

NEW REFORMATION IN IRELAND.

(Continued from last week.)

Our relations with the sister island have subsisted for nearly seven hundred years—during which we have been concerned in two great enterprises or experiments. For more than three hundred and fifty years we laboured to govern her with Rome for our ally—during the latter term of the connexion that power has been an adversary. If it were required of us to prefix a motto to the history of England's first experiment in Irish rule we would take Edmund Campion's version of perhaps the most important of the resolutions or Canons adopted at that synod or council which Henry II. caused to be holden (we dare not decide whether) at Cashel or Lismore—A.D. 1172:—

'That forasmuch as God hath universally delivered them into the government of the English, they should in all points rites, and ceremonies, accord with the Church of England.—Campion's History of Ireland, book ii. cap. i.

Here are two great announcements made: Ireland has lapsed, 'universally' under the government of England—she must be reduced under the eccle-asiastical dominion of Rome. That yoke England had already taken upon herself—and the conquered country must submit to the same burden. The comment of an Irish historian, a Popish eccle-asiast too, we believe—and one who 'trailed the puissant pike' as well as the pen in what he thought his country's cause)—on the compact of which this Canon is an exponent, may also be worth citing:—

To root out Irish monks and plant English in their place to keep a strict alliance with the Pope by an annual subsidy, was to wield the two edged sword of the spiritual and temporal power for the subjugation of Ireland.—Tauf's History of Ireland, vol. i. p. 63.

Artful, however, as the policy of Henry II. may have been, it was artifice which higher art controled and baffled. One part of his object was to attain what in the other was frustrated by the genius of Rome. The work which Henry pledged himself to the Pope to do was done; ruinously well done. The old religion was obliterated—so effectually that its only vestiges have faded into mythology, and that eccle-asiastical Ireland has been justly described as a Palimpsest, where principles and practices of the Roman Priesthood, Regular and Secular, are inscribed over the effaced characters in which the earlier Church of the 'Island of Saints' had its records written. So far as it for the religion which Henry was under obligation to intrude into the conquered country. But how sped the objects of civil government? As Rome enlarged her power that of England declined. The domain 'universally' delivered into her rule soon became narrowed to the twelve counties of the Pale. For the other districts—no Bishop De Burg's in his *Hibernia Dominicana* instructs us—'although the armies of England came there from year to year, her laws never reached them out the times of Henry VIII.' And with that interval—as Mr. O'Connell in his *Ireland for the Irish* not unjustly boasts—a further curtailment of power had been experienced. The government of England at length comprised under its jurisdiction four counties only; and 'they that lived by west of the Barrow, lived by west of the law.'—Such was the issue of our first experiment. It commenced when Ireland was *universally delivered* to our government, and was to be reduced into spiritual submission to the See of Rome. As its close the Papal aims were achieved—while England had shrunk to the occupartion of a garrison upon the eastern coast. Every where Rome had her armies established and her laws in authority. A glance over the Hibernia Dominicana, or Archdall's Monasticon, will bring under view the pet-work in which the various Regular Orders had covered the country and caused it to feel and tremble under the Italian influence. In this state of things, England repelled into her garrison, and confining herself there against the broad dominions which she had handed over to the Papacy, the second experiment commenced.

It seemed to have an auspicious opening. Henry VIII. abolished by law the Pope's supremacy, and assumed the title of King. The great mass of the Irish chieftains mani-

festated favour for both these assertions of independence. They declared 'that they would accept and hold his said Majesty, and the kings his successors, as the Supreme Head on earth, immediately under Christ, of the Church of England and Ireland,' and 'that they will annihilate the usurped primacy and authority of the Bishop of Rome.' 'It may be presumed,' writes the Roman Catholic poet and historian Moore, 'that neither by the clergy nor by the laity was this substitution of the supremacy of the Crown for that of the Pope considered as a change seriously affecting their faith, since almost all the native lords and clergy came forward to confirm their allegiance by this form of oath,' &c., (*Hist. of Ireland*, iii. 300.) Various explanations have been offered of so ready an acquiescence on the part of the Irish chieftains in the claims, temporal and eccle-asiastical, now put forward by the Sovereign of England. It appears to us by no means difficult to account for. The royal title took the fancy of a people who ages before had felt it soothing to the mortification of defeat to distinguish their invader by the cognomen *Fitz-Empress*. The Supremacy asserted by Henry VIII. was aptly associated with the rights of a King;—it had been so in the old native Church of Ireland—although not comprised among the privileges attached to the title of *Lord*. And while thus prescription and fancy lent their aid to magnify the authority of the King, the doctrine of Romanism had not yet ascribed to the Pope the high and absolute sovereignty which was afterwards usurped by him. At the time when Henry VIII. dissolved his partnership or coalition with the Pope, the Church of Rome was in that state of transition through which it passed from the mixed monarchy of mediævalism into the monarchical absolutism of modern days. More than twenty years were to elapse before the creed of Pius IV.—the charter of the actual Romanism—made its appearance. (A.D. 1564.)

While thus 'the King's name was an host,' the Papal ascendancy not altogether ascertained and absolute, and the exactions of Papal functionaries harassing to the Irish nobles, it was not wonderful that the bold proceedings of Henry were welcomed as the challenge and prelude to a great struggle, and that, even for the sake of the expected combat, they found favour with a turbulent people. More, it is evident, than the mere assertion of Supremacy was looked for:—

'Not content with his formal renouement of Rome,' writes Mr. Thomas Moore, 'O'Brian in a paper entitled *The Irishman's Requests*, demanded that there should be sent over some well-learned *Irishmen*, brought up in the Universities of Oxford and Cambridge, not being infected with the poison of the Bishop of Rome, and that, having been first approved by the King's Majesty, they should then be sent to preach the word of God in Ireland.'

The hopes and wishes of many, it may be, spoke in these expressions of the potent Chief of Thomond; but they were doomed to disappointment. Little of the anticipated controversy took place until the accession of Elizabeth, and, in a few years after, Romanism assumed its modern character and organization. 'The Pope, he is the Church,' as Le Maistre insists—is the great principle of the existing Church of Rome:—a principle developed in the concluding Sessions of the Council of Trent, and to the assertion of which the Creed of Pius IV. was made subservient. When the controversy, which ought to have commenced twenty years earlier on the part of England, was opened languidly in the reign of this great Queen, the minds of Irishmen had been preoccupied against it—the elevated style and port of the Pope had effaced the impression produced by the bold assumption of her father—and her own formal deposition by a Bull found perhaps more favour with an excitable people than Henry's adoption of a title which had proclaimed the 'Lord of Ireland' an independent King in that island no less than in England.

The antagonistic parties were now soon formed, and in action. On one side there were arrayed Ireland and the post-Tridentine Church of Rome; England and her Reformed Church on the other. This contest has been prolonged for nearly three hundred years, and its broad issues, thus far, may be regarded as in contradiction to those of the former experiment. In that, England extended all

over the land the religion of which she was the accredited champion, and in recompense, had the mortification to find her government rejected by nine-tenths of the country once 'universally' delivered to her. In the latter experiment she has (fully in theory at least) won back dominion for her laws, but has failed in the propagation of her faith. There may seem something anomalous here—but in reality there is not. England in neither case failed to accomplish what she sedulously exerted herself to achieve.

(To be continued.)

NOTICE.

THE DEPOSITORY

OF THE CHURCH SOCIETY

IS REMOVED to the Store of HENRY ROWSELL, Bookseller and Stationer, King-street West, where the Clergy and others can be supplied with Bibles, Prayer Books, Tracts, and Printed Books of all descriptions, on the same terms as hitherto from the Church Depository. N. B.—The Office of the Secretary of the Church Society is also removed to H. Rowsell's, Toronto, May 6, 1852.

BAZAAR.

IT is intended to hold a Bazaar in the month of September next. (Of the precise day due notice will be given.) in aid of the fund for the erection of a PARSONAGE HOUSE, in connexion with St. George's Church, St. Catharines.

The following ladies, by whom contributions will be most thankfully received, have kindly consented to take charge of Tables:—

Mrs. E. S. Adams.	Mrs. Helliwell.
" Clement.	" Leslie.
" Sanderson.	" Miller.
" Bate.	" Eccles.
" Capt. Hamilton.	" Towers.
" Benson.	" Ranney.
" Slate.	" Atkinson.

N. B.—It is particularly requested that contributions may be sent in not later than the first week in September. St. Catharine's June 5, 1872.

THE LARGE 103 YONGE ST.

The Winter has past, with its frost and its snow, and where is the man who won't say let him go; And Spring has arrived and dressed Nature anew, and Summer, sweet Summer, is nearly in view.

The gentle showers of the Spring have been shed, and fresh life again that were withered and dead; And trees that were leafless are bursting their chain, and waving in loveliest verdure again.

The birds of our forests that left us so long, again fill the air with the power of their song, Rejoicing that heavy Grim Winter is past, and that Springtime and Summer have found us at last.

Now away with the Clouds and the Fogs which you wore, Through many a *snare* storm they muffled you o'er; To wear them just now, with the weather so warm, Would do you no good, but a great deal of harm.

Away with your Bonnets of Dark Velvet Pile. Let them rest on the shelf or the box for a while; Yet something in *Straw*, if you take my advice, In Devon, or Luton, or Tuscan, or Rice.

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