

stantly exciting hostility to England, has been most justly considered a source of danger to the Empire. That it is so considered, its garrison of many thousand soldiers proves. What is more likely to continue this dangerous hostility than a continued refusal of that which they consider their chief political necessity, and the enforced permanence of that which they count the principal obstacle to their progress? What better way can there be to strengthen the Empire than to render a large and unprosperous portion prosperous, to render the same portion contented instead of discontented—in one word, loyal instead of disloyal, and to place them in circumstances rendering them capable of effectively proving their loyalty?

The demands they make are not in themselves unusual or strange—such have been granted with no ill effect to other subordinate nationalities; they are simply that a local government shall manage local affairs.

It is said that the condition of Irish Protestants would be injured. This might certainly be answered sufficiently by the fact that many well-informed Irish Protestants have joined the movement, and that they would not move for their own injury. It is also answered by the well known fact that, in all countries, Protestants find it perfectly possible and easy to reside, that they do so reside, live there long periods or for life, do business or accumulate fortunes there, without any obstacle to either from the much superior number of Roman Catholics around; and that it is utterly absurd to suppose they could not do so in Ireland, being there in large numbers, and in connection with and under ultimate protection of, as they must be in any scheme of home government—the powerful central government close at hand. Even if the Catholic population possessed power of injury, which they would not, they would not possess the will. Their will would be directly opposite, for no country desires to drive away wealthy residents, but to retain them.

The case of Jews, disliked as usurers, who deal in nothing but money, is an exception. So with an absentee landlord, who spends his money elsewhere. But what rather suggests itself is that when the feeling of foreign domination and foreign partizanship is removed, which there is every chance under Home Rule would take place, the question of religion being no longer embittered by its connection with that of separate nationality, would fade from view, and that both parties, looking on Ireland as their home, would strive to advance its prosperity. Each party would view the other as fellow citizens. Now there is a very different feeling. It should be remembered that in nearly all countries these creeds have violently clashed when political reasons underlaid the strife, and that when these were removed, no occasion of discord was found to remain.

An objection to investing the Irish with powers of home government has been that they are said to be priest-ridden. Undoubtedly, their clergymen have possessed much influence in their temporal affairs. This was, during the execution of the severe laws of former days, almost an inevitable occurrence. Oppressed on many sides, the peasant looked for guidance to him who was, possibly, his only educated friend. But this decreases exactly as its necessity is removed. It is not so in the United States. It would not be so in Ireland were self-government in local hands. It would not be so, because it is not in nature that it should. When the layman benefits by priestly assistance in temporal affairs, he seeks it. It gives him a strength he had not without. When, in a condition of greater independence, that clerical assist-

ance and advice would be an injury—when it tends to deprive him of a strength he has, he does not seek it. Political independence and clerical interference cannot flourish together in a country like Ireland, which, owing to its school system, is no longer an ignorant one. What the National Schools have done cannot be undone.

The French of the last century might have been called priest-ridden; so might within the last half century the Italians. So, while in Ireland, might the Roman Catholics at present resident in the United States. So, before the time of Henry the Eighth, might our own English ancestors. To none of these four can the term be now applied, and for this reason: They have gained political freedom, and just in proportion as the citizen obtains this, so much more is he independent of the political aid of his spiritual adviser. It clings long in Quebec; but that is an island of tradition fearing a deluge of innovation. The case is different and unique.

The Irish are what centuries of repression have made them—banded together as far as their means allow, against their oppressors. But to make them friends a different course is necessary; and, though various suggestions have been made concerning their possible hostile usage of the powers they demand, all reason points the other way. Much has been said of the danger to England of a hostile and powerful Ireland. Of the two, Ireland, it should not be forgotten, would be in ten times the greater danger, and so much the more interested in being friendly.

They would, it is said, be the allies of America, or of France, or of some European country. How could they prosper as either? The North have their lions, but the whole discontented portion of Ireland have little or nothing to sell to either. France and America are nations producing the same agricultural products as Ireland, and as cheaply or more cheaply; Ireland's future depends on her friendship with England, in two most important ways—two ways and no more—two ways which there is neither avoiding or ignoring. England is her market, so far as she remains agricultural—a market she cannot replace elsewhere. England must supply her coal, if she is to be to any important extent manufacturing—a supply she could by no means profitably obtain elsewhere. What prospect would Ireland have as the ally of a foreign nation against England? It could only exist with one purpose, to aid such a nation to attack England, and could only result in one way, the making Ireland the theatre of a war in which Ireland and foe would in succession devastate her territory—a war in which she must lose much, and could only gain, if successful, an independence complete in but one thing—the opportunity of decaying unmolested. In five years after such success her every street would be grass-grown.

Ireland, under Home Rule, is likely to be an Ireland freed of religious feuds. These have been perpetuated by the fact that for hundreds of years a minority of Protestants ruled the country by the force of English influence, and that this minority and their backers in England were responsible for the oppression which all admit. Naturally the numerous Catholics leagued against the few Protestants, superior to themselves by foreign force. Naturally, they poured their tale of wrongs into the ear of the priest, their nearest, often their only friend above the ranks of those whose sympathy could avail them nothing. But what need will there be for all this now? The Protestants will no longer be a garrison holding the land for a foreign race. They will be part and parcel of the Irish people, and their prosperity will be dependent on the prosperity of the rest of their fellow-citizens.

Suppose the States, in sympathy with a minority here, largely landlords, had long governed us in Canada by an armed force, guided by the American Congress. What has occurred in Ireland would, modified perhaps somewhat in action, have occurred here. All political hopes would have merged in that of removing the oppression. The same deadlock in legislation would exist here. Our members would have acted as turbulently in Washington as those in London. Agrarian outrages would have occurred. The law would have been defied. Well, suppose the trouble removed, the link severed, and our own Parliament again in Ottawa. All would have changed again, and there would be as little dissension as now.

What reason could the Catholics have, these troubles removed, to annoy their Protestant neighbors? None whatever; but the strongest reasons for living in unity with them. Some of these reasons are as follows:

They would frequently need Protestants to represent them in the Irish Parliament, as they now send them to the English. In their ranks are many of the wealthy, the intelligent, the mentally active of the land. To lose them—to exercise any pressure which could induce them to emigrate—would be utterly suicidal. It is by them that Ireland must prosper, if she prosper, in commerce, arts or agriculture. On equal terms, the consciousness of foreign supremacy removed, there would be no occasion for any of the too-long existing mutual jealousies and heartburnings. Religion, ceasing to be a mark of national distinction, would cease to be a cause of quarrel. Priests would cease to be political confidants, ministers cease to be political preachers. No Irish Catholics would move in the direction of annoying those whose residence in the country would give them capital, erect factories, build shipping, improve harbors, furnish employment, which otherwise would not exist. They would not, for their interest. They could not, for the proximity of England. In every way, the minority would be secure.

Home Rule would not increase Catholic numerical superiority, but tend strongly to decrease it. In a short time, whatever powers an Irish Parliament may start with, it will obtain some means of encouraging Irish manufactures, and making at home much which they import from England now. This may be done by a tariff, or by bonuses; but, however secured, it could have but one effect, namely, the English capital, now employed in England in manufacturing for Ireland, will be employed in Ireland for the same purpose. Many Englishmen will accompany it, and, from their influx, while becoming more energetic, business-like and independent, Ireland, partly Protestant, would become, probably, more Protestant.

What is wanted in Ireland is not so much division of land in the country as greater abundance of employment in the towns. It is very doubtful whether it is best that Irish small farmers should be encouraged to cultivate patches of stony mountain or barren heath, wasting, in obtaining a scanty existence, efforts which elsewhere would render them independently rich. They do not stay there of choice, but for want of choice. In America, where cities furnish work, the Irish occupy no such fields. An Irish Parliament could remedy this without incurring the obloquy of foreign oppression. It could do much more. It could carry out the ideas long ago given to the world by Irish thinkers from Swift till now. I could greatly aid Ireland in every way that is, with the concurrence of England with whose future the whole future of Ireland is bound up. Outside of it she has none. As to her being in any sense what over the ally of Catholic nations to the prejudice of Britain, it is impossible, for such an attempt, as I before stated, and as any one can see, would instantly deprive her of her market and of her source of capital, and give her none in return. If she bring English capital to her aid, encourage commerce, manufacture, and such agriculture as is profitable, great possibilities are before her. All this can be well done by an Irish—can only be ill done, or not done at all, by an English Parliament.

One—perhaps it may be called the chief—cause of Ireland's troubles is that her resources are largely unused. Her seas swarm with fish, yet the men employed in fishing decreased from 100,000 in 1846 to 24,000 in 1880, while her markets are largely supplied with cured fish from Scotland and the Isle of Man. One industry, chiefly in Ulster, is large, many millions dollars' worth of linen manufactures having been sent thence to Britain in a year. Her agriculture is very poor, but capable of immense extension. It suffers by small farms, little capital and fear of rent raising, if improvements are made. The new Land Act of 1881 should improve this, but aid thence is often beyond the poor farmer's reach. There are other factories—cotton, woollen, jute, silk and the worked muslin trade, but the number of hands is much inferior to those employed in the linen making. But the conclusion is—Ireland could, by proper management, greatly increase her employment in and income from the field, the

workshop and the sea. But no distant hand can do this.

Ireland is capable of development, of supporting comfortably a much larger population, of becoming a source of strength for Britain instead of a weakness, a firm ally instead of a possible foe, a contented nation instead of a discontented race. No nation, no race, was ever rebellious when well treated by their central government. The favored class is always the patriotic, the oppressed race the rebellious. It is of vital importance to the British Empire that Ireland be loyal; that loyalty there is no means of securing but by yielding their demand for home government. He who opposes it may imagine himself a friend to Britain, but his idea would do her great injury. The concession may be retarded; it cannot be prevented. When it is granted, Britain will be freed from the greatest danger which has ever threatened her existence, and will have gained the most powerful ally she has ever known.

TORONTO, ONT.

The Apostle Islands.

On the southern shore of Lake Superior, that great "unsalted sea," and nearing its head, nestle the Apostle Islands, dotting the entrance to Chequamegon Bay. Some twenty in number they are of various sizes and shapes. Long reaches of white sand form here and there wide beaches, while near by red sandstone cliffs rise perpendicularly from the water to magnificent heights. Again the shores are lined with huge boulders ground round by the ceaseless roll of the surf. Yawning chasms within whose wind-shattered walls boats glide over the still water; waterfalls dashing down precipitous hills; huge pillars seeming as though formed by the hands of giant stone masons; great wave-worn figures; immense blocks of stone fallen from the cliffs and forming other little islands upon which the hardy pine has found root and grows, are some of the natural beauties seen in passing through the natural channels. The charm of the group lies more, however, in the ever-varying views of their wooded slopes. On a summer day in that clear atmosphere, when light clouds flit across an otherwise brazen sky, a perfect picture is formed. In the foreground the clear, pure water of Chequamegon Bay; in front and on either hand the islands as far as the eye can reach. On the water a shade is cast here, giving it a deep green color; yonder the sun lights it up and it is molten silver; flashing across a wooded hill, all the vivid colors in the laboratory of nature are brought out; a shade from a cloud deepens the emerald-green of spruce and pine, and as the white-winged boat is waited along, the scene is changing, ever changing. With balmy odors wafted from deep, woody shores; with refreshing breezes from the bosom of old Superior, mellowed by the rays of the sun and tempered by the winding hills, that call their else too boisterous blasts, life is a lullaby ended all too soon.

The Jesuit Fathers, Raymbault and Jaques, who sought but never reached the head of the great lake; Mesnard, who put his trust "in that Providence which feeds the little birds of the air and clothes the wild flowers of the desert," but who wandered into the trackless woods whence no word, or sign, or sound ever came from him; and Alloué, who made his way along the shore, through the labyrinth of islands and planted the standard of the cross on the largest of the group, had their hardships, it is true, but what a glorious life they led; with nature in her majesty, her beauty, her purity, ever present. That more than two centuries ago, and that those islands to day almost as they were when the devout and daring Jesuits, their Indian guides first looked upon them in their beauty. Civilization around them; the despoiling hand has been stayed. Save here a cleared spot, a fishery, three or four light-houses, commerce which has no abodes of the few who were when earth was

Long voyages are made to the islands of nature; our people of many seas inquire to store life's memory in the grandeur of Superior not surpassed in the Old World.