

ment properly bear a great part of the blame of this mal-administration? Had the Irish Church been a voluntary body, would this have been suffered?

It is by no means easy to see what churchmen of the Established Church of England and Ireland ought to do under these circumstances; the difficulty is not merely a question of Churches; it does not depend solely upon the utility and value of the Irish Church, or upon her vitality: the disendowment of an endowed body is neither more nor less than the transference of property from the hands of one person to those of another. Yet we may well question the premise which we have assumed, viz., whether the Irish Church is wholly devoid of vitality; her disendowment will remove from Ireland thousands of her best inhabitants, both clerical and lay; it will alter the state of religion in Ireland in an abrupt way, which may reasonably, on mere social grounds, cause alarm, depriving seven hundred thousand members of our communion of those means of grace, which at present, the Irish Church affords them. We must, at least, believe that members of Parliament are prepared to assert deliberately, that the Roman communion offers higher means of grace to the population of that island, and, therefore, that there is nothing unreasonable in handing over to them so large a number of souls. We may at least trust that this grave matter will not be treated, as we fear it has been, as a mere party question; that due time will be given to its discussion, not only in Parliament, but through the country, and that the two questions, which appear to us so distinct, of establishment and endowment, will be disentangled from the knot in which the resolutions appear to place them.

Scarcely in some respects of less importance than the disendowment of the Irish Church, is the bill introduced by Mr. Coleridge for secularising the University of Oxford. The noble buildings and grand foundation, and wide prestige of both the great English universities, have from time immemorial been the heritage of the national Church of the country; her right to them has been undisputed, until the revolutionary spirit of this century purposes now to hand over the revenues and the entire government of the university to men who may be Christians or infidels, members of the Church of England or the Church of Rome, Presbyterians or Dissenters. Scarcely can non-conformists really desire to carry a measure which shall not only unchurch but unchristianize these ancient seats of learning, the pride not of the Church only, but of the nation. Mr. Liddon's suggestion that a large portion of the revenues of the college might be detached from them, especially the more wealthy among them, in order to found colleges which should be handed over to non-conformist