

time to grope their way to the parish church. Even the itinerant preacher now finds himself barred out of districts in which he could draw around him considerable audiences only a few years ago. There are eyes on his old hearers, and they keep out of ear-shot of his doctrine. And this state of things obtains in localities in which the clergy, though essentially Puseyite, are by no means so overburdened by earnestness as to be in danger of precipitating themselves on Rome. I have heard of a whole parish brought out by such means to listen to a zealous sprig of High Churchism who preached to them with a broken face, — the result of an accident which he had met at a fox-hunt a few days before.

This, however, is not a safe, nor can it be an enduring triumph. To use Cowper's figure, the bow forced into too violent a curve will scarce fail to leap into its "first position with a spring." The reaction in English society on the restraint of the times of Cromwell, which so marked the reign of Charles the Second, will be but faintly typical of the reaction destined to take place in these districts. It is according to the unvarying principles of human nature, that the bitterest enemies of High Churchism and a High Church aristocracy England ever produced should be reared at the Puseyite schools and churches, which mere tyrant compulsion has thus served to fill. In the other class of cases in which the revived religion has triumphed, its successes have been of a more solid and less perilous character. I have been informed by a friend resident in one of the busier English towns, that by far the most influential and flourishing congregation of the place is a Puseyite one. Some eight or ten years ago it had been genteelly Evangelistic; but, without becoming less earnest, it had got fairly afloat on the rising tide of revived Anglo-Catholicism, and had adopted both the doctrines and the policy of the Puseyite party. It has its