

balancing attractions,—that can dwell on premises without passing to conclusions,—and thus resist the gravitating influence; and in the English Establishment the balancing attractions are many and powerful. Hence the midway position occupied by the great bulk of the English Puseyites, and the bad metaphysics with which they bemuse themselves, in justifying their sudden halt at what should be so palpable a point of progress. As has been quaintly remarked by an English clergyman on the opposite side of the Church, “they set out for Rome, but stopped short on reaching Appii Forum, and got drunk at the Three Taverns.”

But enough, and, I am afraid, more than enough, of Puseyism. It forms, however, one of the most remarkable features of the domestic history of England in the present day; and seems destined powerfully to affect, in the future, the condition and standing of the great ecclesiastical institution of the country. And it is worth while bestowing a little attention on a phenomenon which the future chronicler may have to record as by far the most influential among various causes which led to the downfall of the English Establishment. It may yet come to be written as history, that this great and powerful institution, when casting about for an element of strength, instead of availing herself of the Evangelism of her first Reformers,—the only form of religion fitted to keep ahead of the human mind in its forward movement,—attached herself to that old stationary religion of resuscitated tradition, idle ceremony, and false science, which her reformers had repudiated; and that, unable, in consequence, to prosecute the onward voyage, the great tidal wave of advancing civilization bore her down, and she foundered at anchor.

I was a good deal impressed by the marked difference which obtains between the types of English and Scotch Dis-