

a merchant in Glasgow, who had been the most fawning and obsequious of his customers, who, at the first intimation of his embarrassment, imprisons his agent, and proceeds with the utmost rigor. This Glasgow merchant is described as an Elder in the Kirk, and his zeal in religion, and his attendance at church, are very fully described.

The story of "Kenilworth" is founded on the tradition that the Earl of Leicester, in the hope of wedding Queen Elizabeth, imprisoned his wife in a country-house, under the care of Anthony Foster, and finally caused her to be murdered. This Foster is described in the novel as a crabbed, mean-spirited scoundrel, void of all taste for literature and elegance, burning a whole library for kindlings, sordidly avaricious, and, for money, aiding in the lady's murder. He also is described as a strict Presbyterian, constant in all the worship, and exercised in all the religious experiences of the sect.

These are specimens of the manner in which Scott and Dickens usually exhibit Puritanism, Presbyterianism, and, indeed, all experimental religion. They associate it with the lack of all the genial affections of humanity, with repulsive and forbidding sternness, with avarice, and meanness; and all this odiousness they exhibit as a usual concomitant and result of religion. There is little hazard in asserting that such novels have done more to undermine the belief in the reality, of a change of heart, and spiritual communion with God, and to destroy reverence for the Bible, than has been done within the same period by Paine's "Age of Reason."

POPERY UNCONSTITUTIONAL.

The following incident, and the comment thereupon, related by the Chevalier Bunsen, in the course of his contributions to a supplementary volume of the Life of Niebuhr, deserve to be remembered. The French Revolution of 1830 followed. The Revolution of 1848 came. But, as Niebuhr said, and the events have proved, there cannot be an English 1688, until there has been a Christian 1517.

"When, in the summer of 1829, Pius VIII. had been elected successor to Leo XII., the Cardinal's hat was given to Latil, formerly, as Abbé Latil, the Confessor of the Comte d'Artois and of his mistress; later, as Archbishop of Rheims, the Prelate who anointed Charles X. Diplomatic dinners preceded and followed