

off with a single motion in Committee, and we are therefore glad that our Catholic fellow citizens are moving in the matter. Let no stone be left unturned to prevent such iniquitous treatment to our institutions.

Arma Virumque Cano.

Some future epic poet, when recounting in Homeric strain the history of Ireland's rehabilitation, may open his introduction with Virgil's familiar "Arma Virumque Cano"—"I sing of arms and of him who first of Albion's race proclaimed she should be free." The grand old statesman will no doubt be the hero of the poem, but arms must play a very prominent part in the treatment of the subject. All history abounds in feats of arms, but Ireland's history is peculiar in that its chief interest arises from dearth of arms, or rather from the impossibility of its impetuous and valorous sons ever being in a position to defend their country with suitable arms of attack or defense.

When Wicklow and Wexford were goaded by Orange atrocities in 1798 into open rebellion, no arms were available except long poles with pike-heads attached. No Catholic was allowed to carry arms while Orangemen paraded the country, burning houses and barns, and shooting down innocent people without distinction of age or sex. In Mitchel's history of Ireland (page 287) we read: "Not only were horrible outrages perpetrated in Leinster but many districts of Armagh County were already covered with the blackened ruins of poor cabins, lately the homes of innocent people; their women and their little children were wandering homeless and starving, or were already dead of hunger and cold. When the Grand Jury of Armagh at the Lent assizes, bethinking that it would be well to remove the impressions produced by these horrible events agreed to put the coercion laws in force and render strict justice to all, Historian Plowden says: 'Their annunciation of impartial justice, and resolution to punish offenders of every denomination, was rather unseasonable, when there remained no longer any of the one denomination to commit outrages upon or to retaliate injuries.'" "He might have added," says Mitchel, "that many of the gentlemen composing that Grand Jury had themselves encouraged and participated in the extermination of Catholics."

A report of a secret committee of the House of Commons, shortly after this time, informs us that: "In the summer of 1796 the outrages committed by banditti calling themselves 'defenders' in the counties of Leitrim, Longford, Westmeath and Kildare, together with a religious feud prevailing in the county Armagh, induced the Legislature to pass an Act by which the Lord Lieutenant was empowered to proclaim the whole district or any part of it." "What is here mildly called a religious feud," says Mitchel, "was the extirpation of one sect of the people by another on account of their religion alone."

All these atrocious events occurred one hundred years ago and should be forgotten; but they are facts of his-

tory, and the spirit of disarming Catholics still remains. Orange Ascendancy dreads nothing so intensely as the idea of putting arms in the hands of Catholics, and permitting them to defend themselves. The itinerant firebrands who batter on the credulity of the uneducated among Protestants, the Leydens, the Shepherds, *Et hoc genus omne*, understand very well this peculiar weak point in the Protestant anatomy, and work it for all it is worth. It is whispered to the audience and told as a very great secret that there are stacks of loaded rifles stored away and ready for use in the basement of the Catholic church and in the back parlour of the priest's house. Some day in September is appointed for a general uprising of the Catholics, when they shall rush to the Church and with loaded Winchester's sally forth to massacre their Protestant neighbours. Most respectable Protestant merchants and professional gentlemen have, time and again expressed to us their utter astonishment at the number of people who firmly believe these cock-and-bull stories, and are willing to swear to the truth of them.

During the panic and popular agitation caused by the unfortunate and disgraceful invasion at Ridgeway in 1866 it was the current belief that not only was every Roman Catholic a Fenian but that every Catholic church in the Province was an arsenal, having its basement story filled with arms of the latest pattern—bayonets and pikes included. The Know-Nothings in 1850 insisted upon visiting and inspecting the underground apartments of St. Patrick's and other churches in New York City. The A.P.A.-ists are just now acting as foolishly in some cities of the Western States. The good sense alone of the Protestant majority in Canada prevents similar manifestations of panicky insanity among ourselves.

It is not to be wondered at, therefore, if such amendments as the following were proposed last week in the House of Commons debate on the Home Rule Bill: Mr. Byrne (Conservative) moved an amendment "to prevent the Irish Legislature from enacting laws in respect to the use of arms by armed associations for drilling purposes"—lost. Col. Lockwood (Conservative) moved "that the Irish Legislature be prohibited from dealing in the purchase of arms and explosives"—rejected. Mr. Broderick (Conservative) proposed "that the Irish Legislature be prohibited from dealing with the powers and privileges of armed forces stationed in Ireland." The motion evoked a spirited protest from Sir William Harcourt, Chancellor of the Exchequer. "The intent of the Opposition," Sir William said, "apparently was to treat the future legislation of Ireland as a monster of folly and crime. Such presumption would be quite unworthy of Parliament. The Dublin Legislature would be no more likely to interfere with the army in the exercise of its duties than to promote the manufacture of dynamite. The amendment in question could not be contemplated in justice to the Irish people." The amendment was defeated on division by 289 to 249.

Dr. Douglas.

This undisguised bigot and bitter ranter is making a flank movement in his political warfare. Unable to rouse the Orangemen of the country against Sir John Thompson and failing to disturb the Premier from his throne he turns his attention to Provincial politics. He is terribly exercised from the fact that three hundred thousand Catholics are guaranteed representation on the Cabinet through Mr. Fraser and there is no Methodist in the Cabinet. As the *Globe* points out:

"The fallacy in this assertion is that it ignores Mr. Fraser's great ability and his fitness for the position he holds. It is safe to say that if his religion had any effect upon his political fortunes, it has hurt rather than helped him. If Dr. Douglas will examine the record carefully he will be unable to find any fault with Mr. Fraser's presence in the cabinet, unless he is prepared to go the length of proposing the exclusion of Catholics, however able, from public office. If the principle of denominational representation in office were sound, it could be easily proved that the Catholic population of Ontario is suffering grievous injustice, for Catholics assuredly hold nothing like one-sixth of the highest offices, or of all the offices over which the government has the power of appointment."

We are not in favor of such a principle as Dr. Douglas advocates. The very fact that he advocates a policy would make us suspicious of its falsity of principle, its narrow minded application, and the malicious purpose it has in view. He advocates the representation of Methodists in the Cabinet as Methodists and in order that he may make an attack on the Hon. Mr. Fraser and get rid of him as the only Catholic. If such men as Dr. Douglas are in the Cabinet then we shall be very strongly in favor of denominational representation as such, for the rights of Catholics in those days will not be worth a straw. If Catholics were fairly treated in all matters political and municipal, if such men as Dr. Douglas did not scandalize the whole country with the division and hatred they sow, then there would be less talk and more action—less bitterness and more unity. If Dr. Douglas would take up the time of his Conference with the question of religious salvation—the one thing necessary—and not with political harangues—he would do more for the advancement of Methodism in, and out of the Cabinet. The idea that Mr. Fraser's religion has placed him in the Cabinet may be judged by the *Evening News*, which thus reads the philosophy of the appointment:

"Hon. C. F. Fraser does not, as Dr. Douglas implies, owe his place in the Ontario cabinet to the fact that he is a Catholic. It would be nearer the truth to say that the one reason why he does not stand first on the list for promotion to the premiership is because he is not a Protestant. Mr. Fraser is not only, next to the premier, the ablest man in the government, but, as shown by his opposition to the proposal to relieve farmers from the operation of the workmen's compensation for injuries act, he is one of the most liberal and progressive as well. Anyone who has been a regular attendant of the legislature during one or two sessions cannot but acknowledge that Mowat has selected the best men on his own side for the duties they are required to perform. Why, then, should one of these strong men be required to give place to a weaker one, merely because the latter belongs to a particular church?"

The Eucharistic Congress.

The Catholic papers from England and France contain very interesting accounts of the International Eucharistic Congress, an abstract of which we feel not uninteresting, from the fact that we could not share in the pilgrimage. The first of these Congresses was held fifteen years ago at Lille in France, under the presidency of the late venerated Mgr. de Segur. Its special object has always been to

promote devotion to our Lord in the Blessed Eucharist, and to foster every work which will contribute to His honor and glory. Controversy alone is excluded. Hitherto they were held in some one or other of the towns of France or Belgium. But the present Congress—the eighth in number—is to be held in Jerusalem, which gives it greater solemnity and significance. The Holy Father blessed them and sent as his legate Cardinal Langenieux, Archbishop of Rheims, who travels at the expense of the French Government, and who is to be saluted as Apostolic Legate by the French Mediterranean fleet on his arrival in the Holy Land. His nomination, says the *Catholic Times* of Liverpool, has given great satisfaction; for besides being a notable orator and writer, and endowed with rare talent and virtue, and possessed of a kindly and courteous manner, he has always shown a singular tact and prudence in the fulfilment of many delicate missions. He is the first representative of the Roman Church since A. D. 1291 who has passed within the walls of Jerusalem invested with the official mission of legate of the Holy See. At the proper time he is to be escorted in solemn procession into the Holy City. It is expected that the patriarchs of Jerusalem, Antioch, Alexandria, Cilicia, the Maronite Patriarch, and the Apostolic delegate of Constantinople will be there, besides forty united Oriental Bishops of the Greek, Armenian, Maronite and Bulgarian rites. Among the pilgrims, who are 3,000 in number, there are 500 French priests, 20 Canadian priests, and 200 Oriental priests. The episcopacy of France, Belgium, England, Switzerland, Austria, Italy, North America and Mexico will all be represented. The importance of such a gathering in such a city can be only second to a Council in Rome. May it hasten the Union of the East and the West!

Book Notices.

Donahoe's Magazine for June contains its usual interesting and instructive articles, "In American Studios," there are some illustrations of the works of John La Farge, the American artist who received the Cross of the Legion of Honor for his art-work in stained glass. "The Undiscovered Wealth of the World" mentions the mineral resources of Canada, with the forlorn hope that a complete knowledge will not be had for centuries to come. "Catholicity in the Maritime Provinces," pays a well deserved tribute to the Bishops and Clergy there; and "A Model Family School" offers a suggestion that might be followed by some of our wealthy countrymen who object to sending their children to the Public schools.

The Canadian Magazine for June opens with a scientific article by John J. Mackenzie, B.A., on "Bacteria and their Role in Nature." Then follows an interesting article on "The Women of the United States," by Cecil Logsdail, with illustrations of Mrs. Cleveland, Miss Carroll of Baltimore, and other ladies well known to American society. The photo-gravure of "The Lagoon, Toronto Island," makes a very pretty frontispiece.