeur of som noble deed' (6. 10). The king is spoken of as one still alive (8. 20), 'the Sword of Justice is above him' (8. 34), a prisoner, he