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(PART 2. — Price 10c. or 5 penny stamps Postpaid.)

THE CELTIC TRAGEDY

*BRITISH RACES, LANGUAGES AND RELIGIONS AND
ORANGE AND OTHER FANATICAL MARPLOTS
AND AGENTS PROVOCATIVE.*

— By —

NORMAN MURRAY

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*A SECRET. — MORE PROTESTANT FANATICISM. — THE
DAUGHTER PERSECUTES THE MOTHER. — BUCKLE
ON PRESBYTERIAN FANATICISM IN SCOTLAND.
WILLIAM OF ORANGE AND GENERAL GINKLE,
THE BOYNE AND LIMERICK, &c., &c.*

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NORMAN MURRAY,
233, ST. JAMES ST., MONTREAL, QUE.

1919.

 THE CELTIC TRAGEDY.

REVIEWS.

"*The Celtic Tragedy*", par Norman Murray. — M. Norman Murray, auteur de plusieurs lettres parues dans les journaux anglais de cette ville, commence une campagne, par voie de pamphlets, en faveur d'une renaissance celtique et de la survivance des langues franXaise et gaëlique, ainsi que de la littérature et de la culture celtiques dans l'empire britannique.

Le premier pamphlet que nous avons en mains est un vigoureux plaidoyer pour la liberté des peuples et une verte critique de l'intolérance des orangistes. M. Murray y prend la défense des intérêts canadiens-français et se pose en champion contre la campagne de d'ignorance que mènent les orangistes au pays.

En remerciant M. Murray de sa vigoureuse défense, nous lui souhaitons tout le succès dû à sa franchise et son franc-parler.

(*La Presse*, Montreal, Nov. 8th, 1919.)

"*La Presse*" is the great French Canadian newspaper. Some years ago there was a dispute as to which newspaper had the largest circulation in Canada. Special auditors found that "*La Presse*" had the largest circulation of any Canadian newspapers. I presume the same holds true yet.

THE CELTIC TRAGEDY.

M. Norman Murray, le lutteur et le publiciste bien connu de Montréal, vient de publier une brochure de 16 pages qui porte le titre ci-haut. Il fait brièvement le résumé de l'histoire des peuples qui ont successivement habité la Grande-Bretagne, parle de leurs langues et dialectes et des efforts infructueux qui ont été faits pour établir une seule école et une seule langue.

Guillaume d'Orange, l'orangisme, le massacre de Glencoe et la persécution des sorcières et des hérétiques forment autant de chapitres de ce petit opusculé. L'auteur complimente les Canadiens-français et loue leur attachement à leur langue. Au lieu de circonscrire l'usage fu français dans l'Ontario et ailleurs en le bannissant de l'école primaire, les Anglo-Saxons seraient mieux inspirés s'ils apprenaient la langue des minorités dans l'Empire comme le gaëlique et le français.

La première livraison de cet ouvrage se vend 10 sous chez l'auteur, Norman Murray, 233, rue St-Jacques, Montréal.

L'Aurore, Nov. 14th, 1919, 23, Bleury St., Montreal. Rev. S. Rondeau, Editor, is now in its 54th year. It is the only French Protestant newspaper in America. Subscription, \$1.00.

THE SECRET.

To prevent any misunderstanding as to my motives in my "Modus Operandi" to Orange Open Air Processions and their own and sympathizers' press propaganda, I may just as well come straight to the point now. The feud between us has been brewing for a long time and I have only been waiting for a favourable opportunity to do what I am doing now. I think the hour has come to strike. It began with their opposition to land law reform in the old land. The land laws, in the British Isles, are still the worst in the whole world. I believe in changing the laws and making every cultivator of the land in the British Isles his own landlord as he is in Canada and most other places in the civilized world. The Irish Celts could always be depended on to vote right on that question while the Orangemen have always sided with landlordism. For that reason, I do not like the idea of the Irish Celtic members withdrawing from the Imperial parliament in London. In the next place, I believe in keeping up our old languages, Gaelic and French, while the Orangemen, with their one school and one language craze advocate an entirely different policy. Then I am opposed to their compulsory education ideas from the time of the Manitoba school question agitation. I know for a fact that many Catholics pay double school taxes and compelling a man to pay for supporting a school to which he does not send his children seems to me just as bad as compelling a man to pay to support a church in which he does not believe.

In the next place, I am an out and free trader and believe all the revenue of a country should be based on an income tax and not on commerce. The antics of the Orange gang and their other Tory allies broke up our old liberal party by their Unholy Alliance with the so called Quebec Nationalists, in 1911, which was the cause of the confusion in the Province of Quebec during the late war. In the next place, I have lived for thirty-four years in Quebec, and though we had many little scraps during that time. I resent the outrageous campaign carried on against the Province, in one form or another, all these years, so if I get a little encouragement I intend, instead of apologizing for Quebec, to make a High-land charge on the enemy.

I have known nuns in Montreal to nurse an unfortunate Presbyterian minister who was travelling incognito. The type which Victor Hugo describes, in "Les Misérables", as Bishop Welcome, is not a rarity, even among the Quebec Catholic clergy. There is too much of the Book of Joshua and the war drum in peace times among the Orange fraternity, and not enough of the

spirit of David Livingstone and William Penn among them to attract my pragmatic sympathies. To one outside of all church organizations, the most important consideration for him is that there is much more personal liberty for him in Catholic Quebec than in Protestant Ontario.

In necessariis unitas
 In un necessariis libertas
 In omnibus caritas.

THE BOYNE OR LIMERICK?

WILLIAM OF ORANGE OR GENERAL GINKLE?

I have shown previously that the side-show between William, Prince of Orange, and his father-in-law, James 2nd, was neither the beginning nor the end of the struggles between the Stuarts and those who wished to get rid of them, once for all — and I am one of them. — I would like to have that foolish unprofitable quarrell buried once for all as one of the best means towards more peace and harmony in our Great Empire. Now the fact of the matter is, that that much talked of Battle of the Boyne settled nothing, except that William crossed the Boyne and that James, finding it safer to run away than to stay any longer in the field, took the earliest opportunity to get across the water to France, and William then returned to England. The war in Ireland, however, continued all summer up to the 13th of October, when Limerick surrendered to General Gingle, whom King William left in charge. The Treaty of Limerick, which ended the war in Ireland for the time being, was signed by General Gingle, in Oct. 13th, 1690.

THE PROTESTANT CHURCH IN IRELAND

According to Aristotle's Ethics, the greatest good is happiness and the means active virtue. The Protestant Reformation certainly lacked one thing which according to the Apostle Paul, in the 13th chapter of his Letter to the Church at Corinth is the greatest of the virtues — Charity. Neither in Germany, where it caused a Thirty-year's War, which resulted in the reduction of the population from 30 to 12 millions, nor in the British Isles did it bring peace or happiness.

Fortunately for England, they did not take the question of religion very seriously, at first, and they changed their religion nominally four times in thirty years. They were Catholics when the notorious Blue Beard Henry the 8th came to the throne. They

became semi Protestant during the later part of Henry's reign. They became full Protestants during the boy Edward's reign, which ended when he was only 16 years of age. Then like the Vicar of Bray, they became Catholics again during the six years of Mary's reign, but during the forty-four years of Queen Elizabeth's reign the new religion took deeper root and England was finally lost to the Church of Rome, but as we shall see, later, the people only got out of the frying pan into the fire. In Ireland and Scotland, however, the people took religion more seriously and as a consequence the trouble lasted longer.

In 1839, W. E. Gladstone,, who started on his political career as an ardent Tory, finished up his long political journey as an advanced Liberal. In 1839, he wrote a book on Church and State, presumably in defence of the Protestant Episcopal Church of Ireland. Lord Macaulay answered that book in his own unique style. Gladstone, thirty years afterwards, 1869, disestablished that same church. The following quotation from Macaulay speaks for itself. —“But if there were, in any part of the world, a national church regarded as heretical by four-fifths of the nation committed to its care, a church established and maintained by the sword, a church producing twice as many riots as conversions, a church which, though possessing great wealth and power, and though long backed by persecuting laws, had, in the course of many generations, been found unable to propagate its doctrines, and barely able to maintain its ground, a church so odious, that fraud and violence, when used against its clear right of property, were generally regarded as fair play, a church whose ministers were preaching to desolate walls, and with difficulty obtaining their lawful subsistence, by the help of bayonets, such a church, on our principles, could not, we must own, be defended. We should say that the state which allied itself with such a church postponed the primary end of government to the secondary: and that the consequences had been such as any sagacious observer would have predicted. Neither the primary nor the secondary end is attained. The temporal and spiritual interests of the people suffer alike. The minds of men, instead of being drawn to the church, are alienated from the state. The magistrate, after sacrificing order, peace, union, all the interests which is his first duty to protect, for the purpose of promoting pure religion, is forced, after the experience of centuries, to admit that he has really been promoting error. The sounder the doctrines of such a church, the more absurd and noxious the superstition by which those doctrines are opposed, the stronger are the arguments against the policy which has deprived a good cause of its natural advantages. Those who preach to rulers the duty of em-

ploying power to propagate truth would do well to remember that falsehood, though no match for truth alone, has often been found more than a match for truth and power together.

"A statesman, judging on our principles, would pronounce without hesitation, that a church such as we have last described ought never to have been set up."

The same remarks ought now to apply to Orange street demonstrations

WILLIAM OF ORANGE AND ST. PATRICK THE 12TH OF JULY AND THE 17TH OF MARCH

In my advocacy of the abolition of the 12th of July celebration, and not applying the same rule to the 17th of March, some people imagine they find a contradiction of principles. Not so very long ago, before people discarded the religion of their forefathers, every country had its patron saint — St. George for England, St. Andrew for Scotland, St. David for Wales and St. Patrick for Ireland. Before the Reformation, the English and Irish natives of Ireland celebrated the national anniversary. Protestants as well as Catholics still claim some connection with these old Christian missionaries, so the Irish by continuing this part of their old traditions is introducing nothing new nor claiming any new basis of supremacy, but this glorification of a new character in history and celebrating the date of particular battle between rival factions shows bad taste, bad ethics and bad manners which should not be encouraged. Let them celebrate the memory of their idol in their lodge rooms, and no one is likely to find fault with them.

BRITISH POLICY AT HOME AND ABROAD.

One of the strangest paradoxes of the British Empire is the care that is taken to avoid giving offence to native races in other parts of the world such as India and Egypt, and the want of respect that is allowed to be openly flaunted by some people in the face of their neighbours at home. What would happen in Egypt and India if some of our Protestant fanatics carried on the same pranks in these countries as they do at home? We could not hold the Empire together one year under such conditions.

THAT COMMERCIAL SUPREMACY

The well known supremacy of the British people has been placed to the credit of the AngloSaxon element in our population.

Several factors are necessary to produce a superior people, such as latitude, altitude and proximity to the sea. Extremes of heat are not conducive to the development of superior races of men. Nature has placed the largest part of the earth's surface in the Temperate Zone. This is one of the many proofs of a benevolent design in the universe. The Torrid Zone, while favourable to the growth of plants and certain kinds of animals is not conducive to the production of a strong healthy type of man. Too much heat weakens the human constitution, so kind nature evens things up, by producing food for man with less exertion on his part in the Torrid Zone than in the temperate and Frigid Zones. While man in cold climates has more strength and energy than he has in hot climates, to provide for the extra human needs such as more food and clothing and protection from the weather in the shape of houses and fire, the man under the less favourable conditions has less time to think and make experiments in literature, science and philosophy. Then again an other provision of kind nature is that man requires more food in cold climates where man has the most strength to provide for himself than he does where less strength and therefore less food is required as in very hot climates.

The British Isles and sea coast neighbouring countries such as France, Denmark and Belgium are by nature ideal places for raising superior peoples. The climate is milder than in inland countries of the same latitude, the heat of the summer being moderated by the breeze from the sea, and in the winter, the Gulf Stream moderates the climate, so that extremes of heat and cold as we have in North Prussia and Russia and Canada are practically unknown. There are also hills and valleys, and in many places, the soil is rich and iron below the surface. All these natural conditions would have helped any race of man with ordinary intelligence to make progress and provide comfortable livings for themselves. The chief draw back is the selfish disposition of some elements of the population, especially the Germanic element that got into the British Isles, at the beginning of the sixth century, many of whom have never been able or willing to get rid of the dislike, hatred and contempt for the original natives that they unfortunately brought over with them from the continent, fourteen hundred years ago. Various tribes from various races came to the British Isles during the last two thousand years and each could learn something from the others. Religion that was supposed to wed them in to a common brotherhood, in many cases unfortunately, often, worked the other way. Some of these troubles we will investigate in telling the story of the races that providence has placed as neighbours to each other. The Norsemen were seafaring men

from very early times. The Angles and Saxons were inland peoples and very rough in their manners particularly to strangers, as many of their descendants still are. They never were the ideal people to build a great empire. The religious troubles on the continent of Europe, particularly the Revocation of the Edict of Nantes, in France, brought many refugees from that country, as the persecution of Catholics in the British Isles, after the so-called Reformation, drove many refugees from the British Isles to the continent. The French refugees brought their skill and culture with them which had a great deal to do with the extraordinary development of British manufacturing industries for many years. Of all the elements that compose the British people of the present day, we owe less to the Anglo-Saxon element than to any other for anything that is worth taking any pride in.

There is nothing wonderful about that part of the modern English language that can be traced back to the Anglo-Saxon dialect of the German language. The other races had a great deal of patience with this element of the population wherever they are met with, whether on the borders of Wales, on the borders between the Gaelic speaking Highlanders of the west coast of Scotland, between the Teutonic element in the North of Ireland and the Celtic element in the south or the same irreconcilable element in Ontario and the French Canadian Celtic element in the Province of Quebec, in Canada, (commonly called French Canadians) it is always the same tune, in the same insulting manner, by the same old gang.

BRITAIN, ENGLAND OR NORMANDY ?

ARE WE BRITISH, ENGLISH OR NORMANS OR ARE WE
A MIXTURE OF ALL THREE AND
SOME OTHERS ?

Why a certain element of the British people wish to include people of other races with themselves is a mystery I never could understand. A man may be Saxon, Celtic, Norman, Danish, Russian or any other race and still be British because Britain is the name of a place and the British people means the natives of Britain but if a man is a Celt or a Jew he is certainly not an Anglo-Saxon because that term applies only to the race or blood and not to the place. A man may be born in India and still be an Anglo-Saxon if he really is descended from that stock as a man is a Jew wherever he is born. A Jew may be British if he is born in Britain, but if he is a Jew he certainly is not an Anglo-Saxon.

From time immemorial, the term "Insulæ Britannica —

British Isles" was applied to what is now England, Scotland, Ireland and Wales.

The proper division of what is now known as Great Britain and Ireland should be "Great and Small Britain", instead of Great Britain and Ireland. The term "England" as applied now to that part of Britain south of the Tweed appears in history only towards the end of the tenth century, shortly before the Norman Conquest and even now contains less than half or a little more than one third, to be exact five twelfths of the whole, while Ireland, Scotland and Wales occupy seven twelfths of the whole area of the British Isles. Another strange notion that some people have is that speaking a language constitutes a race. Now it is absolutely absurd to speak about an English speaking race as many different races speak the English language as well as other languages. In Canada, it is often customary to divide the population into English and French, this classification taking in English speak Irish Catholics, though for religions and school purposes they are classified with French Canadian Catholics and French Protestants send their children to English Protestant schools.

Some time ago, an editorial appeared in one of the newspapers after the last general election in Britain, in which the editor, referring to Lloyd George's victory spoke about how England rewards her sons, thus claiming Lloyd George as a son of England. In passing, some critical remarks about this an Englishman standing behind me said: "When he writes like that, he takes in all the Scotch and Welsh as Englishmen, you are just as loyal as I am, therefore you are just as English as I am, he said." I answered: "I have not a drop of English blood in my veins, and though I speak English as well as Gaelic and French, my mother never spoke a word of English and how then can you classify me who am of Norman-Celtic stock from the Hebrides as English. How would you like to be called a Scotchman?" "That would be absurd", he said. It would be no more absurd to call you a Scotchman than to call me an Englishman. You might just as well call a French Canadian who speaks English an Englishman as a Gaelic speaking Highlander who happens to speak English as well as Gaelic and French.

Bsides I have not a spark of sentiment about the English language and I have less sentiment about what is commonly called Broad Scotch. Now, if it is proper to change the name of a country at every conquest, as the Anglo-Saxons changed the old name of Britain to England at the end of the tenth century, and as the Normans conquered the same country shortly after it began to be known by the name of England, why not call the name of the

country Normandy, instead of England, as England is only a German name and many people now who formerly gloried in their German relationship are now getting ashamed of it. We would never have made any progress at all in civilization or founded or extended an empire as we have done only for the Norman Conquest. The civil wars in Britain bad as they were since the Norman Conquest would have been ten times worse if the original Celts and Anglo-Saxons were left to continue the war of extermination that the Anglo-Saxons carried on against the original Celtic natives. Perhaps the Celtic fringe Scotland, Ireland and Wales would have by degrees learned a little sense and joining together would have squeezed the Anglo-Saxons. There is undoubtedly more Celtic than Anglo-Saxons born in the present people of even the British Isles, and if we add to that the Celtic blood of the French Canadian, and if we add to that the Celtic Blood of our Norman cousins who have always been more sympathetic with us than the Anglo-Saxons and who were always quite as able if not more so than the Anglo-Saxons to take care of themselves, we may yet be able by a little more union among ourselves to make them a little more civil than it has been their general habit to be. Where does Anglo-Saxon supremacy come in any way. For over eight hundred years, the aristocracy who till quite recently were running everything pretty much as they liked in the British Isles were of Norman and not of Anglo-Saxon stock. Poor patient Hodge had always his nose to the grindstone, but like the unfortunate wandering Jew he seems to find some consolation in imagining himself some superior person even when he sleeps at night on the banks of the Thames and a Welshman is at last raised up to be a dictator over the British Isles.

Now, I have too much respect for the average Englishman of our days, notwithstanding his intoxication with a superfluity of conceit, to libel him by classifying him as direct descendant of these ancient day light robbers — the Anglo-Saxons of fourteen hundred years ago, who exterminated the original natives of what is now called "British England" and squatted himself in their place apparently without any conscientious scruples that he was doing anything wrong. As he did not profess to be a Christian, then, we cannot blame the church for his bad deeds, but as the Celts seemed to have imbibed Christianity before their annihilation in many districts, the question remains as to what extent the church of these days as so many times since has been responsible for their misfortunes.

The same game was tried north of the Tweed, in Great Britain and in Small Britain or Ireland, by the Plantation of Ulster, by

the transplantation there of colonists of German origin who have been natives of the East coast of Scotland for many centuries but who had still continued hostile to the natives there and carried their hostility with them to their new homes. Though the English people are now Anglo-Saxons only in name, there is still too much of the old Anglo-Saxon spirit remaining and that is one reason why so much of our country is made a desert for hunting purposes while food is carried on sea and land a distance of six thousand miles to feed the inhabitants and the people with the old Anglo-Saxon spirit of hate and contempt for their Celtic neighbour, look on with calm indifference while their neighbours are driven like cattle out of their humble cottages and huddled like black slaves from Africa in emigrant ships and thrown into the wild woods of America, and while Catholic priests are persecuted for taking the part of the underdog, sleek wellgroomed Presbyterian clergymen are raising commotions and storms all over Scotland over such foolish questions as whether Moses did or did not write an account of his own funeral or is it really a fact or an allegory that a man of the name of Jonah, many years ago lived three days in the belly of a whale and came out alive and started immediately on his journey inland.

The burning of their parishoners' straw roofed cottages at the same time did not interest them in the least while scoundrels who made fortunes selling opium to the Chinese at the point of the bayonet are driven along in gorgeous apparel with a carriage and pair and the ragged children of the remaining crofters run to the gates when their oppressors pass by looking for pennies thrown to them to make sport for the exploiters. Green called the History of the British people the History of the English people, only, and so did Macaulay and Buckle. Why all these things should be so is a mystery to many. There may be a day of reckoning for some people, yet, however. Who knows?

THE PROTESTANT REIGN OF TERROR. — A STUDY IN CHARITY.

1 Cor. ch. 13.—“Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity

envieth not, charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away with. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part but then I shall know, even as also I am known. And now abideth faith, hope and charity, these three but the greatest of these is "CHARITY!"

Charity was practically an unknown quantity at the so-called 'Protestant Reformation Period', either in the old Mother church towards what she considered her erring children, or in the disobedient children towards the Mother Church. It does not form any part of the plan or programme of this book to enquire into the cause of the hateful spirit of that period for more than one hundred and fifty years the evidence of history is so overwhelming as to the Reign of Terror of that period and that the moral state of the country immediately succeeding the so called Reformation was the worst in the history of the country. In no other period of the country's history were the classic observation of Burns: "Man's inhumanity to man makes countless thousands mourn", more true than in that period. Protestants hated Catholics, Jews and unbelievers as Catholics hated Protestants, Jews and unbelievers. Protestants also divided themselves into hateful hostile sects. Presbyterians fighting Episcoplians and Episcoplians fighting Presbyterians with a bitterness unknown in the history of Europe since the Arian and Athanasian controversy, over twelve hundred years before. We have an illustration of the same spirit now in Ireland and in the Provinces of Ontario and Quebec, in Canada. The so-called Reformation did not reform manners.

The Apostle James, ch. 2, v. 18, says: Show me thy faith without thy works and I will show thee my faith by my works. One thing quite clear about these self styled reformers from Martin Luther to John Knox and their followers, is that their method of propaganda was carried on much more like the methods of Moses and Joshua than the methods of Jesus and His Apostles. The kind of work that seemed to appeal best to them was persecuting those who differed from them in matters of mere church discipline.

BUCKLE'S EVIDENCE ON THE PROTESTANT REIGN OF TERROR IN SCOTLAND.

Buckle is no friend of mine or the Catholic Church or the Stuart Kings. In the first place, he started his History of Civilization in England by including his studies of Scottish history in the history of England. For this, he deserves the censure of all patriotic Scotchman.

He also unmercifully libelled the Highlanders about which he knew little or nothing from personal knowledge. Though he criticised many others for smaller faults, he was not able to get above this popular southern cant himself. The Highlanders, like the rest of the Celtic population of Britain, have been treated as barbarous Outlanders from time immemorial by their southern neighbours both north and south of the Tweed. They had very little natural advantages compared with their southern neighbours before the days of railways and steam ships to enable them to accumulate property which seems to be the only real test of civilization that people who boast of their Anglo-Saxon origin can appreciate. To rob people of their land and language and then to condemn them for being poor is surely a strange condition of mind. I am prepared however to compare the Highland element of the population with any other element of our Empire under equal conditions. The charge of cruelty and barbarous conduct in war is not borne out by the evidence of facts. In the last foolish Jacobite Rebellion, in 1745, which was a disastrous affair to the Highlands ever since, they left no black or bloody trail behind them, except on the field of battle either on their march south or north, though they got into the heart of England. The same could not be said of bloody Cumberland when he defeated Prince Charles Stuart. There is a story told of General Wolfe which means a lot. Wolfe was a young officer under Cumberland, at Culloden. Seeing a wounded Highlander who was not able to follow the retreating army of the unfortunate Prince Charles, he ordered young Wolfe to 'go and finish him'. Wolfe answered that he came with him to engage in honourable warfare, not to kill the wounded.

Whether this story is truth or fiction, it had a wide circulation and one thing is quite certain and that is that many Highlanders who fought under Prince Charlie at Culloden fought under Wolfe at the Plains of Abraham and he had no more devoted men in the army. For myself, I am quite prepared to believe the story. It showed the difference between the two men and the reputation they left behind them.

There is another fact in connection not only with the Celtic

people of the Highlands of Scotland, but also in connection with the Celtic population of Ireland and Quebec. In the matter of Sexual morality, the Highland and West coast of Scotland, where the Celtic element predominates, the statistics place the Highland Celtic element far away ahead of the south and east coast where the other element predominates. The same holds true in reference to two elements in Ireland and Quebec. In matters of divorce and the illegitimacy, Quebec has a much higher standard than Ontario or any other district of the same size in the neighbouring Republic. If I know anything of the cardinal principles of Christianity, as recorded in the 25th chap. of Matt., the 'est on the Day of judgment will not be about bank accounts, motor cars, palaces and diamond rings, but about our treatment of our neighbours, and according to that test, the French Canadian people of Quebec will have as good a chance of passing on to the right with the sheep, while their detractors will be told to go to h — l. I have lived thirty-three years in Quebec, and in that time we had many scraps, but after all the longer I live among them the better I like them while the longer and the more I get acquainted with certain other types in Ontario and other places the less I like them, either in Canada or the British Isles.

Buckle, however, was a good and laborious collector of old documents, old reports of church sessions, &c., &c., and I know from personal knowledge and observations that his information about the superstitious state of Scotland since the commencement of the Reign of Terror of the so-called Protestant Reformation is quite reliable. I will copy some extracts from his collection of notes. No, I am not converted to the Catholic Church or any other church and I am not likely to move in that direction. I do indeed very often go to hear some of the Broad Church of England preachers as I would a good ethical preacher in a Roman Catholic Church or a Jewish synagogue, but as to binding myself any longer by any of the ever varying and changing dogmas of any of the churches, No Sir, I had enough of that sort of thing. My temperament inclines me to take the side of the underdog against the oppressor and as the race, I belong to have long scores to settle with some of those I am now paying my compliments to, I am going to try to make it as interesting as possible to them. I am not going to make any apologies for the Celtic peoples of either Scotland, Ireland, Wales or Quebec. In Canada, our part in the development of Canada is known to any one who knows anything of Canadian history. Our Cartiers, Champlains, Maissonneuves, Murrays, McKenzies and Macdonalds speak for themselves. Our Livingstone is at the top list of civilizing explorers to whom the

black races of Africa showed a love and devotion never equalled in modern history. We gave a General Grant to the United States to help Lincoln free the slaves while those who take pride in calling themselves Anglo-Saxons there look to the Saxons for the ancestry of their Washington. W. E. Edward Gladstone, on his mother side, belongs to us. Lord Macaulay, the prince of modern English writers, was the grandson of a clergyman from my native Island of Lewis. No finer specimen of humanity ever spoke in the British House of Commons than Daniel O'Connell, who did so much to ease the Saxon yoke of bondage from the back of down trodden Ireland where much remains still to be done. As for France, the cradle of our Celtic race she has been for a long time the leader of civilization in Europe. So, I propose to attack our enemies with all the force I am capable of and all for their own good. They have a very thick skin and can stand a lot of prodding without hurting them very much, so let us hear what Buckle has to say about the civilizing influences of the protestant Reformation in Scotland

'All that Buckle says about the superstition and bigotry of Scotland applies equally well to the so-called English Puritans at home as well as the New England Puritans of the United States. We may pay a little more attention to them later. In the meantime, let us hear what Buckle has to say.—

Buckle says there has been more rebellions in Scotland than any other country. The Scotch people constantly withstood their kings but constantly succumbed to the clergy. While liberal in politics, they were always illiberal in religion. Men who in the visible and external affairs of life like the Scotch (and the Jews) display a shrewdness and boldness rarely equalled in speculative life tremble like sheep before their pastors and yield assent to every absurdity they hear, provided the church has sanctioned it.

The Reign of Terror of the so-called Reformation commenced in Scotland in May, 1559, when after a sermon by John Knox, the mobs all over Scotland commenced to destroy the old churches. This was 12 years after the row between Martin Luther and Tetzl, in Germany, over the sale of indulgences, and 28 years after Blue Beard Henry 8th made himself head of the church in England, instead of the Pope of Rome. This Reign of Terror continued in one form or another for 150 years, till the Union of the Parliaments of England and Scotland, in the Reign of Queen Anne, in 1707. In 1560, an Act of the Scotch Parliament was passed that "Whoever said mass or was present while it was said should for the

(Continued in part 3.)

BOOK REVIEWS

A NEW STAR

No! — This new star is not in the sky, but down right here on the earth, and wonder of wonders in the dark Province of Ontario. There is hope for Ontario yet. This new star is a young man, Mr. Percival F. Morley, author of "Bridging the Chasm" between Quebec and Ontario. We need more men like Mr. Morley in Ontario and Ulster. While men like Richard Carson, in Ulster, are driving a cleaving wedge between various races of the Empire, Mr. Morley is trying to Bridge the Chasm. This is a fine subject for my good friend, Mr. Racey, to use his skillful pencil on. Price \$1.35, postage, 7c.

MR. MOORE'S CLASSICS.

Another Ontario man has come into the lime light, Mr. W. H. Moore. The first of his books that I have read — "The Clash", diagnoses the Ontario and Quebec Clash and Mr. Moore, with a friendly spirit towards good old Quebec, is trying, like Mr. Morley, to Bridge the Chasm.

The second of Mr. Moore's books, Polly Masson, is a novel with the same purpose as the Clash. Polly was a charming French Canadian lady who captured an Englishman. Price of both books, \$1.75 each, post 10c.

A FAIR IRISH MAID

This is a charming Irish story. It is story of love, wealth and poverty. Grania choose Dennis and poverty rather than wealth without him and finally she got Dennis and plenty.

This is Macarthy's best book. Pub. at \$1.25 each, job lot for 50c. a copy, post 10c.

NOTICES.

Part 3 will contain the Great Celtic Eviction Tragedies. (1) The Extermination of the original Britons by the Anglo-Saxons, the Ulster Plantation, the Highland Clearances, Expulsion of the Acadians from Canada and the Expulsion of the U. E. Loyalists from the United States.

(1) Subscriptions to Tragedy will be \$1.00 for the first 10 parts. All supplied at prices quoted by Norman Murray, 233, St. James St., Montreal.