

But, besides these two archbishoprics, there were, at the time of the Restoration, two others, Tuam, in Connaught, and Cashel, in Munster. So that Ireland possessed four archbishoprics in itself, one would think a harbinger of future prosperity and especially when it is remembered that in addition to these there were seventeen bishoprics—making twenty-one in all.

These remained in a cowering state under the iron heel of Cromwell, who was no lover of bishops; and when King Charles II. was placed upon the throne of his ancestors it was found that no less than thirteen dioceses were without bishops. Armagh itself was vacant. The neighbouring diocese of Down and Connor was presided over by Dr. Bramhall, one of the ablest of the Irish prelates, and he was at once advanced to the Primacy.

The Cathedral city of the united dioceses of Down and Connor is Lisburn, situated on the Lagan, about eight miles from Belfast. Here, at the time of the restoration, lived the celebrated Jeremy Taylor. Born in Cambridge in the reign of James I., 1613, he served his native England through sad and troublesome days, but, through the kindness of a friend, he was appointed to a lectureship at Lisburn, and when Dr. Bramhall was translated to the Primacy of Armagh he, instead of being recalled to England as he had hoped, was made Bishop of Down and Connor, to which was afterwards added the small but ancient diocese of Dromore.

There still remained twelve sees to be provided with bishops, and this was done without delay. On January 27th, 1661, the year after the Restoration, St. Patrick's Cathedral, Dublin, witnessed the imposing ceremony of the consecration of twelve prelates, the preacher upon the occasion being Jeremy Taylor. By this act the Episcopal staff was rendered complete.

Thus the Church of Ireland at the Restoration, undoubtedly, had a good start. But it had great difficulties to contend with. There were about seventy Presbyterian ministers in the north of Ireland at that time, Scotchmen of the kind most imbued with feelings adverse to Episcopacy. Besides there was a very strong native Irish element, almost totally given over to Romanism. Shortly after his consecration, Bishop Jeremy Taylor said in a letter to a friend, "I perceive myself thrown into a place of torment."

Though a man of a conciliatory nature he dealt unsparingly with the Presbyterian ministers who were holding Church livings, and required them to submit to Episcopal ordination, and on their refusal dispossessed them by force. He considered this a necessary move for the times. With the Romanists, however, he could not act in the same way; but he wrote his masterly treatise called "Dissuasive from Popery," but as most of the Romanist Irish knew nothing but their own native tongue, of

which the learned bishop was entirely ignorant, the great work fell short of what it was designed to accomplish.

And this twofold trouble existed, to a greater or less extent, in all the dioceses of Ireland—the Romanist difficulty being by far the greater of the two.

A distinguishing feature of the Church of England has always been a most active regard for the cause of education, and of this in Ireland there is a great monument in Trinity College, Dublin, a university which owes its existence to Queen Elizabeth. It was opened on January 9th, 1593, and one hundred years afterwards the beneficence of Queen Elizabeth was duly acknowledged by Dr. Ashe, the Provost, who afterwards became Bishop of Clogher. His text was, "Verily I say unto you, whosoever this Gospel shall be preached in the whole world there shall also this that this woman hath done be told for a memorial," [Dublin, p. 144]. One of the first students of this newly founded university was James Usher, who afterwards became Archbishop of Armagh. The name of Archbishop Usher will always stand high among the writers of the Church, and in his policy as bishop he is none the less distinguished. He saw that the only way for the clergy to gain the hearts of the native Irish was to learn their language, and he required as many of his clergy as could possibly to do so to qualify themselves to speak in that tongue. Had this policy been pursued with vigour it would have been of immense advantage to the Church of Ireland. The Romish priest went in and out among the people talking to them in the language which was dearer to them than thousands of gold and silver. Bishop Jeremy Taylor's masterly "Dissuasive from Popery," written in English had but little or no power to counteract the assiduous work of priests who could speak the Irish tongue. The Anglican Church has too often made the mistake of insisting upon all people conforming in everyway to itself, as if it was a Church for English speaking people only, forgetting that in no way could she show forth her truly Catholic character better than by giving her liturgy to native races in their own tongue. This, though late in the day, has been found the best policy in Wales. It will yet be found a mistake to have postponed it so long among the French speaking people in Canada, as history undoubtedly shews that it was a fatal error in the case of Ireland. Had the intention of Queen Elizabeth been carried out when she founded Trinity College, Dublin—to send the Bible and Prayer Book to the Irish speaking people, to be interpreted by a clergy learned in their own language—the census would soon have shewn a very different result from that we see at the present time, and Ireland would have been spared many a bitter hour and many a mournful tale.