

defenders of our State against assaults from within as well as from without. It is the highest task of Government to retain the firm sympathy of all the moderate portion of the community by enlightened concessions in the interests of liberty and the public weal."

"Hitherto," his majesty goes on to say, "our road has been from Thermopylae by way of Cannæ to Rossbach and Vionville. I shall lead our youth from Sedan and Gravelotte by way of Lenthén and Rossbach back to Mantinea and Thermopylae."

I think, sir, that these extracts may suffice to show that the Emperor is quite capable of seeing other things than his matchless army, and that, if "education proper" means education that makes good citizens, he has made up his mind very clearly as to what constitutes it. The words he quotes from the *Hanover Courier* may not altogether recommend themselves to people living in countries under conditions different from those of Germany, especially to people of revolutionary proclivities, who like to make nuisances and dangers of themselves. But to all who believe, as educated Germans do, that evolution, not revolution, is what must be looked to for sound political development, the writer's opinions will appear well worth pondering. I may remark, in passing, that there are two great English productions better known and understood in Germany than in England. Shakespeare was an Englishman, but I venture to say that he is read at least as much in Germany as in England, while the best analyses of his works are German. The great father of modern evolution was an Englishman, but his teachings have been much more widely assimilated and applied in Germany than in England. True, the principle of evolution has, happily, entered largely into English politics, and did so in days long before Darwin. But it has been but dimly apprehended as a scientific political guide. To the Germans of to-day it stands out clearly as the hope of the future, and it is apprehended as such by them and their sovereign alike.

You remark, in closing your observations, upon the "puzzle that a people so intelligent and so well educated should bow their necks meekly, generation after generation, to a system of government with so much of monarchical and military despotism in it." May they not do so because they are intelligent and well educated? Is it not just possible that a look abroad at "free" countries may give them pause? They have seen the English House of Commons, once the most splendid deliberative body in the world, paralyzed for years and robbed of its former high character by the machinations of a gang of men whose conduct fully justifies Dr. Johnson's famous definition of patriotism. Looking across the Atlantic, they see a great republic, strong and wealthy indeed, but with politics so vilely corrupt that self-respecting citizens keep aloof from public affairs, and with a daily record of crime which indicates a fearfully widespread moral and ethical obliquity. May not the intelligence of the Germans lead them to choose rather to have the direction of their State in the hands of a gentleman, trained in Government, learned in all the wisdom of Germany, and having his country, his whole country and nothing but his country in his heart, than in the hands of first one faction and then of another, each fighting for its own hand, and intent mainly on keeping itself in power, if not on something viler still? "The kings are going," said Heine, "and with them the poets." That the poets are not the only good things that go with the kings is abundantly proved by the history of democratic republics ancient and modern, which goes far to show that it was not without reason that the apostle joined together the injunctions to "fear God" and to "honour the king." Universal suffrage coupled with party government must, humanity being what it is so far, bring forth the same results everywhere, if left to itself. The Germans have both universal suffrage and parties; but behind these things they have a gentleman, with power in his hands to save his country from the worst effects of party, and placed, by position and character alike, above all unworthy considerations. Their feelings towards their Kaiser, so far from being unworthy of an enlightened people, are noble and ennobling; and they may well be thankful for the presence of a monarch to save them from what they see in countries from which the kings have gone, or in which they have been reduced to shadows.

THOMAS CROSS.

Ottawa, Jan. 30, 1891.

## THE TRUTH ABOUT IRELAND—IV.

### CELTIC IRISH CHARACTERISTICS.

IT is impossible to thoroughly understand the Irish question without taking into consideration the great difference in character between the Celtic and Anglo-Saxon races.

In dealing with this part of the subject I refer only to the Celtic Irish—meaning by such, the great majority who are either Celts, or in whom Celtic blood predominates. I exclude the Protestants as a mass. Practically there are two nations in Ireland—Catholics and Protestants—gifted with widely different characteristics. If any one attempted to describe the Protestants it would be necessary to note the difference between the great body of those in Ulster and the others who are scattered throughout the other three provinces. Owing to intermarriages and the intermixture of the races during so many generations, a large proportion of the Protestants have partially acquired

some of the habits and ways of thinking of their Catholic compatriots.

The science of Phrenology will help us to understand this question. It is greatly superior in exactness in definitions, as also in dealing with realities, to the old-fashioned schools of metaphysics. It enables us to give a "local habitation and a name" to what old-time philosophers attempted to describe by vague generalities—often contradictory—which merely puzzled the truth-seeker and led to nothing definite.

It must be understood that the following phrenological description does not pretend to be full or exhaustive. A day will arrive when the phrenological development of races will become a branch of national statistics. Such statistics will assist statesmen in understanding and settling many obscure problems. Until then we must rely upon large averages, and be content with a more modest degree of exactness. In the absence of extensive observations—in order to arrive at approximate truth—we often have to reason from effects to causes. Thus take the case of A and B. If the first is known to be a very careful and truthful speaker, and B is exactly the reverse, then—all other conditions being alike—a phrenologist knows, without seeing either of them, that the organs of conscientiousness and cautiousness are larger in A than in B. Again, if I is known to be fickle and changeable and the reverse of persistent and persevering, and S is known to be exactly the opposite, then, under similar conditions, the phrenologist is aware that the organs of continuity and firmness are larger in S than in I, although he has not seen either of them.

The following phrenological outline—never before attempted in print—will help to explain much that puzzles people respecting Irish affairs, and will assist the intelligent reader in understanding the difficult problem which British statesmen have got to solve, namely—to raise the Celtic Irish to the British level of law-abidingness and industry. This difficulty has been greatly increased by the conduct of that British politician who has raised falsehood into one of the fine arts, who has justified lawlessness, and whose actions have enabled others to sympathize with and understand the reasons for the stern denunciation by the old Hebrew historians of that ruler "who made Israel to sin."

### OUTLINE OF PHRENOLOGICAL DEVELOPMENT.

Compared with the English and Lowland Scotch the following organs on the average are larger in the Celtic Irish, namely, Combativeness, Destructiveness, Love of Approbation, Hope, Veneration, Spirituality, Imitation, Individuality (the observing faculty), Language, Wit and Agreeableness. The organ of Adhesiveness, or Friendship, is also larger than in the English.

Similarly compared, they have smaller Secretiveness, Continuity, Cautiousness, Self Esteem, Firmness, Conscientiousness, Constructiveness, Time, Order, and the Reflectives.

This development inclines the Celtic Irish—relatively to the Anglo-Saxons—to be more attached to leaders and to friends, to side with them in preference to siding with justice. Thus the leader of the Clan-na-Gael was tried by a jury of Irishmen for the murder in the presence of witnesses of an American schoolmaster at Chicago. Yet he was acquitted. The South of Ireland was that day pictured in an American court of justice. They are more apt to quarrel, quicker to take offence, somewhat heedless of consequences, with less self-reliance, perseverance, firmness and moral courage, although physically brave. There are in fact few races more courageous. It also inclines them to be relatively somewhat unstable and fickle, rash in speech and in jumping at conclusions, sanguine as to what to-morrow will bring forth, inclined to procrastinate and to build "castles in the air." They are also easy of belief; apt to believe, without pausing to think what they are told by those whom they look up to as their leaders. There is also comparatively a lack of industry and of planning, and what the Americans call executive ability. They are better able to act a part than more plodding races. The manner that sympathizing English tourists—believing others to be as truthful as themselves—have been fooled, would be laughable if it were not so sad. The Celtic Irish are also wanting in method, order and finish. They are inclined to lawlessness, unless under a masterful rule. W. O'Brien, M.P., when examined before the Parnell Commission, stated on oath, "illegality is bred in us Irishmen." They are also quicker in observation and more ready in reply than the British; very fluent in speech when compared with the English and Scotch. Rather slow to understand the consequences likely to result from any given course of action, and weaker in reasoning power, but more witty than the Anglo-Saxons. Taken altogether they are warmer-hearted and more excitable, and act more from impulse and less from principle, than the English and Scotch.

Compared with the Teutonic races in Great Britain, Canada and America, the Celtic Irish have a weaker sense of truthfulness and justice, less moral courage, self-reliance and industry; but they are warmer-hearted and more venerative. Not valuing real liberty in the Anglo-Saxon sense, they are better adapted to be ruled by the masterful hand. They can when they please make themselves more agreeable than the people of the Teutonic races, and often say things to please others, which, without being meant to deceive, often practically mislead people. Froude the historian enlarges upon their capacity for winning over those of other races.

In the *London Times* of Sept. 6, there is a very special letter from "An Irish Catholic." He says: "To those who really know the Irish of to-day, at home and abroad, the truth has struck home. Above all races they are supreme in the art of being all things to all men. The Irishman can deceive himself far better than any other man can deceive his neighbour. There are thousands devoted to boycotting and the Plan of Campaign who are still under the impression that these things are not in discord with their duty to Rome." In plain English, that they persuade themselves that such actions are not opposed to any of the Ten Commandments.

At the time of the Cronin trial at Chicago, the native Americans were determined to have justice done. With that object they excluded the Irish from the juries. Although they form a large proportion of the population of Chicago, not a single Irishman was allowed to sit on either of the three juries. This practically showed the belief of the native Americans as to the unfitness of the Irish Celts to act as judges in criminal cases in times of excitement.

Michael Davitt is claimed by the Nationalists to approach nearer to British law-abidingness than the majority of their other leaders. Yet he, blackthorn in hand, led his followers against the Parnellites during the North Kilkenny election. He actually stated to a friendly London reporter that those lawless faction fights, which so astonished the American reporters, were "full of fun and Irish good humour." One reporter wrote that he had been present at a thousand political gatherings in the United States, but had never seen anything like it before.

### INABILITY TO UNDERSTAND PROBABLE CONSEQUENCES.

During the recent quarrel between Parnell and the McCarthyites, the latter, with their eyes open, heedlessly walked into the trap which Parnell with his Anglo-Saxon temperament had laid for them. He positively induced them to practically ask Gladstone—like Dogberry—to "write himself down an ass." Parnell well knew that Gladstone neither could nor would reply in the affirmative to the demands made upon him. Had he acceded to their demands he would have lost a third of his followers. They had not sufficient Anglo-Saxon common-sense to understand that it was absurd to ask Gladstone to make of himself a cock-shy for his political opponents to fire at. Practically they played into the hands of the Unionists. They left him no alternative but to climb the fence, where he is likely to remain, for there are serious drawbacks to his publicly getting down on either side. They ought to have known that if he had been left unfettered and had returned to office, he would have acted again as he did in the case of the Land Act in 1881. On that occasion he positively persuaded his followers, some of whom were only lukewarm in the cause, that the Irish landlords would be better off by their rents being reduced and fixed by Government officials than they were when in the full enjoyment of their property. Had he failed to convince them, the Land Act would not have been passed in its present shape. So, in the case of a fresh Home Rule Bill, he would have endeavoured to persuade his supporters that the Nationalists would accept it as a final settlement. Had he failed to convince them, many of his own party would have refused their support. This thoughtless action of the McCarthyites has entirely destroyed the possibility of Gladstone circumventing his numerous half-hearted Home Rule supporters. All now know that Gladstone's proposed Bill will not be accepted as a final settlement. Thus they have needlessly given the lie to what he has always assured his party to be a fact.

One of the errors of British statesmen has been to disregard the fact that the majority of the Irish are ill-adapted for liberty. The forms of British justice have often in Ireland been used to defeat justice. For years together it has in many counties been impossible to get witnesses or juries to do their duty in agrarian cases. This has largely been owing to the want of moral courage to withstand "the village ruffians," recently so vigorously denounced by the Roman Catholic bishop of Cork. If Irish witnesses and juries had always done their duty, as in England or Scotland, there would have been no so-called Coercion Acts. Practically these Acts have been passed to put down coercion.

It is a curious fact, showing the singular contrariness of the Irish Celts, that the Nationalists grossly abuse, slander, and, when possible, boycott and maltreat those of their countrymen of whom every Irishman should be proud. The Irish police are mainly Catholic Celts. Their loyalty, trustworthiness, and general good conduct are most admirable, and reflect great credit upon their nationality. Exposed to all sorts of temptations, threats, abuse and ill-treatment, they are yet faithful to their duty. This conclusively shows the great capabilities of the Irish race when firmly ruled. But lax rule is most injurious to them in every way. If the writer was an Irishman he would be very proud of the Irish Constabulary. Yet the Nationalists cannot find words strong enough to vilify them. But at the North Kilkenny election they were glad of their protection in the hour of danger. Had they been absent some of the Nationalist leaders would certainly have lost their lives.

FAIRPLAY RADICAL.

PLEASURES are not of such a solid nature that we can dive into them; we must merely skim over them. They resemble those boggy lands over which we must run lightly, without stopping to put down our feet.—*La Fontaine*.