

The Catholic Record.

Published Weekly at 454 and 456 Richmond street, London, Ontario. Price of subscription—\$2.00 per annum.

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Messrs. LUKS KING, JOHN NICH and P. J. NEVEN are fully authorized to receive subscriptions and transmit all other business for the CATHOLIC RECORD.

Agents for Alexandria, Glenora and L'Orignal.—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line each insertion.

Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., July 19th, 1890.

STE. ANNE OF BEAUPRE.

It is stated on most positive and indubitable authority that during the recent pilgrimages to the shrine of St. Anne of Beaupre a large number of wonderful cures have been effected through direct appeal to the intercession of the saint.

From the facts of this kind which have recently occurred, the Toronto Mail takes occasion to deliver an utterance on "the Good Ste. Anne," which is replete with its usual flippancy and disrespect for all Christianity, though, of course, it takes an occurrence within the Catholic Church for its text.

Two miracles which are stated to have occurred are made the special subject for comment. Simon Gadons, of St. Cyprien, Napierville, aged fifty, had been for four years attended by six doctors, who could do nothing to relieve him from a violent disease which caused intense suffering; and, at the time of the recent great pilgrims from Montreal to St. Anne's shrine, he was at the point of death.

The other case is that of a sufferer named Anna Parent, who for three years could take no nourishment except a very small quantity of beef tea. She, also, while before Ste. Anne's statue, was completely restored, and is now strong and healthy.

These are but samples of cures which have been occurring annually at the same shrine for nearly two centuries, and the number of votive offerings left by devout pilgrims in the church in thanksgiving for similar favors received is innumerable, attesting many cures still more remarkable.

The Mail exhibits a most woful ignorance of Catholic doctrine and Christian sentiment in its remarks upon these two cases. It says:

"But the belief in the potency of Ste. Anne, while not entertained by Protestants, is not even universally acknowledged by Roman Catholics. Were the healing power of the saint, or rather of the relics which represent her, admitted on all hands we may be sure the crippled, the blind, and the sick in the Lower Province would not long remain in their distressing condition. The movements of the sufferers would be towards Ste. Anne of Beaupre rather than towards the doctors and the hospitals."

The Catholic Church does not teach at all that there is any healing power either at the shrine of Ste. Anne or at any of the other famous shrines at which, undoubtedly, thousands of miraculous cures are daily taking place. We believe that "the hand of God is not shortened that it cannot save, neither is His ear heavy that it cannot hear." (Isaiah lix, 1)

Hence we are convinced that God may, when, and in what manner it pleases Him, exhibit His Omnipotence.

Whether He has done so or not in the cases of Simon Gadons and Anna Parent is no matter of faith with us, nor would it ever be unless pronounced upon by the Head of the Church by a solemn dogmatical decree, which is by no means likely ever to be issued, and which certainly will not be issued unless, after mature examination and deliberation, the circumstances show to demonstration that the power of God has been exerted. The same is to be said of the multitudes of miracles which have been wrought at other sacred shrines throughout the world.

Nevertheless, facts of this kind may be as certain as other ordinary facts when they are sufficiently attested, and though

we cannot say positively that the two cures alleged to have been wrought on this occasion are really miracles, we think that the evidence to them is such as to justify that they be so regarded, and to show the truth of the statement of a Catholic journal, sneeringly quoted by the Mail, that "the good Ste. Anne manifests her mercy to us more and more."

There is, however, no Divine revelation that every one who approaches the holy shrine shall be cured of all maladies. Hence those who go do so in the hope that God in His mercy will vouchsafe in their cases to interpose in reward of their strong faith and piety; and, undoubtedly, they are frequently thus rewarded. It will be understood from this that by no means does the Church recommend Catholic people to abandon the ordinary methods of cure, so that there is not the least prospect that, as the Mail suggests ought to be done if such cures have really occurred, "the movements of sufferers be towards Ste. Anne de Beaupre rather than towards the doctors and the hospitals."

It will be seen from this that the Mail is altogether astray in comparing the devout Catholics who make their visits piously to Ste. Anne's shrine with those Protestants who have adopted the "faith-healing" superstition, which is really a movement from the doctor's hospitals to the impostors who pretend to have from God a universal healing power of faith. The Mail says:

"Protestants themselves are not altogether free from belief in the miraculous. We have in our faith healing doctrine precisely the same idea as that which prevails as regards the good Ste. Anne to the east of us. The only difference between the Protestant miracle and the Catholic miracle is that in the former case faith is exercised with the aid of a relic or statue which can be seen and felt, whereas, in the latter, no external assistance to belief is provided."

To say nothing of the incomprehensible mixing of the words former and latter, we have shown one great difference between the two cases. There is also a difference between the interest-power of an undoubted saint of God and the impostors who have constituted themselves "faith healers." This difference is manifest in the scandalous manner in which the faith-healers have already caused many dreadful deaths by their keeping away the physicians from sufferers, whereas the holy shrine of Ste. Anne has been powerful only for good.

The Mail then goes through a species of reasoning to show that miraculous cures are all explicable by some imaginary nervous "influence of the mind over the body" for, "most people believe there is no such (divine) interference." We have said already that in the two cases in point we do not undertake to decide whether there has really been a miracle. To do this belongs to the proper ecclesiastical authority, after serious examination into all the details of the case; but we protest, in the name of Christianity, against this flippant way of dealing with all miracles. If such reasoning were correct the Sacred Scriptures, in which miracles resembling those which have occurred frequently at Ste. Anne and many other Catholic shrines, occupy so prominent a part, would become a mere romance.

Christ foretold that miracles would continue to be wrought in His Church, and He made no restriction as to time: "And those signs shall follow them that believe: in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, etc.; they shall lay their hands upon the sick and they shall recover." (St. Mark xvi, 17, 18.)

In other passages these promises are repeated, and even we read in the Acts of the Apostles that handkerchiefs and other articles which had touched the bodies of the Apostles produced, by Divine power, these miraculous effects. It is, therefore, quite in accordance with Christian faith that such effects should follow at the shrine of Ste. Anne. But we are also warned against credulity in believing the lying signs and wonders which will be wrought by impostors and false prophets. (St. Matt. xxiv, 24; St. Mark xiii, 22) Thus we are guarded from the gross superstitions which have had thousands of followers from among Protestants in our own day, such as Mormonism, Spiritism and Faith Curism.

A SCHOOL DIFFICULTY.

The demand for firm and just legislation in connection with our Public school system was never more clearly demonstrated than in the dispute now waging at Brewers Mills. In this section the Catholics form an influential and wealthy portion, though they are in the minority as to votes. It has always been the aim of these people to dwell in peace and harmony with their Protestant fellow citizens. Their pastor, the Rev. Father Quinn, animated by the desire to cultivate friendship and peace with those of the opposite creed, never loses an opportunity of teaching the divine principle of brotherly love and instructing his flock to follow the glorious maxim "Peace on earth, good will to men." But despite their united efforts peace could not be maintained. The difficulty arose as follows: The teacher, a Protestant, had repeatedly asked

the children to stand during prayers. For some time no objection was taken, but at last the teacher was notified by the Catholic parents that they wished their children to be dismissed prior to his commencing his devotions. The teacher allowed the children to leave the room, but compelled them to remain on the premises until he had concluded and then to come in the school again for formal dismissal. The children disobeyed this order, and were expelled from the school. At the investigation ordered by the Department the teacher attempted to justify his position by saying that the word retire, mentioned in the School Act, does not mean dismissal, and hence he has the power of calling the children in the room again for formal closing. The Catholic hierarchy never interpreted the Act in that sense. To us the word retire, as used in this Act, always meant dismissal. We never considered that our children were to remain outside, subjected to all the inclemencies of the weather, till the pious teacher had concluded his religious exercises. Surely no law would be framed in this enlightened age so cruel and so inhuman. Catholics cannot and will not submit to this injustice. If there be any ambiguity in the wording of this Act it should be made plain at once. Justice to us in this matter means no injustice or inconvenience to others.

LOUISIANA STATE LOTTERY.

It may be considered that the Louisiana Lottery Bill has practically passed the Legislature of that State, notwithstanding that it has been vetoed by the Governor of the State. It was passed in the House of Representatives by a two-thirds majority, and it will most probably be re-endorsed by the requisite two-thirds majority, which will make it the law of the State in spite of the Governor's veto.

This Act contains the strange provision that it is first to be submitted to the white vote of the State, and, if approved, to be again submitted to the entire electorate, white and black. It renews the charter of the Lottery company for twenty five years, beginning with 1892, when the present charter expires. In that year the company will have been in existence twenty five years, during which time it paid into the treasury of the State \$40,000 annually. When the period allotted to the charter was approaching its termination the company used all its influence to secure a renewal, but it was foreseen from an early date that a much larger sum than it had been paying would be required to be paid into the coffers of the State to induce the Legislature to renew the company's charter.

Like the other Southern States, Louisiana suffered dreadfully by the civil war, from the effects of which it has not yet recovered, and the annual payment of a large sum of money was a great temptation to lay before the Legislature of a State so situated.

Recently, the Lottery Company offered \$100,000 to the Governor towards the building and repairing of the levees of the Mississippi. The Governor, rightly regarding this as a bribe to the Legislature to grant the charter, rejected the offer. In the meantime there were two parties, some being opposed to the lottery on conscientious grounds, others favoring it on the ground that it could be made the source of a large revenue which would be collected without trouble or expense. The pro-lottery party, however, largely preponderated.

For the renewal of the charter the company at first offered \$250,000, then \$500,000 annually. This indicated the huge profit which is derived from the operation of the lottery, and the fear lest the charter would not be renewed induced the company to offer at last \$1,000,000 per annum.

At this stage it is said that an English syndicate made a bid of \$1,500,000 for the privilege of operating the lottery, and as the Senate raised some difficulties, the present company raised its offer to \$1,250,000 to be paid annually to the Treasury if the charter were granted, and it is in this shape that the Bill has passed the Legislature. It was to be expected that a home company could be preferred to one composed of foreigners. This short history of the struggle now going on will give our readers some idea of the immense profits which gullible people in all parts of this continent are paying every month to enrich the capitalists who control the concern. It will not be supposed that the amount which is to be paid into the coffers of the State represents the entire surplus after the prizes and expenses have been paid; for the company are certainly working the affair for their own aggrandizement. It is true that a few persons gain large prizes every month when the drawings take place, but these are necessarily very few in number; for the company cannot afford to set aside for prizes more than a small percentage of the money received. We are informed that about 30 per cent. of the receipts are set aside for the prizes. This gives 70 cents on every dollar for the enrichment of the company, after they have paid their expenses, and the amount required by the State for au-

thorizing them to feed upon the public. It is evident to all that the vast majority of those who purchase tickets month after month must receive no return whatsoever. Even if the drawings were conducted with perfect fairness, in accordance with the professions of the committee, it would still be true that all who purchase tickets put the greater part of their money into the pockets of the managers of the concern, with the hope of getting back a part of their own money, and of that of thousands of others who have been equally foolish with themselves. Allowing that 30 per cent. is given in prizes, and that the lottery is fairly conducted, the mathematical value of the expectation of the purchaser of a \$5 ticket is just \$1.50.

But there is grave reason to believe that this Lottery is not fairly conducted. It has been over and over again asserted by a Philadelphia paper of extensive influence that the proprietor has in his possession most positive proofs that prizes have been so allotted to localities as to fulfil the purposes of an advertisement, and to secure an increase of the sale of tickets in those localities. If these charges be correct, and we believe them to be so, the whole thing is a gigantic fraud, and this is what the proprietor of the paper in question calls it.

The influence of this lottery is in itself demoralizing. It induces those who speculate in it to look rather to the losses of others than to honest industry as a means of becoming suddenly wealthy.

We learn that there are many of our Canadian young men who interest themselves every month in the sale of Louisiana State Lottery tickets, and who invest considerable sums therein themselves. Our earnest advice to them is to have nothing more to do with the unclean thing.

We do not at all put into the same category with the Louisiana Lottery those lotteries or prize drawings which are from time to time instituted in aid of charitable or religious objects. These purchasing tickets for these purposes know that they are assisting a good work, and this is their object in making the purchase. This is a laudable object, but there is nothing to be said in favor of a lottery which, like the Louisiana Lottery, enriches a few capitalists at the expense of the general public.

THE DUAL LANGUAGE QUESTION.

Mr. Craig, ex member of the Legislature for Durham East, who in 1889 introduced into the Local House the measure for the abolition of French teaching to French-Canadian children in Ontario schools, is not the originator of the idea that one language should exist in the country in order to ensure its prosperity. Much less is Mr. Dalton McCarthy, who wishes to extend the same principle to the whole Dominion of Canada, and to abolish the use of French in Parliament and the Courts, and finally in ordinary speech.

For some years the Boer Republic has been worked on this principle, which was established there by Paul Kruger, the first President. He insists that all voters shall be bound by oath to maintain Dutch as the sole official language, and all the business of the Courts is transacted in Dutch. The language of the schools is also Dutch, and English is not allowed to be taught, except so far as is absolutely necessary, so that Dutch may finally predominate.

It is not the French who are injured by this churlish policy, but the English whose interests in Canada are the special care of the gentlemen with the so decidedly Anglo-Saxon names, Dalton McCarthy and Henry O'Brien.

The English people of the Boer Republic, however, are not of the opinion of these Canadian Anglo-Saxons by excellence, that the prosperity of the country depends altogether upon its homogeneity in race and language, and they declare that they have a natural right to teach their children their native tongue, not merely as a stepping stone to the learning of Dutch, but because it is their language, and, moreover, a language worth knowing.

The arguments of Paul Kruger and his party in favor of their view are wonderfully similar to the contention of the Equal Rights here, so much so that we have grave reason to suspect that the prominent Equal Righters have been purloining them from the Transvaal. Paul tells them that they are the conquered race, and that they must submit to the will of the victors. Paul has taken care that the ballot (if the Boers use the ballot) shall bear him out in his policy; but he does not hesitate to say that the bullet will supplement the ballot of the sufferers do not abide by his decision. All this reminds us very strongly of language used just twelve months ago by a fiery would-be political leader who has since been buried under an avalanche of ballots, cast by those who are apparently not in dread of his bullet-headed threatenings. We wonder whether he is now busy moulding his bullets. He and his fire-eating followers have been so remarkably quiet since the 5th of June that we can scarcely guess how they are occupying themselves. We may, however, have to record next week some new occupancies of similar im-

port, for this week occurs the anniversary which is always prolific of them.

In the Boer Republic the jurors mostly speak English, yet they are obliged to listen to all English evidence translated into Dutch for their benefit by an official interpreter. Thus, instead of the establishment of one official language being economical, it has proved to be a heavy expense, since, on the most trivial occasions, an interpreter must be employed, to the great inconvenience of the people.

The results of establishing one official language in Russian Poland are precisely similar to those which are occurring in the Transvaal, and, owing to the longer time during which the single language system has prevailed in this Russian territory, the results of the system in the schools are more apparent still. Children who were once progressing in their studies, and noted for their proficiency, lost the knowledge they once possessed, and have grown to be young men and women ignorant of the first principles of a secular education.

These are, undoubtedly, just the results which the majority of those who compose the so called Equal Rights party would like to see brought about here. But the common sense of the people of Ontario has pronounced that this Province does not intend to take pattern from Russia and the Transvaal in educational methods, though a certain fraction of the population would like to introduce them.

Paul Kruger has another bulwark for the perpetuation of Dutch supremacy, which we strongly commend to the consideration of Messrs. McCarthy, O'Brien and Co. for introduction into the Dominion Parliament. The members of the Volksraad are obliged, as a qualification, to prove that they have been for thirty years members of some Protestant Church. Thus Paul expects to keep his Republic Protestant, as well as Dutch.

A NEW ERA.

The introductory sermons of three new pastors, lately appointed in this city, indicate a general subsidence of the dark and lowering wave of bigotry that for some time had been moving in constant ebb and flow over this fair Province. The Rev. Geo. Boyd, Queen's avenue Methodist Church, confined his remarks to exhorting his hearers to a closer and more practical study of their Bibles. Rev. Mr. Clarke, Park avenue Presbyterian Church, after saying that he would emulate the Prophet Micah in announcing God's word to all without fear or favor, dwelt on the "striving of the spirit of God with human hearts and the beauties of a holy life." Rev. C. E. McEayre preached on the necessity and efficacy of prayer. He declared, however, that the "nearest point to the ear of God is the cross." He might have added that the most direct way, and the surest and only way, to reach the Heart of Jesus is the Way of the Cross. Were all sermons of this instructive and Christian-like character—free from appeals to fanaticism and free from abuse of Catholics—the entire community, equally with the congregations addressed, would benefit largely by them. It is to be hoped that a new era in pulpit oratory has set in, and that henceforth and forever men's minds may not be inflamed, and men's teeth set on edge, with passionate outbursts of denunciation against Jesuits and the Vatican, etc., which do no harm to the latter, but recoil upon the hearers and upon the community.

TOO DEMONSTRATIVE.

The officers of the Eighth New Brunswick Regiment of Cavalry being in camp at Moncton in that Province, held a meeting, at which they passed unnecessarily fiery resolutions against the conduct of the Club Nationale which recently met in Montreal. They thought proper to assume, what was not the fact, that the Queen's name was blessed when it was proposed as a toast. On the contrary the evidence shows that the toast was received with all the respect usual at loyal assemblages. There were speeches at the meeting in which the orators declared that they will preserve their nationality, and that the Province of Quebec is and will remain French, but notwithstanding the misrepresentation of the Francophobias of Ontario all this does not mean any disloyalty to Great Britain or adhesion to the sovereignty of France. It simply means that the people of Quebec intend to preserve their race, religion, language, laws and autonomy, in spite of aggressive Ontario fanaticism.

It will, of course, help to favor the cause of discord which the fanatics of Ontario have at heart, to misrepresent everything which any French Canadian may say, and we are not at all surprised that those who are endeavoring for personal profit to create dissension between the two principal Provinces of the Dominion should misrepresent every word spoken at a French-Canadian assembly. This is the only way in which they can inflame the passions of bigots in this province. But it was very much out of place for the officers of militia officially to join in such manifestations, and to

threaten civil war against the people of Quebec.

We notice with gratification that the action of these officers has already been declared by Adjutant General Powell to have been wrong from a military point of view and contrary to regulations. The 142nd section of the regulations, quoted by the Adjutant General, says:

"Officers, non-commissioned officers, or men, are forbidden to institute or take part in any meetings, demonstrations, or processions for party or political purposes in barracks, quarters, camp or elsewhere."

This, of course, does not prohibit them from taking part in politics in their capacity as private citizens, but these officers were in camp, subject to military discipline, when they took so reprehensible a course. No time should be lost in bringing them to account for their unseemly conduct.

BOGUS CATHOLICITY.

Under the heading "Women's Missionary Society," which is one of the regular columns of the Christian Guardian, the authorized Methodist organ for the Dominion, appeared the following notice in the issue of that journal of 14th May:

"Subjects for prayer during May: For the Province of Quebec; that the chains of error and darkness may be broken and the true light reach the people."

As this subject was chosen for general prayer just before the Quebec elections, evidently for the purpose of influencing Divine Providence to interfere in their result, it might be presumed that Mr. Mercier's largely increased majority was the result of Methodist intercession with heaven. On the other hand, as we know that the Methodist Conference, with its head, ex-Bishop Carman, denounced Mr. Mercier's government for the passage of the Jesuits' Estates Act, and refused to accept any portion of the \$60,000 set apart under that Act for Protestant Education as an infamous bribe, it would appear that the views of the Methodist body and those of Heaven differ widely as to the question who are bound by "the chains of error and darkness."

It appears that the "rigid righteousness" of the Methodists have the notion that they have a monopoly of "true light," notwithstanding that they are constantly groping for new light. But truth is one and unchangeable, and we would recommend our Methodist brethren themselves to seek the true light where alone it is to be found—in the Catholic Church.

But how does the above prayer of the Methodists against Catholic error and darkness accord with their constant boast of the Catholicity of their Church, understanding as they do by Catholicity their broadness of view in referring to all denominations of Christians the right hand of fellowship?

MR. MERCIER'S PROGRAMME.

Occupying as we do a neutral position on merely political matters, it is not our purpose either to defend or attack Mr. Mercier for the political programme which he announced at the Club Nationale meeting recently held in Montreal; but we feel it our duty to protest against the efforts of the Mail and a few other journals of similar principles, or rather want of principle, which endeavor to make it appear that the programme he announces is a Quebec demand upon the Dominion Treasury for the benefit of the Catholic Church. On this pretence the Mail calls frantically upon the Equal Rights Association to oppose Mr. Mercier's plans. As we read Mr. Mercier's speech, his proposal is not even a demand in favor of Quebec specially. He maintains that Quebec, and other Provinces as well, have been obliged by the Dominion Government to undertake public works for the general benefit—works, in fact, which the Dominion itself should pay for, inasmuch as it is from the Provinces that the Dominion derives its receipts. But Mr. Mercier thinks that since the Dominion does not perform this work, it should furnish the Provinces, not Quebec alone, but all the Provinces, with large subsidies to enable them to carry out these necessary works.

It is quite lawful to disagree with and to oppose Mr. Mercier's policy, but opposition ought to be based on reasonable grounds, and on a truthful representation of the case. Mr. Mercier's proposition, whether it be an advisable policy or not, is as much in favor of Ontario or Nova Scotia as of Quebec. In any case the Church in Lower Canada has no more to do with the matter than the Presbyterianism or Methodism of Ontario has to do with the question of a high tariff or free trade. It is not a question of religion at all, and it is only the dishonesty of the Mail that puts such an aspect upon it. Neither can it be construed into a special demand by Quebec upon the common treasury. Other journals are quite content to discuss the matter on its merits, but the Mail has the habit of introducing the bugbear of Ultramontanism on the most impossible occasions.

Besides, it should be borne in mind that Mr. Mercier only proposes to put into execution the resolutions which were adopted in 1887 by the governments of

five Provinces. It is, that Quebec is not the which would hope to Mercier's policy, and that a proper policy by others tance.

Besides, we must not fact that many Ontario are at this moment clam bonuses for local roads v before the Dominion G it a practice to extend a struction of such roads \$3,200 per mile. It app that while Mr. Mercier larger sum per capita be Provinces alike, the de which Ontarians are themselves alone. On very clean hands before c bors dirty.

THE TWELVE.

On Saturday last the Ontario held their twel versary celebration of the Boyne. Very fortunate-ly, quietly, that is to say, with or without provoking, alth calculated to provoke, a peace. We would not b quite so far as to say that for and senseless celebrati intended to provoke ci- kindle the fires of a religio was, and at no very distan whether meant or not, harrow the most "sacred" thus challenge opposition the 12th July celebration duced the most deplorabl doubt the friends and o objectionable order will t harm or insult is intende us that they are the civil and religious libe they assemble in their march in procession w object in view than that quiet holiday, of expressi to the Queen in their drinking to the pious memory of King William history proves the utter all these assurances, and stand in the way of any cre being afforded to such sions. The very celebrat insult and a source of p annoyance to a very large community. Where, then, or religious liberty? W reigns every man ought luxury of sitting down pe his own vine and figtree, the porch of his own hou Utopian state of a quiet r is not granted in a coun- fancy themselves at liberti liberty of insult and prov most harrowing nature, freedom in a state where sacred convictions may be impunity. There is no peace and content where of civil strife is perpetu triumph of the victorious in tones of derision, and, you are told in blatant orat- dant music that you have thrashed, and that when ity offers you will not only gain but that you will be out of existence.

The speeches delivered don on last Saturday were means, of a peaceful or character. The chairman, Fitzgerald, said, "that years ago liberty gained a superstition," and that, "not crowned their arms at the Boyne, Protestantism where it was to day and O not enjoy the liberty the Catholic religion, which i and mistress of all forms worship, the most augest influence for good in the designated by Mr. Fitzger better than "superstition, erty the Battle of the Bo for Catholics may be sum records of two hundred most galling persecution, by the tortures and wheel of Christians under Nero a It is true, liberty of co freedom of Catholic w guaranteed by solemn tre- memorable siege of Lime ink had scarcely time to d- parchment when the swor most flagrant and most br On the Sunday following the treaty Rev. Dr. Dopping sermon delivered at Christ Inn, "that no faith should Papists."

Such was the nature o obtained for Catholics on the Boyne, 1690. Until the y- pation, 1829, no Catholic co- bar of Parliament; no Cath in his own country; Catho forbidden under the sever penalties; schools were fo and such indignities heaped as were calculated to rob t vestige of manhood.

Dr. Oronchataka, a Moh