

Some reactions to King Charles' return to England
He reached Dover on 25 May and London on 29 May

A. Samuel Pepys describes Charles II landing at Dover

I went, and Mr. Mansell and one of the King's footmen, with a dog that the King loved (which shit in the boat, which made us laugh and me think that a King and all that belong to him are but just as others are) went in a boat by ourselves; and so got on shore when the king did, who was received by General Monck with all imaginable love and respect at his entrance upon the land of Dover. Infinite the crowd of people and the gallantry of the horsemen, citizens, and noblemen of all sorts.

From Pepys' diary, 25 May 1660

B. 'The King Enjoys His Own Again' To Be Joyfully Sung, with Its Own Proper Tune

Though for a time you may see Whitehall,
With cobwebs hanging over the wall,
Instead of silk, and silver brave,
As formerly it used to have:
In every room, the sweet perfume,
Delightful for that princely train,
The which you shall see, when the time it shall be
That the King comes home in peace again.

Full forty years the royal crown,
Hath been his fathers and his own,
And I am sure there's none but he
Hath right to that sovereignty:
Then who better may the sceptre to sway,
Than he that hath such right to reign:
The hopes of your peace, for the wars will then cease
When the King comes home in peace again.

Martin Parker (1660)

**C. An extract from England's Pleasant May-Flower:
or, Charles the Second Came Home the Twenty Ninth of May**

Why should we speak of Caesar's acts,
or Shimei's treacheries,
Or of the grand notorious facts
of Cromwell's tyrannies?
But what we all might gladly sing,
and bravely chant and say,
That Charles the second did come in
the twenty ninth of May.

Since that his royal person went
from us beyond the seas,
Much blood and treasure have been spent
but never obtained peace:
Until the Lord with-held his hand
as we might cheerful say,
And did a healing balsam send
the twenty ninth of May.

This healing balsam sovereign is,
and a very cordial thing,
Which many evils can suppress
by virtue of a king,
And poisoned blisters overcome
which in three kingdoms lay,
Twas God that sent this balsam home
the twenty ninth of May.

Anonymous

D. 'To the King's Majesty' (1660)

For as a lady looking in a mirror,
Puts on her dress, and jewels without error,
Heeding what is misplaced, or forgot,
And to her handmaid always trusteth not;
So, by this glass, you may have by reflection
A sight of what pertains to your perfection.
See, not with others, but, with your own eyes,
Whether true ornaments, or some disguise,
Be put upon you, which may render you
Less lovely, when you come in open view.
Herein, a catalogue to you is shown
Of many long-lost jewels of the crown;
And such as add the most essential glory
Unto those crowns that are but transitory.
A course is offered here, whereby you may
Out-do, all that, which flatterers can say:
(Or, by but so far forth endeav'ring it,
As human frailties will the same permit)
To praise you here, I do not undertake;
But, that your self praise-worthy you may make

George Wither

George Wither had sided with parliament during the civil wars. He sold his estate to raise a troop of horse and was charged by parliament with the command of Farnham Castle, and he later fought at the sieges of Gloucester (1643) and Naseby (1645). In August 1660, Wither's papers were seized and he had been arrested for composing a libellous poem called Vox Vulgi (which was meant for private circulation among his allies). He had been freed again by Charles.

Reactions to the Royal Entry (Charles' formal procession) into the city of London on 22nd April 1661, the eve of the King's coronation

E Samuel Pepys describes what he saw of the procession

It is impossible to relate the glory of this day, expressed in the clothes of them that rid, and their horses and horses clothes, among others, my Lord Sandwich's. Embroidery and diamonds were ordinary among them. The Knights of the Bath was a brave sight of itself; and their Esquires... Remarquable were the two men that represent the two Dukes of Normandy and Aquitane. The Bishops come next after Barons, which is the higher place; which makes me think that the next Parliament they will be called to the House of Lords. My Lord Monk rode bare after the King, and led in his hand a spare horse, as being Master of the Horse.

The King, in a most rich embroidered suit and cloak, looked most noble. Wadlow, the vintner, at the Devil; in Fleetstreet, did lead a fine company of soldiers, all young comely men, in white doublets. There followed the Vice-Chamberlain, Sir G. Carteret, a company of men all like Turks; but I know not yet what they are for.

The streets all gravelled, and the houses hung with carpets before them, made brave show, and the ladies out of the windows, one of which over against us I took much notice of, and spoke of her, which made good sport among us. So glorious was the show with gold and silver, that we were not able to look at it, our eyes at last being so much overcome with it.

From Pepys' diary, 22 April 1661

F The reaction of Ralph Jocelyn (a minister from Essex)

Ralph Jocelyn described what he saw on the arches as 'vanity and heathenism'. He clearly paid close to one of the inscriptions (on one of the arches). It's in Latin, but translated it meant 'I give thee power without end'. And of course Jocelyn referenced that in terms of the experience of absolute monarchy; this was an anxiety about the return of tyranny that he was facing. So there's quite a lot of anxiety. And right at the extreme we've got the real religious radicals, the real nutcases if you like, the Fifth Monarchy man who it seems attempted to burn the arches down a few days before the entry as a sign of their protest against the crown

Professor Ian Archer (stuartsonline.com, 2016)

G The reaction of the Fifth Monarchists

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(stuartsonline.com, 2016)**

H The pamphlet 'The City's Loyalty Displayed'

It's a celebration of the entry but it seems to misread the messages. So on that first arch ... it gets the point about Charles II in the Royal Oak, but misses entirely the point about rebellion. On the second arch, it doesn't say anything about navigation, which is the central theme. So that doesn't seem to have been got across very effectively.

Prof. Ian Archer (stuartsonline.com, 2016)