

It was represented with great force that the Church in Ireland was but the Church of a small minority. This is what it had come to. In some places the rector had a good living with but a handful of people for a congregation. In Dublin itself the Church population was about 40,000, as against 195,000 Roman Catholics. In some other places it was much worse. In Tuam, for instance, which was once an archbishopric, and still the residence of a bishop, the Church population was but a handful, while the Roman Catholics were counted by thousands. [London Quarterly Review, July 52, p. 23.] And looking at results as a whole, it was shown that, according to the census of 1861, the Church population in the northern provinces of Armagh was nearly 457,000 out of a total population of over three millions, while in the southern province of Dublin the Church population was under 237,000, out of a total population of over two millions and a half. In exact figures, the Church population for the whole of Ireland was 693,357 out of a total population of 5,798,564, less than one-eighth of the whole population.

This, of course, was a poor showing, and the Church could not expect much mercy at the hands of the State. A motion to disestablish and disendow the Irish Church was carried in both Houses of the Imperial Parliament, and received the Royal sanction in July, 1869. The world looked on in amazement. A national Church, yesterday enjoying the emoluments of office, possessed of property yielding in the aggregate an enormous income, was suddenly stripped of everything it possessed. The accumulation even of ages was gone. There was nothing left that the Church could call her own. Many thought that this was her death blow, and that her enemies, who had cried: "Down with her, down with her, even to the ground," would hold high carnival over her bruised and battered remains. But not so. The Church of Ireland showed that she had life and vigour left in her yet. She bent to the storm and then aroused herself to look over the fields that had been ruthlessly swept by it. Her bishops were not what in former years too many of them had been, mere creatures of the State and heedless for the Church, but good men and true and able to cope with disaster. Her clergy had imbibed the spirit of the age which taught them to love the Church and reverence sacred things. Her laity had been taught that the Church of Ireland did not depend upon the State for her position, but that she was "one of the most ancient Churches of Christendom." These were the words of her first declaration after disestablishment. An able leader for the times was found in Richard Chenevix Trench, Archbishop of Dublin. He was appointed in January, 1864, to succeed Archbishop Whately, and by degrees gathered strength for the coming storm. His

works on our Lord's Miracles and Parables, to say nothing of other books, will always preserve his name as a household word among the students of the New Testament.

Men were put upon their mettle (and it is a good thing sometimes to put men upon their mettle). They assembled in Synods and Conventions, and at once faced their new position. And this, after the noise and din of the battle had cleared away, was not as bad as it appeared to be; for though the State was severe to the Church, as a Church, yet she felt bound to be just to individuals. She could not cut adrift all the bishops and clergy who had been depending upon her, without giving them some compensation, and therefore agreed to leave them in possession of their houses and Churches, and to give them as well a certain sum of money which would provide for them for their lives. To the lasting honour of these bishops and clergy, they, as a body, turned all this property over to the Church with the sole stipulation that they should receive the interest on the amounts allotted to them for their lives. This is what is called "commutation." The same noble deed had been done years before by the pioneer clergy of Canada, when they all, with but one exception, turned over to the Church the money which was paid them in compensation for losing the clergy reserves, and to this day the clergy reap the benefit of this commutation fund. There were a few of the clergy of Ireland, only a very few, who did not rise to this nobility of action, but kept the money themselves (as, of course, they had a clear right to do), and then went elsewhere. They were called the three c's, they commuted, compounded, and cut.

But the great body of the clergy saved the Church by their own self-denying action. Most of the dioceses remain endowed as of old; nearly all the parishes receive help from funds established, and the Church goes on with fresh vigour, a State Church no longer, but still a branch of the Old Catholic Church of Christ. Her career under establishment was not one that she can justly be proud of; her future has every prospect of something brighter and better in store for her. Magnificent contributions have already been made by her loyal sons and daughters, and cathedrals and churches have been restored and built. Missionary work is receiving every support and encouragement; attempts are being made to retrieve some of the sad errors of the past.

The Archbishop of Dublin recently furnished his diocesan synod with some statistics which serve to illustrate the condition of the Irish Church since the year 1869. Eighty-five churches have been built or re-built and 375 restored, by voluntary contributions, at a total cost of over half a million pounds. Cathedral restoration in the last fifty years has attracted