

THE WEEK.

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ST. PATRICK'S DAY.

ST. GEORGE'S DAY is kept by one England, and St. Andrew's Day by one Scotland, but St. Patrick's Day is kept by two Irelands. One is the Celtic and Roman Catholic Ireland, unprosperous and disaffected; the other is the Saxon and Protestant Ireland, prosperous and loyal to the Union. To all the assertions that British connection is the source of Irish misfortune the answer is Ulster; and it is an answer which leads at once to the heart of the Irish question. This Teutonic and Protestant Ireland, though numerically small, is, in vigour of character, in intelligence, in industrial and commercial energy, not small. It has shown its power of holding its own against heavy odds. Had fair play been given it, it might have made an Ulster of Ireland. It has fully done its share in building up the British Power, and has given to the Empire its full proportion of great men. Why, in schemes of Dismemberment, is it to be treated as of no account? It is now a part of a grand nationality, perhaps the grandest nationality in the world. Why should it allow itself to be torn away from this, and merged in a petty nationality to be created out of elements not only alien but hostile to it? It now enjoys the amplest measure of British freedom. Why is it to be called upon to exchange this liberty for the despotism of the priest or the demagogue, such as experience, confirmed by the evidence of the reign of terror now being enacted before our eyes, shows us will, under the cloak of Parliamentary institutions, be the lot of the "liberated" Celt?

"Anti-national," Mr. Morley once called the Protestants of Ulster, because they did not choose to be divorced from their own nationality, and cast into that which it is his patriotic aim and that of his leader to carve out of the side of the United Kingdom. Not only have the Protestants of Ulster never sworn allegiance to a Celtic and Roman Catholic nation, but no such thing as a Celtic and Roman Catholic nation has ever really existed. The Anglo-Norman invasion found the Irish Celts not in the national but in the tribal state. Amidst a group of independent and naturally hostile clans it usually happens that some powerful chief gains a military predominance and becomes for the time a sort of king. But there was no central government, nor, we may be sure, any consciousness of a united nationality. The clergy, in whom resided whatever there was of civilization, made no scruple of calling in the foreigner to rescue their Church from the barbarism of the clans. Since that time the island has always been divided between warring races, nor has the Celt ever been its master. Even the Roman Catholic Church has no historic claim to the country: Erin was the Isle of Saints before she appeared there, and when the Roman system was introduced by Norman arms it was long in gaining a strong or general hold upon the native clans. Whether, if the Norman Conquest had not taken place, a Celtic nation could have come into existence, who can tell? What is pretty certain is that there would have been no "Grattan's Parliament"; for the Celtic race, left to itself, has shown no tendency to develop Parliamentary institutions.

The United Kingdom is now a sort of composite nationality, within the pale of which a number of historic nationalities retain their traditions, their sentiments, their patron saints, their emblems, and something of a distinctive character. They are bound together by a legislative union which is indispensable to their peace, security, and greatness. If a political break-up is to take place along the lines of history and sentiment, Ulster belongs not to Celtic Ireland, but to Scotland. She resists the transfer of her heart, and to fortify her in her resistance is the patriotic duty of the hour.

The demonstrations in support of the Union to which British Canadians have been at last provoked seems, as has been remarked, to have produced, in Toronto, at least, a marvellous effect. At a banquet of the National League the Queen's name has been received with honour, instead of being passed over in silence or insulted; civil language has been held towards the people of Great Britain, in whose ears, up to this time, frantic abuse has been ringing; nay, the desire of separation has been disclaimed. Mr. Parnell's discreet injunction to be quiet, and put no obstacle in the path of Mr. Gladstone, has no doubt had its effect as well as the Loyalist demonstration. In Montreal, however, where Roman Catholicism has everything under its feet, the same prudence is not thought necessary. There, at the meeting of the Young Irishmen's Literary and Benevolent Society, General Bourke, brought by special invitation from New York, holds forth in genuine accents and in the familiar strain. He first pours a torrent of rabid invective on Great Britain and her people. Then he justifies, in the frankest terms and with much hilarity, the murder of landlords. His sentiments are greeted with loud applause and laughter, and a vote of thanks to the speaker is moved in the most complimentary terms by the Secretary of the Nationalist League. Loyalists have been slow to move, but they are not so simple as to be deluded by a palpably feigned moderation the word for which has been audibly given by the leader, and which, where the Fenian movement is strong, is not observed.

That the severance of "the last link" between Great Britain and Ireland is the object in view has been distinctly avowed by the leader, and can be doubted by nobody who has watched the movement. Every cent collected by the League in the United States has been subscribed on that understanding, and the American Fenians will see to it that an Irish Parliament is true to the bond. An address issued to the American Irish on Mr. Parnell's behalf, called on them liberally to sustain the man who "will be able to throttle English legislation, and thus to compel the English to allow them to return from the atmosphere polluted by royal and aristocratic bestiality, and to establish a free parliament for the government of a free people in Ireland." If nothing had been sought but an extension of local self-government, why was not the proposal brought before the Legislature in a constitutional and respectful way? Parliament, as was well known, was at the time actually preparing to extend local self-government in all three kingdoms, in order that it might relieve itself of a part of its intolerable load of business. Why should it not have been decently approached on the subject of any special measure deemed necessary for their own country by the representatives of Ireland? Why should Mr. Parnell and his train, without making a proposition of any kind, have flown at once to obstruction in the House of Commons, and to murder, outrage, and terrorism in Ireland? Why should the whole of the Nationalist Press have laboured, by every sort of abuse and calumny, to excite in the Irish districts hatred of Great Britain and her people? The natural course surely would be to lay your wishes in courteous terms before those whose friendly disposition on the subject you had no reason to doubt. But Separation has throughout been the aim, not local self-government or removal of "inequalities." What inequality is there to be removed? In what respect is the position of a loyal Irishman inferior to that of an Englishman or a Scotchman? The Viceroyalty was retained in deference to the wishes of the Irish people. No assassination, boycotting, or mutilation of cattle is necessary to obtain its abolition; and Great Britain herself does not enjoy free murder.

From a letter addressed by Lord Robert Montague to the *Times*, it appears that in the opinion of Cardinal Manning, Home Rule would be highly beneficial to the Roman Catholic Church. Lord Petre, some time ago, made a sensation by avowing that he was a Catholic first and an Englishman afterwards. The Cardinal is, no doubt, a Catholic first and last. Father Gallway, the Provincial of the Jesuits in England, also considers