

appeal to sympathy in their very weakness, and they possess qualities, the moral worth of which it is impossible to over-estimate, and which are rare in the choicest races of mankind.

There is a nice balance in these phrases of the historian which is not the mere trick of rhetoric. The contrasts are too true and real. But it may be enquired how far are these defects to be traced to the presence and rule of the English in Ireland. Battle-fields are not the places to cultivate the arts: people held in slavery may be pardoned if wanting in taste or sentiment. Men robbed of their lands and turned out of their houses burrowed where they could till they might get back their homes, so that poor lodging became to them a thing of wont and use. Why decorate the temporary mud cabin when its tenant was waiting for the house out of which he had been harried? Then how should they have a "secular history" any more than any other enslaved people? The accusation of want of courage at home is unfounded. Their want was of unanimity and of leaders. If they had changed commanders at the Boyne, the history of Ireland would have been changed, and that of England too. It is impossible to charge Ireland with a defect which may not be owing to the presence and management of "the English in Ireland."

Father Burke does not err much when he says: "The history of the English connexion with Ireland, is a history of blundering and want of tact, and not knowing what to do with the people—never understanding them nor knowing anything about their genius, about their prejudices, or about the shape and form of their national character," and that "if Mr. Froude has proved anything, it is that among all the gifts, one gift God never gave the English, viz:—How to govern people."

The religious and land questions are still the great subjects of contention in Ireland. One would think that both of these had been pretty well disposed of. But the Irish church wants back what she was despoiled of. The English establishment having been swept away, there is cherished the hope that the church of Ireland may be established. Then though tenant-right has been granted, and though improvements are to be paid for, there still lingers a hope to the heirs of the dispossessed, of recovering the lands of their fathers. "Ireland for the Irish" is still the watchword. In 1848, poor Celts talked very freely of the houses occupied by rich Saxons, which they intended to have. Hatred is still