

when he reminds him that Catholic Ireland was once under Irish Protestant rule, in Grattan's days; and that no bones were then broken. Likewise, as Mr Redmond wisely anticipates, when English politicians and factions cease playing one Irish faction against the other, when matters Irish are dealt with by the Irish people in Ireland, peace will soon prevail. Ulster will find out, first, that her religious and civil liberty is just as safe under Dublin free rule as under Downing Street protection; second, that her relative importance and influence will be far greater in a parliament dealing only with the affairs of Ireland than it is now or will ever be in the British House of Commons, loaded as that legislature is not only with responsibilities for the whole Kingdom, but with all the burdens of Empire; and third, that with the unavoidable development of party cleavages among the Irish Catholics or Home Rulers, once masters of the internal destinies of Ireland, the representatives of Ulster will be in a position to choose their political allies and exercise thereby a preponderating influence, which they never can expect to have in the British Parliament or in the government of the United Kingdom.

If the people of Ulster do not lose their heads altogether, before Home Rule is finally voted, or if they find means of recovering them once Home Rule is an accomplished fact, provided they show in politics half the sense they have evinced in business matters, they will soon be the umpires of Irish politics.

Examples of Maryland and Quebec

To anticipate the fate of a Protestant minority at the hands of a Catholic majority, within the boundary of the British Empire, one can draw inspiration from very few examples in history. In fact, I know of two only.

The first is Maryland, the only one among the thirteen English colonies in North America where Catholic rule prevailed — the only one also where absolute equality of rights and full liberty were given to all Christians, long before the *Saints* of New England had ceased burning witches. This precedent ought not to forebode persecution to the Ulster Protestants.

The second is Quebec. Not only the Quebec of to-day, where the Protestant minority enjoys the amplest measure of liberty and generosity ever enjoyed by a minority differing from the majority in race, creed and language; but Quebec as it was a few years after the Conquest, overwhelmingly French and Catholic, still smarting under the yoke of English oligarchy, still denied some of the elementary rights of British citizenship, but already in possession of its elected Legislative Assembly, — a privilege granted to it as a partial reward for the loyalty of its people at the time of the American Rebellion. One of the first measures which that French and Catholic Assembly passed was to give to all Protestant churches, the same powers of legal organisation as were possessed by the Roman Catholic Church.