

tanic type, and existing as an energetic reforming spirit, is quite as independent of riches and exalted station in its ministers now as in the days of the apostles; but to religion existing simply as a conservative influence, — and such is its character in the upper walks of English society, — wealth and title are powerful adjuncts. When the mere conservative clergyman has earls and dukes to address, he is considerably more influential as a rector than as a curate, and as an archbishop than as a dean. The English hierarchy is fitted to the English aristocracy. And, further, the Church of England, as an Establishment, derives no little strength through an element from which the Establishment of Scotland, owing in part to its inferior wealth, but much more to the very different genius of the Scotch people, derives only weakness, — it is strong in its secular and Erastian character. There is scarce an aristocratic interest in the country, Whig or Tory, with which it is not intertwined, nor a great family that has not a large money stake involved in its support. Like a stately tree that has sent its roots deep into the joints and crannies of a rock, and that cannot be uprooted without first tearing open with levers and wedges the enclosing granite, it would seem as if the aristocracy would require to be shaken and displaced by revolution, ere, in the natural course of things, the English Establishment could come down. The Church of England is, at the present moment, one of the strongest institutions of the country.

There is, however, a canker-worm at its root. The revival of the High Church element, in even its more modified form, bodes it no good; while in the extreme Puseyite type it is fraught with danger. In the conversions to Popery to which the revival has led, the amount of damage done to the Establishment is obvious. We see it robbed of some of its more earnest, energetic men. These, however, form merely a few chips