

ism is acting in possessing itself of the humbler schools of the country, — that

“ She was just, and friend to virtuous lore,
 And passed much time in truly virtuous deed,
 And in her elfins’ ears would oft deplore
 The times when truth by Popish rage did bleed,
 And tort’rous death was true devotion’s meed,
 And simple Faith in iron chains did mourn,
 That nould on wooden image place her creed,
 And lawny saints in smouldering flames did burn :
 O, dearest Lord, forbend thilk days should e’er return ! ”

The anti-Popish feeling of England, which existed, as in Shenstone, almost wholly apart from doctrinal considerations, seems to have experienced no diminution till after the suppression of the rebellion of 1745. A long series of historic events had served first to originate, and then to fill with it to saturation every recess of the popular mind. The horrors of the Marian persecution, rendered patent to all by the popular narratives of Fox, — the Invincible Armada and its thumb-screws, — the diabolical plot of the time of James, — the Irish Massacre of the following reign, — the fierce atrocities of Jeffries in the Monmouth rising, intimately associated, in the Protestant mind of the country, with the Popery of his master, — the imprisonment of the bishops, — and the influence of the anti-Romish teaching of the English Church after the Revolution, with the dread, for many years, of a Popish Pretender, — had all united to originate and develop the sentiment which, in its abstract character, we find so adequately represented in Shenstone. Much about the time of the poet’s death, however, a decided reäction began to take place. The Pretender died; the whigs originated their scheme of Roman Catholic Emancipation; atheistic violence had been let loose on the clergy of France, not in their character as Popish, but in their character