

harvest season, and the passages of the building were crowded with Irish reapers, — a ragged and many-patched assemblage. Of the corresponding class in England and Scotland, Protestantism has no hold, — they have broken loose from her control; but Popery in Ireland has been greatly more fortunate: she is peculiarly strong in the ignorant and the reckless, and formidable in their possession. In the services of the cathedral everything seemed in keeping. The altar, removed from the congregation by an architectural screen, and enveloped in a dim obscurity, gave evidence, in its picturesque solemnity, — its twinkling lights and its circling incense, — that the church to which it belonged had fully mastered the principles of effect. The musically modulated prayer, sounding in the distance from within the screen, — the imposing procession, — the mysterious genuflections and frequent kneelings, — the sudden music, rising into paroxysms of melody in the crises of the passing ceremony, — the waving of the smoking censer, — the tolling of the great bell at the elevation of the host, — all spoke of the accumulative art of more than a thousand years. The trick of scenic devotion had been well caught, — the theatric religion that man makes for himself had been skilfully made. The rites of Puseyism seem but poor shadows in comparison, — mere rudimentary efforts in the way of design, that but serve to beget a taste for the higher style of art. I did not wonder that such of the Puseyites of the chapel as were genuine admirers of the picturesque in religion should have found their way to the cathedral.

In doctrine, however, as certainly as in form and ceremony, the Romish church constitutes the proper resting-place of the Puseyite. The ancient Christianity, as it exists in the Anglican Church, is a mere inclined slide, to let him down into it. It furnishes him with no doctrinal resting-place of its own. In