

Irish Church became more really than ever the Church of the English garrison,—not till 1685 was the Bible in Irish published,—the ability to speak Irish was actually made a disqualification for holding a benefice. The old policy of repression, distrust and enmity, of stamping out all traces of a separate nationality, was continued, while the Pope, wiser in his generation, took all that he had for centuries waged war against, under his protection. The Bishoprics and Deaneries and Rectories of the Establishment were filled with the off-courings of the English Church, or as Swift sarcastically puts it, “not with the godly bishop appointed by the English Government, but with the highwaymen who stopped them on Hounslow heath, robbed them of their credentials and took their places.”

The result may well teach both England and Rome that “what a man soweth that shall he also reap.” If Ireland is to day a source of weakness and not of strength to the Empire, something that England cannot consistently with her own abstract principles of political right retain; if the wrongs inherited from the England who obeyed the Pope cannot be abandoned by the England who defies him, it is because the generous Church policy, which has, within a century and a half, turned the Scottish Highlands from a disloyal half-civilized, Romish country into a loyal, intelligent Protestant section of the nation, even in spite of political blunders, has not been pursued also in Ireland.

And if to-day one of the only three European countries that sincerely adhere to the Papal See is unable to throw a feather's weight of influence in Rome's behalf into the great European scale, if a Protestant sits in every See of the Irish Church, if the vast preponderance of Irish property and prestige is in the hands of English Protestants; if the disposal of all the Church property in Ireland depends on the votes of an English Protestant Parliament, then Rome also is only reaping what she sowed. Papal Bulls gave Henry the right in his own eyes, and in the eyes of all Europe, to invade Ireland; and the English occupation of Ireland, if it be a wrong, is one of those wrongs whose redress would now be a greater wrong.

Especially amusing in view of these facts are the words of the Romish Archbishop Manning when in reply to the Englishman's allegation that:

“As for laws and administration, Ireland is on the same footing with England; and where there is a difference, Ireland will be found to be better cared for than England.”

He says, “Let the endowments of the Church of England be transferred to the English Catholic Bishops and clergy; let the Anglican archbishops and bishops be liable to fine for assuming their ecclesiastical titles;

let the land in England be held by absentee Irish landlords by title of past confiscations, and let their soil be ill-d by tenants at will who may at any hour be evicted, and I shall then think that Ireland and England are on the same footing. There is yet one thing wanting. Let some Irish state-man reproach the English for their unreasoning and unrelenting animosity, their self-chosen poverty, their insensibility of the dignity and benefits of being thus treated by a superior race.”

Well may the *Universe* say that “this is inflexible Fenianism” that it is Irish opposition to English rule simply as English, and not as Protestant; for these wrongs—an alien Church, an alien land-proprietorship and slavish land-tenure resting on confiscation, and the insulting domination of race over race, are what Romish England, backed by the Papal See, inflicted for four centuries on Ireland. The wrongful occupation of Ireland is a wrong inherited from unreformed England, a wrong which prescription had made right, as far as prescription can make anything right, long before the English Reformation.

Origin of Doubt.

A great part of the doubt in the world comes from the fact that there are in it so many more of the impressible as compared with the originating minds. Where the openness to impression is balanced by the power of production; the painful questions of the world are speedily met by their answers; where such is not the case, there are often long periods of suffering till the child-answers of truth is brought to the birth.—Hence the need for every impressible mind to be, by reading or speech, held in living association with an original mind able to combat those suggestions of doubt and even unbelief, which the look of things must often occasion—a look which comes from our inability to gain but fragmentary visions of the work that the Father worketh hitherto.—When the kingdom of heaven is at hand, one sign thereof will be that all clergymen will be more or less of the latter sort, and mere receptive goodness, no more than education and moral character, will be considered sufficient reason for a man's occupying the high position of an instructor of his fellows. But even now this possession of original power is not by any means to be limited to those who make public show of the same. In many a humble parish priest, it shows itself at the bedside of the suffering, or in the adoration of the closet, although as yet there are many of the clergy who, so far from being able to console wisely, are incapable of understanding the condition of those that need consolation.—George MacDonald.