

of modern Puseyism proved but a weakling, even when at its best: it was found *not* to possess inherent power. The Canterburyism of the times of Charles the First did that hapless monarch much harm. But while many a gallant principle fought for him in the subsequent struggle, from the old chivalrous honor and devoted loyalty of the English gentleman, down to even the poetry of the playhouse and the *esprit du corps* of the green-room, we find in the thick of the conflict scarce any trace of the religion of Laud. It resembled the mere scarlet rag that at the Spanish festival irritates the bull, but is of no after use in the combat. It is further deserving of remark, that an English Church reformed in its legislative and judicial framework to the very heart's wish of the Puseyite, would not be greatly more suited to the genius of the English people than in that existing state of the institution over which the Puseyite sighs. To no one circumstance is the Church more indebted for its preservation than to the suppression of that Court of Convocation which Puseyism is so anxious to restore. The General Assemblies and Synods of Presbyterian Scotland form, from their great admixture of the lay element, ecclesiastical parliaments that represent the people; and their meetings add immensely to the popular interest in the Churches to which they belong; but the Convocation was a purely sacerdotal court. It formed a mere clerical erection, as little representative in its character as the Star Chamber of Charles. It was suppressed just as it was becoming thoroughly alien to the English spirit; and its restoration at the present time would be one of the greatest calamities that could befall the English Establishment.

Of the partial successes of Puseyism I cannot speak from direct observation. There are cases, however, in which it seems to have served to some extent the ends which it was resuscitated to accomplish; — in one class of instances, through