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may, that is our best motive here. How far stronger a motive becomes, and how closely it brings the glorious future of the other world into bearing on the present, if we remember all these lessons which we have gathered from various parts of the Word of God, in evidence that our place in the mansions of light will be determined by the zeal and sincerity and purity of our work below!

Ought we not to think more than we usually think on the effect which what we now do will have on our everlasting future? It seems clear that every additional sin will lessen our reward in heaven; every act of useful self-denial done for the glory of God will increase our degree of that happiness hereafter which the merits of Christ have bought for us as the free gift of God. It is not unfair to say that the neglect of this great doctrine is the reason why there is so little real Christianity among us. Christianity is not sufficiently felt to be a real practical force. Let none suppose hastily that I mean that we can buy our reward; it is all the effect of the redemption of Christ. But we can never do enough to show our faith by our works. We cannot be too full of zeal for the higher blessedness of heaven reserved for God's more earnest servants here. The glowing faith of the ancient Church can only be explained by the strong, simple hold which they had on these great realities. This is partly the secret of that astonishing joy with which they ran forward to receive the martyr's crown. They were always abounding in the work of the Lord, forasmuch as they knew that not one stroke of all their labour was in vain in the Lord.

WILLIAM MACDONALD SINCLAIR.

ART. IV.—THE REFORMED CHURCH OF IRELAND.[1]

THE Church of Ireland has had to bear the brunt of a greater variety of criticisms than any other branch of the Anglican Communion. Passing over amongst others, as we are content to do, that which charges her with refusing to follow in the steps of the Ritualists, we are more concerned with the accusation that she has sinned in having failed to convert the Roman Catholic population. We might retort on the English critic that the Church of England has failed in what must seem the easier task of converting the Protestant

[1] "The Reformed Church of Ireland, 1537-1886," by the Right Hon. J. T. BALL, LL.D., D.C.L., Longmans, Green and Co., London; Hodges, Figgis and Co., Dublin.

Dissenters. But this would be a poor defence. We propose, in noticing the excellent historical sketch lately published by Dr. Ball, to point out some of the causes which up to the present—for we are not quite hopeless as to the future—have placed infinite impediments in her way as a reforming Church in the midst of an overwhelming Romish population.

The Irish people in the sixteenth century were, for the most part, a Keltic race under Latin influence. The race and the influence alike prejudiced them against the new movement of reform. The Keltic race has always been plastic under the hands of those who appealed to the senses and the imagination; while the Anglican Church was a Church of calm reason and sober worship. Latin influence, moreover, had woven its toils very slowly, but for four hundred years very surely, about the Irish people.

Moreover, the reform proposed was proposed by the Conqueror. This fact alone was almost fatal to its success. It is a question deeply interesting but now insoluble whether these powerful antagonistic forces would have been sufficient to neutralize wise measures on the part of England for the promotion of reform. It is but the simple fact which is stated when we say that wise measures were not adopted.

Conversions to the reformed Church have never been unknown, but they have always been exceptional. They will not, in our opinion, ever become general while dislike of England lasts. Our best hope is of a spontaneous reform promoted from within the bosom of the people themselves, when some leader shall arise, full of love to God and man, who shall be willing to lay down his life if necessary in the cause of religious liberty. For his coming the hearts of many are, we believe, now being secretly prepared.

In Dr. Ball's volume on "The History of the Reformed Church of Ireland" the English reader may rely upon it that he will find a judicially calm exposition of the history of that Church during the past 350 years. The author's official position has given him peculiar facilities both for studying her annals and for acquainting himself with her present temper and condition. Ignorance of the Church's history, both before and since the date of the Union, will now be inexcusable; and we hope to find a marked increase of interest in the fortunes of the Irish Church as a result of Dr. Ball's labours.

Before proceeding to notice the principal lessons to be derived from his work, let us express a hope that either he or the learned Professor of Ecclesiastical History in the University of Dublin will ere long fill the gap of nearly 400 years which exists between the termination of the history of the

period treated of by Professor Stokes and the commencement of that taken up by Dr. Ball.

For, uneventful from a Church point of view as may have been the interval between 1171 and 1535, the religious history of that period, especially when contrasted with that of the corresponding period in England, had its all-important influence on all that was to follow.

It was during this period that the multitude of religious houses arose in Ireland, the graceful ruins of which are now among the most interesting antiquarian attractions of the country. The monastic system in Ireland had always possessed innumerable votaries; in the twelfth to the fifteenth centuries their buildings reached the highest development, both as regards number and architectural perfection.

While the conscience of England was awaking in response to the voices of the earliest reformers, a counter-movement proceeded in Ireland. There were in the latter country no universities to carry out the work which the English universities promoted. The education of the people, such as it was, was performed by the monastic orders. Sir James Ware, in his "Annals," gives a list of 382 monasteries erected within 300 years previous to the Reformation. These were of the Augustinian, Benedictine, Cistercian, Dominican, Franciscan, and Carmelite Orders, of which the first-named were the most numerous. There were many minor orders, and the whole country was embraced by their influence.

There was no other religious influence at work. The country had given birth to no Wiclif and no Tyndal. No Langland had told his dream of clerical imposture, and no murmur of discontent with the existing order of things had been heard. The impression left on the mind by a study of the annals of the period is one of gloom. While England was passing through the throes preparatory to the birth of religious liberty, Ireland was being brought slowly but surely under a more perfectly organized bondage of conscience. While England was waking, Ireland was falling into an ever deeper sleep. Even her ancient literary activity had long been a thing of the past.

This fatal contrast in the history of the preparatory period accounts for much of the ill-success which attended the first attempts of Henry VIII. to introduce the new light into Ireland. But it by no means accounts for all. Amid such a condition as we have described (while that portion of Ireland alone which then formed the Pale was even nominally linked by sympathy with England) fell like a thunderbolt the Act of the Irish Parliament of 1536-7, which proclaimed Henry to be head of the Church, forbade appeals to the Pope, and

ordained that firstfruits and twentieths should be paid only to the King. This vote was only obtained by packing the House of Commons with purely English members, and excluding all the proctors of the clergy who were accustomed to sit in the Lower House.

At the same time began in Ireland the suppression of the monasteries.[1] This was a gradual process, extending even to the time of King James I. As monasteries were suppressed, indeed, vicarages in some of the parish churches connected with them were incorporated; but the emoluments fixed for performing the services of the cures were quite inadequate, and so continued for a long time, to secure educated and competent incumbents.

The Act of 1536 and the vigorous suppression of the monasteries formed the commencement of the Protestant Reformation in Ireland. The consecration by three English prelates of George Browne, Provincial in England of the Augustinian Order, to be Archbishop of Dublin, took place about the same time (19th March, 1535). This English ecclesiastic, consecrated by English prelates, was directed to lend his best efforts to promote the recognition of the supremacy over the Church of Ireland of an English king.

It cannot be wondered at that whatever may have been the motives of Henry and his chief adviser, the plan which was adopted to transfer the Irish allegiance from the Papal chair to the throne of England was not likely to be popular. But we search in vain at this period for traces of any act of English ecclesiastical policy which was likely to be popular in Ireland. And all this policy was adopted towards a people among whom not a ray of spiritual light had as yet shone. The Bible preceded the Reformation in England: in Ireland it is only in a limited sense that it can be said even to have accompanied or followed it. The fatal contempt shown for the vernacular tongue of the majority of the Irish people should have been rendered impossible to those who had seen how England flocked to hear read her first vernacular Scriptures. But this contempt was felt and shown. And the English liturgy, which was adopted in 1551 and first used on Easter Day in that year in Christchurch Cathedral, Dublin, was not by public authority translated into Irish until 1571, and then only at the urgent entreaties of good Bishop Walsh

[1] The actual commencement was in 1528, when, according to Ware ("Bishops," p. 347), forty of the lesser monasteries had been dissolved. In 1536 (see Loftus MS., Marsh's Library, under this date) "the religious houses and monasteries were granted to the King, by the authority of Parliament, to the number of 370; the yearly value of which amounted to £32,000, and their movables were rated at £100,000." See Mant's "History," p. 155.

of Ossory, who procured an order that in the shire town of each diocese the liturgy should be said in Irish and a sermon preached to the common people—"a provision which," as Ware tells us, "led to the conversion of many."

We have no record of any public circulation of the Holy Scriptures in Irish, or, indeed, of any patient continuance of the above-mentioned practice. The political colour of the Reformation in Ireland was predominant, and there were at that period, if Walsh be excepted, no men like the saintly Bedell, the martyr of 1641, who lived to circulate the Scriptures and to exemplify their teaching by devoted lives.

This brief review of the earliest period of the Reformation of the Church of Ireland is sufficient to show that four fatal barriers to its success existed. It was not prepared for by any popular movement; it reversed all the leading policy of the Church; it came in the form of English law backed up by English force; and it was presented to the people in a foreign tongue. No wonder that Ireland did its best to refuse the unasked-for and unwelcome gift. No wonder the clergy endorsed the forcible remark of Cromer, the Irish Primate, "that whatever might be elsewhere alleged against the Roman authority, it was not in Ireland that it should be denied by a King of England, for to this source he owed his own title to rule the island." "The Pope's ancestors," said Cromer, "gave it to the King's ancestors."

Irish Churchmen cannot now look back to that period of mistakes without a painful conviction that had the Reformation been preached and not dictated to the Irish, had seeds of truth been gradually sowed in the minds of the rising generation in popular and well-endowed schools, and had a wide circulation of the vernacular Scriptures preceded any changes enacted by Parliament, the people might have been won over in far greater numbers to the Reformation. No doubt race and habit would still have counted for much on the other side; but the bitter thought remains that the Reformation was introduced in the most injudicious way possible.

This at the outset accounts for much of the failure which has been incessantly laid to the charge of the Church. We shall meet with many other hindrances to her success as we proceed.

A rapid glance at the period following the Act of Henry shows us, indeed, a gradual dying out, in the region of the Pale, of disaffection to the royal supremacy, and a sort of silent acquiescence in the inevitable. To the Irish outside the Pale, Dr. Ball tells us (p. 27), the Reformation was scarcely offered. Dublin, Meath, Kildare, and Armagh were the

dioceses of the Pale. The Bishops of the first three were won over to the royal side. Bishop Browne issued a curious document entitled "The Form of the Beads" (1538), in which the confidence of the laity is directed from the Pope to the Most High, and some wholesome outlines of doctrine as to justification and pardon are laid down.

The reformed Book of Common Prayer was accepted 1st March, 1551, by a minority of the Irish Bishops, the Primate Dowdall, who had succeeded Cromer, being opposed to it, although appointed by the King. Dowdall subsequently left the country, to return in Mary's reign, and his successor, Goodacre, was consecrated in 1553, the reformed ordinal being first used on this occasion.

The story of the Church during the reign of Mary is tolerably well known. There were no martyrs for the faith of the Reformation in Ireland, for the most obvious reason. Certain bishops, including Browne of Dublin, were deprived[1] others fled the country, and their sees were filled by Marian bishops, all of whom in the next reign, with the exception of two, conformed to the Reformation.

The continuity of the ancient orders of the bishops and clergy of the Irish Church is rendered unquestionable by these facts. There had been consecrations purely English to Irish sees. But there had always been, also, consecrations purely Irish, or of a mixed character. The ancient line of succession from St. Patrick and the primitive Church had never been broken. Although fresh blood (to change the figure) had been infused, so that the Irish succession had been blended with the English, the old had continued and formed probably a preponderating element. Some of the Marian bishops (as, for example, Hugh Curwen, the new Archbishop of Dublin) were Englishmen consecrated in England; others were appointed by the Queen with the sanction of the Pope, but received native consecration; and none, so far as evidence is to be had, were consecrated and sent from Rome.

When, therefore, these prelates, numbering about seven, together with all the remaining Irish bishops, conformed to the Reformation, at the accession of Elizabeth, with the exception of two,[2] the link of connection with the ancient

[1] But see the curious story of the failure of a design for persecuting heretics, attributed to the abstraction at Chester, by an heroic woman, of a document from the commissioner who had charge of it (Ball, p. 45, and Appendix, Note K). A Providence seems traceable in this.

[2] These were Walsh and Leverous, of Meath and Kildare, who were deprived. The former was banished, and died at Alcala, in Spain, 1577; the latter earned his livelihood by keeping a school near Limerick.

Irish Church continued with those prelates and clergy who, from however mixed motives, had given their adhesion to the Reformation. The number of Irish consecrators was always large, so that we find Bishop Bramhall writing (Works, Angl. Cath. Lib., vol. ii., p. 252) that there was no need of irregularity in the consecration of the first Reformation bishops in England, for "if it had been needful they might have had seven more out of Ireland, archbishops and bishops. For such a work as a consecration Ireland never wanted store of ordainers; nor ever yet did any man assert the want of a competent number of consecrators to an Irish Protestant bishop."

The Romish bishops who were introduced after the accession of Elizabeth can lay no claim to Irish orders. They were intruded from Rome; and while it is confessed that most of the laity went freely with them and a number of the clergy, this does not alter the historical fact that the Church of Ireland does, and the Church of Rome in Ireland does not, possess the ancient succession of episcopal orders in the country.[1]

We have turned aside from the main topic of this review to notice this subject, because many persons have questioned the correctness of the title "Church of Ireland" maintained by the Reformed and Protestant Church. The plain truth candidly uttered seems to be this. The Romish Church has always had in modern times the superiority in numbers. She has never since the Reformation had any title to be the successor by holy orders of the Primitive Irish Church. The title "Church of Ireland" has been inherited by the Reformed Church from antiquity, and the most searching investigation has failed to detect any flaw in her title, which has of late been officially admitted by authority.

Resuming the thread of our discussion as to the reason why the Church failed to prove the converting instrument which it was expected to be, let us hear Dr. Ball. Speaking of the reign of Elizabeth, he says:

> The parochial organization was received by the Reformed Church in a condition of weakness and inefficiency. Unfortunately, the remedies imperatively demanded were not applied, and the measures of Henry and his successor tended to aggravate, not to lessen, the hindrances to its efficacy. When the monasteries were dissolved the appropriated parishes might fairly have expected that the tithes which were drawn from them

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Neither took any part in giving to the innovating Papal Church a share in the ancient Irish succession.

[1] On the subject of the above paragraph the reader may consult Dr. Alfred Lee's pamphlets, published in 1867, and Bagwell's "Ireland under the Tudors," ch. xxxv.; see also Dr. Ball's Note O, and Mant's "History," p. 284. Titular foreign bishops began to be intruded in 1567. They prefer no claim to lineal succession from the Irish Church.

would have been restored ; the interests of the Church, indeed of society, demanded that for the work of education, hitherto conducted by the religious orders, schools and colleges should have been provided. But neither measure was approved.[1] . . . Some alleviation of these adverse circumstances might have been obtained from judicious redistribution of ecclesiastical revenues, but nothing of the kind was attempted. . . . The only expedient employed . . . was the creation of unions and pluralities. (Pp. 79, 80.)

Again, the right hon. gentleman writes:

If we turn from financial to other interests of the Church, here also the policy pursued on behalf of the Crown will be found to have been injudicious. The inmates of the religious houses, when deprived of their own establishments, were not provided with other places of retreat, but were scattered among the people all over the country. They were, even more than the secular clergy, opposed to innovation, and the treatment which their societies received deepened opposition into active hostility. They became the most decided and, from their ability and energy, the most formidable adversaries of the Reformed Church. More than any other agency they kept alive a spirit of unwavering allegiance to Rome.

While the monastic portion of the clerical order was thus arrayed against the new religious system, no steps were taken to gain over to its support such of the parochial clergy as were of the Irish race. Indeed, one of the measures adopted was calculated to repel them. By a statute of the Parliament of 1536, it was provided that if a benefice fell vacant it should be conferred upon a person who could speak English, unless, after proclamations in the next market town, none such could be had. . . .

With respect to the clergy of the Reformed Church in the English districts, the neglect to provide means of educating persons intended for the ministry produced consequences not less injurious than those which ensued in the case of the Irish. They were ignorant, of rude manners, negligent in the performance of their duties. In order to compensate for their defects, some Englishmen were sent over, others came of themselves ; but of either class there were few, and most of the latter were (it is said) either unlearned or "men of some bad note," for which they had forsaken England. (Spenser, "View of Ireland," p. 570.)

How fully all these statements bear out our contention that England, having undertaken a work for which there was in Ireland no sort of demand, did it in a manner so made up of a show of force and of blundering inefficiency as to defeat her own aims!

While the ultimate results have been unspeakably happy for that portion of the inhabitants of Ireland which has succeeded to the inheritance of an open Bible and a reformed Prayer-book, the process of evolution of the present spiritual condition of the Church has been extremely slow, and meanwhile the fetters of Rome have been more and more closely riveted. We have not space for a series of pictures which could readily be given, and for which we refer the reader to the pages of Dr. Ball and Bishop Mant, of the low estate in all

[1] It was only in the last decade of Elizabeth's reign that Trinity College, Dublin, admitted its first students, January 9, 1593.

respects of the Church for over two hundred years following the Reformation. A few bright lights contrast with prevailing gloom. A few names, such as those of Ussher, Bramhall, Bedell, and Taylor—of Leslie, King, and Berkeley, stand out from others as men who laboured for the best interests of religion. Many an unknown parochial curate, "passing rich on forty pounds a year," wore out his life unnoticed, giving daily service often at sunrise and sunset, as Grattan said, and trying to lead his humble flock in paths of righteousness. But the powers that were, were against righteousness. Absent incumbents did nothing to remedy the results, material and spiritual, of the neglect of duty by generations of absentees who went before them.

The state of the Church varied from time to time. There were crests on the waves and hollows between. There were now and then voices crying in the wilderness that God's houses must not be left in ruins; but there was neither zeal nor money to respond to these rare appeals.

Take one such appeal. In the year 1566, says Dr. Ball:

Sir Henry Sidney, then Lord Deputy, addressed to Queen Elizabeth a letter, describing the state of the Church, and suggesting some remedies. The diocese of Meath, which he terms the best inhabited country of the realm, he selects as an illustration, and from it (he observes) "it will be easy to conjecture in what case the rest is, where little or no reformation of religion or manners hath yet been planted." The parishes in this diocese which had been vested in the monasteries were now impropriate in the Crown: of these fifty-two had vicars, and a hundred and five had none. The latter Sidney found to be under the care of curates, to whom he applies the epithets of "simple or sorry," of whom eighteen could speak English, "of little learning or civility, living on the bare altarages (fees for altar services), without a house standing for any of them to live in; the walls of many of their churches being down; very few chancels covered (which implies that fewer still of the naves were); windows and doors ruined . . .;" and he concludes, "*your Majesty may believe it that upon the face of the earth, where Christ is professed, there is not a Church in so miserable a case:* the misery of which consisteth in these particulars: the ruin of the very temples themselves, the want of good ministers to serve them when they shall be re-edified, and of competent living for the ministers being well chosen."

At a still later date, as Dr. Ball adds:

Spenser gives an even more unfavourable account of the condition of the Church and clergy. He describes the poverty of the benefices in the Irish districts, which often do not yield a competent maintenance for any honest minister to live upon—scarcely enough to buy him a gown. The clergy, (whether it would seem Irish or English), he charges with simony and other "enormities." The Irish, he says, are mere laymen, save that they have taken orders ("View of Ireland," pp. 508-510).

In 1607 Sir John Davis accompanied Sir A. Chichester to some of the Ulster counties upon a progress to inquire into their condition. He reports the poverty of the livings in Cavan; and adds, "the incumbents were such poor, ragged, ignorant creatures we could not esteem them worthy of the meanest of those livings." (Davis's "Tracts," p. 266.)

The reader must be referred to our author's always readable pages for further pictures of the like sort. He will also find in Bishop Mant's "History" records in detail of the extraordinary condition of dilapidations of churches and glebe-houses at successive epochs, continuing far into the eighteenth century. Before passing on from the Elizabethan period, let us hear how Spenser reflected on the times and on the measures hitherto taken by England:

> That which you blame is . . . the troublous occasions wherewith the realm of Ireland hath been continually turmoiled. For instruction in religion needeth quiet times: and ere we seek a sound discipline for the clergy, we must purchase peace for the laity. For it is ill preaching among swords.

And again:

> Religion should not be forcibly impressed into them with terror and sharp penalties as now is the manner [what would Spenser have at a later period said of the Penal Laws?], but rather delivered and intimated with mildness and gentleness, *so as it may not be hated before it be understood.*

A promise of improvement in the condition of religion followed the plantation of Ulster in the reign of James I., and the writings and labours of Ussher, the great Primate of the seventeenth century.

But if various symptoms of improvement were exhibited in the earlier half of this century, the Church was staggered by the blow which fell in 1641, and from which she took many a long year to recover. Strafford, who had done much to keep Ireland under firm domination, and also to advance her material interests by the introduction of the linen trade and other industries, was recalled by Charles I. in 1640; and almost immediately a rebellion, which had long been smouldering, and which the plantation of Ulster by Scotchmen had done much to foment, burst forth with fury. On this subject Collier writes ("Hist. Ireland," p. 141): "As with one accord the native Irish rose against the settlers in the planted counties. Men, women, and children were killed. Others, stripped of all clothing, were driven out to die of exposure; shelter was refused. The cities were crowded with naked refugees. As to the number who were slain and those who perished from exposure there has been wild exaggeration; but the lowest estimate is between 12,000 and 13,000. The flame spread all over Ireland; but owing to the English settlers elsewhere having time to prepare for defence, its fierceness was not so severely felt in some districts as in the North."

Dr. Ball refers (Note X) to other recent calculations, which raise the estimate of the number of Protestant victims of this rebellion to 25,000. A picture of the sufferings of individuals

in those dreadful October days will be found written by an eye-witness in Clogy's life of his father-in-law, the sainted Bedell, Bishop of Kilmore, who fell a martyr to the cause of truth in the rebellion, and whose singular virtues prompted, at his graveside in Kilmore churchyard, more than one cry of admiration from his enemies, who deemed they were seeing laid in the grave the "last of the English."

Once again the churches lay unroofed and unused, the glebe-houses ruined and in many cases unoccupied, while some of the best blood of the Church of Ireland was spilt. The Episcopal Church suffered more than the Scotch, it is somewhat surprising to note. In much of Ulster, Dr. Ball tells us, "the Church ceased to exist."

This was in 1641. Then came the Commonwealth, and the iron hand which crushed rebellion, but also crushed Episcopacy. The Solemn League and Covenant were in Ulster, Cromwell in Leinster, and the empty churches everywhere. "His victorious despotism established itself upon the total ruin of the civil and ecclesiastical polity which had been before upheld in Ireland by the English Government."

From this epoch, however, promises of dawn began to brighten on the horizon. Ussher and Bedell had not lived in vain. Jeremy Taylor was one of twelve bishops consecrated in St. Patrick's Cathedral, Dublin, on the accession of Charles II.; and Taylor's influence was elevating to the whole Church which he adorned. Little by little education spread among the Irish clergy, and theology was not any longer unknown.

The Church, in the reigns of Anne and of William III., was rendered again unpopular by the enactments of the Penal Codes, by which a fresh attempt was made to crush out Romanism in Ireland by force, with the usual result of intensifying the evil.

The attitude encouraged by England in the Irish Established Church during the entire period embraced by the reigns of Anne, William, and the earlier Georges, was that of a dominant and haughty superior. The Romish priest or schoolmaster was treated as an unclean animal, which must be driven to hide from the eye of a superior race. This code could but fail in practice; but the Church of Ireland had not yet been taught the full lesson she was destined to learn, to live by love. In the earlier part of the present century, and after the Act of Union, the dreadful tithe troubles harassed the land for years, and did not cease till the tithe composition Act of 1832.

The history of the last twenty years is too recent and too familiar to be here recorded; but we may send the reader to

the closing chapters of Dr. Ball's book for most accurate facts connected with the disestablished Church.

What have we learned from this brief review? Guided by history, we have seen a reformation thrust forcibly, in obedience to the fashion of the times and to the conscience of England, on an unprepared and unwilling Church. We have seen a degraded and ignorant "reformed" clergy living in poverty, in ruinous houses, ministering fitfully in decayed, and often roofless, churches—no school for the peasantry, and no one competent to teach the principles of the Reformation had they existed. We have seen the Church pillaged in war and decimated by massacre, holding its ground, humanly speaking, only because endowed with a remnant of its ancient tithe—too weak in all the instruments of spiritual power to do more in Ireland for centuries than hold its ground.

We must admit that the problem placed before the Church of Ireland has always been one of vast difficulty. Some of the conditions of the problem we have noticed, many more may be studied in our author's pages; but these enormous difficulties and these innumerable hindrances must be considered by those who find fault with the Church for her failure to win over the majority to her side.

To-day, as we look at her, we see a Church alive and awake. Deserted by the State which once only too sternly established her in Ireland, but containing within herself elements of perpetual life. Governed by her synods, supported in great measure by her laity, aiding in sending the Gospel to all lands, quietly sowing the seeds of the truth among the Romanist population, and setting an example to the people of Ireland of God-fearing, law-abiding, and intelligent citizenship, which not long since won from the lips of a Roman Catholic, who had every means of knowing both sides, the confession that "the Protestants of Ireland are the salt of the earth."

G. R. WYNNE.

ART. V.—ROBERT AITKEN, OF PENDEEN: A SKETCH.

IT was in the autumn of 1872 that I first saw Robert Aitken, of Pendeen. I was in wretchedly bad health, and had been sent down to the coast—to the little watering-place of Sandgate—with the double object of recruiting strength and of reading for Orders with the Vicar. Sandgate is a long, straggling little town, which stretches its wind and weather-beaten length for a mile or more along the line of the beach.