BEIDE BEIDE DE COURT POR CONTROL DE C

rach will try Mr. Bright's ' lump sum' to each of the religious bodies, still keeping up the 'Establishment of the Church of England and Ireand? He will try to make himself the leader of so many of his own into the Liberal ranks as | besides?" to make a new party, like Sir Robert Peel, without the possibility of establishing the confidence which Sir Robert Peel's bonesty inspired. He will do anything practicable, and care little for its political morality, if he can keep place; so the leaders of the Liberals should take counsel to avoid what we think a disaster.

see by this time the loyalty of those whom the State has been pampering for thirty generations. They will have ' blood,' they say, and they will kick the Crown into the Boyne,' if the Establishment be interfered with. Express the same sentument in plain language and it means 'unless you feed us on the taxes, and feed us luxuriously for doing nothing, or doing mischiel, we will rebel.' England can see the habit of ignoring common sense, and the utter absence of common principle, in this extreme class, who are not afraid or ashamed to avow that their loyalty is simply a marketable commodity, and their maxim- Cash down, or treason! With habits of thought and qualities of feeling like these, bow could we have had peace in Ireland.

It is melancholy also to see men of education in the Legislature speak of the inalienable nature of a public tax, and the incompetency of a power to control its own acts. The government that gave their Protestant clergy a certain stipend cannot take it from them. And the Parliament that made law securing the stipend has no power o repeal the same.

The 'rent charge is paid by the landlords' is another grand argument which one is sorry to see employed by representative men. The character of the country could stand frequent silence at such logic. Honest Joseph Hume would have opened his eyes if some eloquent Aristotelian had argued that the taxes on glass or on paper were no trouble to any one, because it was the tax collector who paid them; or that the more that official paid into the treasury the less the country had to pay for its government.

There is something quite galling in the want of good faith which is manifested in the reasoning just alluded to. No book-learning or parliamentary experience was requisite to reveal the nature of the impost and the connection of the impost with property. Young men, remember as matter of public fact, that the landlords were made the collectors of tithes to secure the vanishing support of the Church of Eng land clergymen, and to remove the bloody hand by which that support was grasped and held. They the landlords, were awarded, and very fairly. a shil ling in the pound for their trouble, and I believe they rarely succeeded in getting it; but to say the property is theirs, and they disburse it as proprietors, is to say that the income-tax collector is the owner of the money for which he gives a receipt, and that in handing it to the surveyor he pays out of his

And, permit me to add. I do not think the 'Church of ireland' ever had, or ever could have had, what is called 'Church property' in Ireland. I do not think it was possible in the idea of the constitution, or in the species of organism which the government gave

Nothing is more evident than the jealous care with which the laws have excluded the idea of an independent existence in the Church Establish-The Church Establishment is worked ment. by the civil power, just as any other arm The bishops are apof the administration. pointed by the civil power; dioceses are created or suppressed by the civil power; rites or ceremonies corrected or directed by the civil power; churches raised and glebe houses built by the civil power; and so entirely is the life of the establishment dependent upon the civil power, that no clergyman sould light a pair of candles in h s church or awing a censor around his communion table without the assistance of the strength of the State. Indeed, much more than this. Were the most fatal sore the direct error-eating into the vitals of the Establishment, and causing the slarm of every spiritual man in the country, the 'Church' cannot move her hard to medicate or eradicate the evil, until the civil power gives her hand life and motion. It seems selfevident, therefore that the establishment has no independent life; no separate organism; she is inserted into the State; derives life, animation, and action from the State; and that she is as incapable f property independent of the 'p operty' of the State, as the hand is incapable of a living organism separated from the body, or the child, or the wife, are as iccapable of 'property,' independent of the property' of the husband.

It will be observed that I do not deny to individual men-clergymen or aspirants—the capacity of en-joying each his own pay. The pay may be land, rent charge, or glebe land and rent charge—the in-dividual is capable, of course of drawing the money, enjoying the glebe, and can 'do what he likes with his own.' But he is constrained by all the rules of a personal use like a paid official. He cannot sell, alienate, or seriously change what he is intructed with. And as for the 'Establishment' interfering to divide, transfer, commute, or employ anything, anywhere, in any way, the 'Establishment' has no real existence at all-it a a myth-any more than that it signifies the aggregate of the State officials who do the religious work of the government. The aggregate of attorneys, or harristers, or merchants, could as well be called an 'Establishment;' every bit.

The conclusion is inevitable that, however true it may be that every Protestant clergyman has a right to the life interest of the 'property' which he gets for doing his work, there is no other 'Church property,' nor any 'Church' to hold or claim it Such a thing as a 'Church,' in the sense of a body to claim, hold, and and administer property, is impossible in the idea of the State, and might be easily proved impossible in the idea of the 'Church of Engisnd and Ireland' itself,

There is no difficulty in seeing the great difference between the condition of the Roman Catholic Church and the Irish Establishment with regard to the capacity for 'endowments' When the Roman upon. Oatholic Church gets property, you know partectly well where the Executive is, and who represent it. She lives an independent existence, and manages her property as an individual manages his own. Acknowledged authority secures property; acknowledged authority preserves it; acknowledged authority distributes, improves, and enhances it; acknowledged authority receives and transmits it, and only in very singular cases would the State ever be troubled for help against wrong-doing. Here it is not every minister receiving his own from the crown, but every minister receiving his support from the He sees ber, and teels her pretection every day and hour. He had recourse to her for counsel for help. She is his stay and his help, and he knows no one but her for supreme director. He lives in her shadow, and when he dies, it is to her hands. who owns and holds the property, he gives it up to be by her handed to another. Thus, the difference by constitutional idea and by the nature of things made the Cathelic inheritance a 'property' while of its very nature a 'life interest' is all that can be fairly attributed to any property with which the

State endows the Asglican clergy in Ireland. I am aware that many Englishmen fear the prinsiple of disendowment may affect injuriously the in- advisers of the poor; and if disestablishment were

England remaining in the Established Church were only twelve in every hundred, would the other eighty-eight like to pay a million a year for the possible (hear, hear). But though I hold these ministers of the dozen, and pay their own ministers

The plain case is, then, there is no cause of fear, and can be no danger, until eighty-eight Englishmen out of every hundred have gone out from the Ohurch of England pale. Englishmen will not be-lieve that will be soon, I suppose.

Allow me now to say that the only real sufferers in this change are the Roman Oatholics The abolition of the grant of Maynooth places on their backs principle which we had ourselves laid down-and £20,000 a year, and the £20,000 they will pay as a The English people, I should think, begin to premium for applying a million a year to the adplication of money which history called their own to sectional, or sectarian, or provincial purposes; but they say, 'Though we are the poorest class of the community, and can badly afford the loss, we will pay £20,000 a year to obtain the grand boon for our country.

And I ought to say that when we consider the oppressions and exactions the Roman Catholics have suffered, and the amount of misery thence induce?, as well as restitution due to them in common justice it is not a very great indulgence to charge them £20,000 a year for performing a grand act of national policy.

If Mr. Disrieli had not been catried away by an 'overheated imaginaton' we should have been astonlighed at his notions of the moral union between religion and the State,' and the shock which divorce between Church and State in Ireland gave him.' If Mr. Disraeli means by the State the ministration,' be thinks that the influence of the 'administration' is enhanced by alliance with a religion which the people repudiate! And if he means by State' the whole commonwealth - government and people-it appears that his principle is, if the government relieve the people of a burthen, the influence of the same government will go down! -Verily Mr. Disraeli was carried away by a heated imagination.

I regret to be obliged to occupy so much of your space, but your indulgence on former occasions has led me to count upon your forbearance. The Star was the first newspoper in England that circulated knowledge without culling what would serve party, and every one knows that its power and honesty have grown together side by side. Pardon me this. but it is written for a purpose more important than acknowledgment. I wi'l allude to only two things more: That 'large class' which threatens 'rebellion' and knows no figures but 1688, and the 'discord' to follow disendowment. Mr. Disraeli, if he takes up the census, will see that the Roman Catholics of Ulster, not to speak of the Liberals of every other creed, would make special constables enough to tie every Orangeman's hands behind his back, and give bim a 'plous memory' of his impudence: and that in the other provinces they will sing very readily God save the Queen.' No one bellowed more loudly than Falstaff: and many a Falstaff's soul gives form to these voices that speak of 'fighting!' These worthies fight when they think the army will support them, or the police and magistracy will combine to bind their opponents' bands - not otherwise.

The division, confusion proselytiam, repulsion, and all mauner of social evils, making Ireland worse than ever she has been, must follow disendowment. Let me answer by a few facts. I spent some years in one of the North American Colonies, and I know the social life of every one of them. I was the head of a college and at the same time connected with the press. A unanimous vote of the parliament - cinetenths Protestant - gave my college a charter and an annual grant. My most intimate friends and acquaintances were Protestants. I numbered Protest ant clergymen among my friends and sometimes my guests; I lectured frequently before societies exclusively Protestant; and I received from them many tokens of strong regard. And I have now have been three-and-twenty years in my own country without speaking a dozen times to a Protestant clergyman or sitting down in social intercourse with a Protestant one score times. Let England not be deceived. The Church Establishment is a firebrand It makes aggression and resistance a normal condition of socioty. If aggression or resistance be suspended, or apparently suspended, its party is well aware that both are the very form of Irish passion and life-one side wants to get rid of a nuisance, and the other side thinks that side an enemy and a robber. So they continue staring at one another, and spitting fire when they can get the chance. They are always ready to misconceive one another. Each thinks his neighbor brimful of designs; and no one will ever touch what the other has a concern in -In every thing the 'Church' is found, and every place: and found the stimulant of hate and hostility. Unfortunately, the landlords are identified with the Church-and take care to be - in the minds of the people; and both are identified with England. But England is beginning to see this now, and to correct

We shall see. I am, sir, faithfully yours. R. B. O'BRIRN, D.D. Dean of Limerick, Chairman of Declaration of the Clergy. Limerick, April 7.

GOLDWIN SMITH ON IRELAND.

At the assembly of the Manchester Reform Club, on the 8th of April, Professor Goldwin Smith delivered an address from which we make the following extracts in reference to the " Irish Question": -

' THE IRISH LAW CHURCH,'

If I were to respond to the invitation which has been given me to enter at large on the great subjects of the day, I should embark indeed upon a boundless sea, for I think it may be said truly, and not merely as a rhetorical phrase, that this is the most momentous crisis in the history of the world since the Reformation. Not only in the political, but in the intellectual, in the social, and in the religious sphere a great movement is evidently going on (hear, hear.) The world in every sphere is in a state of critical transition. What concerns and interests us more immediately is the great victory gained by the Liberal party in the matter of the Irish church. I take that victory to be absolutely decisive. Whether the majorities on the resolution may be causl to that on the motion for going into committee or not, it is impossible that the sentence passed by the House of Commons can be reversed. The Irish church really has nothing to stand It is simply the church of the conqueror The defence of this Irish Establishment must really be considered as almost abandoned. To stand up for it seems to require more stimulants than any that religious fanaticism can supply (laughter.) On all accounts - of policy, of right feeling and of justice-let let us support Mr. Gladstone in dealing as tenderly as is possible consistently with the importance of this great and indispensable act of justice. . . Well, it is said if you disestablish the Irish Church you must disestablish the English Church, and a great appeal to English religious feeling is made on that ground. I do not want to sail under false colours. am a free Churchman (cheers), and believe that as the Christian religion was most powerful to subdue the whole world when it was not connected with the State, in all probability it would recover its force and regain its hold upon society if it were disconnected with the State (cheers). I hold and al-ways have avowed, that opinion. I hold it consistently with loyalty to my Church, with great respect for the virtues and for the learning of its clergy, and with a very strong consciousness, not only of the excellence of their religious work, but of the admirable qualities which in country parishes especially, they have shown as the almoners, the comforters, and the or else the sentiment of national antagonism will

the people at large, that it might come as gradually and be conducted as temperately and as leniently as opinions, I protest against the assumption that the cases of the Irish and English Establishments are one. They are wholly different. At the Union with Scotland we established, or, rather, we allowed the Scotch to establish their own Church. In so doing we recognised the principle that the Established Ohurch of a nation ought to be that to which the nation is most attached. We have done exactly the contrary in Ireland. We have violated there the why? For no better reason than that the Irish were a dispised and conquered race, and that their reli gion was then supposed to be political treason. If, indeed, the Church when disestablished in Ireland should prove to be stronger and better than when it had been established; if that experiment should prove successful-of course, it is impossible to say that the people in England may not bereafter be led to extend the principle. But if it proves unsuccessful—if the experiment leads, as Mr. Disraeli says it will lead, to a general outbreak of godlessness, irre-

ligion, and vice (langhter) - of course there will be an argument the more, and a temecolously powerful argument the more, for retaining the English Establishment. We are twitted-the Liberals are twitted - with not having brought this question forward before. Well I suppose most of usin this room can say that we did bring it forward before, only we are not listened to. I can say myself, in my humble way, that I did bring it forward smorg the very first subjects on which I wrote. But we have another answer. Lord Stanley brings forward an amoud ment; that amendment says, "We may admit that modifications are required in the temporalities of the Irish Church." Why did not Lord Stonley say that that before (hear, hear)? Of course, the truta is, that the subject has ripened (cheers) - and that met's minds are now turced to it, not perhaps in the hest way, but still in a very natural way, by seeing that, unless justice is done to Ireland, Ireland will become s fearful danger to this country. I do not present to say-that the establishment of the Irish Church will achieve that object which we all have at heart the object of making the union with Iteland a real union. I am afr-id that things have been allowed to go too far for that But the disestablishment of the Irish Church will have one good effect at all events. It will put on the side of the Union a very large number of educated and influential Roman Catbolics who desire only that justice shall he done to their country, and, and if justice is done, are perfectly ready to maintain the connection with us; and it will, moreover, manifest to the Irish and to all the world that we are determined to deal with Ireland in a spirit of justice (hear, hear), The fact is that the retention of the Irish Establishment has brought upon England greater opprobrium than we really deserve. A great continental statesman once remarked to me-he volunteered the remark - that the conduct of England to Ireland during the last 30 years had been admirable; but he then mentioned the single exception of the rotention of the Irish Ratablishment. Well, now, that is not very far from the truth. The conduct of the English people towards Ireland since the Catholic Emancipation has, on the whole, been kind and good, in intention at least. We must not put the case too strongly

against our own country. No man in the present generation, except a few very retrogade and bigoted Tories, has the desire to do anything that can be

called trampling upon Ireland. But the retention of this Establishment has made all the world believe that we do still treat the Irish as a conquered people; and consequently the Irish have had, in all their in surrections, or attempts at insurrection, the sympathy of foreign nations, who could not believe that a Government which kept the Church of the miro rity established was animated by a spirit of justice towards the nation (hear, hear).

THE LAND QUESTION.

Still there will remain very important Irish questions to be solved. Of course the land question is the one that in most minds presses most. Os that question I confess myself not to be as advanced as many Liberals are. If by tenant right you mean that you will make other rational amendments in the iaw of the landlord and tenant, well and good. But if you come to any stronger measures for creating at ouce an Irish peasant proprietary without wishing to say anything dogmatic on a question where wiser men than I am, and excellent Liberals, differ from me, I confess that I should wish, before we take any stronger measures, to see clearly that that peasant proprietary will be prosperous and happy. I can quite imagine an Irish peasant proprietary owners of the soil, content, as the Irish are now, merely to raise their subsistence from it; not having the means of purchasing the comforts, refreshments, and elegan cies of life - caring really for nothing but just for raising food enough to live upon, and regetating in a very unsatisfactory and unprogressive state. But to produce that peasant proprietary you must take one of two courses. Either you must advance money in some shape or other to enable the peasant holders to become proprietors of the land (in which case I fear there would be a very great danger-as they would be debtors, and the State the creditor-that when you came to evict them for nonpayment of rent you would excite a great burst of indignation against the State) or you must do what the ultra terant right people in Ireland wish to do—you must transfer by the strong hand of power the property from the landowner to the tenant. Well, that, of course, is a tremendous thing to undertake. You could not do it without shaking the foundations of property; and although that or any other measure may be justified if it is necessary for the salvation of the people, still you must first conscientiously show

that it is necessary.

There is a milder measure which I have ventured constantly to advocate, which involves no disturb ance of the foundations of property, and which would, I think, certainly do some good, and not, as far as I see do any harm. Whether the law of primogeniture and the principle of entailing and settling property be good for England or not, it is clear that they are bad for Ireland. They maintain there an absentee aristocracy, drawing money out of the country, not discharging their social duties, and the constant irritation among the people (bear). Therefore, to abolish the law of primogeniture, so far as Ireland is concerned, and to probibit any disposal of law, except in favor of persons in being, it seems to me would be a wise and safe measure. Then again, if the introduction of this change in Ireland should bereafter lead to the same change in England, provided the change be good, we cannot guarantee the opponents of this change against the free action of the future. But c'early this feudal law of succession to property and the disposition of property in England never was suited to Ireland and, so far as Ireland is concerned, ought to be repealed (hear, hear).

IRISH NATIONALITY MUST BE RECOGNIZED .

I am afraid that that we shall still have something more to do, because, owing partly to the great neglect of Ireland by our sovereigns, no feeling of attachment towards the English crown and English institutions has ever sprung up in Ireland. In its place there is a feeling towards us as if we were a foreign nation. The very education which we oursolves have given the Irish, by helping to make them capable of that national sentiment, has stimulated this national antagonism. It is an extramely difficult thing to deal with, undoubtedly; it will task to the utmost the wisdom and energies of statesmen, but I believe it will have to be dealt with by some sort of compromise - that I rish nations. lity will have in some way to be recognized, and soon, continue to grow, and we shall have something like siple of disendowment may affect injuriously the in- advisers of the poor; and if disestablishment were continue to grow, and we shall have something like because he has the rare, if not impossible, gift of tranquillising, pacificatory, and conciliatory politicist of the Church of England. Mr. Gladstone to come, I should pray, not only in the interests of a discontented nation always on our hands. I am making bricks without straw—that is, of forming and it appeared to him that in such a crisis as

and Mr. Lowe put it in a nut-shell :- If the men of my own religious community, but in the interests of not one of those who wish to uphold the pageantry of royalty as the most solutary and useful of institutions, and I do not wish to utter any ultra-courtly sentiments on the subject; but I must say that, if the sovereigns of England for the last fifty years had regularly passed two or three months in Ireland. and had give the Irish the assurance that they were equally with ourselves the object of the sovereign's care, things would now be in a very different state (hear). The Prince of Wales is now going there. I appreciate the motives which lead him to go, and I will not say that his visit will not do some good; but I do not expect that it will do much good, because of course, the Irish are clear-sighted enough to see that it is done for the purpose of conciliating them at this moment, and they will not take the transient presence of the Prince of Wales as an equivalent for the regular presence of the Queen (hear)

IRISH INTELLIGENCE.

The Sisters of Charity in charge of St. Mary's Catholic Asylum for Industrious Blind Females, at Merrion, county Dublin (late Portrbello) in ac knowledging recent contributions, announce that there are now one hundred of these helpless creatures in this most useful institution, where they are instructed in every kind of industry suited to their afflicted state. It is the only Catholic asylum in Ireland for female bl ad.

That it should be recessary to make so much talk

two countries at all? The great healing measure of the Union was devised upon false principles, and it nught never to have been assumed that there were two contricting parties at all. In the case of Scotland there were two real and substantial factors. An ancient kingdom and State, with a definite history and traditions and frame work, became one with an other ancient kingdom and State But Ireland has never, in historical or in any other times, been a State; it has never been even a nation in the proper sense of the word. From the inevitable results of a geographical accident, a certain tract of land originally inhabited by tribes ethnologically different from those which form 'be population of England, has remained separated from the commonwealth of England chiefly because it is an faland; but if Ireland had only been made to mean West Britain and had never been bumoured with the fiction of a se parate Government, Parliament, peerage, Church, and judicial establishment, and if there had never been an Act of Union, Ireland might have been as much England as Wales is. Great Britain and Ireland coght to have become Brittania, and the best solution of the Irish question would be, were it now nossible, such an absorption as that which would place Kerry and Monaghan in exactly the same category as Kent and Cornwall. As it is, the Prince of Wales in Ireland must be treated and thought of as the Prince of Wales in Canada, or the Duke of Edinburgh in Aust alia, or the French Emperor at Algiera. Across the Tweed, when the Queen goes to Perth or Dundee we think of the event much as we think of the Queen at Manchester or Exeter but just as there is no sermonizing about Lancashire loyalty, and no dilating to Devonshire on the duty of public soirit, so we never think of the importinence of addressing Scotchmen on what is as much a matter of course as it is for us in London to take off our bats to Royalty. In the case of Ireland, the mistake all along has been in to king the Irish people at their own word. Many a man has been confirmed in ill health because his physicians have treated him as a sick man. But we must take things as we find them; and as Ireland is to be treated as though it were only a sort of abcormal growth - someth ng akin to to a third arm or a supplementary leg in the political organization of the realm, not useful nor ornamental, but impossible to amputate and, if a sign of redund ant life, yet at the best somewhat of an inconvenient development - we must follow the crowd and add our word of congratulation on the happy event which takes the Heir of England, and, as we are reminded. the Earl of Dublin, to Dublin Castle. We only wish that we could be spared mouthing on the subject. We are told and we dare say with truth, that the Irish are eminently loyal; anthusiastic we all know that the Celtish race is And it is added that, if these Royal visits were more frequent, we should bear no more of Irish disaffection. Fenisnism meets with a sufficient antidote in our young Princess and our old Royalty. If this be so, Greys and Palmerstons and Darbys of the past, that my country' was never thought of before ! George III, to do him only justice, was a popular King. worst of our recent Sovereigns actually tried the cx periment of a visit to Ireland, and with marked but transient success. Her present Majesty and her sagacious hasband could not have thought much of the panacea, though they tried it once or it would have been persistently administered during the course of a long reign. Indifference to the tastes, and even prejudices, of the people cannot fairly be attributed to Victoria and Albert. However better late than the bread out of Mr. Gladstone's mouth by settling Iroland inst year by the expedient of a visit from the Prince of Wales, and an installation of the Most Noble Order of St. Patrick There can be no question that on the lowest view on the duties of a constitutional monarch, such visits ought not to be so very exceptional. One would have thought, before ex perience, that Oriental sectuaion was the characteristic of absolute monarchs; but to go no further than our next-door neighbour, the reign of the present French Emperor is a contradiction to the theory. In truth the paternal element has always been conspicuous in Emperors and despots It may have been that in ruder times a certain publicity attendant on the sovereign was found necessary to make tyranny supportable; at any rate, our Tudor rulers lived more in public and with their people than has been the custom with English Royal personages since the Divine right of kings has been exploded, and their prerogative reduced to a figure of seeech. No doubt every allowance is cheerfully made for the seclusion to which a dispensation of Providence has so long assigned her present Majesty; but the reasons which have more than excused an abevance of State formalities in the person of the Sovereign render it more imperative to delegate whatever of State affairs may be capable of delegation. The position of an Heir Apparent is the most trying and difficult which can befall man. The heir of a noble house, of an estate, even of a flourishing business is overweighted in the race of life; and as it is often open to remark that few good trades or shops support two generations of incumbents, the reason why Dauphins and Princes of Wales so frequently fail as Kings is because they are born in the purple. The opportunities of an heir are not great; and hinderances to being real are almost insuperable. An heir's life is not real; he is both a public and private person, with all the disadvantages and few of the advantages of either sta tion. It is impossible to serve an apprenticeship to a throne; and while every other profession and calling allows and invites a training, kingship is the vocation which must not be practised beforehand Character can only be formed by life, and the life of

is the normal condition to which State necessities consign the very foremost in the hierarchy of rank. If therefore, anybody is to be specially congratulated on this week's festivities, it is the illustrious Prince and Princess who are the central figures of the pageant. It may not be much as an ambition, to be the Lord Lieutenant's guest; it may be very little to have no higher aim proposed than to be paraded through a few streets of a city remarkable for its beauty; and it may be least of all to have to wear a fine dress in a most unmeaning and almost grotesque marquerade of ceremotial. But for once there is something of State duty to discharge. And the Prices of Wales, though he has had few opportunities of distinguishing bimself, must have had sufficient experience to know that in the discharge of little duties, if they are all that can be assigned to him, a man may thine. And everything is in his favour. He goes to Ireland without the shidow of a suspicion as representing either a faction of that country or a faction of this. He is in Dublin because he and Dublin belong to each other, and both are only factors in a great Empire and a common cause. He stands bappily and serenely apart from all our parties, secis, theories, policies and plans. He flaunts meither Orange nor The imperial standard of the realm, ore and indivisible, not so much the United Kingdom sa the Kingdom is the only banner with which be greets his fillow-subjec's. It is no Protestant secondancy or Ultramontane tyranny, disendowment or agrarian reform or revulation that he cames to recommend or to reason about but simply to show that Ireland has no cause, to interests no duties which belong to end so much very fine talk, about the visit of the the four transmarine provinces of the Empire by any Prince and Princess of Wales to Ireland, only shows speciality or privilege. This is the lesson which we how much mismanagement has attended our relations mean to impress on ourselves; for we do not choose with that country. The very words, and there are to speak of Ireland or Irishmen in the third person. none other to select, in which we are obliged to ex-And this is no mean or trivial lesson, for it has taken press ourselves on the occusion witness to the great us some teaching. And if the Prince of Wales imand inveterate political faults of centuries. Why personates and represents this one political truth, he should we be compelled to speak of 'that country' and 'our' relations to it? Who are 'we' that we will indeed have discharged an 'imperial work and worthy of kings.' It is but a sullen and grudging B'iould be oth r than they, and why should there be estimate of the occasion to see in this Royal visit an act of peace-off-ring, a sort of courteous and condescending proffer of the clive-branch or to compare things in which there is no common nature--Ireland with Hurgary, and the Prince of Wales with the Kaiser King. Nor is it very respectful to what is called Irish patr otism nor does it argue a ferious apprebension of the miserable past to talk with infinite courtesy and polite contumely about the pomps and vanities of the show as though Ireland were some fractions buby to be soothed with a gew gaw tor or sugared comfit. If Ireland has no greater troubles than can be appeased by the popularity and gracious demeanour of a young lady and gentleman who have never had more serious duties than the art of making themselves agreeable, a good deal of trouble might be saved in Westminster, and we are just now westing very serious experiments on a very wortbless subject. matter. If the question of Ireland can be settled by a levee, a review, a horse race, and smart bonnets, the British people and Parliament are just now making themselves supremely ridiculous. The terrible murder of Mr. Fetherston,on his actual return from the Dublin f-stivities, may teach caution to the elequen snotbsavers who tell us that the great problem of the day is to be thus cheaply solved. Let the Royal Visit be taken for what it is worth; that worth is real and important enough neither to be made too much nor too little of. If on the one band it is taken as a mere show, or if, on the other, it is elevated to the rank of a stupendous feat of statecraft, it may do as much harm as good; possibly more barm than good. Anyhow, peoples, as the phrase is like othe, guests and hosts, are susceptible to the very ordinary influences of fine weather, good looks, test clothes, smiles and cordiality, and none, of these not very superfine elements of success, seem to be wanting. Even Erin-go Bragh and Cead mil Failthe - we are not sure of the spelling - have their value. So let us shout with the shouters - Saturday Review. THE IRISH CHURCH .- Let us disestablish the Irish

character without any assigned duty in life. Apathy

Church,' says Mr. Lowe 'whatever come of it' 'Let us disest, blish the Irish Church, says the Times, in scorn of consequence! We (Morning Herald) even to be listening to precisely the same voice in either sentence; and the suspicion that such is the case is immensely correborated by the fact, which is certain, that in each instance we are listening to a voice that has changed its utterance and once utterly ridiculed the principles on which alone its second utterance was possible. Mr. Lowe descends to the level of the Spectator, and the Times writes as much nonsense as Mr. Goldwin Sm th O what a fall! that Englishmen who were written for by a Burke should positively be invited to listen to a Beales! Of course the Times will n t long remain in this mood. The 'scorn of consequence' doctrine is taken up at a trying moment, and when nothing else would serve. It has never used it before, and we shall be much surprised if it ever uses it again. The Morning Post says: The spirit of the Church of Rome and the what a satire it is on the Pitts and Wellingtons and laws of civilisation are irreconcilable. That is the fact, and it is perfectly idle to attempt to disguise this very chesp and easy remedy for ' the wrongs of | its significance. The remark that has been made, that if Protesiant ascendency in Ireland is a cure of Enulphus is but too true This difficulty, however, obstinate as it may be, is certainly not insurmountable. It would be prematue, at least, to discuss any half formed scheme for an endowment of the Roman Catholic clergy which could not fail to give Ultramontane escendancy as its practical result; and it should be borne in mind that a sensible and permanent improvement in the state of the masses of the Roman Catholic population would at the same time increase what is called the voluntary never ; Mr. Disraeli must regret that he has not taken | endowment of their Church and restrain is infloence or authority in matters not properly spiritual. Therefore, measures calculated to elevate the Irish, both morally and materially, are called for, and moral elevation must be the basis of material pro-

THE RECORDER OF WARWICK ON THE IRISH QUESTION. -The quarter sessions of the peace for the borough of Warwick were held last week before the learned Recorder, Sir John Eardley Wilmot, Bartonet.-There was only one prisoner for trial, and the Recorder, after commenting upon the evidence that would be laid before them in that case, proceeded to speak of the Irish question. He said that, when he addressed a prandjury at the Epiphany sessions, h alluded to the apprehension, distrust, and alarm thes prevailing throughout the country at large, in come quence of the attempts which had been made to disturb the peace in Ireland. He was happy to so that since that period, owing to the firm disposition evinced by the Government, and the patriotic effort of the people in all parts of the empire to support if these apprehensions, if not entirely removed had been in a great measure modified and the causes which produced them repressed. He hoped now that there would be no further ground for alarm or uneasing on the score of Fenianism. There had, he went of to sav, been a decided disposition evinced through out England to deal in such a way with the grief ances of the sister island that there would probably be no occasion to re'er to the subject Lereafter. appeared to him that the policy - one that in the words recently used by an eminent statesmin would create not destroy that was to say the should so deal with that portion of the kingdom that the people might be properly educated, and the capital and wealth continually being drained and into England should be returned back again ireland, should be made less entirely dependent agriculture, by encouraging amongst them the manufactures from which England derived so mis benefit berself. If manufactures in England wer to cease, and the population had to depe d chief on the cultivation of the soil for sustenance. the same distress would exist here as in Ireland. great expectations is no life. If an heir apparent is he had already said, the course that ought to not artificial, constrained and unreal, it can only be pursued with respect to Ireland was to adopt