

the Reformation were again removed to their prescribed site in the east; candles were lighted at noon-day; crucifixes erected; the clergyman, after praying with his back to the people, ascended the pulpit in his surplice to expatiate on the advantages of the confessional, and the real presence in the sacrament; enticing pictures were held up to the suffering poor, of the comforts and enjoyments of their class in the middle ages; and the pew-battle was fought for them, that they might be brought under the influence of the revived doctrines. To the aristocracy hopes were extended of a return to the old state of implicit obedience on the part of the people, and of absolute authority on the part of the people's lords: the whole artillery of the press was set in requisition, — from the novelette and poem for the young lady, and the tale for the child, to the high-priced review for the curious theologian, and the elaborate "Tract for the Times." Nay, the first journal in the world was for a season engaged in advocating the designs of the party. And the exertions thus made were by no means fruitless. The unprotestantizing leaven introduced into the mass of the English Establishment began to ferment, and many of the clergy, and not a few of the laity, were infected.

But there was a danger in thus animating with the Popish spirit the framework of the English Church, on which the originators of the scheme could not have fully calculated. It has been long held in Scotland as one of the popular superstitions of the country, that it is a matter of extreme danger to simulate death, or personate the dead. There is a story told in the far north of a young fellow, who, going out one night, wrapped in a winding-sheet, to frighten his neighbors, was met, when passing through the parish churchyard, by a real ghost, that insisted, as their vocation was the same, on their walking together; and so terrible, says the story, was the