

have seen it in operation, which he has not, and we, and many hundreds of Protestants, have by it been compelled to pay money for the Separate Schools of Romanism. The proof of the pudding is not in theories of interpreting a cookery book—but in the eating, we have tasted the Government school law pudding and declare it poisonous to Protestant stomachs. Our good friend says we use strong language while Mr. Mowat is so polite. This is quite true. We once heard a burglar say in the dock that he could not deny his guilt, but he thought the man who drew the indictment used very rude language. The cases are strictly parallel, the indictment we prefer is a mere statement of demonstrable facts, it is severe because it is true, and the prisoner at the bar, if we may carry on the simile, is wise in being polite, for he has nothing to produce to prove his innocence. Mr. Mowat, as a lawyer, knows that it is wise to be very, very humble in the dock, as politeness and humility tend to conciliate Judge and Jury. We rely not on our humility but on our facts.

That the aggressions of the papacy are exciting general alarm is notorious. The *Week* remarks: "Nor is the alarm confined to Ontario or to Canada. It prevails just as much in the United States, where it is amply justified by the record of the time when the Roman Catholic Church, in alliance with the Democratic Party and Tammany, was laying under contribution the State of New York. Let all Churches, whether Roman Catholic, Episcopalian, or Methodist, abstain from meddling with politics and political patronage: then we shall have peace. Unfortunately there is one Church which not only persists in the opposite practice, but has formally and recently committed herself to the opposite principle. It is impossible for those who believe in the Encyclical to let Protestant civilization alone."

There is one other impossibility. Those to whom Protestant civilization, which is directly attacked by the present School laws, is precious, will never leave alone that imperious Church by whose agents, be they Premiers, Attorneys General, or whatever they may be, or whatever party they follow or lead, by whom Protestant rights and Protestant civilization are attacked or undermined. The liberties which our fathers by their bravery and by their blood and by their lives, and the freedom which the Church by centuries of warfare with politicians secured for herself, we will not let slip out of a maudlin, unmanly regard for the interests or the feelings of any politician, who so betrays his trust as to place in danger of falling the smallest leaf of the tree of civil and religious liberty.

#### WHO ARE THE "IRISH PEOPLE."

IT may be said—Why claim for your Church the title of the Church of Ireland, when you yourselves have no right to be considered as a portion of the "Irish people?" That such a misgiving should be possible may at first sight appear strange; and yet when we find the so-called National Press in this country but

even the leading journals at the other side of the channel continually making use of the term "Irish people" as applicable to one section only of the inhabitants of Ireland; when we find eminent men of letters building up splendid ethnological theories upon mere hearsay in their studies, whereby this land is divided into three partitions—the home of the Scotch Presbyterian in the North, of the English Churchman in the East, and of the Irish Roman Catholic in the West and South—it is time to explain that which all who really know anything of his country well know—namely, that in Ireland, as in England, the population represents a compound *stratum* of national life, formed by the fusion of many races. Our geographical position as an island close to England's side has invited many strangers, whether as settlers, invaders, or, alas! as agitators, to visit our shores; and, as a consequence, the blood of many nations—Celtic, Saxon, Danish, Norman, Spanish, French, and Scottish—has been inextricably intermingled in the veins of our ancestry. The result is that, though some of these ancestral types of physiognomy and character may still display themselves here and there with more or less predominance, the people as a whole are now an "Irish people," and nothing else. No section, whether geographical, political, religious, has a right to claim that designation for itself. By way of example, I may state that representatives of all the more ancient families of Ireland—the O'Haras, the O'Mulloys, the M'Dermot Roes, the O'Donnells, the O'Neills, the M'Gillicuddys, Mahons, M'Namaras, Malones, O'Briens (from Brian Boromhe), O'Reillys of Breffny, M'Carthy's and others—are to be found among the leading members of our Church. While, on the other hand, the Ironsides of Cromwell have their descendants among the Roman Catholic peasantry of Tipperary. Let me, in passing, refute another widespread misconception, to the effect that our Church has little or no standing ground outside the province of Ulster. As a matter of fact, more than a quarter of a million members of our Church are to be found in the three southern provinces. In our own diocese of Dublin alone there are at least 100,000. But if it be thus clear that Irish Churchmen are not strangers and foreigners in their own land, and that they form a considerable portion of the "Irish people"—all the more considerable if education and culture and property are to count for anything—the question still remains, What claim has their Church to the title of "The Church of Ireland?" Long usage and parliamentary sanction are no doubt valuable accessories in establishing our cause. But our claim rests on more solid foundations than even these. We make it because we believe that our Church is the only legitimate successor and representative of that ancient Church established fourteen hundred years ago in this land by St. Patrick—a Church to which the title of "Church of Ireland" has never been by any refused. That Church was an Episcopal Church. St. Patrick himself was a bishop, and consecrated bishops in every place where

he desired to give permanency to his work. As regards the Church of Rome in Ireland, her present episcopate derives its continuity from bishops introduced into this country in the sixteenth century. I do not deny the validity of their orders; but they are not derived from the ancient Church of Ireland. Again, the ancient Church of Ireland was free from Papal control. The ancient Church of Ireland was never committed to those dangerous innovations with which Rome has overlaid the Primitive Faith. It is true that as the centuries rolled on "the foreign doctrine," spoken of by Archbishop Usher, made its way gradually into our Church, and the history of the 350 years which intervened between the Synod of Cashel and the Reformation is, indeed, a dreary one; but, even during that interval, the Church of Ireland never formally adopted that "foreign doctrine" as her own. It remained the old Church still. The new Church that then found place in this land was in reality the Church of Rome, which, after the Reformation, having adopted the novel creed of Pope Pius IV., introduced its bishops—some from Spain, and some from Italy—and placed them in the sees already occupied by Irish prelates. These are facts which, I believe, defy contradiction, and if they be true, then again I repeat—the old Church is the Church of Ireland; the new Church is the Church of Rome. Such is the history—such the distinctive character of the ancient Irish Church.—*The Archbishop of Dublin.*

#### THE CHRISTMAS SEASON.

IN no way, perhaps, does the appropriateness of texts which are selected from Holy Scripture strike us more forcibly than when applied to the various holy seasons of the Church. Some people, indeed, have advised that a text of the Bible should be taken for each day of the year. Nor is it a difficult matter to find some short verse or sentence of Scripture which can be piously and beneficially adapted to daily use. This, however, is apt, if we may so term it, to savour a little of spiritual pedantry; and after all, the texts which we may specially select, may be those which seem in a manner agreeable to us, rather than those which set forth some practical duty or some great doctrine of God. But no such objection can be urged against those texts which are particularly applied to the Christian seasons, as they cannot be diverted to our own private edification and advantage, but must infallibly remind us of the common truths which concern the kingdom of our Heavenly Father.

Christmas, above all other seasons of the Church, is the season for scriptural mottoes. They take their place naturally and with perfect fitness as part of the Christmas decorations in our churches. Pleasant are the reminders of the time of the year, in the shape of holly-berry and ivy wreath, gilded banneret and symbolic design. In such as these, however, there is nothing for the eye fully to rest upon and be satisfied. Artists tell us that there