

his future policy; and thus considerately allows us to anticipate what may be in store for loyalists. He coolly assumes that democratic principles have triumphed; and that the aristocracy and the monarchy are now at the mercy of the popular voice. He seems a little puzzled by the weight of care which the crisis has thrown upon him as a leader of the people; but he has evidently made up his mind to bear the responsibility; and frankly informs the world how the party he has led to victory mean to use their power. He thinks that the feelings of the vanquished aristocracy ought to be spared, and therefore that the habit of pelting them with the hard words ought to be abandoned; but he also thinks that they *ought to be despoiled of their property*. He first lays down the proposition that the land of any country ought to be in possession of its own people; and then he illustrates and applies it by declaring that no Englishman or Scotchman has any right to hold land in Ireland. But Mr. Bright's scheme of revolutionary policy does not stop here. It is evident that his motive for proposing to deprive Englishmen and Scotchmen of their possessions in Ireland, is not simply because they are Englishmen or Scotchmen, but because they happen to be exclusively Protestants. And hence he proposes also to confiscate the land of any absentee Protestant proprietor, *even though he should be an Irishman*; and so he expects to be able by this two-fold mode of operation, to transfer the lands of Ireland "into the hands of the Romish resident population

of the country." A Papist landlord may be an absentee if he will, and his property shall remain untouched because he is a Papist. But if a Protestant landlord should happen to be an absentee, his property is to be transferred immediately into the hands of "the resident Popish population of the country." So that all the Fenians have got to do, is to threaten to shoot all the Protestants, and so frighten them into leaving the country, and immediately the land becomes their own. A short and simple process truly; which Mr. Bright hopes to carry into effect without "injustice or wrong to any man." Of course it could not be expected that any man aspiring to be a cabinet minister would acknowledge his own policy to be wrong or unjust; but we are sure there is not one sane and loyal subject of her Majesty who would not consider it both one and the other. This is what John Bright considers to be equality—to rob a man of his property because he happens to be a Protestant. This is to be the remedy for the poverty and ills of Ireland—to banish from it irrevocably all English and Scotch capital, intelligence, and enterprise. And the freedom that loyal men are henceforth to possess is such as they are weary of at Rome—such as provoked the monarchy-loving Spaniards to revolt and dethrone their Queen—such as may be allowed to Protestants by the supreme pleasure of Cardinal Cullen and his Ultramontane followers, after they have been delivered over to them bound neck and heel by process of law.