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## ADOPTED IMMIGRANTS.

CERTAIN amiable personages who fancy themselves to be philanthropists have been writing to the English and Canadian papers to protest against the inhumanity of sending orphans and other waifs out to Canada for distribution among farmers and others needing children for adoption. Their complaints appear to establish the facts that the unfortunate waifs are separated from their relatives and their native land, and that in Canada they have to work hard and do not have silver forks at table. These complaints are all founded on indisputable facts, but why should any one be so foolish as to complain of a work at which every lover of humanity should be glad to assist? It is true that the children leave their country, and it is well for them that they do. In England they would be placed in workhouses, where they would be as well fed as in Canada and better clothed. They would have less work to do, go more steadily to school and be put out to work at the proper age. After a few years they would be found to have gone the way of other workhouse children in cases where their future has been watched. Three-fourths of the boys "go wrong"—that is become thieves or vagabonds—and more than three-fourths of the girls. The workhouse system, which separates the sexes and drills the young into as close a resemblance to machinery as God's image can be made to assume, is the curse of the English poor, and the inhumanity of shutting up such schools would be open to question. The workhouse school feeds the prison and the brothel, for it fails to teach the only things which the poor *must* learn or perish—industry and family affection. An adopted child, even if ill-treated, as most of our poor little immigrant waifs are not, learns more of these indispensables than the best-trained workhouse child; and it is certain that as few of our adopted children "go wrong" as if they were the actual children of their adopters. It is not simply foolish, but wicked, for ignorant busybodies to attempt interference with the plans of those who are trying to provide homes for those whose natural protectors are dead, or worse than dead, as far as their children are concerned. The Scotch system of farming out pauper children is far better than the English workhouse system, but far inferior to the emigration plan, and as long as Canadian farmers want children to adopt, they are not likely to lack help in procuring them.

## Correspondence.

*The Irish in Canada.*

Editor ARCTURUS:

THE visit of Mr. O'Brien and Mr. Kilbride, and its object, may not be without benefit, if they turn the minds of Canadians to the consideration of certain questions which bear closely on the best interests of our country. In stating these, it may be said, at the outset, that there is no intention of running amuck at the Irish population, or of advocating any ideas of Know-nothingism either in regard to that or any other nationality of which the somewhat mixed population of Canada is composed. We are all living under one system of laws, in which, theoretically at least, there is no distinction of nationality, class, or creed. All are equal in the eye of the law, and, so far as the laws of the land are concerned, there are no privileged classes.

But when we turn to the practical working of the law, it is undeniable that a certain portion of the population demands rights and privileges denied to Canadians as such. It seems absolutely necessary to repeat—to prevent, so far as that is possible—either misunderstanding or misrepresentation that there is no intention to attack the Irish as such, for among that population, there are as fair-minded, honourable, and law-abiding men as can be found in any part of the community. These remarks do not apply in the slightest degree to them. There is no prejudice against Irishmen as Irishmen, when they become Canadians, with all that that implies—namely, that they are satisfied to share all the benefits to be derived from being a constituent part of the community, entitled to receive fair play at the hands of their fellow-citizens, and to aspire to such distinction as their merits deserve.

But there is a class of Irishmen which refuses to become Canadian, or to stand on an equal footing with the Canadian people. This class insists on being recognized as a separate nationality, holds itself aloof from everything tending to the general good of Canada, insists on proclaiming itself alien in the land, yet demands, on this very ground, to receive exceptional privileges, to have the highest honours of the State bestowed on its members and to have offices of emolument reserved for them, to which the Canadians have no right or title. It is not long since the whole Province of Ontario was agitated over the squabble for an appointment at Ottawa in the gift of Mr. Mowat's Government. So far as the two candidates individually were concerned it is not likely that any human being beyond their friends cared whether one or the other of the two men received the appointment; but the principle was coolly assured that this special office could only be given to an Irish Roman Catholic, no matter how unfit he might be for the position. In like manner Irish Roman Catholics must be foisted into the Cabinets, Federal and Provincial, on the simple ground of their nationality and creed, not because of their fitness. Were there exceptional laws, the danger of oppression or of persecution, any single thing necessitating the presence of these men to guard the interests of their fellow-countrymen, there might be some justification for this policy—for it is now a policy—but if they refuse to become absorbed in the common citizenship of Canada, what possible ground can there be for fostering and encouraging by premiums and rewards the continuance of a danger to the country, which stirs up a feeling of irritation, that may smoulder sullenly, and some unhappy day burst into a destructive flame?

The boast has been made in some of the American papers that O'Brien was accompanied by a band of armed ruffians, ready to shoot down our own people on the slightest provocation. The statement may be true or false—probably the latter—but it is the statement of the Irish themselves, and shows at least the disposition, if not the ability to import hired assassins to carry out the behests of the leaders in carrying into Canada the faction fights with which we have no concern. The ludicrously false reports in the American papers of the enthusiastic reception of O'Brien and the middleman Kilbride, ought to teach, and probably will teach us a lesson, to distrust the reports of the outrages committed in Ireland, received by telegraph through the Associated