

capitulated Catholics; nay, possibly to consolidate the country by a comparatively conciliatory, just, and generous policy; which was, they contended, monstrous. It quickly occurred to them, however, that as they were sure to be a strong majority in the parliament, they could take into their own hands the work of "reconstruction," when they might freely wreak their will on the vanquished, and laugh to scorn all treaty faith.

There was some danger of obstruction from the powerful Catholic minority entitled to sit in both houses of parliament; but, for this danger the dominant faction found a specific. By an unconstitutional straining of the theory that each house was judge of the qualification of its members, they framed test oaths to exclude the minority. In utter violation of the treaty of Limerick—a clause in which, as we have seen, covenanted that no oath should be required of a Catholic other than the oath of allegiance therein set out—the parliamentary majority framed a test oath explicitly denying and denouncing the doctrines of transubstantiation, invocation of saints, and the sacrifice of the Mass, as "damnable and idolatrous." Of course the Catholic peers and commoners retired rather than take these tests, and the way was now clear for the bloody work of persecution.

In the so-called "Catholic parliament"—the parliament which assembled in Dublin in 1690, and which was opened by King James in person—the Catholics greatly preponderated (in just such proportion as the population was Catholic or Protestant); yet no attempt was made by that majority to trample down or exclude the minority. Nay, the Protestant prelates all took their seats in the peers' Chamber, and debated and divided as stoutly as ever throughout the session, while not a Catholic prelate sat in that "Catholic parliament" at all. It was the Catholics' day of power, and they used it generously, magnanimously, nobly. Sustainment of the king, suppression of rebellion, were the all-pervading sentiments. *Tolerance of all creeds—freedom of conscience* for Protestant and for Catholic—were the watchwords in that "Catholic parliament."

And now, how was all this required? Alas! We have just seen how! Well might the Catholic in that hour exclaim in the language used for him by Mr. de Vere in his poem:—

We, too, had our day—it was brief: it is ended—  
When a king dwelt among us, no strange king but ours;  
When the shout of a people delivered ascended,  
And shook the broad banner that hung on his tow'rs,  
We saw it like trees in a summer breeze shiver,  
We read the gold legend that blazoned it o'er:  
"To-day!—now or never! To-day and for ever!"  
O God! have we seen it, to see it no more?

How fared it that season, our lords and our masters,  
In that spring of our freedom, how fared it with you?  
Did we trample your faith? Did we mock your disasters?  
We restored but his own to the leal and the true.  
Ye had fallen! 'Twas a season of tempest and troubles,  
But against you we drew not the knife ye had drawn;  
In the war-field me met: but your prelates and nobles  
Stood up mid the senate in ermine and lawn!

It was even so indeed. But now. What a contrast! Strangers to every sentiment of magnanimity, justice, or compassion, the victorious majority went at the work of proscription wholesale. The king, through Lord Justice Sydney, offered some resistance; but by refusing to vote him adequate supplies, they soon taught William that he had better not interfere with their designs. After four years' hesitancy, he yielded in unconcealed disgust. Forthwith ample supplies were voted to his Majesty, and the parliament pro-

ceeded to practise freely the doctrine of "no faith to be kept with Papists."

Of course they began with confiscations. Plunder was ever the beginning and the end of their faith and practice. Soon 1,060,792 acres were declared "escheated to the Crown." Then they looked into the existing powers of persecution, to see how far they were capable of extension. These were found to be atrocious enough; nevertheless, the new parliament added the following fresh enactments:—1. An Act to deprive Catholics of the means of educating their children at home or abroad, and to render them incapable of being guardians of their own or any other person's children; 2. An Act to disarm the Catholics; and 3. Another to banish all the Catholic priests and prelates. Having thus violated the treaty, they gravely brought in a Bill to confirm the Articles of Limerick. The very title of the Bill, says Dr. Crooke Taylor, 'contains evidence of its injustice. It is styled, "A Bill for the confirmation of Articles (not the articles) made at the surrender of Limerick." And the preamble shows that the little word "the" was not accidentally omitted. It runs thus:—"That the said articles, or so much of them as may consist with the safety and welfare of your Majesty's subjects in these kingdoms, may be confirmed," etc. The parts that appeared to these legislators inconsistent with "the safety and welfare of his Majesty's subjects," was the first article, which provided for the security of the Catholics from all disturbances on account of their religion; those parts of the second article which confirmed the Catholic gentry of Limerick, Clare, Cork, Kerry, and Mayo, in the possession of their estates, and allowed all Catholics to exercise their trades and professions without obstruction; the fourth article, which extended the benefit of the peace to certain Irish officers then abroad; the seventh article, which allowed the Catholic gentry to ride armed; the ninth article, which provides that the oath of allegiance shall be the only oath required from Catholics, and one or two others of minor importance. All of these are omitted in the Bill for "The confirmation of articles made at the surrender of Limerick."

"The Commons passed the Bill without much difficulty. The House of Lords, however, contained some few of the ancient nobility and some prelates who refused to acknowledge the dogma, 'that no faith should be kept with Papists,' as an article of their creed. The Bill was strenuously resisted, and when it was at length carried, a strong protest against it was signed by Lords Londonderry, Tyrone, and Duncannon, the Barons of Ossory, Limerick, Killaloe, Kerry, Howth, Kingston, and Strabane, and, to their eternal honor be it said, the Protestant Bishops of Kildare, Elphin, Derry, Clonfert, and Killala."

Thus was that solemn pact, which was in truth the treaty of the Irish nation with the newly-set-up English regime, torn and trampled under foot by a tyrannic bigotry.

(To be continued.)

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