

by the first-class carriages, possesses the titles, the large estates and the manor-houses, and enjoys, in short, the lion's share of the vested interests. And in the lower stratum it is also strong after a sort: there exists in its favor a powerful prejudice, capable of being directed to the accomplishment of purposes of either good or evil.

Among the mid-stratum Dissent of England I found a marked preponderance of Independency, which, indeed, seems the true type of English Dissent in the middle walks; and shrewd, intelligent, thoroughly respectable men the English Independents are. But when I descended to a humbler order of lodging-houses, and got by this means among the lower English people, I lost sight of Independency altogether. The only form of Dissent I then encountered was Wesleyism, — in the New Connection, political, speculative, and not over sound in its theology, — in the Old, apparently much more quiet, more earnest, and more under the influence of religious feeling. The type of Dissent seems as decidedly Wesleyan among the humbler English, as it is Independent among the middle classes; nay, judging from what I saw, — and my observations, if necessarily not very numerous, were at least made at points widely apart, — I am inclined to believe that a preponderating share of the vital religion of the laborers and handicraftsmen of the English people is to be found comprised among the membership of this excellent body. And yet, after all, it takes up but comparatively a small portion of the lower population of the country. Among the great bulk of the humbler people, religion exists, not as a vitality, — not even as a speculative system, — but simply as an undefined hereditary prejudice, that looms large and uncertain in the gloom of darkened intellects. And, to the extent to which this prejudice is influential, it favors the stability of the Established Church. The class who