

that hold which the rulers of modern France possess on the affections of their people. I returned to my home as the evening darkened, more moved by this unexpected revolution than by any other political event of my time,—brim-full of hope for the cause of freedom all over the civilized world, and, in especial—misled by a sort of *analogical experience*—sanguine in my expectations for France. It had had, like our own country, its first stormy revolution, in which its monarch had lost his head; and then its Cromwell, and then its Restoration and its easy, luxurious king, who, like Charles II., had died in possession of the throne, and who had been succeeded by a weak bigot brother, the very counterpart of James II. And now, after a comparatively orderly revolution like that of 1688, the bigot had been dethroned, and the head of another branch of the royal family had been called in to enact the part of William III. The historical parallel seemed complete; and could I doubt that what would next follow would be a long period of progressive improvement, in which the French people would come to enjoy, as entirely as those of Britain, a well-regulated freedom, under which revolutions would be unnecessary, mayhap impossible? Was it not evident, too, that the success of the French in their noble struggle would immediately act with beneficial effect on the popular cause in our own country and everywhere else, and greatly quicken the progress of reform.

And so I continued to watch with interest the course of the Reform Bill, and was delighted to see it, after a passage singularly stormy and precarious, at length safely moored in port. In some of the measures, too, to which it subsequently led, I greatly delighted, especially in the emancipation of our negro slaves in the colonies. Nor could I join many of my personal friends in their denunciation of that appropriation measure, as it was termed,—also an effect of the altered constituency,—which suppressed the Irish bishopricks. As I ventured to tell my minister, who took the other side,—if a Protestant Church failed, after enjoying for three hundred years the benefits of a large endowment, and every advantage of position which