

as has been generally supposed, antagonistic principle, that has increased in a still greater ratio. Popery reckons, at the close of the first half of the nineteenth century, about ten times the number of adherents within the two kingdoms that it reckoned when the century began. In producing a result so disastrous, Puseyism has no doubt had its share. There are but two elements in the religious world of Europe,—the Popish and the Puritanic; and when, some fifteen years ago, a zealous and influential section of English Episcopalians set themselves to re-invigorate their Church by reviving the ceremonies and doctrines of a Christianity absolutely *ancient*, but comparatively modern,—for it dates at least three hundred years later than the age of the New Testament,—they had inevitably committed themselves, little as they might be aware of the fact at the time, to the Popish element. And we now see the fruit of the committal in the perversions which are taking place almost every day in the English Church. But these, though of mighty importance to Rome, have done comparatively little to swell her numbers. She owes the vast increase which has filled the dingier dwellings and poorer lanes of our larger towns with her votaries, to the overflowings of the miserable population of Ireland. The Romish Church has been no doubt much encouraged by the revival of the ancient Christianity within the pale of the English one; and, save for this encouragement, it is not in the least likely that the aggression of the past year would have taken place; but there can be as little doubt that it is to the poor neglected Irish, sacrificed generation after generation to the Erastian secularities of Protestant Episcopacy, and latterly expatriated by the potato disease, that Popery owes its increase in Britain. There will be work enough in this department for all the Protestant Churches of the country for the coming half-century, if they would escape defeat and disgrace at their own doors. The last half-