

entertain it evince a marked neglect of the Church's services, — give no heed to her teachings, — rarely enter her places of worship even, — nay, her right has been challenged to reckon on them as adherents at all. They have been described as a neutral party, that should be included neither in the census of Dissent nor of the Establishment. But to the Establishment they decidedly belong. They regard the National Church as theirs, — as a Church of which an Englishman may well be proud, and in which each one of them, some short time before he dies, is to become decent and devout. And there may be much political strength, be it remarked, in prejudices of this character. Protestantism in the Lord George Gordon mobs was but a prejudice, not a religion. These mobs, scarce less truly in history than as drawn by Dickens, were religious mobs without religion; but the prejudice was, notwithstanding, a strong political element, which, until a full half-century had worn it out of the English mind, rendered concession to the Papists unsafe. We see nearly the same phenomenon exhibited by the Orangemen of Ireland of the present day, — a class with whom Protestantism is a vigorous, influential principle, though it bears scarce any reference to a world to come; and find, in like manner, the Episcopalian prejudice strong among the English masses broken loose from religion.

Church of Englandism is peculiarly strong in the upper walks of English society. Like the old brazen statue, huge enough to hold a lighthouse in its hand, it strides across the busy current of middle English life, and plants its one colossal foot among the lower orders, and the other among the aristocracy. It undoubtedly possesses among the higher classes a double element of strength. It is strong, on the principle eulogized by Burke, from the union which it exhibits of high rank and the sacerdotal character. Religion developed in the Puri-