

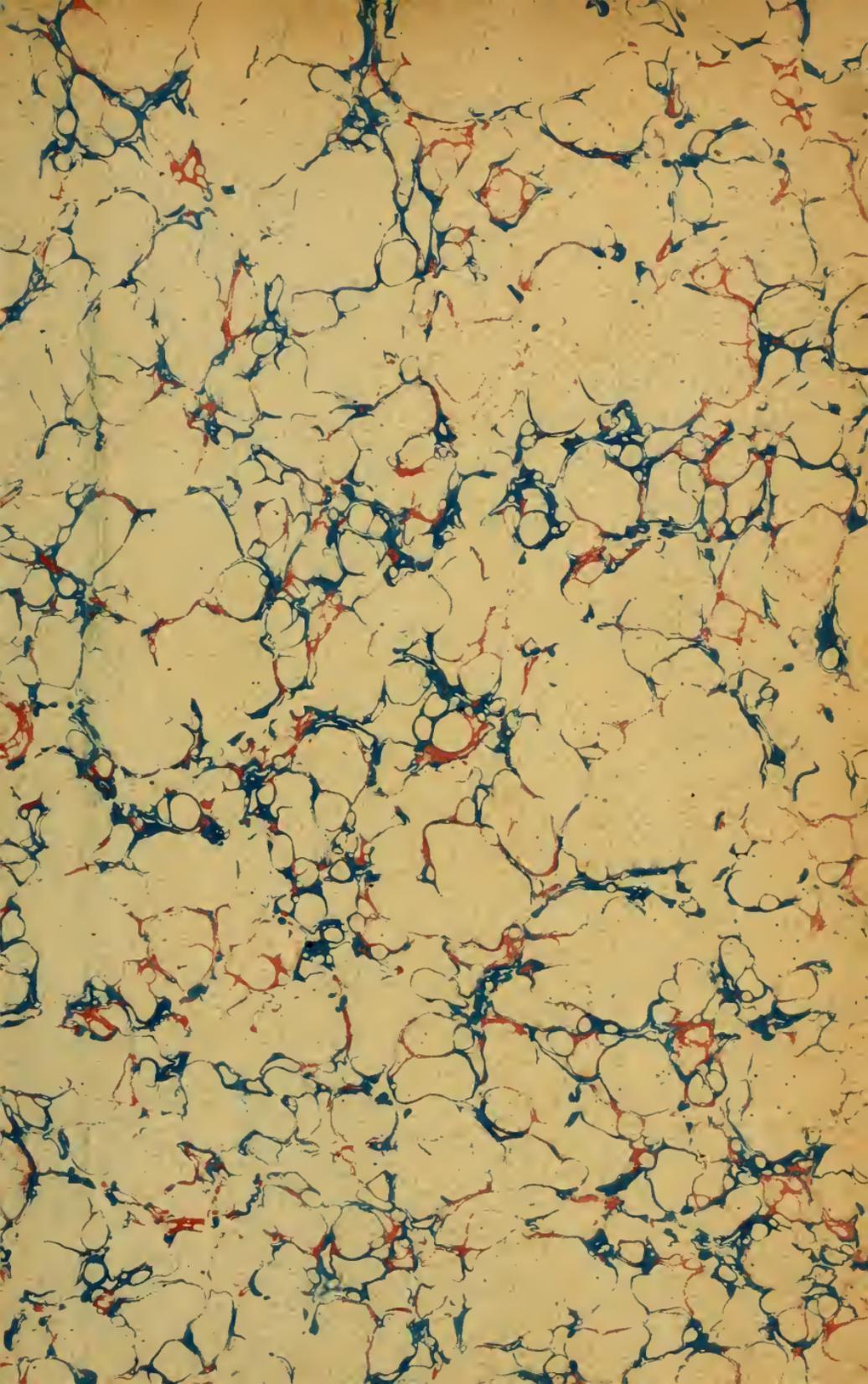




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DELIVERED ON VARIOUS OCCASIONS

BY THE

MOST REV. DR. WALSH

Archbishop of Dublin,

*IN REPLY TO THE NUMEROUS ADDRESSES OF CONGRATULATION
ON HIS APPOINTMENT TO THE ARCHBISHOPRIC*

WITH A COLLECTION OF

HIS GRACE'S LETTERS ON VARIOUS SUBJECTS OF
PUBLIC INTEREST;

And an Appendix,

CONTAINING THE RESOLUTIONS ADOPTED BY THE IRISH BISHOPS
IN OCTOBER, 1885,

AND THE EPISCOPAL LETTER OF FEBRUARY, 1886, TO MR. GLADSTONE.

*Revised for Republication, with his Grace's sanction, from the
"Freeman's Journal" Reports.*

DUBLIN

M. H. GILL AND SON

O'CONNELL STREET

1886

M. H. GILL AND SON, PRINTERS, DUBLIN

P R E F A C E .



THE addresses and discourses contained in this volume were delivered by His Grace the Archbishop of Dublin on various occasions of public interest and importance, subsequent to his consecration in the Eternal City, and to his return to the people of his episcopal charge in the metropolitan See. The addresses have been reprinted from the *Freeman's Journal*, and have had the great advantage of the personal supervision of His Grace as they were being carried through the press.

Few incidents in the modern history of Ireland created a deeper or more widely-spread interest and anxiety amongst the people of this country than the events connected with the nomination and the appointment of the Most Rev. Dr. Walsh to the archiepiscopal see of Dublin. Many circumstances, social and political, had combined to fasten on these events the earnest attention not alone of Irish Catholics here at home, but of the millions of the Irish Catholic race scattered over the face of the globe.

The immediate predecessor of Archbishop Walsh in the metropolitan diocese had been His Eminence the Most Rev. Edward Cardinal MacCabe. Much of the comparatively brief period of His Eminence's episcopate had been cast in exciting and troublous times.

He was scarcely seated on the episcopal throne, when the signs of an approaching famine began to make themselves manifest in many portions of the country. The harvest of that year, 1879, as well as that of 1878, had been unusually poor: the old blight had come again upon the potato crop, and it was painfully apparent that another great ordeal of want and suffering was in prospect for the people. Warning voices were lifted by several of the bishops in the West and in the North; the popular journals appealed with great earnestness for prompt action by the Government, and large and generous measures of relief were pleaded for with humiliating repetition. The landlords were implored to deal in mercy with their tenants, and to spare them through the impending calamity. But appeals to Government and to landlords were all in vain, and through nearly all the months of 1880 the efforts of private benevolence were strained to the very utmost that the people might be saved from utter annihilation. The Mansion House Committee, under the Lord Mayor (Mr. E. D. Gray), the Land League, largely helped by funds from America, the *New York Herald*, and other charitable organisations, under other direction, were the sources through which help for the starving poor of Ireland was

asked for and dispensed through the trying period of the awful visitation. Through it all the heartless work of eviction went steadily on, appeals from the tenant to the landlord for yet a little time to arrange for the payment of their liabilities were cruelly disregarded, and the old feuds between them were deepened and intensified.

Towards the close of April, 1879, in a remote little village of Mayo, the seeds were first cast of that great organisation on the land question, which was so soon to develop into such gigantic proportions, and to be productive of such rapid and momentous results. It was the meeting in Irishtown, the little village alluded to, that, in the words of the late A. M. Sullivan, constituted the beginning of the Irish Land war of 1879-1882. "The affair," continues the author of "New Ireland," "at once attracted attention, although, at the moment, those not behind the scenes little knew its import and gravity. The Irishtown rally was followed by others of the same character in the same province. The evidences of discipline in the way bodies of men marched, and cavalcades of horsemen rode to the meetings were very remarkable; and the boldness of the language used, the daring theories as to land ownership put forward, seemed to strike the public ear as utter extravagance. Yet, indeed, these theories were in most part the principles of John Stuart Mill and other well-known economists."

The outlook for the farmers, whose every hope depended upon a favourable harvest, became blacker and blacker

every day, and it was evident that payment of rents at the figure at which they stood was simply an impossibility. No heed was given to the earnest appeals made on behalf of the people by their representatives in parliament. The mournful story of the sufferings of the agricultural population was either scornfully denied or ridiculed as a gross exaggeration, and from the ministerial benches in the House of Commons it was heartlessly proclaimed that indeed, though there was "some" depression in Ireland, it was neither "so prevalent nor so acute as the depression existing in other parts of the United Kingdom." "Seldom," says Mr. Sullivan, "did an English minister speak a sentence destined to have more memorable results. In that moment Mr. James Lowther sealed the doom of Irish Landlordism." A couple of months after the utterance of these words the Land League was formally established in Dublin, and opened its campaign for the "reduction of rack-rents," and for "facilitating the obtaining of the ownership of the soil by the occupiers."

The ministry whose official spokesman had uttered the words we have quoted above was driven from office by the new parliament which assembled after the general election of 1880, and was replaced by an administration under the leadership of Mr. Gladstone. The change was not one of much benefit to Ireland. There was the same contemptuous disregard of the sufferings of the half-starved peasantry, and a fierce reign of coercion was speedily inaugurated. The organisation which, as we have said, had

for its object the redress of the admitted wrongs of the Irish tenantry, and the preservation of the Irish people in the land of their birth, was set upon with unparalleled ferocity by the Irish executive in Dublin Castle, and hunted down with all the resources of a remorseless coercion code. Its leaders were seized upon without notice, and flung into prison without trial. The organs of national opinion were confronted with a press law which was unexampled in the ingenuity of its despotism, and their proprietors were, at times, brought into familiar acquaintanceship with the tortures of the prison plank-bed. Every outlet of honest public thought was rigorously closed up; the organisation through which the public feeling could find expression was persecuted and reviled; and the inevitable result followed in the multiplication of secret confederacies, and a ghastly record of inhuman, inexplicable, and, in not a few cases, untraceable murders.

The action of a hostile Government was not the only difficulty with which the organisation of the Land League had to struggle. Opposition from that quarter was but too usual in the cases of popular movements in Ireland to give occasion for much surprise. A more formidable opposition to the work of the Land League came from a quarter whence hostility was not anticipated, and with whose undoubtedly powerful influences it required all the prudence, judgment, and moderation of the leaders of the movement to deal. The Archbishop of Dublin gave the great weight of his exalted position and of his authority

to the side of those who were ranged in hostility to the popular organisation. All who had the happiness of knowing Archbishop MacCabe, knew that a purer-minded or more unselfish prelate never ruled in the Church of Ireland. His priestly career had been one of singular zeal, and of thorough devotion to every minute detail of his humble but laborious life as a curate and parish priest—a devotion which may be said to have absorbed all his thoughts and time for the perfect discharge of these duties, and to have left him but little leisure, as he had but little taste or wish, for interference in, much less for mastering, the public questions that were perpetually stirring the world of politics outside. Up to the very day when the crozier was put into his hands, he may be said to have utterly abstained from political or politico-religious controversies—safely leaving the management of these questions to the capable intellect, the calm judgment, and firm purpose of the illustrious Cardinal Archbishop Cullen, whose faithful Vicar-General he had been for many busy years, and whom he was only too happy to have been able to assist in the less obtrusive but not less onerous toils of diocesan administration.

But, scarcely had Archbishop MacCabe taken possession of his see, when, as has been said before, the agitation for the needed reform of the Land Laws—an agitation that mainly sprang out of the misery and starvation of the people throughout '79 and '80, and out of the cruel heartlessness with which the Government

and the landlords gazed upon the sad havoc that was being wrought—assumed its formidable dimensions, and stirred the country into sympathy with its object and its proposals. Avowedly unacquainted with the practical operation of the Land Laws—a priest whose whole life had been passed in the immediate neighbourhood of Dublin, and in the very heart of the city itself—who had never witnessed an eviction—in whose ears the stroke of the crowbar had never sounded—who had never seen the agony of a wretched family mercilessly driven from the shelter of the old rooftree to starve and shiver on the bleak roadside—the Archbishop believed that his duty demanded his interposition in the agitation, and his authoritative condemnation of the policy that was being advocated. Even the universal conviction of the high honour and sincerity of Dr. MacCabe, and a widespread admiration for the frank and fearless manner in which he stated his opinions, could not avert a feeling of profound regret that His Grace, unacquainted as he was known to have been with the sufferings or the wants of the agricultural population of Ireland, should have stepped so prominently into the conflict that was being waged against “felonious landlordism,” and set himself, almost alone amongst the Irish prelacy, to protect and preserve it. It was no secret that the views of the Archbishop of Dublin were at variance with those of the large majority of the Irish bishops, and in that majority were those very prelates who, through all their lives, had been wit-

nesses, not unfrequently indirect victims, of the cruelties of landlordism.

It is, unhappily, only too painfully true that a series of inhuman atrocities were perpetrated throughout the country during the years of the working of the Land League. The criminal record of these bitter years is one of the blackest and most disheartening that can be traced in the history of our country. The memory of it will overshadow us for many and many a generation. But, in no possible sense can these brutal outrages be brought into the remotest connection with the action of the Land League. The Archbishop of Dublin fell into the error of seeming to believe that they could be, and in this view he was joined by Mr. Forster, the then Secretary for Ireland, and the officials who coerced and irritated, almost to madness and despair, the country from Dublin Castle. But the body of the Irish Episcopate took a calmer, a juster, and a more rational view. They knew that nothing could prove a more surely fatal obstacle to the accomplishment of the legitimate purposes of the Land League than the occurrence of such deeds of blood as were done in the Phoenix Park, in Westmeath, in Mayo, in Kerry and elsewhere, and they were as certain as they were of their own existence, that these crimes were committed, not because of the Land League, but in very defiance of its policy—partly as the result of the terrorism availed of to suppress public utterances, and partly because of the withdrawal of the police from the discharge of their lawful

duties, that they might be employed in escorting landlords, and in evicting tenants.

In the meantime, the Archbishop of Dublin had been elevated to the dignity of a Princesdom in the Church, and called amongst the number of the intimate and personal counsellors of the Sovereign Pontiff. The honour was one that was affectionately appreciated by the Catholic people of the metropolitan See, and earnest prayers were offered that God might spare the newly-created cardinal for years of health and strength to discharge the duties of his sacred and responsible office. It did not please Providence that it should be so, and before long it was evident that His Eminence's constitution had been severely shaken. His people recognised, not without pleasure, that in the closing months of his reign, his Eminence had somewhat softened the sternness of the language in which he had, but a short time before, spoken of the organisation with which he had been in conflict. It was not unknown that one of the influences through which this result had been arrived at was the timely and auspicious intervention of the Very Rev. Dr. Walsh, the popular and rarely-gifted President of the great Ecclesiastical College of Maynooth—an office, the highest and most responsible, outside of the Episcopate, in the Irish Church.

After a very brief illness—so brief, in fact, that its very existence, not to speak of its seriousness, was utterly unknown of to the vast body of his spiritual children—Cardinal Mac Cabe expired shortly after the midnight of

February 10th, 1885, at his suburban residence in Kingstown, Co. Dublin. The intelligence of his death was heard of on the morning of the 11th with universal surprise and sorrow, and the startling suddenness of the event deepened and widened the sadness with which the news of it was received. Every possible tribute of honour and reverence was paid to his exalted position in the Church, to his high personal character, and to the conspicuous virtues which distinguished his life. The three Irish Archbishops were present in the Cathedral at the solemn ceremonies that preceded his interment; prelates from each of the four provinces assisted at the sacred function; priests came in hundreds, even from the remotest parts of the country, to be present at it; the chief magistrate of the city, attended by the civic official staff, and accompanied by the popular representatives in the Municipal Council, was there in his robes of state, and with all the insignia of his office; and the people of Dublin, of all classes, and indeed of all creeds, filled the Cathedral to its utmost capacity, in testimony of their respect for the memory of the deceased Cardinal. His remains were brought from the Cathedral for interment in the cemetery at Glasnevin, and in spite of a bitter breeze, and of ceaseless showers of sludgy sleet, thousands walked in procession to the graveyard to share in the last prayers for God's rest to his soul.

On the Friday following the death of Cardinal M'Cabe, the Cathedral Chapter, in accordance with custom, met

under the presidency of Very Rev. Monsignor Lee, P.P., Dean of the Chapter, for the purpose of electing, by ballot, a Vicar-Capitular to administer the affairs of the diocese during the vacancy of the see. At the time, the Chapter consisted of twenty-two members—several prebends being unoccupied—and all were present at the election, except the Very Rev. Monsignor Quinn, P.P., Kingstown, who was absent from illness, and the Very Rev. Canon Verdon, who was residing in Rome. The ballot resulted as follows: Very Rev. William Canon Walsh, President of Maynooth College, 12 votes; Most Rev. Dr. Donnelly, Bishop of Canea, and Bishop-Assistant to the late Cardinal M'Cabe, 4 votes; Monsignor Dean Lee, P.P., 3 votes; and Monsignor Chancellor Kennedy, P.P., 1 vote. The issue of the election was speedily known throughout the city, the diocese, and the country, and was almost universally received by priests and people with unconcealed delight, as having at least an indirect bearing on the selection of the future archbishop.

Long before the earth had received back to itself all that was earthly of the deceased Cardinal Archbishop, a vile plot had been concocted by some contemptible agencies of the English Government for corrupting the sources of Irish ecclesiastical intelligence in Rome, and for diverting them into courses adverse to national interests and aspirations at home. The election of Dr. Walsh by the Cathedral Chapter to the dignity of Vicar-Capitular by such an overwhelming majority of their number had

amazed and irritated the Executive in Dublin, and even some members of the Cabinet in London, and, in their malignity, their insolence, and their folly, they vowed that, let who will be Archbishop of Dublin, Dr. Walsh should not. They had had many a foretaste of what manner of man the young Vicar-Capitular would likely prove himself to be in the archiepiscopal see of Dublin, were he to be appointed to it, and they were resolved to wage a bitter and a desperate struggle before such a consummation should be reached. In his capacity of President of Maynooth College, Dr. Walsh was necessarily brought into connection with the controversy concerning the famous Leinster Leases, and he made it manifest that, where right and justice were to be fought for, he was not to be intimidated by the threats, the authority, or the resources of a ducal wrong-doer. Again, in his masterly evidence before the Royal Land Commission presided over by Lord Besborough, he had splendidly vindicated the cause and the claims of the Irish tenantry, and showed his deep and earnest sympathy with the poor victims of landlord cruelty. Again, in his exhaustive evidence before the Education Commission, he laid bare the injustices under which his Catholic fellow-countrymen had so long and so patiently suffered; and by his action in the Senate of the Royal University he made it patent that, in his principles and his convictions, he was to be neither cajoled nor coerced by the influences of Dublin Castle.

The plot against Dr. Walsh, and through him against the political liberty of the Church in Ireland, was discovered very early in its existence, and in the *Freeman's Journal* of February 19th, the morning after the burial of Cardinal M'Cabe, it was exposed and denounced. "Now that the grave," wrote the *Freeman*, "has closed over all that was mortal of the late Cardinal Archbishop, and that the last honours have been paid to his memory, the thoughts of men inevitably turn to the question of who is to succeed him in the vacant see. Indeed, some of our contemporaries have not waited so long to speculate what manner of man the new Archbishop shall or should be, and the telegraph informs us that the wirepullers are already busy at Rome. More than this, it is said that Mr. Errington did not await the last illness of Cardinal M'Cabe to intimate his pleasure in the matter, or in his capacity of the accredited envoy of the British Government at the Court of Rome graciously to relieve the clergy of Dublin of all further trouble by nominating the new Archbishop himself. It is no wonder that rumour and intrigue should both be active, for, in all truth, seldom, if ever, has the appointment of a great dignitary of the Church involved considerations of greater significance or been more likely to entail consequences of far-reaching importance. The idea of a gutter agent of the English Government in Rome having the effrontery to declare who shall be Archbishop of Dublin is absolutely revolting. The recognition, tacit or otherwise, of

Mr. Errington's nomination would be even more monstrous or degrading than submission to the veto which Ireland so indignantly rejected in Quarantotti's time." These were strong words, but they accurately voiced the feeling of the country.

The nomination by the Chapter and parish priests of the diocese for a successor to Cardinal MacCabe took place, with the usual sacred and solemn ceremonial, in the Cathedral, Marlborough-street, under the presidency of the Most Rev. Dr. Walsh, Bishop of Kildare and Leighlin, the senior suffragan prelate of the archdiocese, on Tuesday, March 10th, 1885. At the conclusion of the High Mass *De Spiritu Sancto*, the voting by ballot took place, and resulted as follows: Very Rev. Dr. Walsh, Vicar-Capitular, 46 votes; the Most Rev. Dr. Donnelly, Bishop of Canea, 12 votes; Rev. Dr. Tynan, secretary to the late Cardinal, 3 votes; Most Rev. Dr. Woodlock, Bishop of Ardagh, 2 votes. The issue of the balloting was at once made known throughout the city, and was everywhere welcomed with enthusiastic delight. The electric wires soon flashed the intelligence throughout every corner of the country, and messages were flashed back of the unbounded joy of priests and people at the hoped-for result. It was looked upon as certain that Dr. Walsh would have obtained the largest number of votes at the nomination; but such an unprecedented majority, constituting an almost moral unanimity, was nowhere anticipated, and was assumed in the popular mind as practically decisive of the

appointment. That evening the sealed and authenticated record of the memorable procedure in the Cathedral was on its way to Rome, to be laid in due form before the Holy Father and the authorities of Propaganda. The final judgment in the matter rested with the Sovereign Pontiff, and in his hands the priests and people of Dublin felt assured that their interests were safe.

To carry out the resolution they had formed of keeping the President of Maynooth from the archbishopric of Dublin, certain members of the British Government and the authorities in Dublin Castle put in active motion every agency that was possible. The wire-pullers in Rome were constantly prowling about the offices of the Vatican and the corridors of Propaganda, and whiningly pleading for permission to see the Holy Father, that they might whisper to him their malignant fabrications about the Archbishop-designate, about the popular leaders, and the movement with which they were connected. But the Holy Father sternly repelled the slimy creatures from his sacred and venerable presence. They might crawl to the Vatican staircase with the credentials of Lord Granville or Lord Spencer peeping from their pockets—credentials meanly repudiated or disavowed in the public controversies of the House of Commons by the subordinates of the very ministers who gave them, lest English bigotry should be offended; but beyond that they dare not go, and the doors of the Pope's apartments were firmly closed against them.

The Holy Father knew that he had at his command pure and unsullied sources of truthful and trustworthy information. He knew that in the Irish prelacy he had a band of as loving and loyal children as were to be found in the wide bosom of the Church, and that to them he could securely appeal for suggestions and for counsel in the decision at which he was to arrive. At home the popular anxiety as to the appointment became intenser every day. The hierarchy and the laity were alike indignant at the vile efforts that were being made by Castle and Cabinet intriguers to frustrate the all but unanimous wish of the Dublin priesthood, and to extort from the Pope the concession to the British Government of the coveted right to exercise a veto in the nomination to Irish sees. Their fathers had heroically resisted, under O'Connell and Archbishop Murray, a similar effort seventy years ago, and in their inmost souls they hoped and prayed that no occasion would now arise for showing that, if it were needed, they could emulate the example of their ancestors. The decision of the Holy Father was looked for with feverish eagerness, and every item of news from Rome was read with avidity, in the hope of getting from it some indication of the expected result.

Meantime, in pursuance of his wise purpose of conferring with the local ecclesiastical authorities on matters of discipline, procedure, and Church affairs generally in different countries, Pope Leo XIII. had summoned several

of the Irish bishops to Rome, for special consultation with himself on matters of vital importance to their country. In the previous year his Holiness had adopted a similar course with reference to the Church in America. A delegation of bishops of the United States had been called to Rome, and several conferences were held between his Holiness and these prelates on the ecclesiastical concerns of their various dioceses. It was felt that, in the critical juncture which, in connection with the vacancy in the see of Dublin, had so unexpectedly arisen, fresh grounds of confidence in the decision at which the Holy Father would arrive were afforded by the presence near him, at the time, of so many of the most trusted members of the Irish episcopate.

At length the painful suspense was ended, and on the 23rd of June word was sped from Rome to Ireland, and thence to every quarter of the globe, that Pope Leo XIII. had appointed Dr. Walsh to the Archbishopric of Dublin. The intelligence sent a thrill of joy through all the Irish race, and prelates, priests, and people were all as one man in praising and thanking God for the news that came that day. The name of the great Pontiff was spoken with heartfelt benediction, and never were Rome and Ireland more tenderly and indissolubly united in love and loyalty than in the happy and auspicious event of Pope Leo's appointment of the new Archbishop. It crushed for ever a miserable clique of false-tongued intriguers, and was an emphatic message to England that, with all her

gold and greatness, she must never dare to dream of corrupting or intimidating the Sovereign Pontiff in the solemn concerns of his sublime and responsible office. To the priesthood of Dublin the decision of the Holy Father was an especially welcome one. It gave the highest ecclesiastical sanction to the selection that had been made by their representatives on the 10th of March, and was a supreme vindication of the ecclesiastic of their choice from the petty but malignant slanders that had been set in circulation about him. The universal and enthusiastic joy of the nation was intensified a thousandfold by the fact that, but a short time before the arrival in Dublin of the intelligence of Dr. Walsh's appointment, the Government, some of whose members had struggled so hard and so recklessly to prevent his appointment, was driven from office by the united and vigorous action of the Irish party, and significantly paid back for its long and impolitic career of coercion.

To emphasize still more the appointment of Archbishop Walsh, the Holy Father sent him a special summons to repair to Rome, that he might receive in person the pontifical benediction, and, on the occasion of his consecration, be invested, in the City of the Popes, with the pallium of jurisdiction. The consecration took place on Sunday, the 2nd of August, 1885, in the Irish College at Rome, and the prelate-celebrant at the consecration was his Eminence the Most Rev. Cardinal Moran, Archbishop of Sydney, who had just been elevated

by the Sovereign Pontiff to the dignity of membership of the Sacred College of Cardinals. The new Archbishop left Rome within the same week, but, at the thoughtful suggestion of the Holy Father, he lingered somewhat on the homeward journey, that he might have some rest after the fatigue and anxieties of the last few months, and recruit his health and strength for the laborious work on which he was soon to enter. Amongst the places of interest visited by his Grace on his way home was the quiet, quaint old town of Eu in Normandy, where he had the happiness of praying at the tomb and shrine of St. Laurence O'Toole, the most illustrious of his predecessors in the See into which he was about to make his entry in a day or two after.

His Grace arrived in Kingstown on the evening of the 4th of September, and at the instant that the mail-boat came in sight, was begun that marvellous series of welcomes and receptions, by all classes of his flock, which have had scarcely a parallel in the history of our country. It was on the occasion of these stirring ovations that the addresses in this volume were spoken by his Grace. The descriptions, taken from the *Freeman's Journal*, of the remarkable and memorable scenes presented on some of these occasions are given in connection with the addresses, that the surroundings and circumstances of each incident may be the more clearly understood.

The rapid course of political events in Parliament following on the downfall of the Gladstone Government,

and the formation of the Salisbury administration, had brought into striking prominence some of the leading items of the programme of the Irish Parliamentary party, and many important legislative reforms were won by it in the short period that elapsed before the dissolution. The party, however, had made it distinctly known that minor reforms would not satisfy the people of Ireland, and that the restoration of its national autonomy was the only reform that could secure peace, happiness, or prosperity for the country. The very first pronouncement of his Grace within the capital of his See had reference to this all-absorbing subject, and his pronouncement was made in language whose meaning was not to be mistaken. It was in reply to the unanimous address of welcome to his Grace voted by the Corporation of Dublin, in public meeting in the City Hall. The address was presented by the Lord Mayor and Corporation at Westland-row Station, immediately on the arrival of the mail-train from Kingstown. His Grace spoke as follows :—

“ With me it is no new theory of to-day or yesterday, but a settled and deeply-rooted conviction that, for a remedy of the many grievances for the removal of which the people of this island have so long laboured with but partial success, there is but one effectual remedy—the restoration to Ireland of that right of which we were deprived now nigh a century ago by means as shameful as any that the records of national infamy can disclose (loud and prolonged cheers). With you, then, I rejoice that the flag which fell from the dying hands of O’Connell has once more been boldly uplifted ; and I pray that it may never again be furled until the right of Ireland is recognised to have her own laws made here upon Irish soil, and by the legally and constitutionally chosen representatives of the Irish people (loud and prolonged cheers). I have thought it right, my Lord Mayor, thus freely to avail myself of the

opportunity which your address afforded me of expressing plainly and without reserve my personal opinion on this question of vital importance, as I regard it, for the future welfare of my country. For it has been, if I mistake not, the usage of the venerated prelates who preceded me in this See of Dublin—as it is, indeed, the usage of our Irish bishops, I may say without exception—to express with the utmost freedom their opinions on the great political questions of the day (cheers).”

A few days afterwards, in replying to an address from the Town Commissioners of Drumcondra, his Grace touched significantly on the same all-absorbing theme, and spoke as follows, in allusion to a patriotic paragraph in that address:—

“As for the larger spirit of benevolence and patriotism expressed in the concluding paragraph of your address, going out beyond the limits of your township, the interests of which are the more immediate objects of your care, and embracing all those that are dear to every Irishman, you may indeed count with full assurance upon my striving, to the best of my humble strength, that I may ever be all that you so eloquently describe. I may not hope, indeed, to reach to the full height of so lofty an ideal. But you may trust me at all events in this, that, in so far as I may fail to reach it, the failure will not have to be ascribed to any want of my good will, or of my earnest sympathy with you in those efforts which, under the sanction of morality and religion, you may make to secure for yourselves, and for us all, those blessings which you enumerate—blessings for which the people of Ireland have waited with such patient expectation through so many weary years—‘the abiding peace, happiness, freedom, and prosperity of our native land’ (applause).”

Again, in replying at Rathdrum to an address from its priests and people, the Archbishop spoke as follows:—

“How often do we not hear that it is the political agitation of recent years that has ‘banished capital’ from Ireland, and that in banishing capital has banished industry, and manufactures, and trade! The old ‘Flannel Hall’ of Rathdrum is a standing disproof of all this foolish talk of foolish or of crafty men. It stood here—I saw it—in desolate

decay many a year ago, many a year before you, before the people of Ireland, had even learned how to combine, as you have now combined, for the recovery of those public rights of which you were robbed by that Act of so-called Union (loud cheers), in the beginning of the present century. No. This desolate building, this decayed memorial of your once flourishing industry, teaches a very different lesson indeed. It was the lesson that, eighty or ninety years ago, came home to the mind of a great Wicklowman, Henry Grattan (cheers). It is the lesson that, in our own time, has stimulated the energies, the indomitable energies, of another Wicklowman—your neighbour, your fellow-townsmen, Mr. Parnell (cheers). That lesson is no other than the plain truth, that the destruction of our national Parliament could not fail to bring with it, as was foretold by Henry Grattan, the destruction of our national industries, and that it is to the restoration of that Parliament, under whose fostering care those industries were once so flourishing, that we must now look for their revival, and for their renewed prosperity (loud cheers).”

Since these words, and other words like these, were spoken by his Grace, political events have succeeded each other with almost startling rapidity, and with more than dramatic variations. These events have been too recent, and have been too impressive in all their characteristics, to require more in this place than a few words of briefest reference. The Salisbury Administration was in power when the new Parliament—the first that was constituted under the extended franchise—sembled at Westminster. The promises and the prospects of a juster and a generous treatment of Ireland, held forth in the closing days of the old Parliament by leading members of that Administration, were wantonly dissipated by its action in the early days of the new, and the indignation of the people of Ireland was practically and powerfully expressed in the solid vote of its eighty-five National Members, by which

that Government was ignominiously expelled from power. One name alone in that Administration stands out with honour and dignity in the matter of its Irish policy, and that name is the Earl of Carnarvon, the Irish Lord Lieutenant, and a member of the Salisbury Cabinet. Sick at heart of the broken promises of his party, his Grace resigned the Lord Lieutenancy, and severed his connection with the Cabinet.

This course of action was precisely what was expected of Lord Carnarvon, and fully realised the anticipations of the Archbishop of Dublin, expressed by him some months previously, in his address to the people of Kildare :—

“Of Lord Carnarvon,” said his Grace, “I know enough to justify me in saying that he is a statesman of kindly and of friendly feeling towards Ireland. And, what is better than all this, we have in the record of his public career good reason to regard him as a statesman who, if the occasion should arise for so bold a step—as it once before did arise at a former stage of his political career—will not shrink even from taking the manly course of withdrawing from the Ministry of which he is so prominent a member (loud cheers). For my part, at least, I must say that from his former action in a similar crisis, I feel justified in believing that he would not shrink from doing so to-morrow as a protest against the adoption by his colleagues of any action of which he could not at least substantially approve in that department of the Government which has been entrusted to him (hear, hear).”

On the overthrow of the Tory Administration, Mr. Gladstone was once again called upon to assume the direction of public affairs ; and, early in February, 1886, he entered upon office with the distinct, and indeed almost sole, purpose of devising and proposing a plan under which Ireland was to be entrusted with the management of her

own concerns. So far back as September, 1885, Mr. Gladstone had plainly indicated his own views, and foreshadowed his own policy on the question of Irish Home Rule. His words are referred to by his Grace in his reply to the address from the Superiors and Students of University College, Stephen's Green, on September 22nd; and they constitute an overwhelming answer to those who have been so persistent in their assertions that the country was taken by surprise when Mr. Gladstone made his speech upon Home Rule in the April of 1886.* The task undertaken by the aged Premier was a gigantic one, and might well have appalled many a younger heart and brain. But he had in it the prayers and the sympathy of almost the entire of the Irish race, at home and abroad.

About the middle of February, 1886, Mr. Gladstone

* The following are the noble and historic words alluded to. They occur in Mr. Gladstone's manifesto to the Electors of Midlothian, issued by him on September 17th, 1885: "In my opinion, not now for the first time delivered, the limit is clear within which any desires of Ireland, constitutionally ascertained, may, and beyond which they cannot, receive the assent of Parliament. To maintain the supremacy of the Crown, the unity of the Empire, and all the authority of Parliament *necessary for the consolidation of that unity*, is the first duty of every representative of the people. Subject to this governing principle, *every grant* to portions of the country for the management of their own affairs is, in my view, not a source of danger, but a means of averting it, and is in the nature of a new guarantee for increased cohesion, happiness, and strength. . . . I believe history and posterity will consign to disgrace the name and memory of every man, be he who he may, and on whichever side of the Channel he may dwell, that, having the power to aid in an equitable settlement between Ireland and Great Britain, shall use that power not to aid, but to prevent and retard it."

received the formal assurance of the Irish Episcopacy that he would have their support and encouragement in his just and wise measures of legislation for their country. On the 16th of that month, "a large and representative body" of the Irish bishops had assembled in Dublin, to deliberate on ecclesiastical matters of importance for the Irish Church. On that very day, a letter had been published from Mr. Gladstone in all the journals of the country, expressing his desire to obtain information as to "the wants and wishes" of the Irish people at that critical juncture in their history. The letter was deemed a fitting one for the consideration of the assembled prelates, "substantially representing the whole Irish Episcopacy;" and, as the result, a letter was forwarded to the Premier by his Grace the Archbishop of Dublin, in which it was distinctly and deliberately declared that, "as regards 'self-government,' or Home Rule, it is our firm and conscientious conviction—a conviction based, as we believe, on the fullest, most varied, and, at the same time, the most reliable information—that it alone can satisfy the 'wants and wishes,' as well as the legitimate aspirations, of the Irish people." The Episcopal letter is given in full at page 463 of this volume.

One of the principal difficulties in the path of Mr. Gladstone was presented to him by those of his own household, and was thus, by an accurate anticipation, pointedly alluded to by the Archbishop early in the present year. Speaking at Thurles, in the presence of the

revered and illustrious Archbishop of Cashel, his Grace of Dublin said :—

“I see no reason in this—any more than in those other instances in which time has justified the wisdom of so many of his other anticipations—to question the political foresight of your great Parliamentary leader, whose declaration stands on public record that it is to Mr. Gladstone he looks for this crowning act of statesmanship (cheers). But, as I have added, I must also say that I await this issue with deep anxiety. And why? Because already we have heard from across the Channel some foolish threatenings from English public men and from leading organs of English public opinion, threatenings of revolt within Mr. Gladstone’s camp and within the ranks of his trusted lieutenants, threats to disregard the issue of our elections, threats, I must say, that—though for a time they may unnerve the courage even of the veteran statesman who is pledged to do us justice—cannot, if they be successful, but lead eventually, and, I fear, it may be speedily, to one sad result. That result may be deplored, and must and will be deplored, by your Archbishop and by me, and by all of us who have stood together in our effort to instil into the minds of our people the spirit which has inspired your present constitutional movement, the belief that a calm and constitutional expression of a nation’s voice is not only an instrument of national regeneration, worthy to be relied upon by the people of Ireland as the people of a Christian, and in the main a Catholic, nation, but one likely also to be more effective for the accomplishment of its purpose than those other weapons to which unfortunately we know from a sad experience there are even now some desperate men awaiting their opportunity to have recourse—the dagger of the assassin, and those other, and in some sense, more fearful instruments of destruction which the progress of modern science has placed in the hands of those who make no secret of their determination to seek for the last hope of freedom for Ireland, if they cannot find it elsewhere, amid the ruins of English cities and of English civilisation. You, men of Tipperary, shrink with no less horror than I do from the contemplation of so sad a prospect (cheers). Let us trust, then, that those statesmen in whose hands, under Providence, lie the issues of the immediate future, will be wise in time. No nation, surely, ever had a stronger claim to be dealt with on the broad, plain principle of justice than Ireland has to-day (cheers). We are a united people. Your priests, your bishops, are with you in your constitutional demand. Unlike the leaders of wicked revolutionary proceedings in some other countries that I could name—

leaders whose aim and effort it is to suppress every vestige of religious influence or control—your leaders, on the contrary, have earnestly sought and prayed for the help and strength that could not fail to come to the movement from the counsel and the guidance of the priesthood of the nation (cheers).”

The noble effort of Mr. Gladstone to render justice to Ireland met with wide sympathy from the Press and from the peoples of many nations throughout the world ; and from no source did he receive warmer words of encouragement than from those able journals in Rome, the *Osservatore Romano* and the *Moniteur de Rome*, which are recognised throughout the universe as the organs of the Vatican.

There were at times some audacious but anonymous writers who dared to drag the name of the Sovereign Pontiff into their contemptible productions, and to quote it as an authority in antagonism to the national cause. The Archbishop, in his speech to the people of Dunlavin, disposes, in the following vigorous words, of one of these anonymous slanderers :—

“But this third statement of his is backed up by a fourth, which gives to it a prominence of its own ; for he goes on to connect this imaginary change in my attitude with some equally imaginary instructions which he says I have received from Rome. And then, by a very bad blunder, he represents that the necessity of this change was put upon me by our Holy Father the Pope as a necessary condition of my appointment to the See of Dublin (laughter). Of all this tissue of fabrication, so far as I can at all stoop to notice it without detracting from what is due to the venerated person and office of the Sovereign Pontiff—I notice it merely to apply to it the same words which I have applied to the former statements. It is from first to last an absolute, an unqualified, and an unmitigated falsehood (cheers). From Rome I have received no instructions of any such kind. Moreover, I will say

this. I know the mind of his Holiness well (cheers), and, knowing it, I can say to you that while, since my return to Ireland, I have said many things that, at all events, have not acted as a check to the onward march of your cause (cheers), I have not said one word that I do not feel convinced is as thoroughly in unison with the sentiments of the Holy Father as it is with my own and with yours (cheers).³

Mr. Gladstone's measure of Home Rule was defeated by an unnatural coalition of uncongenial parties in the House of Commons, and the defeat was followed by an appeal from the verdict of that House to the votes of the constituencies. The result of that appeal has proved hostile to the policy of Mr. Gladstone; but it still awaits the formal endorsement of the newly-elected representatives. But, however the trial of strength between English parties may eventuate, for Ireland there can by possibility be but one result, the result for which her bishops, priests, and people have been struggling, suffering, and praying through the dreary trials and sorrows of six-and-eighty years.

The still existing inequalities and injustices in the whole matter of education constituted another of the strong items of the programme of the Irish Party. In its primary, intermediate, and university elements, Catholic interests are grievously slighted, and many of the educational advantages which Catholics are supposed to have gained are, in truth, but the merest illusions or disappointments. His Grace lost little time in dispelling the clouds in which cunning and expert officials had largely succeeded in obscuring the subject, and in letting full in upon it the

light of his intimate and practical knowledge of the Education question in all its bearings. Several of the addresses are devoted to expressions of his views on various branches of the great subject.

It was impossible that addresses such as those of the Archbishop, so clear, so earnest, so abounding in fact and argument, so resistless in their conclusions, and withal so calm and moderate in tone, should not produce a powerful effect upon the public mind, and lead to a reform of many of the abuses and inequalities which it was their object to expose. Already important results have been achieved by them. The old Borough School of Swords, as it has existed for more than eighty years, an ancient stronghold of educational ascendancy, is practically doomed to annihilation, and the great principle of proportionate equality in the distribution of public endowments will have been firmly established upon its unwept and unhonoured remains.

The glaring inequalities in the treatment by the National Board of Education of the teachers sent for training to the Catholic Training Colleges under the Vincentian Fathers and the Sisters of Mercy, and of the teachers sent for training to the Central Training College in Marlborough-street, were pointed out by his Grace in more than one of his addresses, and attracted a large amount of attention in the journals of the country. Several of the hardships complained of by his Grace have been remedied before this, and it is hoped that, before long, all of them shall have disappeared.

The existence of agrarian crime in Ireland has long been a source of deep pain to all who care for their country's well-being. His Grace took an early opportunity of putting before his flock his thoughts upon the painful topic. In a remote and perfectly rural portion of the parish of Arklow, in the midst of a population similar to those amongst whom these crimes had been perpetrated, his Grace spoke thus about these deplorable outrages, and his words were listened to with the most reverential attention :—

“It is my firm conviction—a conviction that is but strengthened by the experience of every month and week, and I might almost say by the experience of every day—that it is in the influence of the priest, taking his rightful place among his people, we shall find our best safeguard against the spread or against the increase of those shameful deeds of crime against which we, the bishops of Ireland, have raised our united voice—deeds, the continuance of which, in one or two remote corners of our island, still thwart the most earnest efforts of your trusted leader, Mr. Parnell (cheers), and, what is far worse, call down the vengeance of heaven upon the men, the miserable handful of misguided men, their perpetrators, who have shown themselves so unworthy of the name of Catholics or of Irishmen (loud cheers).”

These words were applauded with hearty sympathy by all who heard them in Castletown, and were doubtlessly read with eagerness by many an agrarian crowd throughout the length and breadth of the land. Coming from a prelate who is known to have warm sympathies with the people, and to be free from every suspicion of speaking at the beck or for the sake of any English Government, they cannot but be productive of good fruit amongst the poor creatures whom secret confederacies have misled

or terrorized, and will, no doubt, eventually be successful in largely helping to extirpate such inhuman, such un-Irish crimes from our midst.

A couple of months after the entry of Archbishop Walsh into Dublin, the country was called to the turmoil and excitement of a General Election. His Grace had already taken occasion to make it known that it was his wish that every priest of his diocese should exercise perfect freedom of opinion and action, to be, however, always tempered by charity, prudence, and discretion, on questions or movements of a political character. At the approach of the election, he gave formal and authoritative expression to this desire, and wrote as follows to one of his Vicars-General :—

“I venture to express a hope that, as a series of irritating contests have now once more been forced upon us, you may see your way to taking such active part in the furtherance of the candidature of some of the popular candidates as will both facilitate their success in the coming elections, and also serve as a useful guide, especially to the clergy of junior standing in the sacred ministry, in the expression, within due limits, of that strong and active sympathy which, as we know, the priests of Dublin feel with our people in their present constitutional effort to obtain the redress of so many long-standing grievances.”

In acting thus, Archbishop Walsh was but imitating the example of at least one of his illustrious predecessors in the diocese of Dublin, and was following a course which had resulted in great good for religious and national interests. In the election contest of 1868, Cardinal Cullen wrote as follows :—

“As a contested election is now impending in the County Wicklow, you will be pleased to remind your flocks of the grave responsibility which devolves upon them whilst selecting their representatives in Parliament. It is fortunate that, in the present election, it is not necessary to discuss the personal claims or the relative position of individual candidates. A great fundamental principle, on which rests our hopes for the future peace and happiness of Ireland, is now at stake. It has to be decided whether an Orange ascendancy, with all its blighting influences, and with all the hated memories of the past, is to be for evermore perpetuated amongst us, or whether a new era of peace and religious equality is to be inaugurated in this afflicted country. Hence, in the coming elections, on one side will be marshalled every enemy of Ireland, every foe of her creed and of her people; while on the other side will be found every promoter of true liberty, every friend of social order and religion. Perhaps, rev. brethren, on this occasion, you yourselves may be subject to insult and outrage from the promoters of Orange ascendancy. Here in this Catholic city your fellow-clergymen have been publicly stigmatised by a leading supporter of that faction as political knaves and Bashi-Bazouks, as if they were the worst of culprits and impostors.”

But even were there no such eminent precedent for his guidance, Dr. Walsh could have found a splendid justification of the course he adopted in the almost unbroken tradition of the political relationships of the priesthood and the people of Ireland. Through every vicissitude of the chequered history of the country, priest and people were always affectionately side by side, and no earthly force could ever avail to break the union. It was a union cemented by mutual suffering, blessed by mutual trustfulness, sanctified by a common hope for Fatherland, and consecrated by a common loyalty to Faith. It lived on through sorrows and through trials, through joys and through triumphs, and never held them closer together than when the shadows pressed heaviest upon them.

Through the storm, the doubts, the disasters, and the despondency of the last few years, there were moments when the holy old bond of love and confidence seemed as though about to snap suddenly and fatally asunder; but the evil hour was averted, and the unconquerable and self-sacrificing courage, the foresight, devotedness, and patriotism of one man, the distinguished and beloved Archbishop of Cashel, saved the nation and the nation's Church from an unspeakable calamity. In him and through him the grand union of the *soggarth* and the people was fostered and preserved, and at this moment it stands out before the world unequalled and unapproachable. That he should have followed such an example, and shown his readiness to share in the work of Archbishop Croke, constituted another element in the national affection and reverence for the Archbishop of Dublin.

The result of his Grace's interposition in the great election of 1885 was the signal defeat of an offensive Whig-Orange alliance, and the triumph of a policy and of principles for whose success the Irish people have never ceased to pray. Never were the strength and the unity of Irish Catholics made more manifest than in the incidents and the victories of that memorable election, and never was there a nobler display of their moderation and their toleration than in the manner in which they celebrated their triumphs. It was but fitting that it should be so; for it was not forgotten

that, in every single instance of the presentation of an address to the Archbishop of Dublin by a municipal or other representative body, there was no distinction of creed or politics amongst its members, and the addresses, as presented to his Grace, were the addresses of unanimous assemblies. His Grace was not unmindful of this welcome fact in the replies which he delivered on these occasions, and more than once made specific reference to it. The length to which this Preface has already extended prevents us from doing more than asking the attention of the reader to passages upon this subject in pages, amongst others, 17, 129, 191, and 350. This he was able to do, gracefully and effectively, without wounding the feelings of those who might differ from him, but also without compromising in the least degree the policy and the principles to which he had pledged his allegiance.

The circulation of the addresses published in this volume will, it is hoped, contribute still further to the diffusion and success of these principles and that policy, and will help in vindicating the men who have so patiently, so bravely and eloquently defended them. They will furnish many a strong weapon for use in the Parliamentary battles that are yet to be fought for the redress of many long-tolerated evils—for perfect freedom of education, and for the recovery of the national independence of Ireland. The Irish people know that in that

struggle they will have with them the heart and the prayers of the Archbishop of Dublin, and they know, too, and they rejoice in the knowledge, that in it they will have, too, the sympathies and the blessing of the great Pontiff, Pope Leo XIII., whose learning, courage, wisdom, sanctity, and solicitude for all the Churches will constitute in history one of the brightest glories of the Papacy.

JULY. 1886.

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THE ARRIVAL AT KINGSTOWN.

ON the evening of Friday, the fourth of September, his Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, arrived at Kingstown, and was the recipient of a demonstration of welcome such as never before was extended to any dignitary under similar circumstances. Although but little time was available for the preparation of a worthy reception, it is no exaggeration to say that Kingstown and its vicinity have never, in recent years, been the scene of such a widespread expression of popular enthusiasm.

Long before the steamer arrived, the Carlisle pier was crowded with ladies and gentlemen, and the representation of the clergy was so large as to constitute a special and significant feature of the occasion. Every precaution was taken to prevent the pier being overcrowded, but still no effort could cope with the enormous tide of humanity that eagerly fought for places on the pier. It would be impossible to exaggerate a description of the warm interest displayed. Every point from which even a momentary glance at his Grace could be had was availed of, and when the steamboat at length reached her destination, it was with no inconsiderable labour that the people were prevented from swarming on board to an unreasonable and even dangerous extent. All along the pier, and away to the strand and headlands bordering the sea, a veritable peal of welcome went up.

As the vessel steamed alongside, his Grace was seen on the bridge, and, deeply affected by the enthusiasm which

greeted him, he bowed his acknowledgments and seemed overpowered by the vehemence with which his faithful flock testified their welcome.

But this was but a small indication of what his Grace had immediately afterwards to face. Anything to equal the throng of priests and laity on board, anything more extraordinary than the cheers and cries of joy that met him, when once the gangways gave means of boarding the vessel, it would be simply idle to attempt to portray.

The Town Commissioners of Kingstown presented an address, and the Catholic and Nationalist inhabitants of the township did likewise. The proceedings took place in the saloon of the steamer, and surely never was a saloon more taxed to contain so many people.

It would be futile to aim at supplying anything approaching a correct or satisfactory list of the names of those who attended to pay their respects to his Grace.

Amongst the prominent clergy were :—

The Most Rev. Dr. Donnelly, Bishop of Canea ; the Very Rev. Monsignor Lee, D.D., Dean of Dublin ; Rev. Canon Kennedy, P.P., James's-street ; Rev. Canon Walsh, P.P., SS. Michael and John's ; Rev. Dr. Tynan ; Rev. Peter Huvetys, President, Blackrock College ; Rev. William Delaney, S.J. ; Very Rev. Bernard O'Reilly, D.D. ; Rev. Dr. O'Rourke, Maynooth College ; Rev. P. Glynn, Prior St. Augustine's, Rome ; Rev. James Daniel, P.P. ; Rev. J. Brady, O.M.I. ; Rev. J. Kelly, C.C., Dalkey ; Rev. T. F. M'Evoy, C.C., Meath-street ; Very Rev. Canon Lee ; Rev. R. Conlan, Adm., Cathedral, Marlborough-street ; Rev. T. Gorman, C.C., do. ; Rev. Charles Maher, C.C., do. ; Rev. N. C. Healy, do. ; Rev. J. Hall, O.C.C. ; Rev. Father Fennelly, C.C., James's-street ; Very Rev. Canon Brock, St. Paul's ; Rev. T. Dolan, P.P., Cabinteely ; Rev. D. Heffernan, C.C., High-street ; Rev. W. Heffernan, C.C., Sandymount ; Rev. W. F. Byrne ; Rev. P. G. O'Connell ; Rev. Father Malachy, O.D.C. ; Rev. Martin J. Leahy, Dunboyne Establishment ; the Rev. C. Nolan, Finglas ; Brother O'Meara, O.M.I., Glencree ; the Rev. Bernard O'Reilly, D.D. ; the Rev. J. Kelly, C.C., Dalkey ; Rev. Terence Anderson, St. Laurence O'Toole's ; Mgr. Lee, Bray ; Rev. Father Healy, P.P., Bray ; Rev. W. Green, C.C., Merrion ; Rev. M. Hyland, Blackrock ; Rev. M. de Waubere, Black-

rock ; Rev. J. King, O.M.I., Glencree ; Rev. P. Segrave, P.P., Kilquade ; Rev. John Anderson, Newtownmountkennedy ; Rev. James Walsh, Adm. ; Rev. J. Hall, O.C.C. ; Rev. J. Behan, O.C.C. ; Rev. P. Byrne, C.C. ; Rev. Thomas Mullally, All Hallows College ; Rev. W. Fortune, President, All Hallows College ; Rev. T. T. Dolan, P.P. ; Rev. D. Downing, C.C. ; Rev. D. Coyle, C.C. ; Rev. T. Dolan C.C. ; Rev. C. Maher, C.C. ; Rev. John O'Malley, P.P., Neale ; Rev. P. A. Daly, Tuam ; Very Rev. J. Mooney, P.P., V.F., D. Dromere ; Rev. D. Deasy, C.C. ; Rev. P. Fee, Clontarf ; Rev. P. R. Brady, O.M.I. ; Rev. D. H. Barber, O.M.I. ; Rev. J. Healy, Blackrock ; Rev. Father Reffe ; Rev. J. Butler, C.C., Dalkey ; Rev. T. Flood C.C. ; Rev. J. Byrne, C.C., Kingstown ; Rev. J. O'Brien, O.M.I. ; Rev. Joseph Murray, C.C. Blackrock ; Rev. T. Gorman, C.C., Marlborough-street ; the Rev. E. Kenrick, C.C., Cashel.

The Kingstown Commissioners present included—R. J. Murphy, chairman ; Peter M'Donald, J. Bermingham, R. Bolger, J. Plunkett, Major Percy Grace, D.L., T.C. ; J. J. Cunningham, T.C. ; Isaac Molloy, Robert Herron, Laurence M'Nally, Edward Burke, Lieutenant-Colonel Bidwell, Myles Kelly, Ulick M'Nally, T. Brown, T.C. ; J. Byrne, W. Kenny, &c.

There were also present—Michael Davitt, J. E. Redmond, M.P. ; T. Harrington, M.P. ; J. Leahy, M.P. ; Joseph Quinn, Frederick Hamilton, Dr. M'Dermott, Charles O'Connell, B.L. ; Dr. Flinn, J. P. Galvin, Dalkey ; J. Gaule, Dalkey ; J. Brennan, Dalkey ; J. Smyth and C. Towers, Dalkey ; J. M'Namara O'Connor, J. P. O'Connor, Thomas F. O'Connor, Richard G. Waters, Daniel D. Bulger, jun., D. S. Bulger, Richard J. Kelly, W. H. Beardwood, C.E. ; Dr. C. J. Nixon, P. F. O'Farrell, C.E. ; A. J. Nicolls, LL.B., Loan Fund Board ; F. J. Woods, W. Kenny, J. O'Carroll, D. Marks, J. Donnelly, Dr. Roche, J.P. ; J. Ferguson, George Fitzgerald (Consul for Costa Rica), J. Robinson, T.C. ; James Furlong, Dr. O'Sullivan, M. Burke, George Dixon, P. P. Hynes, Philip Gilligan, Joseph Grant, Patrick Kearns, Thomas Doyle, John Hyland, Patrick Grogan, E. Caulfield, B.L. ; Daniel Dunne, John Hegarty, F. J. Wood, E. R. O'Connor, D. Breen, John Rochford, D. J. O'Brien, William Keegan, John Roach, Daniel Dunne, E. Cummins, Thomas F. Meagher, John Molloy, Charles Coyle, James V. Coyle, &c.

The following members of the Dr. Cahill Memorial Committee were present :—

Patrick Cahill, Hon. Secretary ; M. J. Murray, P. Kearney, James Cahill, J. O'Sullivan, and M. Larkin.

The Town Clerk of Kingstown (Mr. John Donnelly) read the following address from the Town Commissioners of Kingstown :—

MAY IT PLEASE YOUR GRACE—We, the Commissioners of Kingstown, the premier township of Ireland, hasten to greet your Grace on your return from the Eternal City, and at the same time to congratulate you on your advancement to the Metropolitan See of the holy and patriotic St. Laurence O'Toole.

The election made by the Sovereign Pontiff has caused us infinite satisfaction and pleasure, which we would fain attempt to express ; and we need hardly say that that sentiment has found an echo in every Irish heart not only throughout this country but in every land wherever the Irish exile is met.

Exalted piety, profound learning in all the domains of science—sacred and secular—have been recognised by the Pontiff in your person ; and the eminence to which he has been pleased to raise you is a manifest proof of the appreciation in which his Holiness holds those high attributes for which you are so singularly distinguished.

It is our earnest prayer that your Grace may be spared *ad multos annos*, and that God may give you unbroken health and strength to govern the souls committed to your pastoral guidance.

Conscious of your Grace's love of the land that ranks you amongst her most distinguished sons, we may well felicitate ourselves on the choice made by the Holy Father, for we are convinced that in those noble and varied gifts with which Heaven has endowed you, are included those of generous patriotism and great capacity to labour for the spiritual and temporal prosperity of Ireland.

In conclusion, we hail your Grace's appointment as a proof that His Holiness entirely sympathises with the patriotic aspirations of the people of this country.

Sealed with the Corporate Seal of the township of Kingstown, this 4th day of September, 1885, in presence of

R. J. MURPHY, Chairman.
JOHN DONNELLY, Town Clerk.

His Grace, who was received with loud cheers, again and again renewed, replied to the Commissioners' Address as follows :—

MR. CHAIRMAN AND GENTLEMEN,—I beg to thank you most sincerely for the greeting with which you have thus kindly met me on my arrival at Kingstown; and in doing so I may, I think, safely assume that the address which thus welcomes me home to my diocese and to Ireland is no mere formal expression of respect tendered to me only by the representative body of this township (cheers). The presence of the vast, and must I not add, enthusiastic multitudes that throng around us assures me that the words in which you have been good enough to greet me come to me, not merely from you, the Chairman and Town Commissioners of Kingstown, but from the inhabitants themselves of this important township, of whom you are on this occasion not merely the elected representatives but the faithful and efficient spokesmen (cheers).

I cannot easily indeed forget the parting sounds that fell upon my ear when, two months ago, in compliance with the gracious invitation of the Sovereign Pontiff, I left your harbour, setting out on my long journey to the Eternal City. They were the echoes of the cheer that from the pierhead of Kingstown bade me God speed on my journey to Rome (cheers). The warmheartedness of the friends who on that evening bade me so cordial a good-bye, prepared me indeed to expect a cordial welcome home. But it in no way prepared me, and it could in no way have prepared me, for such a reception, for a demonstration of enthusiastic welcome such as this, a demonstration which in so many aspects is probably without precedent in the history of your township (cheers).

Most cordially, gentlemen, I thank you for your address. I prize it not merely for its own sake. If you will allow me to say so, I prize it still more for the assurance you have conveyed to me that it records the unanimous expression of the kindly feelings and good wishes of your

Board, the members of which, in their individual capacity, and even as representatives of their constituents, differ so widely in their creeds, both in politics and in religion (cheers).

Deeply grateful as I feel to you for this beautiful address, I do not wish to run the risk of seeming to be ungracious by putting into words a protest that I feel indeed may well be taken for granted—an earnest and emphatic protest against the flattering words which you speak of myself. In one sense only can I accept without reserve, your expressive words of eulogy. They put before me, indeed, a full ideal of all that an Archbishop of Dublin ought to be. But it is only to your profound veneration for the Sovereign Pontiff, and for even the humblest member of that hierarchy of which he is the glorious head (cheers), that I can ascribe the thought, to which your address gives such eloquent expression, that those eminent qualities which you enumerate are to be found in the person of your new Archbishop (loud and prolonged cheers).

Piety, learning, earnest love for this land of ours, a spirit of generous patriotism, and a spirit of untiring labour for the welfare of our people, not for their spiritual well-being only, but for their temporal prosperity as well—these, indeed, are qualities of which, thank God, an Archbishop of Dublin, if he wishes to find a glorious model, has only to look back through the long line of his predecessors in this ancient See (loud cheers). For myself, I can only say that, poorly as I may hope to succeed in the task that is before me, it must now be my lifelong effort to model myself in accordance with this lofty ideal, and thus to the best of my ability to bear the burden that has been placed upon me, and to discharge the duties that have been entrusted to me by our Holy Father, as the last

appointed, and as yet in every way untried, successor of St. Laurence O'Toole (cheers). Accept, then, Mr. Chairman and gentlemen, this cordial expression of my grateful thanks (prolonged applause).

Mr. M'Nally, T.C., then read the following address from the Catholic and Nationalist inhabitants of Kingstown:—

THE ADDRESS OF THE CATHOLIC AND NATIONALIST INHABITANTS
OF KINGSTOWN.

MAY IT PLEASE YOUR GRACE—On behalf of the Catholic and Nationalist inhabitants of Kingstown, we gladly avail ourselves of the opportunity afforded by your Grace's return from the Eternal City, to offer to you our hearty congratulations and our warmest wishes upon your elevation to the Archiepiscopal See of Dublin.

We desire at the same time to give you assurance of our undying fidelity to our Most Holy Father the Pope, and to express the deep sense of gratitude we feel towards him for having placed in the See of St. Laurence O'Toole a Prelate whose aspirations are in accord with those of the Irish people, a Prelate who will not only minister to our spiritual wants with paternal solicitude, but also guide and encourage us in our efforts for the promotion of the material interests, the advancement of our social and industrial progress, and the attainment of the ardently desired regeneration of our native land.

The appointment of your Grace to preside over this diocese is a proof, if proof were necessary, that the illustrious Pontiff who now occupies the Chair of Peter, yields to none of his predecessors in his concern for the happiness and national well-being of this country, and that Ireland may look in the present, as she has always looked in the past, to Rome for sympathy and succour in her hour of trial.

We cannot entertain a doubt but that when in Rome your Grace as well as the other members of Ireland's venerated hierarchy took care to place in their true light before our Most Holy Father the wants and wishes, the aims and desires, of his Irish children, to assure him of our devoted attachment to his person and his throne, our willingness, our determination to make every sacrifice rather than imperil that faith which St. Patrick planted in our island, and which so many martyrs have watered with their blood.

In conclusion, we fervently pray that the Almighty Giver of all good things may grant you long life to rule over the flock, which He has

committed to your charge, to enlighten us by your wisdom, edify us by your piety, encourage us by your example, silence the calumnies of our enemies by your eloquence, and by your prudence and foresight direct us in the way to victory over the enemies of our faith and fatherland.

We beg to subscribe ourselves your Grace's most obedient and faithful children in Christ—Laurence M'Nally, T.C., Chairman; Peter M'Donald, T.C., President, National Registration Association; Richard Bryan, P. C. Doyle, hon. secs.; Jas. Begg, Thomas Fullerton, hon. treasurers; Jas. Leahy, M.P.; Nicholas Lynch, M.P.; E. J. Kennedy, High Sheriff of Dublin; Ulick N'Nally, T.C.; Thomas Brown, T.C.; Joseph Byrne, T.C.; William Kenny, T.C.; Michael O'Brien, T.C.; J. J. Cunningham, T.C.; Richard Bolger, J.P., T.C.; John Roche, M.D., J.P.; J. J. Robinson, T.C.; E. Caulfield, B.L.; P. A. M'Dermott, M.D., P. Birmingham, T.C.; J. Plunkett, T.C.; J. L. Robinson, C.E.; W. H. Beardwood, C.E.; John Rochford, C.E.; Frederick Hamilton, W. J. O'Sullivan, William Jevers, William Doyle, John Cogan, John O'Carroll, John Lalor, James Furlong, Michael Burke, J. R. Cox, J. M'Crossan, Daniel Dunne, John Hegarty, F. J. Wood, John Tierney, James Redmond, Bernard O'Connor, M. M'Dermott, John Molloy, John Donnelly, Patrick Marlow, Michael Brophy, Edmond Field, Samuel Smith, James Dawe, Philip Hynes, T. A. Mannion, William Keegan, D. J. O'Brien, George Dixon, J. Lynch, John Galligan, B. Connellan, E. R. O'Connor, E. Byrne, J. Brennan, Thomas F. Meagher, John Rochford, Denis Kelly, William Ward, Michael Rochford, T. Delaney, Ed. Lauigan, M.'De Bois, E. Cummins, Miles Kelly, D. Breen.

His Grace, who was again enthusiastically cheered, in replying to the address of the Catholic and Nationalist inhabitants of Kingstown, said :—

GENTLEMEN—You will allow me, before saying one word of thanks to you for your kind address of welcome and of congratulation, to give public expression to my deep sense of recognition of the public spirit displayed by you in the manner of your presenting it (cheers). You may not be aware that the circumstances to which I thus refer have come to my knowledge. But I can assure you that I have followed their course with no ordinary interest,

and that to me one of the most gratifying features of the hearty welcome which I know awaits me in my diocese, and of which Kingstown this evening witnesses the first expression (cheers)—one of the most gratifying features, I say, of this hearty welcome is that which is displayed by your action in connection with the presentation of this address (cheers).

Assuming, and indeed not unnaturally assuming, that a mixed body, such as that of the officially elected representatives of this Township, were not likely to unite, as they have, however, so generously done, in forgetfulness of every party and religious difference (hear, hear), in coming to do honour to your new Archbishop, you assembled in public meeting to prepare an address to be presented to me by the inhabitants of Kingstown (loud cheers). In that meeting, with an unanimity which, please God, will soon come to be regarded as a leading and characteristic feature of Irish popular assemblies, you prepared this kindly address (cheers). You were the first in the field (cheers). Your hearts were in the work. And so you were anxious, and not altogether unreasonably anxious, that your words of welcome should be the first to greet me on my landing on Irish soil (cheers). In giving place, then, as you have done, to those who have come to me as the elective representative body of the township, you have, I know, made a sacrifice of feeling, but in no way a sacrifice of principle (cheers). And you will accept from me these words of grateful and of special acknowledgment of the part you have thus dutifully consented to take in the proceedings of this evening, and by which you have so fully secured for me and for us all, that no shadow of discord or of disunion has crossed my path in entering, as I am now about to enter, the diocese which is to be the scene of my future labours (loud and prolonged cheers). God

grant that this loyal and dutiful spirit which has thus influenced you on the occasion of this our first meeting may never change in all our future relations of pastor and people (cheers).

As for the kindly sentiments expressed in your address, you will, I know, allow me to ask you to take as addressed to you what I have said in acknowledgment of the no less cordial address of welcome that has just been presented to me by the Town Commissioners. In your address, however, as might indeed be expected in an address from a purely Catholic body, there are passages which have a claim to a special place in my words of thanks.

Of our Holy Father you say "that the illustrious Pontiff who now sits in the chair of Peter yields to none of his predecessors in his concern for the happiness, the national well-being of this country; and that Ireland may look in the present, as she has always looked in the past, to Rome for sympathy, and for succour in her hour of trial." You may accept my assurance—and I feel that in giving it to you I am in no way violating the more than paternal confidence with which I have been honoured by his Holiness—that in thus expressing your unbounded confidence in the sympathy and good wishes of the Holy Father in your constitutional efforts for the redress of all those grievances which our country has so long, and, indeed, so patiently endured, you are standing clearly and fully within the limits of the truth (cheers).

You express your confident belief that, during my recent visit to Rome, I took care to lay in their true light before our Holy Father the wants and wishes, the aims and desires, of his Irish children (cheers). Grati-
fying as it would be to you to learn from me that I had done so, it will be far more gratifying for you to learn that in my very first audience with his Holiness

I found the fullest evidence that nothing of the kind remained for me to do. In Leo XIII. we have a Pontiff and a father whose sympathy with us is no mere sentimental affection, the natural return of the love, so abundantly manifesting itself in so many ways, that goes out to him from the hearts of his devoted children in Ireland. His is a sympathy that is based upon full knowledge of all the circumstances of the case (cheers). For this you owe indeed no thanks to me. You owe it to the earnest representations made by the devoted prelates who, in obedience to the summons of the Holy See, went out from Ireland some months ago, and whose expositions of the wants and wishes, the aims and desires, of the Irish people—put forth, as they were, with a practical unanimity of which, I venture to say, no other episcopacy in all the world-wide Church could furnish another example—have put an end, I believe, for ever, to any danger that may formerly have existed of the cause of Ireland being misrepresented in Rome (cheers).

I should wish, indeed, to reply at greater length to your beautiful and truly Catholic address. But you will remember that I have now reached only the first stage of a long and fatiguing journey, and that I have still to meet a reception from the good citizens of Dublin (loud and prolonged cheers).

When the Archbishop entered the special train, the vast crowd on the pier went on their knees for his Grace's blessing, and the scene was then singularly impressive. As the train steamed away from the pier, cheers were raised again and again, and no words could convey an idea of the earnestness and enthusiasm, or the heartiness with which the cries of welcome and "God speed" were raised in honour of the Archbishop.

THE WELCOME AT WESTLAND-ROW.

The reception at the Westland-row Terminus assumed the form of an immense demonstration, representing all classes. Long before the hour at which the train was expected, clergymen, members of Parliament, deputations from various societies, and prominent citizens, gathered within the station, anxious to obtain good places on the arrival platform. Some uncertainty existed as to the side at which the special train would draw up, and as the barriers leading to the platform devoted to the English passenger train were closed, and a strong body of police guarded the approaches to it, many of the clergymen and laity were for a considerable time embarrassed by the situation. There appeared to be no railway officials about who could give any definite information as to the arrangements, and as time wore on the anxiety increased not to be shut out from the interesting event of the day. It subsequently appeared that only ticket-holders were admissible to the reserved platform, and none except those who had procured them were to be permitted to pass the barrier.

The entry of the Lord Mayor and Corporation was marked by warm cheering. The civic body attended in state, the Lord Mayor and members wearing their robes of office, and the attendant officials bore the ancient sword and mace. The body of police who were present were utterly unable to keep back the crowd, who forced their way across the rails, and swarmed upon the platform from all portions of the spacious terminus, and considerable confusion was thereby occasioned. But all was good nature, and it was evident that only one thought animated the vast masses of the people.

The crowd pressed forward with such eagerness, that it was with very great difficulty the members of the Corporation managed to retain their places. Every available point of vantage was speedily taken possession of, and by the time the train was expected to arrive, all portions of the station were densely packed with spectators.

As the train containing the Archbishop glided into the station, cheers were again and again renewed, and a perfect forest of hats, caps, and handkerchiefs waved the greeting of the enthusiastic spectators.

Amongst those present were—

The Right Hon. the Lord Mayor, J. R. Cox, Secretary ; Mr. T. D. Sullivan, M.P., Lord Mayor Elect ; Mr. E. Dwyer Gray, M.P. ; Alderman Meagher, M.P. ; Mr. William O'Brien, M.P. ; Mr. Thomas Sexton, M.P. ; Mr. Charles Dawson, M.P. ; Mr. Thomas Mayne, M.P. ; Mr. W. H. Redmond, M.P. ; Mr. Edward Sheil, M.P. ; John Beveridge, B.L., Town Clerk ; Alderman Hugh Tarpey, J.P. ; Alderman A. T. Moore, J.P. ; Alderman Patrick Dolan, Alderman Laurence Mulligan, Alderman V. B. Dillon, Alderman John Nagle ; Councillors E. Kennedy, South Dock ; Daniel Burke, Terence Kelly, P. T. Bermingham, Robert Wade, M.D. ; Edward O'Leary, Richard Bolger, J.P. ; Laurence Kehoe, William Fanagan, C. Dennehy, J.P. ; James Winstanley, James J. Kennedy, Philip Doran, M. Flanagan, C. Heslin, John Lemass, Richard Burke, James P. O'Reilly, John Clancy, Richard Toole, John Burke, H. J. Gill, E. M'Mahon, M.P. ; Patrick Cummins, William J. Doherty, C.E., J.P. ; Henry Holahan, P. M'Donald, J. M'Donald, W. Hopkins, the Civic Officers, Rev. Thomas O'Donnell, P.P. ; Very Rev. T. P. Brown, Provincial, S.J. ; Rev. T. Finlay, Rector, Belvidere College ; Rev. P. Hughes, S.J. ; Rev. William Hayden, S.J. ; Rev. Mr. Gilligan, Provincial, Whitefriar-street ; Rev. J. P. Wade, C.C., Baldoyle ; Rev. C. Nolan, Finglas ; Rev. John Charles Healy, Maynooth ; Rev. William O'Connell, St. Laurence's ; Rev. M. Donovan, P.P., Chapelizod ; Rev. Joseph Burns, Killeel, county Down ; Rev. Dr. Fagan, Catholic University ; Rev. B. Fitzpatrick, President, Clonliffe College ; Rev. J. Flanagan, P.P. ; Rev. Dr. Brown, Vice-President, Maynooth College ; Rev. Father Byrne, Principal, Training College, Drumcondra ; Rev. Mr. O'Malley, P.P., The Neale ; Rev. J. C. C. Egan, Very Rev. J. Smith, C.P. ; Very Rev. T. O'Donnell, P.P. ; Dr. Bloom, Peter White, Henry Baggot Rev. J. Hogan, Rev. J.

M'Inerney, S.J. ; Rev. Edward Matthews, Rev. Abraham Plunkett, Administrator, Westland-row ; Rev. Dr. Tynan, Rev. Joseph Wade, Rev. C. Ryan, Cathedral, Marlborough-street ; Rev. Ferdinand Byrne, Rev. Mr. Maher, O.S.F.C. ; Rev. Mr. Conlan, Administrator, Cathedral ; Rev. Mr. Gorman, Rev. Mr. Coyle, Rev. Daniel Dowling, Rev. Mr. Dolan, Howth ; Rev. Charles Ridgeway, Rev. N. Healy, Mr. Joseph Manly, Surgeon Donnelly, Mr. Charles Coyle, Dr. Chance, Mr. William Lawrence, Christopher Heslin, T.C. ; John Lemass, T.C. ; J. P. Readshaw, C. J. Fleming, Joseph Downes, Myles Graham, P. J. Geoghegan, Denis Moran, P.L.G. ; Joseph Downes, Dr. T. More Madden, Dr. J. V. Fitzpatrick, Dr. Baxter, Dr. Hugh Kennedy, Dr. J. M'Cullagh, Mr. Fry, J.P., Treasurer to the Corporation ; Dr. Burke Gaffney, Mr. William Leonard, Mr. Abraham Lyon, Messrs. James Boothe, M. J. Bloom, John Dwyer Healy, George Fitzgerald, Consul for Costa Rica ; F. M'Alpine, French College, Blackrock ; William M. M'Grath, do ; Charles Drumgoole, Joseph Carlos, Rev. Peter Gallagher, Moynalty ; Rev. M. Woods, William M. Healy, Dr. J. A. Byrne, H. E. M'Mahon Casey, B.L. ; Dr. F. Joseph Kenny, Dr. Cox, Michael Anderson, T. Connolly, J. Clancy, T.C., Sub-Sheriff ; Robert O'Reilly, R. Bryan, Dr. Hurford, A. Devereux, M. J. O'Sullivan, John Kinston, Rev. P. Walshe, C.M. ; Rev. J. Condren, C.M. ; Rev. M. Donohue, Arran Island ; Edward Byrne, *Freeman's Journal* ; Richard Hopkins, Bernard J. Colleran, Peter Maher, French College ; Dr. J. E. Kenny, Dr. J. A. Byrne, Rev. M. Woods, Navan ; Michael Corcoran, J. K. Hopkins, Mr. D. Taylor Arnott, J. E. Redmond, M.P. ; Ambrose Plunkett, solicitor ; Mr. P. C. M'Gough, solicitor ; Joseph Gallagher, John Joseph Tierney, L. J. Ryan, Education Office ; Rev. J. O'Hanlon, P.P. ; Rev. J. Dunphy, Rev. D. Heffernan, Rev. J. Purcell, Rev. Dr. Burke, Dr. Murphy, Harcourt-street ; J. Lalor, solicitor ; Rev. G. Lawless, M.A., C.C. ; James W. Nagle, solicitor ; Richard Grandy, Dr. Edgar Finn, W. Campbell, J. J. Robinson, C. H. Callanan, W. Grandy, M.B. ; E. Blake Dillon, James A. Whelan, J. J. Robinson, T.C. ; E. D. Williams, T.C. ; Dr. Egan, Mr. Richard Joseph Egan, Very Rev. M. Collier, P.P. St. Agatha's ; the Rev. James Dunphy, P.P., Arklow ; Dr. C. J. Nixon, Rev. D. Deasy, C.C. ; P. F. O'Carroll, C.E. ; Dr. O'Carroll.

The following attended as a deputation from the committee of the Catholic Commercial Club—

Rev. Father Hayden, S.J. ; Alderman Dillon, Vice-presidents ; Messrs. John Boardman, William H. Beardwood, Patrick Boardman, Partholomew Conlan, J. R. Cox, Francis Crosbie, P.L.G. ; Patrick

Cummins, P.L.G., T.C. ; O'Connell J. Delahoyde, L.R.C.S.I. ; Andrew Devereux, James Farrelly, Joseph Flynn, John M'Donnell, P.L.G., Peter M'Donald, T.C. ; B. H. O'Reilly, P. O'Rourke, William E. Reigh, James Toole, P.L.G. ; William E. White, Joseph Charlton, John M'Padden, hon. secs.

The following deputation represented the Wood-quay Ward National Registration Club—

Messrs. J. M'Call, P.L.G. ; P. O'Keefe, P.L.G. ; M. O'Reilly, M. Donohue, R. J. Dodd, J. H. Barry, N. Hore, J. Rafferty, T. C. Graham, J. E. Brownrigg, L. O'Rourke, L. O'Kelly.

A small space was cleared with the utmost difficulty to allow of the presentation of the address prepared by the Corporation, and it required the utmost efforts of a strong body of police to keep back the crowd of persons who pressed forward, eager to welcome his Grace as he alighted from the platform.

The distinguished Prelate, who appeared much fatigued after his long journey, was evidently deeply moved by the warmth of his reception. His Grace shook hands with the Lord Mayor and several members of the Council, but, owing to the press of the crowd and the cheering, it was with difficulty that he could make himself heard.

When silence was for a few moments restored,

The Lord Mayor addressed the Archbishop as follows :—

MAY IT PLEASE YOUR GRACE,—I, as chief magistrate of the city, give you a *cead mille failthe*. I am proud as chief magistrate of the city to welcome you back to your native country (cheers). I have also to present to your Grace an address which was passed unanimously by the Municipal Council. I will therefore call upon the Town Clerk to read to your Grace the address which has been agreed to by the Corporation of the city of Dublin (loud cheers).

The Town Clerk (Mr. John Beveridge, B.L.) then read the following address :—

TO THE MOST REV. WILLIAM J. WALSH, D.D., LORD ARCHBISHOP
OF DUBLIN.

MAY IT PLEASE YOUR GRACE—We, the Municipal Council of Dublin, desire to unite with the rest of the Archdiocese of Dublin, in tendering to you our heartfelt welcome on your return from Rome to assume the exalted duties and responsibilities of Archbishop of Dublin.

It is to us, indeed, a source of pride that a native of our city should be selected to succeed to the See of the illustrious St. Laurence O'Toole, and we recognise in your distinguished career all that gives to us abundant assurance that the dearest interests of our beloved country will be ever in your heart and mind (cheers).

In what, we trust, will be the forward march of public liberty in our country, it is of the utmost moment that matured wisdom should characterise the prelate who presides over the Metropolitan See of Ireland.

On your Grace it has pleased Divine Providence to bestow, at an early age, all that in this regard can be hoped for and desired, and in praying that length of years may be granted to you, we feel assured that we but express your earnest wish that peace and unity among her children may mark the onward progress of our native land to the attainment of her just and rightful hope—the restoration of her native legislature (cheers).

His Grace, amid enthusiastic cheering, proceeded to reply as follows :—

MY LORD MAYOR AND GENTLEMEN,—It is with no ordinary feeling of gratification that I endeavour to discharge the duty of thanking you for this address, the warmth and heartiness of which you have so specially emphasised by surrounding its presentation with the splendour of your civic state. Gratefully indeed do I accept your address and thank you for it, presented to me as it is, with every feeling, I am sure, of personal kindness, but also, and much more, as a tribute of your respect shown in

my person to the sacred dignity with which I have been invested.

Your official communication has assured me that the civic welcome thus accorded to me is the unanimous act of our municipal body. Need I say to you that my action in reference to it would be very different if it had come to me in any other way—if, for instance, it could be regarded as a party triumph, or as the act of an inconsiderate majority of the Council, trampling on the feelings and outraging the susceptibilities of the non-Catholic members who form the minority of your body? I do not go the length of saying that even if your act had been such as I have thus described, you could not plead in justification, or, at all events, in extenuation of it, much that is to be found in the past history of the Corporation of Dublin. You could find it, indeed, in the records of those very proceedings when, for the assertion of some article of the dominant political creed of the day, the Lord Mayor and civic officers of that olden time so frequently went forth in solemn state, even as you have come here now upon the kindly mission of this evening.

But it is not for us to copy the bad example so freely set for us in days which every citizen of Dublin, I trust, would now wish had never found a place in the annals of our city. A people laying claim to the name and dignity of a nation must prove, not merely by words, but still more by the acts of its public men, that it has the self-restraint which, especially in matters where religious feeling comes into play, will guard with the most delicate care against all that could savour of disregard of the sincere convictions of even the smallest minorities amongst its citizens. And so—if indeed I may at all contemplate the case of this address being tendered to me in any other spirit than that which I feel assured has guarded you in reference to it from

first to last—I should in such a case feel constrained, not merely on religious grounds, and from a sense of what I owe to my sacred office, but also as a citizen of Dublin (loud cheers), placed by virtue of that office in a position of high civic as well as religious responsibility, to decline its acceptance (renewed cheering).

But I feel that on many grounds I may safely take a very different view of the proceedings of to-day. Among those who took part even in your meeting for the preparation of the address were some members of your body whose religious convictions debar them from recognising any duty of spiritual allegiance to a Catholic bishop (hear, hear). And I have no reason to believe that those other non-Catholic members of your body who were absent on that occasion were influenced by any other feeling than that of an unwillingness to mar by the presence of any element of discord, the unanimity of a proceeding to which they were in no way opposed, but in which they did not feel themselves in a position to take an assenting part. I feel, then, my Lord Mayor, that to this extent at least, I am justified in including in my expression of thanks every member of your municipal body (cheers).

You assure me that to you, as representatives of the municipality of Dublin, and guardians of its interests, it is a source of pride and gratification that a native of the city has been elected to fill the See of St. Laurence O'Toole (loud and prolonged cheers). I accept this assurance all the more gratefully that it comes to me from a body which in the conferring of its own highest honours has never allowed itself to be swayed by any narrow consideration of the accident of birth. To say nothing of the many former acts of the kind to which I could refer, I am reminded by the presence here to-day, my lord, of the worthy gentleman who has been chosen to succeed you in

your high office, that even in its latest nomination to the civic chair, the members of the Council of Dublin have with graceful unanimity selected for that place of dignity one to whom Dublin unfortunately can lay no claim (loud cheers).

And now, my Lord Mayor, without needlessly trespassing on your time to disclaim the language of eulogy with which your address has embarrassed me, I hasten to assure you of my full and ardent sympathy with the wishes expressed in its closing words.

With me it is no new theory of to-day or yesterday, but a settled and deeply-rooted conviction, that for a remedy of the many grievances for the removal of which the people of this island have so long laboured with but partial success, there is but one effectual remedy—the restoration to Ireland of that right of which we were deprived now nigh a century ago by means as shameful as any that the records of national infamy can disclose (loud and prolonged cheers). With you, then, I rejoice that the flag which fell from the dying hands of O'Connell has once more been boldly uplifted, and I pray that it may never again be furled until the right of Ireland is recognised to have her own laws made here upon Irish soil, and by the legally and constitutionally chosen representatives of the Irish people (loud and prolonged cheers).

I have thought it right, my Lord Mayor, thus freely to avail myself of the opportunity which your address afforded me of expressing plainly and without reserve my personal opinion on this question of vital importance, as I regard it, for the future welfare of my country. For it has been, if I mistake not, the usage of the venerated prelates who preceded me in this See of Dublin—as it is, indeed, the usage of our Irish bishops, I may say without exception—to express with the utmost freedom

their opinions on the great political questions of the day (cheers).

But, as I have done so on this occasion, I must, in conclusion, add one other word. Among the Catholics of Dublin there are, and will be, as there ever have been in the past, differences of opinion in political matters no less strongly marked than those which separate our citizens generally in their religious creeds. I wish then to proclaim, once for all, at the very outset of my episcopal labours—and nowhere surely could I find a more fitting opportunity of proclaiming it than here, where I am being formally welcomed to my episcopal see—that in every relation of my pastoral office, in the house which is henceforth to be my home, in the cathedral which will be the chief centre of my episcopal labours—in a word, in every scene and sphere of duty, I shall, with God's help, know no difference between those whose views on public affairs are most thoroughly in sympathy with mine, and those from whose honest opinions my own are most widely divergent (cheers)—ever bearing in mind that I have been placed here by the Sovereign Pontiff as Archbishop of Dublin, and thus as the pastor and spiritual father, not of any section or class, no matter how numerous or how powerful, but of all our Catholic people (loud and prolonged cheers).

At the conclusion of the ceremony, the state carriage of the Lord Mayor drew up beside the platform, and the police vainly endeavoured to form a passage to it for the chief magistrate and his Grace, who wished to leave the station. The Lord Mayor, his secretary, and some members of the Council were obliged to force their way through the crowd in order to enable the Archbishop to take his seat. As the vehicle rolled out of the station the cheering

was deafening, and his Grace bowed repeatedly his acknowledgment of the heartiness of the welcome accorded to him.

A procession of carriages containing the members of the Corporation then followed the Lord Mayor's state equipages down Great Brunswick-street *en route* to the Palace, Rutland-square, the residence of his Grace. The windows and doors of the various houses and the sidewalks were crowded with spectators, who cheered and waved their welcomes as the procession passed along the street. When near D'Olier-street the crowd blocked up the roadway, and the Lord Mayor's carriage was stopped, the horses, in spite of the remonstrances of his lordship, were speedily unyoked, and the vehicle was drawn along by the people, who cheered again and again as they dragged the carriage in the direction of O'Connell-bridge. The demonstrations of welcome were renewed at almost every step of the way as the carriage advanced and was finally conveyed over the spacious bridge.

The scene in O'Connell-street, when the carriage containing his Grace, pulled by hundreds of willing hands, appeared on O'Connell-bridge, was of an enthusiasm never to be forgotten. The street was lined at each side with citizens of every class, and the cheers that rang out from all and the universal waving of hats and kerchiefs testified to the intensity of the popular rejoicing over the arrival of Archbishop Walsh to his Metropolitan See. The cheering never ceased. It was continued all through by the immense number of men who thronged round the carriage.

Rutland-square appeared to be the most popular point chosen to observe the arrival of his Grace, for the neighbourhood of the archiepiscopal residence contained the largest gathering of spectators witnessed at any point of

the route. Here the enthusiasm reached its climax. Hundreds of the men who were assembled in the locality rushed forward when they observed the horses had been unyoked from the carriage, and competed with the others for an opportunity to assist in dragging it along. There could not have been less than ten thousand persons present in the square, for it was literally packed from the Rotunda up to Findlater's Church.

When his Grace alighted from the carriage, he had considerable difficulty in getting to the door of his residence, owing to the terrific rush that was made towards him with a view to kiss his hand. The National anthem, "God save Ireland," was sung by the crowd, and at its conclusion his Grace appeared on the balcony.

After the immense cheering with which his Grace was greeted had subsided, he administered his blessing to the people, and again retired. The windows of the residence of Alderman V. B. Dillon, solicitor, in Rutland-square, near the archiepiscopal palace, were brilliantly illuminated. Rutland-square was occupied by an immense crowd till after ten o'clock.

An idea seemed to prevail that the Archbishop would speak from the balcony, but his Grace was too tired after his long journey to satisfy the popular longing to hear him speak. During the three hours of waiting the crowd sang national songs—"God save Ireland" and "The Wearing of the Green" being the most popular. A large number of bands arrived during the evening. Each, after playing selections of national music opposite the archiepiscopal residence, retired to make way for another. The police were present in strong force, under Superintendent Cole, Inspectors M'Garry, Whittaker, and Doherty, but the enormous crowd were their own guardians of public order and peace.

About ten o'clock Father Conlan, the Administrator of the Cathedral, appeared on the balcony, and in a few words informed the people that his Grace had retired, and as he was to start early in the morning for Maynooth, he wished the crowd to disperse. The crowd then left, and breaking up into several bodies paraded the streets on their return home singing "God save Ireland."

The tower of the church of SS. Augustine and John, Thomas Street, was very tastefully decorated by the bell-ringers, who, with the bell-ringers of the other churches, rang out joyous peals as his Grace made his entry, and passed through the city.

HIS GRACE'S VISIT TO MAYNOOTH.

On the following day, Saturday, September 4th, the Archbishop visited Maynooth, where, in the National Ecclesiastical College of Ireland, most of his years have been spent, first as a student, then as a professor, as Vice-President, and finally as President—a position which, of course, his Grace now vacates. This visit was specially arranged by his Grace to meet the wishes of the parochial clergy and inhabitants of the town of Maynooth, the College vacation not having as yet come to a close. His Grace drove from Dublin, accompanied by the Very Rev. Father Glynn, Prior of the Irish Augustinian Convent, Rome, and the Rev. E. Kenrick, Cashel.

When the Archbishop's carriage reached the village, the townspeople to whom he had endeared himself during his stay in their midst turned out to receive him, and the welcome they gave him was of a most hearty and en-

thusiastic character: At the College gates his Grace was received by the Very Rev. Dr. Browne, Vice-president; the Rev. Deans O'Leary, Donnellan, and Gilmartin, Very Rev. Dr. O'Donnell, Prefect of the Dunboyne Establishment; Professors Boylan, M'Donald, O'Dea, Owens, Gargan, Hackett, M'Guire, and O'Rourke. His Grace was then escorted to one of the reception rooms of the College, where an address was presented him on behalf of the priests and people of Maynooth.

The following were present:—

Very Rev. J. Canon O'Rourke, V.F., P.P.; Rev. W. Cleary, C.C., Maynooth; Rev. T. Whitty, C.C.; Rev. E. Cullen, Rev. E. Kenrick, Very Rev. Prior Glynn, Dr. O'Kelly, Dr. O'Reilly, United States; Messrs. Michael Cullen, W. Molony, J.P.; J. Byrne, E. Gargan, E. Reilly, Joseph Greene, Andrew Byrne, E. Craughwell, M. Murphy, — M'Kenna, D. Dunne, W. Chamberlaine, J. Deane, C. Buckley, R. Dunne, E. Kavanagh, W. Kelly, R. Mooney, J. Sullivan, M. Mahon; and the Vice-President and other members of the College staff, already mentioned.

The Very Rev. Canon O'Rourke, P.P., read the following address on behalf of the priests and people of Maynooth:—

MAY IT PLEASE YOUR GRACE.—We, the priests and people of Maynooth, beg to congratulate you on the high dignity to which it has pleased our Holy Father Leo XIII. to raise you in appointing you Archbishop of the Metropolitan See of Ireland.

Although in laying our congratulations before your Grace, we are sure we only express the feelings of the entire country, we believe that a special duty devolves upon us of addressing you on this auspicious occasion, as you have, we may almost say, spent your life amongst us.

Many years ago you became a student of the great College which stands in our midst, and which takes its name from our town; and from that time to the present, our intercourse with you as student, professor, and president has been of the most intimate and friendly character.

We thank your Grace for the interest you have manifested in our local affairs, especially for the aid you have afforded us in founding our

Library and Reading Room. Nor should we pass over in silence the valuable assistance you have given to those greater questions which have engaged public attention, and contributed so much to the intellectual and material prosperity of our country.

Our old connection must be severed now. Important as your position and services were here, you are called to still higher duties, and whilst we rejoice at the cause which takes you from amongst us, our joy, genuine as it is, is not untinged with sadness at the parting.

But it is not a final parting, and we hope to see your Grace frequently amongst us hereafter to renew old associations, and to guide us by your advice as you have often done on former occasions.

J. CANON O'ROURKE, V.P., P.P., *Chairman.*

MICHAEL CULLEN, *Treasurer.*

DR. O'KELLY, } *Secretaries.*
W. CLEARY, C.C., }

T. WHITTY, C.C.

W. MOONEY, J.P.

D. DUNNE.

W. CHAMBERLAINE.

J. DEANE.

C. BUCKLEY.

R. DUNNE.

E. KAVANAGH.

W. KEELY.

R. MOONEY.

J. SULLIVAN.

M. MAHON.

Committee.

This address is a most beautiful specimen of the illuminator's art; it is in the form of a scroll, and is composed of an inner border of shamrocks on a purple ground, outside of which there is another gorgeous border, interlaced Celtic tracery, and grotesque specimens of mythological figures, gorgeous in colouring, and wonderful in their minuteness of detail, tastefully relieved by a background of pale blue. The top of the address is ornamented with a life-like portrait of the illustrious Churchman, and at the foot there is a realistic picture of Maynooth College. The address, which is enclosed in a richly hand-gilt frame, is, in both design, colouring, and finish, well worthy of the high reputation of the talented artist, Mr. T. J. Lynch, of Abbey Street.

When Canon O'Rourke had finished the reading of the address he said—I beg your Grace's permission to say a word or two not found in the address, and it is to thank your Grace most heartily for the trouble you have taken to give us an early opportunity of presenting our address, and of presenting it in your own college, which I may also say is our college.

Although we cannot muster the vast numbers that greeted your Grace yesterday, we do not yield even to one amongst them in love and devotion to you.

God's people of old not only loved the Holy City, but they loved the very stones of it. This college is our holy city, and we love it as the Hebrews did Jerusalem of old. And it is a proud day for Maynooth people that it is out of this holy city God has sent us our new Archbishop, who comes forth like another David to fight the battles of the Lord and his people, and to rule his people with that wisdom and prudence which that good Lord has so abundantly bestowed upon him.

His Grace, in reply, said :

CANON O'ROURKE AND GENTLEMEN,—I accept with a deep feeling of gratitude the address of congratulation which you have so kindly presented to me.

I know that if your wishes could have effected it, Maynooth would have been my landing place on Irish soil, so that of the many addresses of welcome prepared to be presented to me, yours should have been the first to reach my hands. Knowing, as I did, the earnestness of your desire to be the first, or at all events among the first, to greet me on my return from Rome, I have done my best to meet your wishes. For, indeed, I felt that the priests and people of Maynooth—the parish in which

I have lived all the years of my ecclesiastical life, as student, as Professor, as Vice-president, and as President of this college—had the best of all claims to receive my first visit as Archbishop. And so, in compliance with the pressing invitation conveyed to me through your venerated parish priest, I find myself, and indeed with the most sincere pleasure, among you to-day (applause).

I thank you, then, for your address; for the kindly references you make in it to the years we have been together as neighbours; for the hearty good wishes it expresses as to my future; for your words of regret at the severing of ties that have united us so long; and for your kind assurance of your best welcome when in future I come, as I often hope to come, to Maynooth (cheers).

There is one thing more for which I have especially to thank you—the warmth of the greeting with which you just now welcomed me at the College gate. A few days ago, when travelling home to Ireland, I happened to read in one of the continental newspapers a description—and a beautiful description it was—of the reception in his diocese of an Archbishop recently appointed to an important see. He was a prelate who takes the rank of Prince as well as of bishop; and so there was a good deal of civil and of military as well as of ecclesiastical state. His diocese is one of those European countries—unhappily, I must say, one of those few European countries—in which the people still retain a good deal of that loyal attachment to their pastors, of which, thank God, the Irish people still show, as they have ever shown, the brightest and best example; and so there was about his reception a cordiality and an earnestness that were unmistakable. The writer whose account of the reception I happened to meet with described in glowing terms the splendour of the display, the brilliant show made by the

uniforms of the great officers of State who took part in the ceremonial, the stirring effect of the military music, the stateliness of the ecclesiastical procession, and the thronging of the people who came in crowds to take part in the proceedings of the day. But in all this, as it occurred to me in reading the description, there was one drawback. For there was one thing wanting, one thing without which we, at all events, would be likely to set down the most brilliant of popular demonstrations as a sorry failure—the warmth and heartiness of an Irish cheer. That was not wanting here to-day, and I thank you for it, as I do for the address itself (applause).

You are good enough to speak of the practical interest I took in the local affairs of your town. I assure you that if you had not also been good enough to mention the circumstances to which you refer, I should have found it difficult to bring them to mind. My college duties, whether as Professor or as President, were always such as to leave me but little opportunity of taking part in any effort to promote the interests of any institution other than that which stands within our college walls.

You go on to speak of the part that I sometimes took in the discussion of public questions. I do not know whether I am right in thinking that in this portion of your address there is reference especially to the action which, for the protection of the interests of the College, I deemed it my duty some few years ago to take in reference to one important phase of one great question of the day (loud cheers). I thank you for having given me the opportunity of referring to it now.

Looking back upon the part that I then felt called upon to take, and upon the discussions to which it led, I see nothing that I have to regret—nothing that I need be ashamed of—but much, indeed, that I may, I think, regard

as matter of substantial gratification. The attention that was thus directed to one great defect in all previous legislation on the land question was not, I believe, without its influence upon the course of that more liberal act of the Legislature—the subsequent Land Act of 1881. And as the matter has been thus referred to, you will allow me to add, as the expression of my most sincere conviction, and I am well pleased to be able to express it here to-day in circumstances which assure me that my words will travel far and wide, that in the very point which was at issue in that controversy—the dealings of a landlord with the leaseholding tenants on his estate—it would be well for Ireland, well for the tenant-farmers, and well for the landlords of the country, if all those on whom the great responsibility attaching to the position of Irish landowners is cast were to follow in this particular the course that has been followed by the Duke of Leinster—the considerate, the generous, and I do not think it too strong a word to use, the statesmanlike course that has been followed, in the extension to his leaseholding tenants of the benefits of the legislation of 1881 by that nobleman, whose residence, I may say, in your midst, is not only a splendid example to others of his exalted rank, but is also a source of such substantial benefit to the labouring population of your neighbourhood.

In the concluding paragraph of your address you remind me that our old ties, which have lasted now so long, are severed by my appointment to my new office. This, no doubt, is true. But, it is pleasant to remember that they but give place to other, and in one sense to closer ties. In passing from the presidentship of this college I cease to be your neighbour, but I shall henceforth stand towards you in the new relation of pastor. In this new office it will be my duty to promote your spiritual interests first of

all. But if I am not to prove false to the glorious traditions of that order, of which I have now become a member, I am in no danger of ceasing to feel an interest in the promotion of your temporal interests as well.

And, now, in concluding these words of thanks, let me assure you that in the future discharge of my duties as bishop, there is no parish throughout this extensive diocese which I shall visit with more pleasure than the parish of Maynooth. And most earnestly do I pray that on the occasion of my future visits, though there will not be the same opportunity for such a manifestation of the welcome with which you greet me, that welcome may never be less kindly or less warmhearted than it is to-day (loud applause).

His Grace and the clergy and laity present were subsequently entertained at luncheon by the Vice-President of the College, the Very Rev. Dr. Browne.

When the assembled people received their new Archbishop with ringing cheers as he drove through the town to the college, and when soon afterwards he received their address and replied to it in one of the great rooms of the college, one might suppose that the joyous day's work was done.

But such was not the case. Other affectionate manifestations were in store for him. From the days of the Apostle of Temperance, Maynooth can boast of a band which has always been ranked amongst the best amateur bands in Ireland, and its members had prepared themselves to put forth all their power on the occasion of the Archbishop's first visit to his *Alma Mater* to receive the address and congratulations of the people.

At seven o'clock the gates of the college were thrown open to all, and they soon began to troop in, showing by

their joyous looks and whole bearing that they regarded the occasion as a great one. Soon a heavy blow or two on the big drum gave note of preparation that the band was about to discourse its "eloquent music;" and they proceeded to play a well-chosen selection in their best style near the President's apartments, which are still occupied by his Grace the Archbishop. After some time his Grace came out and began to move among the people in his old, kind, friendly way, which appeared to give them much pleasure. When it was sufficiently dark for the pyrotechnic artists to begin, they sent such a fusilade of rockets into the calm, cloudless sky as called forth cheers of approbation. The grounds of the college and the town were made bright as day by variously contrived lights and of various designs for a considerable time.

At length the crowds retired, evidently pleased with the evening's enjoyment, and at having discharged a becoming duty towards their beloved Archbishop.

THE SOLEMN INSTALLATION IN THE CATHEDRAL.

THE solemn induction of the Archbishop into his See took place at the Cathedral, Marlborough-street, on Monday, September the 7th.

The installation of a new Archbishop in the Metropolitan See would on any occasion be an event of importance and interest; but many circumstances raised the ceremony on this occasion to a position of great moment not only in the history of the diocese but of Ireland. The ceremony, too, was carried out with that impressiveness

which its importance eminently merited. To the solemn ritual which the Church prescribes for such occasions was added the pomp of civic display, and the citizens, by their presence in thousands, lent to the proceedings also the character of a popular demonstration.

The sombre aspect usually worn by the Cathedral gave place to one of joyousness befitting an event over which it can be truly said Ireland rejoices. The sacred edifice was bright with flowers and bannerettes arranged by delicate and sympathetic hands with exquisite taste, particularly, as on this occasion, when the labour is one of love. The high altar, ablaze with lighted tapers, and loaded with flowers of brilliant hues; the exotic plants, arranged with an eye to effect around the altar steps; the pillars dividing the aisles hung with bannerettes; the stalls in the sanctuary filled with white-robed priests; the members of the Corporation in their robes of office; the entire church—aisles and galleries—thronged to excess with a most representative gathering of the citizens—all, combined, formed a very striking scene, indeed, and when the Archbishop appeared at the front entrance to the church, and, arrayed in full pontificals, and bearing his crozier, walked up the centre aisle to the high altar, under a canopy borne by representatives of the Corporation and the city magistracy, surrounded by the Dean and Chapter of Dublin, and the clergymen of the Cathedral—the congregation rose to their feet—the organ and choir burst forth in a grand *Te Deum*, and amid every manifestation of joy, and the prayers of priests and people, the Most Rev. Dr. Walsh entered into possession of his See.

His Eminence Cardinal Moran would have been present at the proceedings did the etiquette of the Roman Court and Catholic ceremonial permit the presence of a Cardinal on such an occasion

The following were amongst the clergymen present:—

Very Rev. James Murphy, O.S.A., St. Augustine's, Orlagh; Rev. P. A. Callan, St. Augustine's, Orlagh; Rev. W. O'Flynn, St. Augustine's, Orlagh; Rev. J. Kennedy, St. Augustine's, Orlagh; Very Rev. W. Walsh, D.D., O.S.A., John-street; Rev. E. Browne, S.J., Rector of Milltown Park; Rev. C. Nolan, Finglas; Very Rev. John Bartley, O.C.C., Provincial, Whitefriars-street; Rev. Peter M. Ward, O.C.C.; Rev. P. G. O'Connell, O.C.C.; Rev. W. F. Byrne, O.C.C.; Rev. C. Tatin, O.M.I., Belcamp Hall; Rev. J. Duvic, O.M.I.; Rev. J. Sonillard, O.M.I.; Rev. D. M'Intyre, O.M.I.; Rev. A. Peytavin, O.M.I.; Rev. W. Tobyn, Pastor, Cathedral, St. Louis; Rev. J. F. Flynn, Adm., Waterford; Rev. Francis J. M'Guire, Arran-quay; Rev. Charles Cuddehy, C.C., Bray; Rev. L. O'Byrne, C.C., Bray; Rev. T. Byrne, C.C., Bray; Rev. F. F. M'Evoy, C.C., St. John's; Rev. Michael Ryan, Adm., Pallasgreen; Rev. Father Walsh, P.P., Skerries; Rev. J. Bannon, S.J.; Rev. Father Bernard, O.S.F.C.; Rev. J. J. Nolan, C.C.; Rev. G. P. Lawless, C.C.; Rev. Thomas Dolan, C.C., Howth; Very Rev. Canon Ford, Rev. Father Mulcahy, P.P., Swords; Rev. J. Hickey, P.P., Dundrum; Rev. Father Molony, Barrinderrig; Rev. Father Daly, O.P., Rev. Father Towers, O.P.; Rev. A. J. Felib, Catholic University; Very Rev. Dr. Kavanagh, P.P., Kildare; Rev. A. Aubery, C.M., Provincial; Rev. James Daniel, P.P., Francis-street; Rev. W. Gowan, C.C., and Rev. P. Slattery, C.C., Francis-street; Rev. Dr. Hackett, Maynooth College; Rev. F. Lee, C.C., Clontarf; Rev. P. Brennan, C.C., Westland-row; Rev. A. Plunket, Adm., Westland-row; Rev. T. Ryan, Rev. J. O'Malley, Rev. C. Nolan, Finglas; Rev. J. Victory, Rathmines; Rev. E. Quinn, P.P., Rev. M. B. M'Gonville, Lurgan; Very Rev. Fr. Browne, S.J., Provincial, Gardiner-street; Rev. J. Moore, P.P., Clondalkin; Rev. J. M'Guire, C.C., Rev. W. O'Connell, St. Laurence O'Toole's; Rev. Father Huvety, Blackrock College; Rev. J. Brennan, C.C., Kingstown; Rev. Father Heffernan, High-street, Rev. W. Delany, S.J., Rev. D. Matthews, C.C., Rev. Father Yorke, C.C., Rev. J. Hickey, C.C., Francis-street; Rev. M. Collier, P.P., Rev. J. Byrne, C.C., Kingstown; Rev. Wm. Breen, C.C., Rathmines; Very Rev. J. Segrave, P.P., Delgany; Very Rev. Father Jennings, Rev. Father O'Mahony, Cork; Rev. J. Shiels, Glasnevin; Rev. E. O'Byrne, Glasnevin.

The Members of Parliament present were—Messrs. Thomas Sexton, T. M. Healy, E. Dwyer Gray, William O'Brien, J. E. Redmond, Timothy Harrington, W. Redmond, T. D. Sullivan, James Leahy, Alderman W. Meagher, Edward M'Mahon, J. Deasy, Charles Dawson, Nicholas Lynch.

The members of the Corporation present were :—

The Lord Mayor, the Lord Mayor-Elect (T. D. Sullivan), Alderman Moore, V. B. Dillon, solicitor, J. Nagle, Laurence Mulligan, W. Meagher, M.P. ; Hugh Tarpey, J.P. ; Sir James W. Mackey, D.L., J.P. ; Patrick Dolan ; Town Councillors—Richard Bolger, J.P. ; Philip Doran, C. Heslin, R. Burke, William Hopkins, Daniel Burke, Dr. Wade, Peter M'Donald, Michael Flanagan, T. Kelly, R. Toole, W. Flanagan, Robert O'Reilly, James O'Reilly, J. Lemass, H. Holahan, Edward Kennedy (South Dock), John Clancy, H. J. Gill, James M'Donnell, Edward O'Leary, John Burke, P. Cummins, Cornelius Dennehy, P. T. Berningham, Terence Kelly, Laurence Kehoe, J. J. Kennedy ; Mr. John Carroll, City Marshal ; and Mr. J. R. Cox, Secretary to the Lord Mayor.

The deputations in attendance were :—

Bray—Nicholas Mooney, Chairman, I. N. League ; P. M'Donnell, Hon. Sec., Co. Wicklow National Registration Association ; James Doyle, T.C. ; Martin Langton, T.C. ; Jeremiah Sutton, James Hennessy, John Moran, and J. M'Conry.

Drumcondra National Registration Association—John Geraghty, President ; P. J. O'Rorke, P. J. Baggot, J. F. Geraghty, J. O'Neill, E. Geraghty, M. Geraghty, John Connolly, and J. J. Clancy, M.A.

The Drumcondra Commissioners were represented by—Messrs. M. Butterly, J.P., Chairman ; J. Brannick, J. Martin, M. Scally, L. Brady, P. Murray, T. M'Auley, H. Holahan, Thomas Connolly, P. Leetch, P. F. Leonard, C.E., and M. Petit, Secretary.

Usher's and Merchants'-quay Wards National Registration Association—P. Doran, T.C. ; J. J. Kennedy, T.C. ; T. Cosgrave, P.L.G. ; M. O'Reilly, P.L.G. ; J. M. Clinch, P. M'Court, P.L.G. ; B. Corevan, J. Crennon, P. Donnelly.

St. Patrick's Branch, I. N. League—Mr. J. A. Barry, Mr. J. M. Clinch, Mr. T. Cosgrave, P.L.G. ; Mr. S. J. Green, Hon. Sec. ; Mr. J. M'Call, P.L.G. ; Mr. C. Mulreany, Mr. J. J. Phelan.

Avoca National League—Messrs. T. A. Byrne, President ; P. J. Byrne, Hon. Sec. ; P. Moore, R. Hanagan, M. E. Byrne, W. Byrne, P.L.G.

Mullingar Town Commissioners—James Tuite, C.T.C. ; Dr. Kerrigan, T.C. ; J. Wickham, T.C. ; H. Rogers, T.C.

Mullingar National League—M. J. Halton, President ; Dr. Kerrigan, Treasurer ; James Tuite, C.T.C. ; Rev. E. O'Reilly, C.C. ; M. P. O'Connell ; J. P. Hayden, *Westmeath Examiner* ; William Barry, John Wickham, T.C.

The following gentlemen acted as stewards at the Pro-Cathedral, and in an admirable manner carried out all the arrangements:—

Messrs. J. Boardman, F. P. O'Rourke, W. E. White, B. Conlan, J. M'Padden, and W. E. Reigh.

Amongst the general public present were:—

Michael Davitt, Dr. Kevin Izod O'Doherty, Dr. J. E. Kenny, Dr. White, City Coroner; the Mayor of Drogheda. William O'Connell Daly, Dr. Neary, Howth; John Geraghty, Finglas; E. D. Williams, T.C., Booterstown; Henry Talbot, T.C.; Thomas Magrath, T.C.; G. J. Robinson, T.C.; John Lawlor, Imperial Hotel; Francis Colgan, J.P.; William Vincent Corbett, John J. Dillon, J. F. Lombard, J.P.; Richard O'G. Waters, J. D'Arcy, Michael M. O'Connor, James Walsh, Secretary of the Association of the Sacred Heart, Marlborough-street; James Murphy, Prefect; James Talbot Power, D.L.; W. H. Byrne, C.E.; Thomas Flanagan, Education Department, Students' Training College, Drumcondra; P. F. O'Carroll, C.E.; Dr. O'Carroll, Louis Ely O'Carroll, Surgeon R. M'Ardle, Dr. J. S. M'Ardle, M. T. Quinn, M.A.; Captain E. A. Hall, J. R. Cox, P. J. Quinn, Dr. M. F. Cox, John L. Scallan, Solicitor; Peter White, Thomas Kelly, A. Devereux, Solicitor; W. Alley, D. Goulding, Earl-street; J. J. Murphy, Solicitor; Dr. C. Nixon, Matthew D'Arcy, D.L.; George Fottrell, Jun., Solicitor; John G. Fottrell, Solicitor.

At three o'clock the Archbishop arrived in his carriage from Maynooth at the Cathedral, and was enthusiastically cheered again and again by an enormous crowd which, not being able to gain admission to the sacred edifice, had assembled outside in Marlborough-street.

At the front porch of the Church his Grace was received by the Dean and Chapter of Dublin, and having robed himself there in his full pontifical vestments and mitre, and bearing his crozier, he was escorted in a grand procession up the centre aisle, which was carpeted with crimson cloth to the High Altar, while the choir sang the "Jubilate Deo." The procession was headed by an acolyte

bearing a large crucifix, and followed by other acolytes carrying lighted candles and thuribles with incense. Then came the priests attached to the Cathedral :—

Very Rev. R. Conlan, Adm. ; Rev. C. Maher, Rev. T. Gorman, Rev. J. Coyle, Rev. D. Downing, and Rev. N. Healy, followed by the Dean and Chapter. Very Rev. Monsignor Lee, Bray ; Very Rev. Monsignor Kennedy, St. James's ; Very Rev. Archdeacon M'Mahon, St. Michan's ; Very Rev. Matthew Keogh, Very Rev. J. O'Rourke, Maynooth ; Very Rev. James Lee, Haddington-road ; Very Rev. James Leahy, Sandyford ; Very Rev. P. O'Neill, Clontarf ; Very Rev. Miles M'Manus, St. Catherine's ; Very Rev. M. J. Brady, Narraghmore ; Very Rev. N. Walsh, SS. Michael and John's ; Very Rev. William Dillon, Wicklow ; Very Rev. Thomas Pope, St. Andrew's ; and the Most Rev. N. Donnelly, Assistant-Bishop.

The Archbishop came next, and walked under a splendid white canopy, which was borne by the Lord Mayor, the Lord Mayor Elect (Mr. T. D. Sullivan, M.P.), Sir James William Mackey, D.L., J.P., and Alderman W. Meagher, M.P., representing the Corporation ; and Mr. Hugh O'Connor, O'Connell Street, Mr. William Kelly, O'Connell Street, Mr. W. Thompson, Gardiner Street, and Major Grace, D.L., representing the city magistrates.

On reaching the High Altar his Grace knelt in prayer before the Blessed Sacrament, while a grand *Te Deum*, expressly composed for the occasion by Mr. Brendan Rogers, organist and choir-master of the cathedral, was chanted in a very effective manner by a select choir, the alternate verses being sung by the body of the clergy.

Dean Lee at the Epistle side of the altar, then read a prayer for the new Archbishop, and His Grace was immediately afterwards conducted to the throne at the Gospel side of the altar by the Very Rev. Canon O'Neill, who acted as deacon, the Very Rev. Canon Brady as sub-deacon, and Rev. Charles Ridgeway as master of the ceremonies. The Dean and members of the Chapter then

offered their homage to the Archbishop by bowing before him and kissing his episcopal ring.

His Grace subsequently ascended the High Altar and administered his blessing to the congregation, after which the Very Rev. R. Conlan, Administrator, announced that the Archbishop granted an indulgence of forty days to all present, under the conditions usually prescribed by the Church for such occasions.

Benediction of the Blessed Sacrament, given by His Grace, concluded the religious ceremonial. The procession was again formed, and the Archbishop conducted down the aisle by the chapter, the civic authority, and the clergy, and again gave his blessing to the congregation as he proceeded.

When His Grace left the Cathedral he proceeded to Clonliffe, accompanied by the Corporation and a large number of those who were present at the religious ceremonial.

THE RECEPTION AT CLONLIFFE.

THE CITIZENS' ADDRESS.

The citizens' address of welcome and congratulation to His Grace was presented at half-past four o'clock in the grounds of the Diocesan College, Clonliffe.

It was a splendid demonstration of the deep and widespread affection in which His Grace is held. It might not unnaturally have happened that the unfavourable character of the weather would have deterred large numbers from attending an open air demonstration. The rain that kept drizzling at intervals during the day, and which threatened a severe downpour, had, however, no effect in diminishing the numbers that gathered to Clon-

liffe, or in damping their enthusiasm when assembled there.

Long before the hour fixed for the opening of the proceedings the people began to arrive and gather around the platform erected in front of the principal entrance to the college, on which it was arranged that the address should be read by the Very Rev. Dean Lee, and the reply of His Grace delivered.

By half-past four o'clock a vast multitude had assembled, on the outskirts of which were the carriages of many of the leading Catholic citizens, who with their families had come to take part in the demonstration. The boys of the Artane Industrial School, to the number of close on 900, with their band, were ranged to the left of the platform, and played some excellent selections of music during the evening. The platform and the approaches to it were thronged by Members of Parliament, and deputations from various public bodies in the city and throughout the diocese generally, as well as by clergymen in large numbers from all parts of the country, as a glance at the list of those present will presently show. Indeed, the throng there was so great that room could not be found on the platform or near it for the members of all the representative bodies who attended.

Altogether the scene was a brilliant and memorable one. Happily the immediate success of the demonstration was not marred by the fall of any rain while it was proceeding.

The Archbishop appeared precisely at the hour appointed. As he descended the steps from the college entrance to the platform the enthusiasm knew no bounds, the cheering being renewed again and again for several minutes. His Grace was accompanied by the Very Rev. Dean Lee.

Amongst those present were :—

Messrs. T. M. Healy, M.P. ; Thomas Sexton, M.P. ; Edmund Dwyer Gray, M.P. ; William O'Brien, M.P. ; J. E. Redmond, M.P. ; W. H. Redmond, M.P. ; T. D. Sullivan, M.P., Lord Mayor-Elect ; James Leahy, M.P. ; Alderman Meagher, M.P. ; Edward M'Mahon, M.P. ; Arthur O'Connor, M.P. ; Michael Davitt, J. Deasy, M.P. ; W. Corbett, M.P. ; the Hon. Kevin Izod O'Doherty, Australia ; the Mayor of Drogheda, Charles Dawson, M.P. ; N. Lynch, M.P. ; T. Harrington, M.P. ; the Very Rev. Monsignor Lee, Dean of the Archdiocese ; Rev. D. Mulcahy, P.P. ; Rev. Thomas Bourke, D.D., St. Kevin's ; Rev. John Purcell, Rev. Thomas Byrne, C.C., Bray ; Rev. Father Bannon, S.J. ; Rev. Thomas Finlay, S.J. ; Rev. T. P. Brown, S.J., Provincial ; Rev. Charles Cuddehy, Bray ; Rev. P. O'Donnell, P.P. ; Rev. Canon Dillon, Wicklow ; Rev. Father M'Enery, Wicklow ; Rev. Father M'Carthy, Eadestown ; Rev. D. Heffernan, High-street ; Rev. T. Heffernan, Hollywood ; Rev. W. Dunphy, C.C., Ovoca ; Rev. J. Dunphy, P.P., Arklow ; Very Rev. Dr. Kavanagh, P.P., Kildare ; Rev. Canon Walsh, Rev. J. Norris, Everton, Liverpool ; Rev. W. Murphy, C.C., Haddington-road ; Rev. Father J. O'Mahony, Cork ; Rev. P. R. Brady, O.M.I., Inchicore ; Rev. W. Miller, O.M.I., Inchicore ; Rev. J. Gilmey, O.M.I., Inchicore ; Rev. J. Carroll, Rev. J. C. Walsh, Providence, Rhode Island ; Rev. T. Briscoe, Fall River, Massachussets ; Rev. Joseph Murray, Blackrock, Rev. Father Sheehan, Queenstown ; Very Rev. Peter Huvetys, French College ; Rev. P. Ryan, Eccles-street ; Rev. John Staples, Athy ; Rev. Robert Staples, Berkeley-street ; Rev. Joseph Murray, Rev. J. Gunn, Rev. Dr. Dillon, Rev. P. Yorke, Rev. M. Hoey, James's-street ; Rev. E. J. Dunne, C.C., Arran-quay ; the Diocesan Students of Clonliffe and Maynooth Colleges, Rev. R. O'Keeffe, D.D., Cork ; Rev. Joseph O'Keeffe, Fairview ; the Very Rev. W. M. Ring, O.M.I. Provincial, Inchicore ; Rev. M. Crane, O.M.I., Inchicore ; Rev. S. R. Nicoll, O.M.I., Inchicore ; Rev. J. Gibney, O.M.I., Inchicore ; Rev. T. H. Pinet, O.M.I., Leeds ; Rev. J. O'Reilly, O.M.I., Leeds ; Rev. J. O'Carroll, O.M.I., Leith ; Rev. M. Gaughran, O.M.I., London ; Rev. Bryan O'Dwyer, O.M.I. Liverpool ; Rev. L. Roche, O.M.I., Liverpool ; Rev. J. E. Reffe, G.S.P., Blackrock College ; Rev. Father Hickey, Francis-street ; Rev. Father Hackett, James's-street ; Rev. Father Fennelly, James's-street ; Rev. J. P. Wade, Howth ; Rev. Father Byrne, C.C., Fairview ; Rev. Father Healy, Clonliffe ; Very Rev. P. Segrave, P.P., Kilquade ; Rev. Terence Anderson, C.C., St. Laurence O'Toole ; Rev. John J. Anderson, C.C., Newtownmountkennedy ; Rev. T. Gorman, Marlborough-street ; Very Rev. C. L. Nevin, O.D.C.,

Prior ; Rev. J. E. Nolan, O.D.C. ; Rev. A. Fatcher, O.C.C. ; Very Rev. Father Bernard, O.S.F.C. ; Rev. Daniel Coyle, Marlborough-street ; Rev. Patrick Fee, Clontarf ; Rev. P. J. Glynn, Rome, Rev. J. Kenrick, Cashel ; Rev. John Byrne, C.C., Berkeley-street ; Rev. Joseph Caffrey, Artane ; Rev. P. J. Brennan, Westland-row ; Very Rev. Monsignor Dillon, Buenos Ayres ; Very Rev. Father Gilligan, Prior ; Rev. Father Hall, Rev. Father Wheatly, Rev. Father O'Reilly, Rev. W. Donegan, Rev. James J. Hunt, P.P., Saggard ; Rev. John Moore, P.P., Clondalkin ; Rev. E. G. Quaid, C.C., St. Agatha's ; Rev. Dr. Gowing, P.P., Kill ; Rev. J. J. Nolan, C.C. ; Rev. G. P. Lawless, C.C. ; Rev. Joseph Murray, Blackrock ; Rev. Thomas O'Donnell, P.P., St. Laurence O'Toole ; Rev. T. Kennedy, Coolock ; Rev. Dr. O'Keeffe, Ballyclough ; Rev. P. Byrne, St. Patrick's Training College ; Very Rev. Canon Walsh, V.G., SS. Michael and John's, Rev. M. Moloney, P.P., Ballyderg ; Rev. Thomas Walsh, P.P., Skerries ; Rev. Canon James Lee, Haddington-road ; Rev. Canon James Leahy, Sandford ; Rev. M. Gribbin, C.M. ; Rev. Pierce O'Donnell, P.P. ; Rev. L. O'Byrne, Rev. Father Flanagan, St. Margaret's ; Rev. D. Dunne, Rev. P. Galvin, Dalymount ; Rev. B. O'Reilly, Rev. Father Hoey, St. Paul's ; Rev. Canon Dillon, Wicklow ; Rev. Dr. Donnelly, Rev. Father Victory, Harold's-cross ; Rev. Canon Keogh, P.P. ; Rev. William Green, Merrion ; Rev. C. Ridgway, Marlborough-street ; Rev. P. Doyle, Rathgar ; Rev. E. Cullen, Glencullen, ; Rev. J. Stafford, SS. Michael and John's ; Rev. P. Ivors, do. ; Rev. J. Egan, St. Gall's ; Rev. P. Galvin, Arran-quay ; Rev. P. M'Carthy, P.P., Edestown ; Rev. M. Flynn, Donnybrook ; Rev. Father O'Kelly, Killaloe ; Rev. C. Nolan, Finglas ; Rev. P. O'Donnell, Rathgar ; Rev. Dr. Delany, S.J. ; Rev. Father Flavin, Rev. Charles Maher, C.C., Cathedral ; the Lord Mayor of Dublin, Alderman Mulligan, Alderman Nagle, Alderman Moore, Wm. Hopkins, T.C. ; Dr. Wade, T.C. ; M. Flanagan, T.C. ; T. Kelly, T.C. ; R. Toole, T.C. ; J. Lemass, T.C. ; H. Holahan, T.C. ; E. Kennedy, T.C. ; Richard Hopkins, H. J. Gill, T.C. ; Alderman Dillon, Peter M'Donald, T.C. ; P. Cummins, T.C. ; John Clancy, T.C. ; W. H. Beardwood, C.E. ; Professor Haughton, M. J. Moriarty, B. J. Rogers, Dr. Murphy, Harcourt-street ; Joseph M'Grath, T. Rice, Solicitor ; Charles Kavanagh, Charles Coyle, P. J. Bagot, J. Clinch, M. E. White, W. E. Reigh, F. Nolan, Edward Geraghty, hon. sec. Cork Young Men's Society ; Thomas Willis, M.D., Ormond-quay ; Dr. W. Dudley White, M. O'Carroll, Timothy Dwyer, P. J. Bagot, Gracepark-place ; A. J. Nicolls, LL.B., Loan Fund Board ; Patrick M'Cann, C.E. ; D. S. Bulger, Francis J. Woods, Mr. Thomas Conolly, Glasnevin ; John P. Smith, Joseph Connolly, John Healy, P. J. Dunne, Thomas Kelly, Monks-town ; Charles Kavanagh, Charles Coyle, J. M. Clinch, M. J. Bloom,

Edward Byrne, *Freeman's Journal*; T. S. Delany, Ambrose Plunkett, Solicitor; John Wyse Power, T. A. Kelly, Gardiner-street; B. Cosgrave, P.L.G.; Dr. Kavanagh, V.S.; W. O'Connell, Britain-street; E. J. Dillon, John Geraghty, Finglas Bridge; James W. Kavanagh, Holles-street; J. J. Ryan, George Fottrell, senior; George Fottrell, junior, Clerk of the Peace, Dublin; Charles Geoghegan, Architect; P. F. O'Carroll, C.E.; Michael Anderson, Parliament-street; Dr. Thomas Lacey, Mater Misericordiæ Hospital; Dr. O'Carroll, Louis Ely O'Carroll, J. K. Hopkins, Dr. Synnott, Richard O'G. Waters, Mr. Waters, Miss Dunne, Mrs. Curran, William O'Connell, the Lady Mayoress, Mrs. V. B. Dillon, Mrs. J. E. Kenny, Wm. O'Connell Daly, J. Darcy, North Dock Ward, Irish National League; G. M'M. O'Connor, Patrick Thompson.

The Drumcondra Commissioners were represented by—

M. Butterly, J.P., Chairman; J. Brannick, T.C., Vice-Chairman; E. M'Mahon, T.C., M.P., J. Martin, T.C.; M. Scally, T.C.; L. Brady, T.C.; P. Murray, T.C.; T. M'Auley, T.C.; H. Holahan, Thomas Conolly, P. Leetch, P. F. Leonard, C.E., Engineer, and M. Petit, Secretary.

Deputation from Bray—

Messrs. Nicholas Mooney, Chairman I. N. League; P. M'Donnell, Hon. Sec. Co. Wicklow National Registration Association; James Doyle, T.C.; Martin Langton, T.C.; Jeremiah Sutton, James Hennessy, John Moran, J. M'Conry.

The Very Rev. Dean Lee said—My Lord Archbishop, I have the honour of having been commissioned to read for your Grace an address of welcome adopted at a public meeting of the clergy and laity of your Grace's diocese. I do so on the part of the gentlemen deputed by that meeting to present it.

This address gives expression to our respect for and our attachment to your Grace's dignity and person, and to our joy at your appointment to the See of Dublin (cheers). It also brings before you our wants and our wishes—wants

and wishes not peculiar to this diocese, but which we feel in common with every diocese in Ireland (cheers).

In the preparation of this address, pains were taken to avoid everything which a true Irish Catholic might not endorse (hear, hear). More than this, every word was carefully weighed to avoid hurting the susceptibilities of a few, thus to ensure a cordial greeting from all (cheers).

The conviction that things spiritual and temporal cannot be completely severed is the growth of centuries, and nowhere has the union of the spiritual and temporal been maintained with more beneficial results than in this old Catholic land (loud cheers).

With your Grace's permission I will proceed to read the address. It was unanimously adopted at a meeting of the clergy and laity of the diocese, convened by me, as Dean, and held in the pro-Cathedral on the 26th August, 1885 :—

MAY IT PLEASE YOUR GRACE,—We, your devoted flock, clergy and laity, of the diocese of Dublin, hasten to offer to your Grace our warm congratulations on your coming to take possession of the chair of your illustrious predecessor, St. Laurence O'Toole (applause), a chair placed on the Rock against which the combined powers of earth and hell shall not prevail. That Rock is Peter, and his lawful successors, in whom Peter still lives.

We address you, our Archbishop, as one whose antecedents have pointed you out as eminently fitted for the high office to which you have been raised by the Providence of God and the favour of the Apostolic See (applause). Your distinguished career as a student of the Catholic University of Ireland and of our national College of Maynooth ; your learning and ability, as proved by the manner in which you discharged your professorial duties in the world-renowned Alma Mater of the great body of the Irish priesthood ; your successful administration as President of that College—one of the largest and most learned in the Church ; the edification given during a recent period to the clergy and to the people of this diocese by your patient endurance whilst calumny after calumny was heaped upon you by a section of the public Press (loud applause) not in sympathy with the

Catholics of Ireland ; these, and much more, which, to be brief, we must omit, afford us a well-grounded hope and expectation that in the ability, prudence, and zeal with which you will administer the ecclesiastical affairs of this diocese, you will prove yourself a worthy successor of a long line of Apostolic Prelates with which God has blessed the diocese of Dublin.

We rejoice in a special manner that your appointment has put an end, and we hope for ever, to any attempt to revive discussion on the hateful question of the Veto (loud and continued applause), on which the bishops, priests, and people of Ireland had, with the concurrence of the Sovereign Pontiff, pronounced an emphatic, and, we had hoped, a lasting condemnation nearly seventy years ago (loud applause).

It is meet that your flock, clergy and laity, should turn to you, their father in Christ, not in their spiritual concerns only, but in their temporal troubles and difficulties as well, and that they should ask you to be the partner of their sorrows as well as of their joys.

We do so now with a good heart, as a gleam of brightness is dissipating the dark night of our affliction. The recent past has accomplished much for our country, and given promise of the achievement of many needed reforms and ameliorations in a not distant future.

Our system of primary education is based on a vicious principle, and is not suited to the requirements of the class for whose benefit it is intended (applause).

In the higher departments of education distributive justice is grossly violated by our rulers.

In consequence of repeated confiscations and the operation of unjust land laws our rural population has been impoverished and driven by hundreds of thousands from their homes into exile ; these laws have been to a large extent modified, but much remains still to be accomplished (applause).

The Providence of God has blessed our country, its land and water, with an abundance of natural and industrial resources. These resources have been deliberately and persistently neglected by those who rule over us ; unjust legislation has all but crushed their legitimate development, and the result has been that our trade has decayed, and our manufactures have been annihilated. The contrast between the stinted and spasmodic aid given by the State to the development of Ireland's resources and that so lavishly expended for a similar purpose in wealthier portions of the United Kingdom, affords just cause of complaint to the people of this country, and much reason for bitter thought and deep-rooted discontent (applause).

The condition of our poor under the Poor Law, as at present framed

and administered, is far from being what it ought to be in a Christian country.

As a means to remedy these and many other evils, we look forward to a thorough reconstruction of the system under which Ireland has been and is still governed (loud and continued applause).

In our efforts to procure the reform of abuses, and to obtain such other measures as the requirements of our country imperatively demand—to be obtained, however, by just and constitutional means—we rely with confidence on your Grace's cordial sympathy and encouragement (applause).

With fervent prayers for your Grace's health and happiness, we are your obedient, faithful children in Christ (applause).

Signed,

WALTER M. LEE, Dean, etc.,	<i>Chairman.</i>
JAMES DANIEL, P.P.,	
TIMOTHY HARRINGTON, M.P.,	} <i>Secs.</i>
V. B. DILLON, jun., Ald.,	

His Grace (who was received with prolonged cheering), in replying to the address, said:—

MONSIGNOR LEE, MY LORD MAYOR, AND GENTLEMEN,—
I shall not attempt to conceal from you the feelings of gratification with which I witness this splendid manifestation of the spirit in which I am welcomed to the Archbishopric of Dublin by the united voice of the clergy and laity of this diocese. Since I landed in Ireland, three days ago, I have had one difficulty to contend with, or, rather I should say, I have had experience of but one thing that could even be regarded as bearing the semblance of a difficulty, and that was the earnest striving of the various representative bodies who have been pressing forward to greet me, struggling each of them for the first place, in their eagerness to proclaim their loyal devotedness to our Holy Father, the Pope (cheers),—

A Voice—Three cheers for the Pope (great cheering).

His Grace (continuing the sentence)—And to express

their joy at that act of his sovereign authority which has given to the See of St. Laurence O'Toole its present most unworthy occupant (cries of "no, no").

But side by side with this earnest anxiety there has stood prominently forward the anxiety, no less earnest, that every proceeding in connection with my public welcome should be such as to give no room for discord or disunion; and that from the addresses that were to be presented to me should be excluded every allusion that could stand in the way of their coming to me as the unanimous expression of the sentiments of those by whom they were presented (hear, hear).

I am far indeed from desiring to shut my eyes to all that the experience of the past so lucidly discloses as to the difficulties and trials that lie before me in the discharge of the duties of my responsible office. I cannot, however, but take comfort from the thought that the difficulties must indeed be formidable which cannot be surmounted with the help of those sources of strength upon which I can so surely rely—first, and before all, the strengthening grace of God, and then, as regards human help, the steadfast co-operation of those who from the outset of my episcopal career, for the maintenance of unbroken unity in the ranks of our Catholic people, have yielded so much of that to which, if they had wished to struggle for it, it would indeed have been hard to dispute their claim (cheers).

Of the praiseworthy and self-sacrificing spirit which I have already seen so abundantly manifested I find another and most striking demonstration in this diocesan address. It was, I know, in the first instance, the desire of a large section of Catholics of Dublin—the desire, in fact, of the general body of those who may be taken as representing, in public matters, the feelings of the vast majority of

the people of this diocese—that for a special reason the clergy and laity should present me with two separate addresses. For it seemed to them that the occasion was not an unfitting one for the laity of Dublin to proclaim in this public way their full and deliberate adhesion to the national view upon that fundamental question of national polity which comes into such prominent importance in the consideration of the practical steps to be taken for the solution of so many of our difficulties in the politico-religious sphere. They felt all this. But they also felt, and no less strongly, that it would be, to say the least, unseemly to propose that a clerical body, such as the priests of Dublin, should join in an address of welcome to their new Archbishop, in which one sentence, one phrase, or one word, should be found which the whole Catholic people of the diocese could not unanimously, or could not at least with practical unanimity, endorse. It was thus that the idea was first entertained of presenting me with two separate diocesan addresses of welcome, one from the laity and one from the clergy; but in some way or other my own wishes on the matter came to be known, and no sooner were they known than they were respected, and it was at once decided that the laity and clergy should stand together (cheers), as Irish priests and the people of their faithful flocks love to stand (cheers); that but one diocesan address should be presented to me; that it should come from a public meeting of the entire diocese, open to all (cheers), at which, moreover, representative Catholics of every shade of political opinion should be invited to attend.

This address I have now the honour of receiving. It is, I find, in the first place, an outspoken address. It welcomes me as Archbishop, in words, indeed, of warm congratulation, but it does not stop there. It gives what

you, as clergy and laity of the diocese, at all events regard as reasons for the warmth of your welcome and for the feelings of hope that you entertain that God will bless my labours among you.

One portion of the address you will allow me to pass by almost in silence. I mean those sentences of it in which you speak in words so earnestly enthusiastic about myself. You refer to my antecedents. In these, indeed, I can find only one circumstance—but I do find one—that may, perhaps, justify your reference to them. I have come to you from the Presidency of Maynooth College. In that office my relations with the Bishops of Ireland were of the most cordial and intimately confidential character. We knew one another well. Their lordships never failed to honour me with their confidence in unstinted measure. And from this, indeed, I take ground for hope that in so much of my future work as will bring me in close relations with my episcopal brethren, the Archbishops and Bishops of the country, in our joint deliberations and actions, on which the full success of our episcopal work so largely depends, we shall work together and maintain unbroken that unity, that cordial unity, of spirit, which is to be found to-day amongst the hierarchy of Ireland in a depth and a fulness and to an extent of which we may seek in vain for a more perfect example amongst the hierarchy of any other country in the Church (loud cheers).

Most cordially do I give you my promise, for which you so eloquently appeal, that, so far as I am concerned, you may always turn to me with confidence, not in your spiritual concerns only, but in your temporal troubles and difficulties as well, making me in all things, without reserve, the partner of your sorrows as well as of your joys (cheers). Most hopefully do I join in that expression of your confidence in which you say that “a gleam

of brightness is now dissipating the dark night of our affliction" (cheers). And with the utmost satisfaction do I read those honest words, so worthy of you as reasonable men, in which you place on record your declaration that while much yet remains to be accomplished, you do not hesitate at the same time thus publicly to acknowledge that much also has been accomplished in the recent past, and that what has been done is of a character to give promise of the achieving of many reforms and ameliorations in the future (cheers).

I shall, no doubt, have many opportunities of stating my views on the various matters to which you refer in detail—the unsoundness of the principle on which our system of primary education is founded; its unsuitableness to the requirements of the class for whose benefit that system is intended and maintained; the gross violation of justice which is involved in the very essence of the system still maintained in defiance of our united and repeated protests in the matter of higher education for the Catholics of Ireland; the impoverishment of our rural population, and its necessary consequence, the enforced departure from our shores of hundreds of thousands of our people—impoverishment and banishment directly resulting from the operation of laws which, though they have in recent years been so largely modified, cannot yet be described as being even substantially repealed;—the decay of our trade and manufactures; the neglect of so many means which might, with such abundant results, be adopted for the developing of the natural resources of our country; and, in fine, the condition of our poor under the poor-law system as at present constructed and administered—these, in addition to the ecclesiastical affairs of the diocese, and those matters which more directly affect the purely spiritual interests of the people, are topics to which your address refers. You

enumerate them as objects in your demands for which—to be obtained, as you emphatically assure me, by legal and constitutional means—you ask my sympathy and encouragement. That sympathy and encouragement you most assuredly have (cheers).

You express your opinion that it is only from a thorough reconstruction of the system under which the administration of the country has been carried on, that a fully effective remedy may be hoped for the evils you enumerate; and it is here that I think I can trace most clearly the admirable spirit of moderation in which this address has been prepared. So rapid has been the march of events during the past three months, that the necessity for such a reconstruction of our system of government in Ireland is no longer a matter on which the faintest difference of opinion exists among public men. The necessity for it is admitted as freely and as frankly in England by responsible statesmen of the two English parties as it is here at home by you. But, as to the form which that reconstruction should take, speaking as you do to-day in the name of all the Catholics of Dublin, you are wisely silent. It is a point on which, amongst the members of a body so numerous and complex, there may well be room for an honest difference of opinion.

Whether that reconstruction, to be effective, must take the form which was indicated in the address presented to me by the Municipal Council of Dublin on my arrival in the city, or whether, as is still believed by not a few, the untiring energy and marvellous Parliamentary skill of our present and future representatives—

A Voice—A cheer for the Irish members (great cheering).

His Grace (continuing the sentence)—Without any such substantial change of system, may be able to accom-

plish for Ireland and for Irish interests that which all the generations of Parliamentary representatives in the past have failed to accomplish—that is a question on which I shall to-day abstain from pronouncing any opinion. I do so, imitating the wise example of your address.

My opinion on it has already been expressed (loud cheers). It stands upon public record, and to repeat it now would be, in my opinion, both unnecessary and uncalled for. But I may be permitted to suggest, as a point well worth the consideration of all, that those who are most outspoken in the expression of their unchangeable conviction as to the necessity of such a thoroughgoing reconstruction of our legislative and administrative system, are the very men on whose efforts alone we are to rely if we are to look within the limits of the present system for the introduction of a better state of things (loud cheers).

In conclusion, I will ask you to remember that it is to those who seek first the kingdom of God and His glory these other things shall be added (hear, hear). May I not ever count upon the continuance of the same loving confidence which has been so lavishly showered upon me by the people of my diocese since I have come among you (cheers)? May I not also ask you to remember that I shall always rely with confidence on your prayers? I ask you, indeed, ever to pray that in the days that are before me, whether in the good providence of God they are to be few or many, I may never betray the trust reposed in me by our Holy Father Leo XIII. (loud cheers); that I may never act in any other spirit than that which inspires the beautiful prayer in the Church's liturgy, recited over me on the day of my consecration; and that thus I may ever have the grace to keep in the straight path of duty, never putting forth darkness for light nor light for darkness, never

calling evil good nor good evil, and swayed neither to the right hand nor to the left by the fear of human censure or by the foolish and unprofitable desire of human praise (prolonged cheering).

As his Grace withdrew from the platform up the steps leading to the entrance hall of the College, the enthusiasm of the vast multitude gathered on the grounds was great, and the bands struck up some stirring music.

The music and cheering ceased, however, when the Archbishop, arrayed in full pontificals, reappeared a few minutes later on a balcony projecting from the second storey of the College. The people immediately fell upon their knees, and the scene was a grand and an impressive one as his Grace, from the high eminence on which he stood, attended by deacons, pronounced upon the kneeling multitude the episcopal blessing. The enormous multitude then slowly dispersed.

ADDRESS FROM CASTLEKNOCK COLLEGE.

THE EDUCATION QUESTION.

ON Thursday, September 9th, the Golden Jubilee of St. Vincent's College, Castleknock, was celebrated with many festivities both of a religious and secular character befitting the occasion. The interesting proceedings included Pontifical High Mass; lectures on the natural sciences, illustrated experimentally; the presentation of an address of congratulation to the Archbishop; band performances; a banquet; and a grand display of fireworks. They were

attended by his Eminence Cardinal Moran, the Archbishop of Dublin, eight other eminent Irish prelates, and many of the clergy and laity, among whom were several of the past pupils of this celebrated educational establishment.

At half-past two o'clock the guests assembled in the lecture hall, and here the address from the professors and students was presented to the Archbishop.

The Very Rev. Father O'Callaghan, President of the College, read the following address:—

TO THE MOST REV. WILLIAM J. WALSH, D.D., ARCHBISHOP OF
DUBLIN.

MAY IT PLEASE YOUR GRACE,—We, the Superiors, Professors, and Students of St. Vincent's College, gladly avail ourselves of this opportunity to congratulate most heartily and sincerely both you and the whole Irish Church on the high dignity that has been conferred upon you, and to wish you from our hearts *ad multos annos*.

We cannot but see a special fitness and providence in your Grace's appointment at this time. All your antecedents, all the illustrious qualities both of mind and heart with which you are adorned, mark you out as the man for the crisis through which we are passing. Your splendid abilities, which made you shine out conspicuously in every department of learning among so many hundreds of the best talents in Ireland all through your college course; your varied acquirements; your wonderful versatility; your indomitable power of work and great grasp of mind which enabled you in a short time to master all the details of the most intricate and complicated questions, and pointed to you as a leader of thought and public opinion on all such matters; your brilliant career as a professor and wide and well-earned renown as an author, whether in theology, in Scripture, or in politics, or even in the lighter arts; your intimate knowledge of the priesthood not only of Dublin, but of Ireland—all pointed to you as one most fitted for the highest honours.

But that which to us, as persons engaged in education, is the greatest source of joy at your Grace's elevation is the confidence with which we can now look forward to the solution of the great question of the day—the question on which the religious future of the country mainly depends, and which is dearest to the noble, pious heart of Leo

—we mean the education question in all its branches—primary, intermediate, and university.

Where could we find one so fitted for the work as your Grace. Your whole previous life would seem to be a special preparation for this great end. Who could know, as you did, as Professor and President of Maynooth for so many years, the wants and means and capabilities of every college and seminary in the country, every member, one might almost say, of whose teaching staff had passed under your hands, and numbers of whose students yearly placed themselves under your care? Who could know, as your Grace did from your extended knowledge of modern literature and modern society, the dangers to which these pupils were likely to be exposed? And who knew better how to guard against them?

Nothing was dearer to your Grace's heart than this guarding them from error, and your most earnest wish was to see placed in their hands a course of religious instruction such as would fully equip them against the errors of the day. And now when a new era of education is opening for the country, when the large endowments so long bestowed on one section of the community, to the unjust exclusion of the other, are about to be more equitably distributed—who could be more admirably chosen to act as guardian of all the interests concerned than your Grace, who, from the very first year of the "Intermediate" was unanimously elected by the head masters themselves as their ablest and fittest representative?

But still more intensified is our joy at your Grace's elevation, from the prospect of having a proper settlement of the University Question—and that we hope, at no distant date, for this is our real difficulty, our greatest danger, as philosophical union amongst Catholics is the one pressing intellectual need of our time. Here is our joy. Who could more fully realise the awfulness of the danger than one who, like your Grace, had lived his life in its presence, and who by his extended reading knew how great and widespread the evil was.

We look forward with confidence to your prudence, to your wisdom, to your vigilance, to your indomitable energy for a solution of the question. We feel sure that the problem will be solved after the most enlightened manner by your Grace, as by a man of true progress, and one who knows the century we live in—in a spirit of the utmost liberality, with a desire to embrace truth wherever it is found, and to view questions in the light of the most modern researches. In you we have no enemy of knowledge, no dreader of the light, but one whose constant aim has ever been to raise higher and higher the intellectual status of the country.

Under your Grace's fostering care may we not hope to see Catholic philosophical studies flourish in Ireland, as in a soil peculiarly congenial to them. May we not look again for a revival of the days of Scotus and Erigena—may we not expect for our young men a true, safe, and enlightened course of studies, a growth of proper text-books expounding fully and triumphantly refuting the great errors of the day which are peculiar to these countries, and are in reality a great source of danger—may we not look for an ever-increasing supply of English Catholic philosophical literature, and in the end—the crown and consummation of all—for the establishment of an academia in which all the best talents of the country would be banded together under your Grace's leadership for the defence of truth and the overthrow of error.

For these and many other reasons we hail with gratitude your Grace's elevation as the omen of a brighter future for our country, and wish you from our hearts a thousand welcomes to our college, praying as we do that a life so precious may long be spared to guide us and to protect us in a time of difficulty and danger. (Applause.)

His Grace, who was most enthusiastically cheered, said, in reply to the address—Father President, Very Rev. Superiors, and Professors, and you, my dear young friends, the students of this college, I beg to thank you for the kindness with which you have received me (cheers).

'Among the many demonstrations of welcome that have been given to me since I landed in Ireland a few days ago, yours is the first that I have had the pleasure of receiving from a school or college; and, believe me, there is no other welcome that I could receive with such heartfelt pleasure as one thus coming to me in a home of learning such as yours.

My life, as you know, has up to this been passed in the comparative retirement, of a college, and so I have grown up in the love of colleges and their ways—a love that, without my having been conscious of it until now, has grown so strong that I should regard it as a sore trial, and one of the heaviest portions of the heavy burden that all have henceforth to bear, if, in my new position, I

should be obliged to feel that I could no longer come to a college but as a stranger, or that on my coming to it those whose happy home it is would meet me only with the ceremonial state of an official reception.

But, thank God, an Irish bishop, and more especially an archbishop of Dublin, can have no ground for such an anxiety. For, over all our land, and most especially in this diocese which I am now privileged to speak of as mine, the piety, the zeal, the self-sacrifice of our great teaching orders, have established for us those many magnificent schools and colleges, among which this great and most successful college of yours holds so prominent a place. These institutions it is the duty, and one of the most important duties, of a bishop, to visit from time to time; to watch over their working; to make himself acquainted with their wants; to guard their interests; and, if need be, to come to their rescue and to do battle for them if he should see them in danger of being borne down in an unequal struggle with those who have no love for the cause of Catholic or religious education.

This duty the bishops of Ireland—and again I may be allowed to add, most especially my predecessors in this See of Dublin—have never failed to discharge (cheers). The spirit which they have thus never failed to show has, on the other hand, never failed to be loyally and gratefully recognised by those to whose interests they have shown themselves so warmly devoted. Have I any reason to fear that the case will be different with me? (Cries of “No.”) I may, I think, rest confident that it will not be, for I have already had an earnest of your feelings towards me in the blaze of light in which I found your college and its noble grounds on my arrival here from Dublin last evening with your esteemed president, late as the hour was at which we were able to arrive at Castleknock (cheers).

For my part I can assure you that in the watchful care which it will be my duty to extend to institutions such as this, I shall find an unfailing source of genuine interest and pleasure. In return I will ask you for one favour—that I may come freely among you, and that when I do come I may always be privileged to find myself at home (great applause).

But I must remember that your address, now presented to me by your esteemed president, is not merely an address of welcome. You avail yourselves of the occasion of presenting it to remind me that you look to me for something more than friendly visits. You remind me that with every question concerning the interests, the prosperity, and, in some instances, the continued maintenance of colleges such as this, there lies closely interwoven one of the great public questions of the day—a question with which I have somehow or other had much to do in the past, and with which, if I do not prove unfaithful to the plainest calls of duty, I shall have more, much more, to do in the future.

It is a wide question—this question of Catholic education—too wide to be disposed of within the limits of a reply to an address on such an occasion as this. But it is at the same time an important question—too important to leave it possible for me on this, the first public occasion on which it has been thus brought before me, to decline the opportunity with which you have provided me—an opportunity of at least sketching out in rude outline a general view of those which seem to me its leading features (applause).

You need not fear that I shall detain you very long. I have no intention of entering upon a discussion of this great question, vast and complex as it is. I promise you that I shall do no more than briefly state the nature of, at all events, one or two sections of our Catholic and national

demand in reference to it—what it is we object to in the provision at present made for us by the State, and what it is that we look for as a substitute.

It may seem strange to you that I should think it of any practical utility here to explain what has so often been explained before, and explained with a clearness, a fulness, a force of eloquence to which my plain statement can lay no claim. But I have already received some proof, and I wish to take this opportunity of publicly acknowledging the kindness to which I owe it—that my words in answer to the addresses of welcome presented to me are read with some attention and interest, and in a spirit of true and generous kindness, even by those who are by no means in sympathy with us as Catholics, or with the view which it is now so widely known that, in company with the vast majority of Irish Catholics, I personally hold on that great question which I must describe as the great public question of the day (applause). I am not without hope, then, that the few and simple words of plain statement which I now venture to put forward may not be altogether unprofitable (hear, hear).

But more than this, I have the most distinct evidence, evidence which I shall put before you--and truly startling evidence it is—that the nature of our fundamental claim in all this question is not even substantially understood by those who are most deeply responsible for the maintenance of the system at present in operation, and who are thus in some degree responsible for the steadfast persistence with which our claims have been resisted.

Still more strange must we regard it that this want of a clear conception even of what I may call the elementary outlines of the case—existing, as I shall show you that it exists, in the minds of the administrators themselves of the system of education at present

administered by our Government boards—most manifestly springs from the absence of a clear conception of what I must also regard as the most elementary outlines of the system which they themselves administer (hear, hear). It cannot, then, be useless that I should take this opportunity of pointing out in a few words how the case really stands (hear, hear).

There are, as you remind me in your address, three great branches of the question—for it extends over the whole ground of education, whether Primary, Intermediate, or University. I do not, however, intend to speak to you upon the third or University branch of the case. I omit it the more readily now, as I have just learned that I shall in a few days have an opportunity of dealing specially with it, in acknowledging an address similar to yours, which is to be presented to me by the students of one of our most successful Catholic University colleges—the University College of Blackrock (loud cheers).

What we object to in the present Government system of Primary, or, as they are so strangely called “National” schools, is this—that State aid is persistently withheld from every primary school in the country which is not conducted on the principle of an absolute separation of religious from secular instruction—a principle inflexibly carried out, so far as the authority of the Education Commissioners is effective in carrying out the fundamental principle of their system, even in the minutest details of the management of their schools.

This principle, which might, indeed, be accepted within certain limits, in cases where the children attending the school were of different religions, is regarded as so thoroughly fundamental and essential in the system of the so-called National Board, that it is carried out with undiminished rigour in every possible case, whether any

such difference of religion exists among the children attending the school or not! The school may be a Protestant school in a purely Protestant district, taught by a Protestant master, and attended exclusively by Protestant children; or it may be a Catholic school in a purely Catholic district, taught by a Catholic master, and attended exclusively by Catholic children. But in both cases, as indeed in every case in which the Board of National Education can exercise its control, the facts of the case must give way to mere possibilities and theories and fictions.

In the one case, every element of Protestant religious influence must be rigorously excluded during the chief part of the working school hours of the day. But of this, of course, it is not for us to complain, if those whom it directly concerns are content to submit to the arrangement as regards themselves. What we do complain of, and what we most strenuously protest against is this, that in the other case—the case of the Catholic school—every element of Catholic religious influence is rigorously excluded, as rigorously as if it embodied the teaching of some anti-Christian and immoral sect.

This, in brief outline, is the working of the essential and fundamental principle of the system, the principle of “combined secular and separate religious instruction,” as it is termed. And it is in our protest against this principle that we take our first and fundamental objection, as Catholics, to the system that has been so long and so persistently maintained in our midst.

Now, I want to ask you a question. Is this the system on which your College of Castleknock is conducted? (Loud cries of “no, no.”) Is it anything like the system of your college? (Repeated cries of “no.”) Surely I am right in thinking that there is not a student in your college,

not even the youngest schoolboy here, who does not know there is an absolutely essential difference, and a broad and all but impassable gulf, between the system of the National Board, of which the fundamental principle is that which I have described to you at length, and the system of this great Catholic college, of which the fundamental principle is that secular and religious education must ever go hand in hand.

And now I must ask you a second question, Is it the system of the Intermediate Education Board? (No, no.) Need I ask the question? (No, no). Surely not. And you have already told me that it is not, in telling me it is not the system on which this college of yours is conducted. For, as the official records of the Intermediate Board indisputably prove, your college is in working relation with that Board. You have taken a high place among the most successful competitors at its examinations; and it is manifest that if the radical difference of which I speak did not exist between the two systems, your great Catholic college could have no more to do with one of those systems than it could have with the other (cheers).

Now, why have I asked you those two questions? I will tell you. Not much more than a year or two ago, I read in an English Catholic newspaper a report of a speech delivered at a meeting in Salford, in explanation of the system of Irish National Education, by a most distinguished Irish Catholic. Of the speaker to whom I thus refer, I have with deep regret to speak as one who is now no more. He was a man whose name, I trust, will never be mentioned in any meeting of Irish Catholics with other feelings than those of affectionate kindness. You will endorse my statement when you hear his name. It was the late Lord O'Hagan (loud applause). Now, I am not going to be guilty of the impropriety of entering here into any discussion of the merits of the views put forward

in writing or in speech by one who is no longer amongst us. I refer to this speech only as furnishing the plainest and most indisputable evidence of what I have already stated as a fact—namely, that the very basis of our protest against the so-called National system is not understood by the administrators of the system themselves, and that it is not understood because they have failed to grasp the true nature of the very system which they administer.

On the occasion to which I refer, Lord O'Hagan, with great humility, declined an invitation conveyed to him to speak on the question of English Catholic education. But there was, he said, a not altogether dissimilar question on which he could speak with authority—the question of Irish education; for, as he went on to explain, he was prominently connected with the working of it in all its branches—as a Commissioner of National Education, a Commissioner of Intermediate Education, and a member of the Senate of the Royal University of Ireland *

In speaking, then, of our system of National education he dwelt with satisfaction on the principle which I have already described to you as its fundamental principle. He spoke, and rightly spoke, of that principle as one that, in the early days of the system, had to struggle against a fierce opposition. But he then went on to speak of it in words to which we surely cannot assent, for he spoke of it as a

* “Turning to the subject of education in Ireland he [Lord O'Hagan] said he ought to know something of that subject. He had been administering Primary Education in Ireland for twenty-seven years, as one of the Commissioners, and he was now Vice-Chancellor of the Royal University. . . . The national system was established upon the principle that there should be separate religious instruction and combined secular instruction. . . . The system was established, and the principle underlying it *had since been followed in every educational change that had been made in Ireland*, in the reform of the Intermediate schools, and in the establishment of the Royal University.”—See *The Tablet*.

principle that had now outlived all opposition, inasmuch as it was a principle now universally accepted throughout Ireland—accepted even by the leading Catholic ecclesiastics of the country—in the Intermediate system, and in the system of the Royal University, on the governing body of which were to be found not only some prominent Catholic priests, but even some of the Catholic bishops of Ireland.

Does not the fact that I have thus put before you prove beyond question all that I have cited it to prove? (Loud cheers.) You surely know the case too well not to know that grave as are the defects both of the Intermediate system and of the system embodied in the organisation of the Royal University, neither one nor the other of these systems labours at all events under a defect so grave as this. If they did, as you also know, no Catholic bishop, no Catholic ecclesiastic in Ireland, would be found on the bodies charged with their administration. Nevertheless, beyond a doubt, it was the belief of the eminent and able man to whose speech I have referred, that no difference whatever of principle separated any one of the three branches of our State educational system from the other two. He believed it, beyond a doubt; for of his absolute sincerity and candour none of us, who knew him so well, could for an instant doubt. Neither can it be questioned that what he really believed upon this subject he fully succeeded in putting into words. For the clearness of his views was in no way inferior to that marvellous power of expression which was his characteristic gift—admirable and marvellous indeed, whether we look to the clearness or to the beauty of the language in which he never failed to express his thoughts (applause). But what Lord O'Hagan thus believed, I am surely justified in assuming was believed, and is still believed, by those with whom he was so intimately associated in the

working out of all those Government systems of education (cheers).

I would appeal to them, then, to-day. If, with him, they hold that there is no vital difference of principle between these various systems, I would ask them to lend the aid of their powerful influence to bring the system of primary education, as regards the point to which I have referred, into harmony with the other two. Those other systems have, as I have said, their own defects. But this divorce of secular instruction from religious instruction is in no way to be found in them, in either of them. It is their business merely to test the secular results. And they do their work consistently upon that broad, plain principle. Whether, then, that secular knowledge has been imparted in a school where religious influences have to be put out of sight except at certain fixed hours, or whether it has been imparted in a school in which, like this College of St. Vincent, religion is free, as occasion may arise to make its influence felt at any hour of the day—with this question neither the Intermediate Education Board nor the Senate of the Royal University in any way interfere.

Let the Board of National Education, then, if they approve so highly of the principle which underlies the present Intermediate and University systems of the country, use their influence to have their own system remodelled so as to be based upon it (cheers). If they do this, they will have made a great step forward, a step which I for one shall not hesitate to recognise as one that cannot fail to lead to their system soon becoming in reality what it has so long been only in name—a national system of education. If they refuse to do this, I shall be curious indeed to learn in what way they can justify their refusal (applause).

And now let me turn to the other branch of this ques-

tion, that which regards the system of Intermediate Education. When the intermediate system was first introduced, I took a more than ordinary interest in its working; for I felt that by means of it, if we could only combine and organize our forces, we should have no difficulty in showing that our Catholic schools were the really successful schools of the country. But in all this I regarded that system, with its complicated array of examiners and examinations, merely as a means to an end. For I entertained no doubt that when that great fact was put beyond the reach of question, our claim to justice in this matter of endowment for our schools would at once be vigorously pressed forward, and should soon come to be admitted as fair and reasonable by the statesmen responsible for the government of our country.

Well, the case was proved, conclusively and abundantly proved. In the very first year of the working of the system our Catholic schools came splendidly to the front (cheers). In the second year they were even more prominently forward (cheers). In the third year their success was still more complete (cheers). And in this present year, under the operation of new rules specially devised to discourage all that goes by the discreditable name of "cramming," and to encourage sound, scholarly work, they have come into a position of prominence clearly and decidedly in advance of all that they had attained before (renewed cheering).

Yet not much has come of it all. A beginning has indeed been made, with some show of doing justice to us. During the last session of Parliament a Bill was before the House of Commons constituting a Commission, whose office it would be to redistribute the school endowments of this country; that is to say, to put an end to the absolute monopoly hitherto enjoyed by the non-Catholic schools, and to make a fair distribution of the school endowments,

so that merit would be fairly rewarded. Unfortunately, the Commission proposed to be established was a Commission of three; and, warned by the experience of the past, we, the Catholic Bishops of the country, had no great difficulty in inferring what such a constitution should mean. It could mean but one thing—a Commission composed of but one Catholic as against two non-Catholic members. And so a resolution of the Bishops was passed, and it was communicated both to the Government and to the members of the Irish Parliamentary Party, in which we insisted that in this and all similar Commissions Catholic interests should be protected by so constituting the Commission that we, the Catholics of Ireland, should have upon it a representation proportionate to our numbers.

Our present Government is indeed lavish of promises and of fair words. But I must take this, the first opportunity that has been afforded me, thus publicly to declare that something more than promises and fair words is needed to do justice to Ireland (applause). Now, what has occurred? The bill of which I speak was amended, or, rather, modified, as it passed through Parliament. The number of the Commissioners was, indeed, increased from three to five; but, according to the published announcements, three of the five are to be non-Catholics, and we, the Catholic people of Ireland—we, the representatives of the interests of the vast majority of the successful Intermediate schools of the country—are to be in a minority of two. Is this equality? (Cries of “No.”) Is it fair play? (No, no.)

I am told, indeed, that a fair provision has been made for our protection, in the appointment of two of the five members of the Commission, with special powers. They are called Judicial Commissioners. One of these is a Catholic, and one a Protestant. And the provision on

which we are told to rely is that the Catholic Commissioner can efficiently protect our Catholic interests, inasmuch as he has the power of veto. He can put an end to any scheme for the redistribution of these endowments of which he does not approve. So far, no doubt, the scheme looks fair. But then, we must remember that if the Catholic Commissioner can veto the Protestant scheme, the Protestant Commissioner can veto the Catholic scheme as well (cheers).

The whole arrangement reminds me of a theory devised by some ancient philosophers, who were puzzled by the old problem of how to account for the existence of evil in this world, created by a God of infinite goodness. They devised the theory that the world was not the work of one Supreme Being, but of two—one of them a Being infinitely good and powerful and the author of all good; the other, no less powerful, the author of all evil. But some acute critics soon observed that this explanation explained nothing, for it did not set forth a working scheme. The author of good, if infinitely powerful, would, as a matter of course, put an end to all the evil work of his rival; and the author of evil, if infinitely powerful, would, as a matter of course, put an end to all that was done on the other side. The result, then, of all this complication would be absolute nothingness. So it was necessary to amend the theory, and the amendment suggested by a so-called philosopher—a philosopher, surely, who had little to do when he had time to waste in unravelling the meshes of such an absurdity—the amendment suggested was this, that matters could be made right all round by a sort of compact entered into between the two great powers, each of them making the best of a bad case, and agreeing to keep his own power in the background while the other did a certain amount of work. And thus a fair mixture

of good and evil might possibly be produced (loud laughter).

Now, in using this as a sort of illustration, I feel that I am called upon to guard myself against the risk of being misunderstood. No one can have a higher opinion than I have of the good qualities of the two respected legal functionaries who represent in my parable the authors of good and evil in the theory to which I refer. One of them—the Catholic Commissioner—I have the honour of personally knowing. I have not the honour of the personal acquaintance of his colleague, but I have often had the opportunity of listening to him when he was engaged in the practice of his profession, in the exercise of his forensic duties: I thus know him to be an able and an eloquent lawyer; and I am assured by those who do know him personally that his legal skill and his commanding eloquence are in no way inferior to the qualities which distinguish him as a kindly and courteous gentleman.

But from the illustration that I have used you will have no difficulty in seeing the conclusion I wish to draw. If any scheme for the redistribution of endowments is to emanate from this new Commission it must be the result of a compromise between the two chief representatives of Catholic and Protestant interests, each meeting the other half-way. Is this, then, the outcome of all the promises to do justice to the Catholic schools in Ireland? Those who think that we are likely to submit to such a settlement of our claims are likely soon to have a rude awakening from their pleasant dreams (cheers).

At all events I have put before you a plain statement of the case as it seems to me to stand. I believe, then, that even in this matter of Intermediate Education we still have a good deal of uphill work before us; that, though

we are struggling only for justice, for equal dealing, for fair play, the issue nevertheless of all this struggle for the realisation of a hope so long deferred, will but serve to swell the ranks of those who, with me, believe that so long as this Catholic country of ours is governed under the present system—a system of laws made for us in England, and by Englishmen, and administered for us to so large an extent by Englishmen in Ireland—so long will the reign of injustice last (cheers).

I thank you, gentlemen, for your address. I ask you to pardon me that I have allowed myself to be drawn on into answering it by such a lengthened exposition of my views upon a subject which is, indeed, of special interest to me. I have said just now that the injustice against which we have so long protested seems likely to hold its own yet for a little time. But it cannot last for ever. And be assured that while we are thus forced to submit to it, my best wishes, my warmest sympathies, and what is better, my most earnest help, will ever be with you, and with all who, like you, are engaged in the righteous effort to put an end to its inglorious reign (prolonged applause).

ADDRESS FROM THE TOWN COMMISSIONERS OF DRUMCONDRA, GLASNEVIN, AND CLONLIFFE.

ON Friday, September 11, the Archbishop was presented with an address congratulating him on his appointment to the Metropolitan See, by the Town Commissioners of Drumcondra, Glasnevin, and Clonliffe. The presentation took place at the Archiepiscopal residence, Rutland-square.

The Deputation consisted of —

Messrs. M. Butterly, J.P., *Chairman* ; J. Brannick, *Vice-chairman* ; Edward M'Mahon, M.P. ; P. Leech, J. Martin, P. Murray, T. M'Auley, M. Scally, P. Fitzpatrick, T. Connolly, Henry Holohan, F. Leonard, C.E., engineer ; and M. Petit, *Secretary*.

The Very Rev. Archdeacon M'Mahon introduced the deputation to his Grace.

Mr. M. Butterly, Chairman of the Board, read the following address of the Chairman and Commissioners of the Drumcondra, Clonliffe, and Glasnevin Township to his Grace the Most Rev. Dr. Walsh, Lord Archbishop of Dublin :—

MAY IT PLEASE YOUR GRACE,—We, the Chairman and Commissioners of Drumcondra, Clonliffe, and Glasnevin Township, respectfully approach your Grace to tender to you our heartfelt congratulations on your elevation to the important and responsible dignity of Archbishop of Dublin, and to bid you a cordial welcome on your return from the Sacred City of the Popes.

In expressing to you our joy at the appointment of your Grace, we are but echoing the sentiments of your subjects and fellow-citizens of the metropolis, and we but share in the universal gladness with which that appointment has been hailed throughout the length and breadth of the country.

We feel assured that the bright hopes and anticipations which the people of Ireland now cherish as to the future course of your Grace will be amply realised, and that we shall find in you a loving pastor, a trusty guide, and an earnest sympathiser in all our efforts to procure and promote the abiding peace, happiness, freedom, and prosperity of our native land.

M. Butterly, J.P., *Chairman* ; E. M'Mahon, M.P. ; Patrick Fitzpatrick, T.C. ; Henry Holohan, T.C. ; Thomas Connolly, T.C. ; Patrick Murray, T.C. ; James Martin, T.C. ; Michael Petit, *Secretary* ; John Brannick, *Vice-chairman* ; W. J. Doherty, C.E., J.P., T.C. ; Peter Leech, T.C. ; Michael Scally, T.C. , Laurence Brady, T.C. ; Thomas M'Auley, T.C. ; P. J. Leonard, C.E., M.I., C.E., *Township Engineer*.

Mr. Butterly, in continuation, said the Commissioners of the Township of Drumcondra, Clonliffe, and Glasnevin, considered that they had special claims on the sympathy and interest of his Grace, because the most noble edifices and charitable institutions of the Catholics of Ireland were in the district. They had the great institution of Holy Cross College, Clonliffe ; St. Vincent de Paul's Orphanage, a great educational establishment at Drumcondra, and many other similar institutions. There was also another institution — the Asylum for the Blind, in the course of erection at Drumcondra. Several of these institutions were established during the time of his Grace's great predecessors, Cardinal Cullen and Cardinal MacCabe, and it was now for his Grace to add to the glory of these institutions. As to the Commissioners, they did all in their power for these institutions, sanitarily and otherwise (hear, hear).

His Grace, in reply, said—Mr. Chairman and Gentlemen—Accept my sincere thanks for your kind address of welcome and congratulation. The office to which I have been appointed by the Sovereign Pontiff is indeed, as you remind me, an office both important and responsible. It is an office which no man can hope worthily to fill. Conscious of my own special unfitness for it, I was unable to bring myself to accept so weighty a trust until I had had recourse, without effect, to every means that seemed at all likely to prove effective in enabling me to decline the responsibility ; until, indeed, it had become with me a question of obedience or of disobedience to the formal command laid upon me by our Holy Father.

In the words of paternal tenderness in which his Holiness at length solemnly enjoined upon me the duty of going forward in the path in which he, by his own act, had set me, he put before me, one by one, the many sources of

grace, of light, and of strength, on which he bade me rely. Amongst these, and prominent amongst them, was the feeling of unbounded trust with which he knew that the clergy and the people of this diocese were prepared to welcome me (applause). His words have, indeed, come true (renewed applause). Not one opportunity, whether of place or time, has been allowed to pass without some formal assurance reaching me, such as that so kindly presented to me by you to-day—assurances of congratulation, of which no one can doubt the sincerity; assurances of joyful hope, as to which I can only promise you that I shall strive in all earnestness, and, with God's grace, through all the days of my episcopate, to do my part in bringing them to fulfilment (cheers).

I cannot, indeed, but find a special source of comfort in those specially representative addresses, of which yours is the third that I have received. That the representative bodies of our city and of the neighbouring townships should have thus come forward to address me in their corporate capacity is indeed a matter of no ordinary gratification. In the bodies similar to yours which have already done me the honour of thus coming to me with addresses—the Town Commissioners of Kingstown and the Municipal Council of Dublin—there are not a few members who do not count themselves among my flock. I do not know whether this may not be the case also in your Township Commission of Drumcondra, Clonliffe, and Glasnevin. I may well assume that it is; and, assuming it, I feel bound once more to make public recognition of the spirit of large-hearted kindness shown forth in the action of those to whom I thus refer. Though not Catholics themselves, they have taken, in many instances, even a personal part in the marks of respect shown to me, the Catholic Archbishop of this diocese: and

in other instances, when they did not feel themselves at liberty thus personally to come forward, they have established for themselves a strong claim upon the respect of their Catholic colleagues and fellow-citizens by doing nothing to interfere with the presentation of an address to me as the unanimous act of the body to which they belonged.

I have spoken of the two addresses that have already been presented to me by our municipal and civic representative bodies. In each case there was a special reason for the kindness thus shown to me. My landing in Ireland, in the one case, and in the other, my arrival in the episcopal city of my diocese, were the occasions that were thus honoured. And I need not go very far to trace a special reason why, as Archbishop of Dublin, I may be looked upon as having some little claim also upon the kindness of your important township (hear, hear).

Clonliffe, which is one of the chief districts over which your jurisdiction extends, is a place that must henceforth be very dear to me. It is, as your chairman has just reminded us, the seat of my episcopal seminary—that splendid College upon which we look with such pride as one of the noblest monuments of the pastoral zeal, and a most cherished portion of the rich inheritance of religious and educational institutions handed down to all future Archbishops of Dublin by one of my immediate predecessors in the See. It is indeed especially dear to me, for it is there, within the College Church, that, in accordance with his dying wishes, are entombed the remains of that great prelate, its founder, under whose loving auspices my own ecclesiastical studies were commenced.

In your township also, in Glasnevin, lie the remains of another Archbishop, my immediate predecessor, whose dying wish it was that he should be interred, not within

the burial-place in his Cathedral, among those whose munificent devotedness to the interests of religion and the maintenance of her costly works have established for them a claim to rest in that holy place, but in the graveyard in Glasnevin—and even there, so far as last wishes could effect it, amongst the poorest of the poor of his flock.

I cannot, Mr. Chairman and gentlemen, close my words of thanks for the great kindness that you have shown me, without an expression of my most earnest wishes for the progress and prosperity of your township, and without an earnest prayer that the intercession of those holy prelates who have found in it a resting place may bring down upon it and upon all its inhabitants the best blessings and the richest gifts of heaven.

As for the larger spirit of benevolence and patriotism expressed in the concluding paragraph of your address, going out beyond the limits of your township, the interests of which are the more immediate objects of your care, and embracing all those that are dear to every Irishman, you may indeed count with full assurance upon my striving to the best of my humble strength that I may ever be all that you so eloquently describe. I may not hope indeed to reach to the full height of so lofty an ideal. But you may trust me at all events in this, that in so far as I may fail to reach it, the failure will not have to be ascribed to any want of my good will, or of my earnest sympathy with you in those efforts which under the sanction of morality and religion you may make to secure for yourselves, and for us all, those blessings which you enumerate—blessings for which the people of Ireland have waited with such patient expectation through so many weary years—“the abiding peace, happiness, freedom, and prosperity of our native land” (applause)

The deputation, having received his Grace's blessing, withdrew.

ADDRESS FROM THE UNIVERSITY STUDENTS OF BLACKROCK COLLEGE.

THE UNIVERSITY QUESTION.

ON Monday, September the 14th, the University students of Blackrock College presented his Grace the Archbishop with an address of congratulation on his appointment to the See of Dublin. The Archbishop had arranged to pay an official visit to the College after some weeks, but the students were desirous of presenting his Grace with their congratulatory address as soon as possible, and accordingly they waited upon him for that purpose at the Diocesan College, Clonliffe. There were present :—

The Very Rev. Peter Huvetys, C.S.S., President of the Blackrock College ; Rev. J. E. Reffè, C.S.S. ; Rev. W. S. Healy, C.S.S. ; Rev. J. M. Ebenrecht, C.S.S. ; Very Rev. Canon Fricker, Very Rev. Canon O'Neill, Very Rev. J. Mulcahy, P.P., Swords, and Rev. M. Hogan, C.C.

The University students of the Blackrock College also present were :—

Messrs. C. O'Rorke, B.A. ; Michael M'Cabe, B.A. ; William M'Grath, B.A. ; A. Downey, D. Canlan, H. D. Griffin, Sch. ; A. Conan, E. Crean, E. T. Bannion, P. Brennan, R. M. Connolly, E. De Laroche, Edgar De Laroche, C. Dromgoole, J. J. Hanrahan, M. Hynes, Thomas O'Carroll, P. J. Kelly, J. J. Haugh, P. Kelly, P. J. Kennedy, J. M'Donnell, A. Mooney, D. O'Meara, W. J. Morris, H. M. Keating, M.A. ; J. Kelly, C. Falconer, Joseph M'Mahon, J. G. Brennan, F. Burke, M. Prendergast, P. M'Gann, P. M'Donald, E. L. Sheridan, J. A. O'Sullivan, J. Dunphy, William Keane, William Rouse, Thomas Brodie, Michael Brannigan, J. Tighe, J. Comerton, John Yorke, John Harrington, L. Malone, J. O'Harte, William Chadwick, L. Shields, E. Pariset, Sch. ; C. Zimmer, William Zimmer, H. O'Donohoe, Joseph Ball, Gerald Keating, Jeremiah Mangan, William Mangan, Thomas G. Quirke, G. Fitzmaurice, Sch.,

J. Hastings, J. Calnan, S. Dowling, Al. Dowling, H. O'Toole, Joseph Carlos, C. Hodgens, W. Corcoran, C. O'Ryan, H. Heil, M. Auer, M. Hughes, and R. Dooley.

When his Grace the Archbishop appeared he was received with prolonged applause by the students.

The President of the College (the Very Rev. Peter Huvetys), addressing his Grace, said:—My Lord Archbishop—I consider it an honour and a privilege to have to introduce to your Grace a deputation of the students of the University College of Blackrock. I feel proud and happy to be able to assure your Grace that as soon as our students heard of your appointment to the vacant See of Dublin, their joy and satisfaction were unbounded. They at once determined not to be behind the other portions of your flock—not even to wait for your official reception at the College—in presenting to you this address of welcome, and hence they avail themselves of the earliest opportunity to offer your Grace their warm and sincere congratulations on this happy event (applause). The whole country—the whole Irish race, at home and abroad—with that truly Catholic instinct which has always distinguished them in the whole course of their history, hail with joy and enthusiasm your Grace's appointment to the See of St. Laurence O'Toole (applause). I beg I may be allowed to assure your Grace that in no part of Ireland was your election hailed with more genuine satisfaction and delight than by the students of Blackrock College. The Secretary will now read the address.

Mr. Edward T. Brennan then read the following address:—

MAY IT PLEASE YOUR GRACE,—We, the students of the University College, Blackrock, venture to approach your Grace to offer you a hearty welcome on your return from the Eternal City, and to express our warmest congratulations on your elevation to the Metropolitan See,

despite the unscrupulous intrigues of the enemies of our country and our religion (loud applause).

In unison with the Irish race all the world over, we rejoice that by your appointment the ties which through ages of persecution have bound Ireland in unflinching allegiance to the Vicar of Christ have been, if possible, drawn still closer; and we are confident that in the person of your Grace the Irish Hierarchy has gained what is destined to be its brightest ornament (applause).

Your past career gives every assurance that a brilliant future awaits you in the high and sacred office to which you have been called. Your profound and varied learning has already gained for you a world-wide renown (applause). As President of the greatest ecclesiastical institution in the world, you have ever stood forth as the uncompromising champion of Catholic education, and in the advancement of its interests you have never shrunk from encountering even misrepresentation and calumny. Catholic Ireland owes you a debt of gratitude for your fearless stand against the enemies of her intellectual progress, and never can we, the students of this college, forget the powerful advocacy you have so recently exerted in our behalf, and the kindly interest you have ever shown in our success (loud applause).

In conclusion, we again beg to tender you our humble congratulations, and we pray that your Grace may long be spared to guide your faithful people, and to do battle for the sacred cause of our long-afflicted country.—Signed on behalf of the students of the University College, Blackrock.

JOSEPH CARLOS, *Chairman*.

CHARLES DROMGOOLE.

MICHAEL M'CAE, B.A.

JOHN J. HANRAHAN.

WILLIAM M. M'GRATH, B.A.

EDWARD T. BANNAN.

His Grace, who was received with loud applause, said :
Gentlemen, it is, let me assure you, a source of the most sincere pleasure to me to receive this address from the students of Blackrock University College—a college which has already, among the foremost colleges of our Catholic University of Ireland, so nobly distinguished itself in the past, and which I can have no doubt is but entering upon a career of still more marked distinction in the future (applause).

Your expressions of welcome, of congratulation, of rejoicing, on the occasion of my appointment to the Archbishopric of Dublin, I accept with feelings of sincere thanks. I do not, and I cannot, doubt the sincerity of the kind words for which I thus express my gratitude. But you must allow me at the same time to say to you that sincere as is the expression of my gratitude to you, and sincere as I know the expression of your good wishes towards me to be, neither the one nor the other is more sincere or earnest than must be my firm protest against the appropriateness of the language of personal praise in which you speak of me in your address (cries of "No, no").

Even, however, in this portion of your address there is one reference which, indeed, I could not wish to have been omitted from it—your reference to the interest that, as you rightly say, I have ever taken in the success of your college, and in that which constitutes the success of a college such as yours—the successes of its students. That interest has had, as you know, a very practical bearing on my action in reference to the question of Irish University Education. For, as I need hardly say to you, it was this, and no other motive, that ultimately led to my withdrawal from the place which I had the honour for some time to hold on the Senate of the Royal University (great applause).

My reference to-day to that act of withdrawal will not, I trust, be misunderstood. I stand, indeed, by what I did. But it is in no spirit of contentiousness that I now refer to it. And I have no thought of entering here upon any statement by way of explanation of it. It is enough for me to recall to your recollection that in resigning my place on that distinguished body I was not alone. In doing so I but followed the example of my venerated ecclesiastical

chief, our highest ecclesiastical dignitary among the members of the University Senate, His Eminence Cardinal MacCabe, of whom I must now speak as my predecessor in the See of Dublin. It was, as you know, the rejection of a motion of the Cardinal's—a motion intended by His Eminence as a practical recognition of the prominent position of your college and of its students in our university system—that led to His Eminence's resigning his place on the Senate, as it led eventually to my resigning mine (applause).

The Cardinal, indeed, when requested by a high official of State to reconsider his act of withdrawal, felt it right, on reconsidering the matter, to retrace the step that he had taken.

My resignation, of course, was not a matter sufficiently important to attract attention in the same exalted sphere. For I was then nothing more than President of Maynooth. But it was at the time, as it still is, a source of sincere gratification to me that, as the result of my then comparatively obscure position—as I assume it was regarded by the Viceroy—I was thus left absolutely free to follow my own course. For it never could be anything but distasteful to me to feel constrained by a sense of duty to act with even seeming ungraciousness towards an officer of State in high position who has acted in a spirit of kindness. And I felt, as I still feel, that when I had withdrawn from the Senate, after fully weighing every bearing and consequence of my act—and I need hardly say that I did not take so critical a step without fully doing so—no human influence could have moved me to undo what I had thus done, or to consent again to take my place at the council board of the University with my influence shattered, as it would necessarily have been, if I, having no position of exalted dignity to secure respect for me,

were to resume my place there, while the injustice against which I had protested by my act of resignation remained unredressed (hear, hear).

But, as I have said, I do not refer to this matter to-day with any view of explaining—as I may perhaps elsewhere have a more suitable opportunity of explaining—the full scope and the full strength of the motives that led to my resigning my place upon the University Senate. The matter comes before me to-day in altogether another aspect. For I am reminded that, as the result of it, I am now in a position to view as an outsider the working of the anomalous scheme which is the only existing provision made, or even recognised, by the State in the matter of University education for the Catholics of Ireland.

Within the last few days, indeed, I have been assured by a good friend of mine, a friend, on whose judgment in this matter I may safely rely—for he was one of those who was most outspoken in his friendly criticism on what he used to consider the mistake I had made in the matter—that at all events as things have now turned out—by which he means that as I have now been placed in the position of Archbishop of Dublin—he has come to the conviction that what I did, in resigning my place on the Senate of the Royal University, has resulted manifestly for the best (great applause). And this I do not see how anyone can even question. For, as a bystander, I am surely more likely to be able to take a broad, clear view of the whole field of action than if I were myself involved as a combatant in the movements of the various contending forces; and I have now the honour of holding, however unworthily, an office of high trust and responsibility, in which any statement that I may venture to put forward, even as expressing merely my own personal views on what I may call the Catholic aspect of the case, must be more

likely to attract some attention than if it came from me in almost any other circumstances (hear, hear).

And now, looking at the whole case from the position in which I have thus in one sense the advantage to stand, I may be expected to state to you what is my present view of our position as Catholics, in reference to the existing provision for Catholic University education in Ireland? This is indeed a vast question, and my answer to it, if I were to attempt to answer it with anything like substantial fulness, would be all but endless—it would at all events be such as, if I were to attempt it here, could hardly fail to lead me to the discovery that its limits were more extended than those of the patience even of the kind friends whom I have the pleasure to address (no, no). But fortunately for me—and indeed in this sense for you also—there are other colleges than Blackrock in our Catholic University organisation—Colleges, too, where, as I know, arrangements have already been made for giving me a cordial welcome, and where, if I am not mistaken, I shall be afforded an opportunity of touching upon some other sections of this vast and complex question, which also may perhaps be more fittingly dealt with elsewhere than here.

Taking, then, but a few of the more obviously salient points that spring up for consideration on this, the first opportunity that has presented itself to me of opening out my mind on the subject, I will, with your permission, say a word or two in reference to some aspects of the University system which is now provided for us, that is to say, the Royal University, as it is called, of Ireland; first, as to what I consider the main defects of the scheme, as it was constructed in outline by Parliament; secondly, as to what I consider the main defects of its actual structure, as it has been filled up in detail by the Senate, to

whom so much of its organisation was committed by the Legislature; and, thirdly, as to the policy which, as it seems to me, we should pursue in seeking for the replacing of it by a more satisfactory organisation, or, if you will, for the reorganisation of the present institution on such lines as will set it free from the more serious defects to which I refer.

First, then, as to the fundamental constitution of the Royal University, as it was set up by Act of Parliament. Stating—as you will, of course, understand me throughout as stating—my own individual opinion on the matter, I regard it as the first, the most formidable, and, if the word be not too strong a one, the fatal defect of the structure of the new university, that it has been built up upon a principle radically different from that laid down as fundamental in one of his greatest speeches by that great statesman of whom, notwithstanding much that he has said and done and written, I cannot speak but as an earnest friend of Ireland—Mr. Gladstone (cheers). That principle, so lucidly set forth in the speech in which he unfolded the nature of his well-meant, but in so many respects sadly defective Irish University Bill of 1873, was this, that if the university arrangements of Ireland were to be remodelled, so as to admit Catholics and their colleges to the advantages of a university system, the university to the advantages of which they should be admitted should not be a new university, “hobbling and lagging,” as he expressed it, behind the ancient University of Dublin (loud cheers).

The very starting-point, then, of his proposed reform was that we should be admitted to the advantages of the University of Dublin itself, in which, in fact, he would have included the whole University organisation of the country. And, as he showed, by thus including it, so far

would he have been from introducing any violent change into the constitution of that ancient University, that he would, in fact, have been but giving effect to one of the fundamental principles of its constitution. For, as he explained, Trinity College, Dublin, had originally been forwarded, not as practically constituting a University, which it now does, but as the *Mater Universitatis*—meaning thereby, to quote Mr. Gladstone's own words, "that from the college a University was to spring up," as it soon sprang up in fact—a University, of which other Colleges were to appear from time to time (hear, hear).

Do not misunderstand me. I am not now expressing any opinion on the merits of another conceivable project—the project of a distinct Catholic University, independent of every non-Catholic institution, and in this position of independence, chartered and endowed by the State. Such a scheme may have, and probably would have, its advantages. Whether they would be such as to outweigh what seem to me its obvious disadvantages, is not a question on which it is now necessary to expend a word. For I am speaking not of the theoretic, or of the possible, but of the actually existing state of things, in which, as I need not indeed explain to you, our Catholic colleges have not been recognised as constituting a distinct University organisation, but in which, as far as we have been introduced into the University organisation at all, we are introduced into it in connection with the colleges of that "hobbling" and "lagging" University of which Mr. Gladstone spoke, while we are excluded from all share in the advantage of becoming an integral part of that which he went on to describe as the "ancient," "historic," "national," University of the country (hear, hear).

We may well concur in the sentiment expressed by Mr. Gladstone in the course of the same speech, that no such

plan as that to which we have thus been forced for a time to submit, could be regarded as going to the root of the matter, or as characterised by that comprehensiveness and solidity which are essential elements of any scheme that is to afford promise of giving peace, or of offering finality, even in that limited sense of the term in which it is applicable to human affairs (hear, hear).

And this view of the University question suggests to me that it may not be out of place for me to refer to a matter which has recently engaged a share of public attention. I do not know what view may have been taken by the University students of your college as to the proposal made during the recent session of Parliament for the erection of the Royal University into a Parliamentary constituency. To me it seemed not merely a hopeless proposal, but, moreover, a highly objectionable one (hear, hear), for it plainly tended to perpetuate the present unnatural distribution of our University students into the two great groups now resulting from the existence of our two existing universities. But to confer the franchise on the Royal University, to be exercised somehow in conjunction with that of the University of Dublin would, as it seemed to me, have been a course comparatively free from objection. And it would have had this further advantage, that instead of standing in the way of the reform to which probably we must ultimately come, it would have, in a large degree, prepared the way for the introduction of that reform—a reform under which, if the University franchise should survive so long, the Parliamentary representatives of the Dublin University, wherever may be the legislature in which they may then be called upon to sit (cheers), will be there in virtue of the ancient charter which gave to the University of Dublin the right of sending two members to the Irish Parliament, and which,

after mentioning Trinity College, goes on to speak of the "*aliorum collegiorum sive aularum in dicta Universitate in posterum erigendarum ac stabiliendarum.*"

But in contemplating the amalgamation of all our University Colleges—all that are worthy of the name—into the compact union of a national University, let me not be misunderstood.

That union, if it is to be effected, as I believe it ultimately will be, must be effected in a way that shall be in no respect unworthy of the venerable institution which now stands in so unnaturally an isolated condition. And among the other advantages which I should regard with confidence as certain to result from any settlement of the question based upon the fundamental principle of Mr. Gladstone's scheme would be that from our present so-called University system would be eliminated much that is sadly out of place in it, and that, to the advantage of both University and Intermediate Education, would be thus fixed in its own natural sphere in the Intermediate School. And you, as well as I, have by this time sufficient knowledge of some so-called university colleges and their ways, to know that if, as an essential principle of such a scheme, it were insisted upon, as of course it should be, that the same standard of scholarship, the same amount of academic training, which are now certified by a degree of the Dublin University, should be essential conditions of obtaining a University degree in the National University of Ireland, it is not from your College, or from those others which form our present Catholic University organisation, that any objection to such a proposal need be feared (loud cheers).

Then, over and above the first and fundamental defect of the present strange system of grouping our University students, there is another which I should not altoget-

ther omit to mention. While we are cut off from the venerable traditions of the ancient University of Dublin, and placed in the forced companionship of which we have such good reason most bitterly to complain, the terms of the working partnership thus forced upon us are terms of the most unjust and glaring inequality (hear, hear).

I dare say it will surprise you to learn that not long after the new Royal University had come into working order, and the success of so many students of your own and of other Catholic Colleges had come to be publicly and generally known, a high ecclesiastical dignitary from another country, who visited Ireland about that time, openly expressed his surprise, one evening when he happened to be in company with some of our Irish priests and bishops, that the grumbling, as he called it, of the Irish politicians and of the Irish newspapers was still kept up, even in this matter of University education. And when one of those present remarked that it would rather be matter for wonder if this were not the case, our visitor asked in astonishment how that could be—"for," said he, "has not full justice been done to you? Are you not now on a level of full equality with the Queen's and with the Protestant Colleges?"

You may perhaps wonder that such a misconception should be possible. You, who know by hard experience how heavily the inequality of our present system presses upon the students of a Catholic University College, may well feel surprised that others can be ignorant of it. But remember how many there are who, from one cause or another, have no better means of information on such subjects as this than some chance, and frequently misleading, reference to it in a newspaper (hear, hear).

And indeed in the case just mentioned, when the mystery came to be sifted, the source of so extraordinary a mistake was at once discovered. It was that our visitor

had been reading the account of the proceedings at the first distribution of prizes in the Royal University, and he had thus read, in the official statement made on the occasion by one who held a place of high dignity in the University, the following extraordinary, and, to me, wholly inexplicable, announcement. After stating that one of the objects, if not the main object, of the establishment of the new university was to put an end to a state of things in which "the higher education of the Roman Catholics of Ireland was subject to many and great disadvantages," the speaker gave, in the following words, what I have no doubt he regarded—extravagant as may seem to you the supposition that anyone acquainted with even the outlines of the Royal University organisation could have so regarded it—as a not misleading exposition of the nature and operation of the remedy that had been applied. "By the institution we are inaugurating to-day"—these were his words—"a field is open to them"—that is to say, to those Roman Catholics who had, previous to its opening, been subject to so many and such grave disadvantages—"a field is open to them in which they may compete, without let or hindrance or disadvantage, with the whole body of their fellow-countrymen in every branch of literature and science, and with all the substantial rewards open to them that crown success in those departments."

Is it any wonder that, after reading such a statement as this from one of the heads of the new University organisation, a stranger to Ireland should have been led to believe that all the "disadvantages" under which we had previously laboured had really been swept away. Is it, I may ask, any wonder that a chance visitor to our shores should have accepted as worthy of credence the statement of an Irish nobleman, who, speaking as Chancellor of the

Royal University, thus gravely and deliberately asserted that the rewards of collegiate distinction provided by the State are now, "without let or hindrance or disadvantage," as freely and as fully within the reach of the students of our Catholic colleges as they are within the reach of the students of any non-Catholic college in this country (hear, hear). How sadly divergent from the view thus officially set before the public is the actual condition of affairs is now indeed known to all but a very few.

How, then, does the case stand? A body of students, such as the students of your college and of many other Catholic colleges, for whose preparation for the examination not one particle of aid is provided by the Royal University when they present themselves in the examination halls of the University in competition for its prizes and honours, are disheartened by the reflection that their struggle is to be, not with students prepared on equal terms with themselves, but with those who, as a Presbyterian professor of the Magee College, Derry, has well expressed it, "are aided in preparing for their examination by State funds; libraries, laboratories, and other educational appliances being provided for them at the public expense, while all such assistance is denied to the students of denominational colleges." And yet it is proclaimed to the world, and on the highest official authority, that you are no longer subject to "any disadvantage" in competing for the rewards that crown success in the University—to say nothing of the substantial prize endowments established and maintained from year to year by the State as Collegiate prizes exclusively for the benefit of the non-Catholic Colleges.

Is it any wonder that even while the Royal University Bill was yet in committee of the House of Commons, the noteworthy declaration was forced from a leading Radical member of Parliament that the "Government now had

put a University on a basis it would be impossible to maintain? "They could not," he said, "maintain the endowments to the Queen's Colleges, and keep other students deprived of them. He was perfectly persuaded that the bill, then on the table of the house, would have to be completed sooner or later by the disendowment of the Queen's Colleges."

Six years passed over since then. The gentleman whose words I have thus quoted was himself in office for a considerable part of the time. I need hardly say that he did absolutely nothing towards the fulfilment of his prophecy thus made when he was in opposition. Indeed, the strange spectacle was more than once to be witnessed of his standing up from his place upon the Treasury Bench, as the spokesman of the Ministry, in their refusal to make any change in the existing state of things!

But it is matter for satisfaction that now at length a promise to sweep away this indefensible inequality has been made by a responsible Minister of the day—a Minister, indeed, to whom we are under more than one substantial obligation in this very matter of higher education—a former Chief Secretary for Ireland, the present Chancellor of the Exchequer, Sir Michael Hicks Beach (cheers). And it is especially gratifying to note the form in which that promise has been made. The question, we are assured, is not to be approached in any spirit of merely making a concession to appease the clamour of a discontented people. It is to be dealt with on its merits, and with the idea, not of making any unworthy compromise, but "with the sole idea and desire of endeavouring to spread, as far as possible, the great blessing of University education in Ireland among all persons, whatever their creed, and, so far as possible, whatever their class, if duly qualified." (Applause.) These truly are noble words, full of promise and of hope. (Applause.)

So far, then, for the defects inherent in our present University arrangements, as set up by Act of Parliament. I shall now endeavour, but much more briefly, to point out what seems to me their most glaring defect, when we view them as now in operation, filled up in detail as they have been by the University Senate.

Of these, indeed, it is enough for me here to mention one. It is a defect which stands out in painful prominence; for it stands at the very threshold of the Examination Halls of the Royal University, making plain to all who enter that the examinations about to be conducted there are tainted with the dishonouring taint of inequality and thus of injustice (applause).

You, at all events, know of what it is that I thus speak. It is the principle which has unfortunately been adopted as a fundamental principle by those responsible for the organisation and management of the Royal University examinations. This principle is, that the examinations of the University, even for the highest honours and richest prizes in its gift, are to be conducted by those who have first had the duty of preparing a certain section of the students for the examination in question; who are then allowed to set the examination papers, setting them as they do, and as they must do, whether consciously or unconsciously, on the lines of their own method of teaching; and who then proceed to examine on the questions that have thus been set, to examine in a strictly competitive examination, all the students of the University (applause)—students, of whom one section have had the enormous advantage that I have described, while the others, of whom you are among the foremost—indeed, I may say the foremost—representatives, are obliged to struggle through with those fearful odds against you, that while you have had from the University no help whatever in your preparation for the

examinations, your competitors and rivals have been prepared for those very examination by the examiners themselves (applause).

While such a state of things as this continues, I, for one, must decline to subscribe to the announcement which we find officially made from year to year at the annual public meeting of the University—that the honours and prizes then to be awarded have been won in “fair and honourable rivalry.” If I could do so without offence, I should indeed be prepared to characterise the examination system of the Royal University in adjectives of very different significance (applause and laughter).

Will it detain you too long if I go on to mention that owing to the action taken by myself and others, the Royal Commission which last year sat to examine into certain matters regarding the Queen’s Colleges and the Royal University felt obliged to take some notice of this point among others that were named? (No, no). Now, what do they say of it? Here is the passage in the Blue Book of the Commission:—

A complaint (they say) was urged by several witnesses that the colleges whose professors are fellows and examiners have a great advantage over other institutions. The matter would be relevant to our inquiry if there were any evidence—and we have seen none—that the colleges who have no fellows or examiners on the board, or their students, were discouraged by that circumstance, and declined to appear for examination, so that the numbers they pass or present might be supposed to give too low a measure of their capabilities as between them and the colleges which have fellows.

I find it difficult, indeed, to comprehend how three gentlemen of long experience and of unquestionable capacity in dealing with questions regarding education could have put their names to such a statement as this. They treat the matter as if it were one for inquiry and

for the production of evidence, whereas it is manifestly a point to be dealt with solely by the dictates of common sense (applause). And then it would be really amusing, if the case were not so serious a one, to see what kind of evidence they would have looked for!

The complaint, of course, is that the students who come forward from a college such as yours to pass the examination, who even pass it, and, it may be, with distinction, with honours, and so successfully as to carry off the highest, or almost the highest prizes, of the University, do not stand in the competition on equal terms, or on anything like equal terms, with their favoured competitors. The complaint has been made over and over again, and made with emphasis by yourselves, through your representatives. It was made, in fact, by one of your professors as a witness before this very Commission (applause). But all this is to go for nothing, because forsooth you have had the manliness not to shrink from the unequal contest, and because the official records of the University bear splendid testimony that your college holds a high place among the very foremost of those from which students come up for its examination (applause).

Taking the official statement in the Blue Book of the Royal Commission, I find that at the very last examination of the Royal University in its Faculty of Arts, the examinations for 1884, taking the three examinations of the faculty—that is to say, the 1st University Examination, the 2nd University Examination, and the B. A. Examination—a notably larger number passed from your College than from either of the endowed Queen's Colleges of Cork or Galway, the total number being—from Cork, 27; from Galway 29; and from your College of Blackrock, 39. Therefore, it seems, we are to infer that you are under no disadvantage at this examination, where you are

brought into competition with the students of those colleges, the examinations being held by a board on which their professors are largely represented, whilst you have not even a solitary representative (applause)!

I suppose we are expected to find a further confirmation of this paradoxical view in the fact that, as we learn on the same authority, while the students of the Galway College succeeded in carrying off only 2 per cent. of the honours and exhibitions awarded by the University at these same examinations and the students of the Cork College succeeded in carrying off something less than 6 per cent., your percentage goes up to the startlingly significant figure of 16 per cent. (applause).

Further evidence in justification of the maintenance of the *status quo* is probably furnished by the fact, set forth on the same page of the report, that, taking the still severer test of prizes alone, that is to say, of Exhibitions, awarded at these examinations, whilst the Galway College, with its 29 students who passed the examination, gained no Exhibition, and the Cork College with its 27 students, gained 3 Exhibitions, or in other words in the proportion of 2 exhibitions for every 18 students, University College, Blackrock, with its 39 students, gained no fewer than 11 Exhibitions, or at the rate of 2 Exhibitions for every 7 students.

Finally, I would take note of a further statement regarding the Scholarships of the University which I find in the report at page 88. It is as follows:—

“The scholarships of the Royal University, which are awarded each year in the month of January, are worth £50 a year for three years. They are open to competition among all students of the first year who at the previous matriculation examination gained honours in the subjects of the scholarships respectively. Of the 18 scholarships awarded up to the close of 1884, Queen’s College, Galway, and Queen’s College, Cork, gained none. . . . Blackrock College gained 5” (applause).

And it is from this marvellously triumphant success, worked out in the face of such heavy odds, that we are gravely asked to infer that there is no disadvantage at all! Why were they not consistent in pushing their argument fully home? They should surely have gone on to complain that the record of your marvellous success was a proof that the students whose colleges were not represented on the Examining Board enjoyed in fact an enormous advantage in the competition (laughter)!

Indeed I find it hard to reconcile the view put forward in the Report of the three Commissioners with the line of examination pursued by one of them when I was myself in the witness chair of the Commission. We have it reported in the Blue Book at page 250. Apparently misunderstanding the complaint which I had made—though I think I made it clearly enough—against the manifestly indefensible method of examination maintained by the Senate of the Royal University, one of the Commissioners put a question to me in the following form:—

“ You pointed out (he said to me) what you consider a defect in the Royal University—its appointing teachers to be examiners?”

In answer to him I had, of course, to say that this was not at all what I had complained of—that what I had complained of was that the Royal University in conducting its examinations, appointed as examiners a number of persons who are teachers in some institutions from which students go up for examination, while it does not appoint as examiners any of those who are teachers in other institutions from which students also present themselves.

The Commissioner then put it to me in another way, quoting what I suppose he considered I should regard as an authority of decisive and crushing force—

“I wish to ask you (he said), whether you agree with the Scotch Education Commission that it is hard to conceive that an examination in any of the higher and more extensive departments of literature or science can be conducted with fairness to the students unless their examiners are guided by that intimate acquaintance with the extent and the method of the teaching to which the learner has had access—an acquaintance which is possessed only by the teachers themselves?”

Not one of you, gentlemen, I venture to say, has heard me repeating this question without framing in your own minds the answer that you know I must have given to it (hear, hear).

I, of course, pointed out that this very declaration of the Scotch commissioners was the strongest possible justification of the complaint that I had made (cheers). For in the existing system of the Royal University the students of some colleges—but of some colleges only—can thus have justice done to them. The students of some colleges, but of some colleges only, are examined by “their teachers themselves.” The students of the other colleges then, are at an enormous disadvantage. And for them, that is to say for you, and those like you, the students of the colleges which this so-called Royal “University,” in the exuberance of its despotism continues to stigmatise as “unrecognised” colleges, the examinations of the “University” are, to this extent, and indeed to a much greater extent, if I cared to pursue the subject, essentially unfair (applause).

Coming, then—and I am sure that the announcement will somewhat relieve the heavy strain that I have been putting upon your patience (cries of “No, no”)—coming to the third and concluding topic as to which I wish to suggest for your consideration a point that seems to me of much practical importance, what advice do I give as to the line of policy now to be pursued in our seeking for the

just and final settlement of this question for which we have been kept waiting for so many years?

Are we to go to work, for instance, by putting into shape, definite and detailed, whether in the form of a Parliamentary bill or otherwise, the outline of some scheme which we should be disposed to accept as a satisfactory settlement of our long-standing claim? So far as my advice can be supposed to have any weight with those who are engaged in the public discussion of the question, I would most earnestly entreat of them to think of nothing of the kind.

Let us take a lesson from what has already been accomplished in another question, and, in one sense, a question of more vital importance—that of our land tenure in Ireland (applause). So long as our public men kept up the demand for a just settlement of that question in the shape of definite proposals, and especially of Parliamentary Bills, practically nothing, or what was next to nothing, was accomplished (hear, hear).

I do not now speak of the earlier history of the question, previous to the Land Act of 1870. That Act, indeed, marked an era in the history of land reform in Ireland. For in it, for the first time, were recognised those principles on which alone a just settlement of the question could be based. The recognition was, indeed, but a faint one, and the provisions of the Act for giving effect to those principles were, as is now universally admitted, in every way inadequate. But, on the passing of the Act, it was seen to be but a question of time that those principles should come to be fully and openly recognised, and that practical provisions giving full effect to them should find a place in the Statute Book of the realm. And then commenced that further stage of the question—a stage now so completely lost sight of—in which a series of well-meant but neces-

sarily ineffective steps were taken by the Irish Parliamentary representatives of the day to bring about the necessary reform.

How did they go to work? You will find the answer in an interesting table in a most interesting and instructive pamphlet, the work of one of our present Irish members of Parliament, Mr. Healy, the member for Monaghan (loud applause)—a pamphlet published by him in 1881, with the suggestive title of “Why is There an Irish Land Question and an Irish Land League?”

In the table to which I refer there is set forth a distinct tabulated enumeration of the various Irish Land Bills—no fewer than 28 in number—that were introduced into Parliament for the amendment of the Act of 1870, in the ten years that followed its enactment—every one of which was introduced only to be compulsorily withdrawn, or to be dropped, or to be rejected by Parliament. Of these bills there was one in 1871, one in 1872, three in 1873, four in 1874, two in 1875, three in 1876, two in 1877, five in 1878, five in 1879, and two in the first session of 1880 (loud laughter).

Then a new policy was tried, and you know with what results. Its starting point was the sound advice of the leader of the new movement (applause)—that no further proposals were thus to be presented as embodying the tenants' claims. It was the business, he said, of those Members of Parliament and others, who had charge of the tenants' interests, to make it plain to the Legislature and to the responsible Government of the country that an intolerable evil existed, and that for its removal certain principles were essential: but as to the precise mode of applying those principles in detail, and especially of presenting them in the form of a legislative project, that was the business exclusively of the responsible Government of the country (applause).

The new course was tried, and with a result which, as you know, though far from being fully satisfactory, or from shutting out all room for further amendments, was the opening of a new era, separated, it would seem, by the gulf, not of years, but of centuries, from all that had gone before (applause).

Is it not good policy, then, for us who are deeply concerned in the fair settlement of this question of University education, to adopt a similar course? We make no proposals as to one form of arrangement or another. We content ourselves with pointing out the existing inequality—an inequality which no man now undertakes to justify, and for the removal of which we labour. We ask for its removal in whatever way those responsible for the government of the country deem it most consistent with the principles of sound statesmanship to remove it (hear, hear, and applause). But removed the inequality must be, absolutely and unreservedly, so as not to leave a trace of it behind (loud applause).

Our demand is a simple one. Let us put it forward in its simplicity, and it must be irresistible; for it is a demand for nothing more than justice and equality and fair dealing (applause). Asking for nothing more, is it unreasonable for us to declare that we shall be satisfied with nothing less (applause), and that so long as this simple claim remains unsatisfied, so long must the struggle last, for it can end only with the day, whether we may live to see it or not, when it can no longer be said with truth of any Irish Catholic that he is placed under any shadow of disadvantage before the law because of his conscientious respect for the commands or for even the counsels of his Church (loud applause).

The deputation, having obtained the Archbishop's blessing, then withdrew.

ADDRESS FROM THE SUPERIORS AND STUDENTS OF HOLY CROSS COLLEGE, CLONLIFFE.

ON the evening of the same day, the Feast of the Exaltation of the Holy Cross, the Archbishop honoured the President, Professors, and Students of his Diocesan Seminary, Holy Cross College, Clonliffe, by his presence at dinner. During the evening the subjoined address was presented to his Grace in the Aula Maxima of the College:—

MAY IT PLEASE YOUR GRACE,—We, the Superiors and Students of your Diocesan Seminary, joyfully avail ourselves of this the first suitable opportunity which has arisen, and which by a happy coincidence occurs upon the college festival of the “Exaltation of the Holy Cross,” to tender to your Grace the expression of our most sincere and heartfelt congratulations upon your elevation to the chair of St. Laurence O’Toole; and to bid you the heartiest of hearty welcomes to the great institution of your diocese with which it is our proud privilege to be associated, and which shall henceforth look to you, in a way in which no other can, for fatherly solicitude and affection, while rendering to you a whole-hearted homage of filial obedience, reverence, and love.

It was your Grace’s happy lot, upon your accession to the throne of the Metropolitan See of Ireland, to have evoked an outburst of enthusiasm unexampled and unapproached in the history of previous events of the kind; and it was, through your Grace’s kindness, the privilege of our College to be the theatre of one of the most solemn and imposing scenes to which that enthusiasm gave rise, and in which it found expression.

The depth, force, and fervour of the National welcome with which the choice of our Most Holy Father has been hailed, must, we think, be ascribed to the exceeding multiplicity, no less than to the exceeding strength, of the motives which inspired it. Many of those motives have already found hearty, eloquent, and authoritative utterance. We need, therefore, but signalise those which more directly concern ourselves as labourers in the diocesan work of ecclesiastical education.

Your Grace need not be reminded how weighty are the responsibilities with which the Diocesan Seminary of the Metropolis of Ireland is charged, or how vital are the interests of religion which it is its mission to promote. As your Grace so deeply feels, the moulding of the whole ecclesiastical character of the priests of this large and populous diocese, during at least the earliest and most impressionable years of their collegiate life—the laying of the broad, and deep, and firm foundation which will support any structure, however noble, of priestly virtue and learning—is its undivided work. That work is onerous and difficult: and, in proportion as it is so, those engaged in it are entitled to trust to their bishop, as to a father, for the skilful direction, close supervision, and kindly support which alone can render the work successful. It is, therefore, with hearts overflowing with gratitude to God that, in the present critical position of the cause of ecclesiastical education, we recognise in your Grace every attribute which should inspire us to rely upon your guidance with a confidence the most absolute and assured—an experience of the work of ecclesiastical training, most varied and lengthened; a zeal for the interests of Holy Church, ever wakeful, intrepid, and irresistible; ability, erudition, and conscientious painstaking which have ever commanded, because they have ever deserved and compelled success.

But such a combination of gifts, though so extraordinary, is not the only warrant for the confident expectation we cherish that in your Grace this college has found a bishop pre-eminently qualified to direct it towards the achievement of all the high and holy purposes for which it was established.

At such a time we naturally recall the close and loving ties that bound you, from the outset of your ecclesiastical career, to the great Cardinal who founded this college, and cherished it with an affection which we cannot bring to mind without an emotion too deep for words. We reflect with pride how early that great discerner of men discovered, under your modest and unassuming exterior, the promise and potency of so much greatness; how lovingly he watched over its development; how eagerly he seized every opportunity, when it had reached a splendid maturity, of enlarging the sphere of its influence; and how confidently he summoned it to his aid in every emergency of his gentle but masterly administration; and how heartily, how brilliantly, and how triumphantly that aid was rendered.

We recall one circumstance yet more touching. It is this—that when that great ecclesiastic, broken with years and with labours, felt his career was drawing to a close, it was to your Grace exclusively, as to a favourite son, that he confided the expression of his wish as to the place

in which his mortal remains should be entombed ; and that it is therefore to your Grace alone we are indebted for the highest of all our privileges—the custodianship of the hallowed and hallowing remains of Ireland's first Cardinal and perhaps her greatest Churchman.

With so many touching thoughts crowding in upon our minds, it is not wonderful that our hearts should be big with joy, with pride, and with hope to-day, or that we should feel that this is verily a day of Exaltation for the College of Holy Cross.

But while we indulge so many pleasing recollections and enjoy so many brightening prospects, we do not forget that our main trust for all the great things we augur from your Grace's administration must be in the light, and help, and strength which must come from above to direct you through the thousand difficulties which beset your path ; and we therefore humbly and fervently pray the good and great God to grant your Grace, with length of years and success of labours, the heavenly succour which will enlighten you in your doubts, support you in your trials, comfort you in your sorrows, and entitle you to the reward, exceeding great, which awaits the faithful and wise steward whom the Lord hath set over His household. We are, with profound respect, your Grace's most humble and obedient servants,

Signed on behalf of the Superiors and Students,

BARTHOLOMEW FITZPATRICK, *President.*

September 14th, 1885.

His Grace replied as follows:—Father Fitzpatrick, Reverend, and dear young Friends—It is, as you can well understand, by no means easy for me to make a suitable reply to each of the many addresses that are pouring in upon me from day to day. But as I look upon myself here as really at home among you (applause)—whether Superiors or Students of my own Diocesan Seminary—I feel that I am safe in counting on your not expecting from me either a very long or a very formal reply to this kind address of yours.

I could hardly indeed make a more appropriate reply to it, or one that would more fully or more faithfully express my feelings towards you, than by taking up, one by one,

those expressions of goodwill of which it is made up, and then assuring you how cordially I reciprocate them.

I say this of all that is contained in your address ; I say it especially of those words in which, reminding me of the responsibility with which this seminary is charged, you turn to me as your Bishop and spiritual father for direction, for supervision, for help, and for kindly support. So far as these things, for which you so confidently appeal to me, are within my power, or within the limits of my capacity to give them to you, assuredly your confidence is not misplaced (applause).

I feel most deeply grateful to you for those sentences in your address, in which, with pardonable ingenuity, you trace out—even though in thus tracing, you exaggerate—the ties that from the very earliest days of my life as an ecclesiastical student united me with him of whom you speak so gratefully, so lovingly—our first Irish Cardinal, your founder (applause). One thing indeed you do not exaggerate—for you could not exaggerate it—my readiness to place at his disposal whatever of humble service I had to offer him, whenever he seemed to me to think that my aid in any undertaking in which he was engaged would not be wholly useless to him.

His Eminence, as you know, was not demonstrative in his ways, and it was not until we had lost him that from conversations with others, whose relations with him I had ever regarded as having been more intimately confidential than mine had been, I came to know to how large an extent I had enjoyed his confidence. It will always be a source, I cannot say of pleasure, but of comfort and of consolation to me, to reflect that it was, as you remind me, through my recollection of a conversation with him here in your college grounds, that those who had charge of his solemn obsequies were afterwards enabled to give effect to

his wishes as to his resting-place in death. For I believe that, with possibly one exception, I was the only person to whom he had confided the expression of his wish that his remains should be laid, as they have been, in the place which, by his otherwise unexplained direction, was so suitably arranged for the purpose in the building of your College Church.

The presence of that tomb can never fail to keep before you,—and, as I now look upon this College as part of my home, may I not add that it never can fail to keep before me also,—the memory of the virtues of our great pastor, in whose steadfast devotion to duty, untiring energy in the work of the pastoral office, and unfailing care for the poor and the afflicted, we may, all of us, find a noble model for the imitation, whether of the bishop, or of the priests, or of the ecclesiastical students who are to be the future clergy of this diocese (cheers.)

In many of these qualities, while we must labour with all our might to imitate them, we must indeed be content to follow at an humble distance. But there was one feature, a great and striking and characteristic feature, of his personal character, in which it should not be too difficult for any of us to approach to him more closely—in which, indeed, even the humblest and youngest student in the College may in this respect most naturally hope for the fullest measure of success—that humble and unassuming demeanour, in which, more thoroughly, perhaps, than in any other way, he reproduced among us for our edification and instruction the spirit of that holy city in which his youth and so many years of his life were passed (applause).

There was another characteristic quality of his which comes prominently before me this evening, finding myself, as I do, for the first time among you, the Students of my Diocesan Seminary. It was the kindly and the affectionate

interest he always took in the progress towards the sanctuary of every ecclesiastical student who came within the reach of his inspiring influence.

In this at all events you have a strong claim on me, that I may strive to walk in the footsteps of your holy founder (applause). For this indeed should be for me the easiest office of my pastoral charge. I have come to you, as you know, from the Presidentship of a great ecclesiastical college. The position that I had the honour to fill there is always spoken of as a position of heavy and of anxious responsibility. For me it was nothing of the kind. The dutiful spirit in which its many hundreds of students ever showed the most earnest desire to carry out my wishes made my duty indeed an easy one. And I can wish for myself no more consoling help in the work that is before me than this, that the good dispositions of those who were my former charge in Maynooth may be emulated, if they cannot be excelled, by those who must now be to me the most cherished members of my flock—the students of this, my diocesan College of the Holy Cross (prolonged applause).

ADDRESS FROM THE CATHOLIC CLUB.

On the next day, Tuesday, September the 15th, the Archbishop was waited on at the Archiepiscopal residence, Rutland Square, by a deputation of the members of the Catholic Club, Upper O'Connell Street, and presented with an address on behalf of the club.

The deputation consisted of—

The Lord Mayor, *President of the Club* ; Alderman V. B. Dillon, solicitor, *Chairman of Committee and Vice-President of the Club* ; Rev.

Wm. Hayden, S.J., *Vice-President*; Rev. N. Walshe, S.J., Very Rev. Archdeacon M'Mahon, Messrs. J. R. Cox, W. H. Beardwood, John Boardman, Patrick Boardman, James Farrelly, Joseph Flynn, John M'Donnell, P.L.G.; Peter M'Donald, T.C.; B. H. O'Reilly, F. P. O'Rorke, W. E. Reigh, James Toole, P.L.G.; Wm. E. White, Bartholomew Conlan, Francis Crosbie, P.L.G.; Patrick Cummins, T.C., P.L.G.; Dr. O'Connell, J. De la Hoyde, Andrew Devereux, solicitor; W. E. White, Joseph Charlton and John M'Padden, *Hon. Secretaries*.

Alderman Dillon, having introduced the deputation to his Grace, said that before reading the address he would give a short sketch of the history and objects of the Catholic Club.

The club was founded in 1880 to supply the want long felt in the city of a place of reunion for Catholics. Up to that time several efforts had been made to start such a club—and well directed efforts they were—but for some reason or other they all failed. The promoters of the Catholic Club considered they were on the proper track in endeavouring to secure for the Catholic young men of Dublin a place where for a very small sum they would get all the advantages of club life, and besides this, many matters were excluded from such houses provided under the old arrangements, which the promoters endeavoured to supply to the Catholic Club (hear, hear).

He (Alderman Dillon) had had the advantage of being connected with the club from the beginning, and was now Chairman of the Committee and one of the Vice-Presidents. The Rev. Nicholas Walshe was a past Vice-President, and took a very active part in the establishment of the club, and he (Alderman Dillon) need not say how much the members felt indebted to that rev. gentleman for the able assistance given by him. Father Hayden was another of the Vice-Presidents, and they had the honour of having the Lord Mayor as President of the club. The club was started as a limited liability company, and he believed

that was the first time in Ireland, if not in the United Kingdom, of the Act of Parliament being used for such a purpose.

The club was essentially Catholic. There were now 600 members on the books. They had a well-furnished house, and, if not as luxuriously furnished as some of the first-class clubs of the city, it was very comfortable, and presented many of the advantages of home to its members. They had a large lending library—in fact it was considered one of the best in Dublin. They had billiard rooms, dining rooms, and refreshment rooms, and everything which tended to make the club comfortable and attractive. They had received considerable assistance from gentlemen who were not with them now, but whose services he (Alderman Dillon) thought it right to acknowledge. Sir Richard Martin, Mr. Charles Kennedy, the late Commendatore M'Sweeny, and Mr. Charles Dawson, M.P., were the gentlemen to whom he referred, and Mr. Gray also rendered the club great assistance through his able and influential journal.

While the promoters of the club had brought it to a position of importance, a great deal yet remained to be done. They looked forward to the club being the centre of Catholic interests in Dublin. There were two matters from which it occurred to them they could get valuable assistance towards still more extending the usefulness and importance of the club. They had not got many priests on the roll of members, and they looked forward to having a large influx of the city clergy in the future, which would be of advantage to themselves by having the benefit of the club, while the social intercourse between priests and people would be a matter of great importance. The club still wanted a lecture hall and a gymnasium, and those at the head of affairs looked forward to a large

accession of members, which would enable them to supply these wants. If they got the addition which he had enumerated they could look on the club as a place where Catholic interests would be really advanced, and they would have got it into a position when they could seek for the patronage of his Grace (hear, hear, and applause).

Alderman Dillon read the following address:—

TO THE MOST REV. WILLIAM J. WALSH, D.D., ARCHBISHOP OF DUBLIN
AND PRIMATE OF IRELAND.

MY LORD ARCHBISHOP—We, the Committee, on behalf of the members of the Catholic Commercial Club, desire to bear our part in expressing the joy of the Irish people in your Grace's appointment to the See of Dublin.

The event has taken place at a time of singular importance in the history of our country. The policy of coercion and repression as a remedy for admitted grievances has been abandoned in practice by British statesmen. We may hope that Ministers, yielding to the legitimate and cogent force of the Irish Parliamentary representation, will approach the problems of the day in a statesmanlike spirit, and will also, by searching investigation, repair those grosser perversions of legal procedure which have shocked, for the last few years, the public sentiment of the country.

While, then, we may look forward to the ordinary laws being administered in an impartial spirit, we may also anticipate that ere long Irishmen will be permitted in a native Parliament to develop, by wise legislation, the resources of the country, and thus secure the contentment of the nation.

In such a conjuncture of circumstances your Grace has been called to assume the care of the archdiocese of Dublin.

Your wisdom and example will be a guide to your people in combining the duties of patriotism and religion. The piety and learning acquired as a lasting possession in years of studious retirement, the skill obtained by successful management of difficult and delicate public questions, the prayers of your flock, whose faith and devotedness to Catholicity were never more vivid and conspicuous, combine to warrant us in auguring for your Grace a brilliant and happy administration.—

We have the honour to be, with great respect, your Grace's faithful servants,

JOHN O'CONNOR, Lord Mayor, *President of the Club.*

V. B. DILLON, jun., *Chairman of Committee,* and

WILLIAM HAYDEN, S.J., *Vice-President.*

Committee—W. Beardwood, John Boardman, Patrick Boardman, Bartholomew Conlan, Joseph R. Cox, Patrick Cummins, T.C., P.L.G. ; O'Connell J. De la Hoyde, L.R.C.S.I. ; Andrew Devereux, James Farrelly, Joseph Flynn, John M'Donnell, P.L.G. ; Peter M'Donald, T.C. ; B. H. O'Reilly, F. P. O'Rourke, William E. Reigh, James Toole, P.L.G. ; William E. White ; Francis Crosbie, P.L.G.

JOSEPH CHARLTON, } *Hon. Secs.*
JOHN M'PADDEN, }

Catholic Commercial Club,
42 Upper O'Connell-street, Dublin,
14th September, 1885.

His Grace, in reply, said :—My Lord Mayor, Alderman Dillon, Father Hayden, and Gentlemen—In your address, for which I beg most sincerely to thank you, you speak of yourselves and of your brother members of the Catholic Commercial Club of Dublin as desirous of bearing a part in what you describe as the expression of the joy of the Irish people in my appointment to the See of Dublin. I feel that in thanking you for your kindness, I should not omit to mention that yours was indeed the very first voice of formal congratulation that reached me. For within a very few days of my appointment to the Archbishopric, before I had set out for Rome, an intimation was conveyed to me through your worthy Vice-President, Alderman Dillon, that you wished to present me with this address (applause).

In more ways indeed than one it bears evidence that it was written in those days of rejoicing, now nearly three months ago, when the great body of the people of Ire-

land—strangers though they are to those feelings of affectionate pride with which Englishmen so justly regard the Constitution of their country—were nevertheless jubilant in their rejoicing at the removal of those barriers by which, for some years before, they had been so sternly shut out from more than one of its protecting influences (hear, hear).

Even in the most despotic of despotic States the pressure of the despotism that seems to Englishmen so anomalous a mode of government may be in no way severely felt, or may not indeed be felt at all, by the great body of the people. And in the same way the pressure of the despotic code under which, by a supposed necessity of statesmanship, this country was ruled for the last three years, was in no way felt as a matter of personal inconvenience, except by a comparatively small section of our population. Why, then, I have heard it asked, should the people, as a people, rejoice at its removal? Why should you, my Lord Mayor, and you, gentlemen, the members of this Catholic Club, rejoice at it? It had been imposed, we are told—and, no doubt, this was the intention of many of its framers—for the repression of crime. And with crime you surely have no sympathy. Yet you make no difficulty in thus publicly proclaiming that you share in the general joy that has been felt over all the land in the removal of this special legislation (hear, hear).

The explanation is, indeed, a simple one. And instead of asking why all this is so, I, for my part, should rather have felt surprise if it were otherwise. And I should be disposed to question the sincerity of those feelings of admiration so loudly professed by Englishmen for the open freedom of their own Constitution as contrasted with the petty restraints of those of some other European States, if they especially were not thoroughly with

you, and with all those whose feelings you so naturally share, in your rejoicing at the restoration to this country of the ordinary procedure of the ordinary law (applause).

Written, then, as it was, in the full fervour of satisfaction felt all over Ireland at the removal of the irksome legislature under which our country had been governed for the three preceding years, your address furthermore expresses a hope that the Ministry who have had the courage to take this bold and statesmanlike step will approach the great problems and public questions of the day in a no less statesmanlike spirit, and will, as you go on to say, by searching investigation repair the results of "those grosser perversions of legal procedure which have shocked for the last few years the public sentiment of the country."

As for the first of these expressions of confidence, we have already had some opportunity of testing by actual experience the spirit in which our new Government is about to deal with the affairs of Ireland. And in what has thus occurred, while we have some reason, and indeed some good reason, to feel satisfied, we have, on the other hand, reasons no less cogent to feel disappointed and pained.

Speaking to you, the members of a Catholic organisation, I need have no fear of introducing a topic on which any difference of opinion can exist among you, if I here refer to the action of the new Ministry in the matter of Catholic education.

As regards the needed reforms in the University arrangements of the country, we have as yet received nothing. But we have been promised much. I had yesterday an opportunity of speaking of that promise in a spirit which I trust is not one of undue confidence. I

should, indeed, be sorry to assume that we are destined to disappointment; and I do not assume it. Yet I cannot but take warning from what has actually occurred in that one measure affecting the interests of Catholic education, which has actually been passed into law during the past few weeks.

In that Act of Parliament to which I thus refer, we have been treated—it is better to speak plainly—with gross, with scandalous, injustice. Representing, as we do, the vast majority of the Irish people, we, nevertheless, find the Catholic members of the Commission which has been created by that Act in a minority of two, as against three non-Catholics. The principle on which both the National Board of Primary Education and the Senate of the Royal University are constructed—the principle of dividing the representation into two equal sections, and giving one-half to the Catholic members and one-half to the non-Catholics—this principle, defective as it is in doing justice to the Catholic majority of the Irish people, has, nevertheless, been deemed too favourable to us, even at the very outset of this new departure, from which we are told to expect so much. We are placed, as I have said, in a minority. And to make this whole proceeding the more humiliating and the more irksome to us, this has been done in open disregard of a resolution of our Episcopal Education Committee—a resolution adopted at the very last meeting of that body. This resolution of the Bishops was to the following effect:—

That on Commissions and other public bodies appointed for educational purposes we claim as a matter of justice that the Catholic body should have a representation proportionate to their number; and that the Catholic representatives ought to be persons enjoying the confidence of the Catholic body.

I must, indeed, confess that, unwilling as I am to doubt

the solemn engagement of the Ministry—an engagement so publicly and so solemnly made—to do justice to us in the remaining branch of this question, the great question of University education—nevertheless the extraordinary action which they have taken in reference to this matter of educational endowments, where we have before us not promises but acts, makes it by no means easy for me to believe that we are as near to the satisfactory settlement of it as those promises, if we could place implicit trust in them, would lead us to believe (cheers).

But in the other matter to which you refer in this same paragraph, your anticipations have, since the draft of your address was prepared, passed at all events into partial fulfilment. Our new Viceroy, with a courage of which let us make all due acknowledgment, has taken the first step. Let us hope that is but the first step towards a great act, not of mercy only, but of justice.

As you have afforded me an opportunity of thus referring to the matter, I feel it due to his Excellency that I should tender to him—and that I should do so in this public way—the expression of my sympathy with him as a public man in the storm of bitter language with which, as the result of this act of his, he has been assailed. I have seen it stated by at least one public speaker of high political eminence in the rival political party, that in consenting to hold an inquiry into such cases as that which is known as the Maamtrasna case, the Lord Lieutenant has done something to undermine what are called the foundations of law and order. And it has been, if I mistake not, laid to his charge that his act is in this respect more dangerous to the best interests of society than even those fearful crimes of which we have heard so much during the last few years. I protest against this language, as I protest against the language of all those who, in this or in any other such

way, drag down into the arena of party strife the sacred names of order and of law (applause).

It was an old saying—the saying of one who was in no way remarkable for any special affection towards the people of this country—that there was no nation who loved justice better than the people of Ireland loved it. But it is too much to expect that our people should view with equal respect all that may chance to come to them under the sanction of that venerable name. Is it not enough if we may rest assured that so long as the law is fairly and impartially administered, the public sympathy of Irishmen will not be with those who by any crime have brought themselves into the chastising hands of its ministers? And I have no hesitation in expressing my own conviction that so far from weakening the respect of our people for the law, there is no act that would more surely strengthen their respect for it than a bold, courageous act of justice, an act that would bring home to the minds of all men the conviction that in the eyes of that law, and of those who have the supreme responsibility of enforcing it, the life of the poorest and humblest peasant in Connemara is as sacred as the life of the richest and highest noble in the land (applause).

You refer to some little help that you are good enough to think I may be able to give to those who believe, as you do, that there is no reason why patriotism and religion should not go hand in hand. That such a combination is but a natural one, is a sentiment, no doubt, which, taken in those abstract words, will be endorsed by every Irishman, no matter what his politics may be, and no matter what be his religious creed. But as it is put forth in your address, its meaning is both definite and unmistakable. It needs no further words of mine to assure you

that, taking it, as I do, in that full signification, it has my most cordial approval (applause).

Ireland, in the ages that are passed, has placed the countries of Continental Europe under many obligations. They are indebted to us, many of them, for the light of learning; they are indebted to us, many of them, for the light of faith (applause.) Is it too much to hope that it is from Ireland, in the days to come—and, let us say it, even in our own days—the Europe of more modern times is to receive another gift—a gift which, in the midst of the corruption of her modern civilisation, she so sorely needs—I mean the noble lesson that a nation may retain or may regain, its freedom without forfeiting its faith, a lesson, which, please God, in the not distant future, may be learned, by all who care to do so, from the example that will then be presented to them in our own island, of a happy, prosperous, and religious nation (great applause).

The deputation then withdrew.



ADDRESS FROM THE DR. CAHILL MEMORIAL COMMITTEE.

ON Friday, September the 18th, an address of congratulation was presented to the Archbishop, by the Cahill Memorial Committee, at the Archiepiscopal residence, Rutland-square.

The deputation consisted of—

The Right Hon. John O'Connor, Lord Mayor; Joseph Dollard, John Fagan, Patrick William Meagher, M.P., Alderman; Michael Crooke, J.P.; Peter M'Donald, Patk. Cahill, Joseph M. Star, J. Kennedy, T.C.,

High Sheriff; John Kennedy, T.C.; Denis Moran, P.L.G.; O'Connell J. Delahoyde, L.R.C.S.I.; John O'Duffy, L.D.S., L.R.C.S.I.; Michael Cusack, J. P. Quinn, James Cahill, John F. O'Sullivan, M. J. Murray, John Vaughan, P. Kearney, Richard M'Cann, John Farrell, J. B. Healy, John Moyle Mahony, J. H. Coleman, The Grange, Athy.

Mr. J. M. Star read the following—

ADDRESS OF THE DR. CAHILL MEMORIAL COMMITTEE TO HIS GRACE THE MOST REV. WILLIAM J. WALSH, D.D., LORD ARCHBISHOP OF DUBLIN, PRIMATE OF IRELAND, &c.

MAY IT PLEASE YOUR GRACE,—We, the members of the Dr. Cahill Memorial Committee desire in a spirit of filial reverence to join our voices in the great chorus of national rejoicing which has so splendidly signalled the elevation of your Grace to a premier place of dignity in the venerable hierarchy of Ireland.

Did we not thus give utterance to our sentiments upon this joyous occasion, we should not alone be lacking in duty to our spiritual father, but failing also in gratitude to a cordially sympathetic friend.

When, after defeating many difficulties, we were about to transfer the revered ashes of Dr. Cahill to the hallowed earth of his own "dear land," fresh obstacles confronted us. Then it was that we found how well disposed was the President of Maynooth and Vicar Capitular of Dublin to render due honour to one whose character as a cultured scholar, an eloquent churchman, a Christian gentleman, and a gifted defender of popular rights, so remarkably resembled his own.

We are rejoiced at being enabled to approach your Grace, in your present more eminent position, to return you grateful words for the past, and to express our confident hope that the influence of your exalted office will be extended to our sacred work until, in the near future, it shall be finally and gloriously consummated.

Yet we must not conclude this feeble address without referring to a subject of wider significance, upon an occasion which is one of exceptional gladness to the whole Irish race. We cannot fail to congratulate our countrymen scattered widely over the habitable globe, upon the victory achieved over the enemies of our creed and country, when the Sovereign Pontiff sealed with his approval the inspired election of the Diocesan Chapter. Like the High Priest of Holy Writ who "took care of his nation, and delivered it from destruction," we are happy in the firm conviction that in your Grace we have a patriot prelate whose learning and wisdom, moderation, courage, and resolution will hasten

the advent of that day, the fair promise of whose dawning we already behold when your consecrated lips shall be opened, your anointed hands be raised, to pronounce a perpetual blessing upon the unfettered deliberations of an Irish National Legislature.

Earnestly praying that in God's good providence your Grace may be preserved *ad multos annos* to shed a new lustre upon the ancient See of St. Laurence O'Toole,

We beg to subscribe ourselves,
With profound respect,
Your Grace's faithful servants,

JOHN O'CONNOR, Lord Mayor, Chairman.

JOSEPH DOLLARD, }
JOHN FAGAN, } Hon. Treasurers.

PATRICK CAHILL, }
JOSEPH M. STAR, } Hon. Secs.

Committee—J. Kennedy, T.C., High Sheriff; William Meagher, M.P., Alderman; Michael Crooke, J.P.; Peter M'Donald, T.C.; John Kennedy, T.C.; Denis Moran, P.L.G.; O'Connell J. Delahoyde, M.D.; John O'Duffy, L.D.S., R.C.S.I.; Michael Cusack, J. P. Quinn, James Cahill, John Vaughan, J. H. O'Sullivan, M. J. Murray, J. B. Healy, Patrick Kearney, Richard M'Cann, John Farrell.

Alderman Meagher, M.P., said he had been requested by the Committee—as the movement had been inaugurated during his (Alderman Meagher's) year of office as Lord Mayor—to assure his Grace of the great ardour with which the work had been taken up in order to carry out the dying wishes of Dr. Cahill, to whom many of the deputation from personal experience owed the tribute of their admiration and respect.

The deputation felt that on approaching his Grace on the present occasion with an address of which the subject was Dr. Cahill, kindred sympathies would at once spring up. Dr. Cahill had been a great educationist in his day—in fact he might be said to have been an enthusiast, and he had been animated by an enthusiasm

which he carried to an extent that involved him in considerations that were a great log on his after happiness ; but still no one could deny that his aim had been the benefit and advancement of those glorious sciences of which he had been the master (hear, hear). It had been the privilege of many present to listen to Dr. Cahill treating on these abstruse subjects which he had reduced to such plainness that his lectures were brought within the grasp of the humblest capacity (hear).

Dr. Cahill was a great figure in Dublin in those days. He was an eloquent churchman and a thorough patriot. Wherever the defence of his country required an advocate Dr. Cahill was always to the forefront, for he wielded an able pen, and no man knew the circumstances of the country better than he did (hear, hear). He was one of those who made the enemies of Ireland quail when he encountered them (hear, hear). Dr. Cahill was gone to his eternal rest, but he left such an impression behind him that they, his admirers, had carried out his dying request that his ashes should rest in his native land (hear, hear).

'He (Alderman Meagher) regretted that the efforts of the Memorial Committee had not been attended with the success they desired, but still they hoped that in the near future they would have a memorial to Dr. Cahill's memory in their National Cemetery (applause).

His Grace, in reply, said—My Lord Mayor, Alderman Meagher, and Gentlemen—I accept, as tendered in the utmost sincerity of feeling, the address so kindly presented to me by your deputation. It brings to my mind two reminiscences, one of comparatively recent, the other of far earlier date.

The first of these is suggested to me by the opening words, or almost the opening words, of your address. You there

recall what occurred in the first days of my Vicar-Capitularship of this diocese, in reference to the movement which is the object of your committee's existence. By virtue of the office in which I then was placed, I was, as you remind me, in a position to give you some little help—not indeed as to the substantial furtherance of your movement, but in enabling you to give to an important portion of your programme some little additional solemnity, such as on an occasion of the kind a fuller observance of the Church's ceremonial can alone supply. Difficulties, as you remark, had arisen. It was my good fortune to be privileged to remove them. And in the exercise of my jurisdiction in the office which I then temporarily held, there were few acts that I performed with more genuine pleasure (hear).

It was indeed a very pleasing act to me in this, that by it I was enabled to meet the wishes of thousands and thousands of our Catholic people in Dublin (hear, hear), whose main inspiring motive in wishing to give, as they gave, in our city a public funeral to Dr. Cahill, was that marvellous devotion of our people to the priesthood of their church, a feeling never put aside by them, never suppressed, never concealed, but ever ready on suitable occasions to burst forth into enthusiastic demonstrations of love. Such an occasion they found for themselves in the solemn removal to its last resting-place of all that remained to them of the priest, to pay respect to whose memory your committee was formed. For he was one whom they were happy to regard not merely as a priest, and as an Irish priest, but also as an able and eloquent champion of the rights and liberties both of their Church and of their nation (applause).

But this is not the only reminiscence suggested to me by your address. It brings back to me also the memory of my schoolboy days. How well I now remember when

week after week—and especially, if I mistake not, on Saturdays and on Sunday mornings—a striking object in so many of our city thoroughfares, and in the neighbourhood of our city churches, was the display of those announcements, which many of you also must have seen, of the weekly letter by Dr. Cahill on some subject of absorbing interest on the religious or political questions of the day (cheers).

I say political, but I really do not know whether he ever dealt with politics merely as such. I dare say he did not. At all events, it is likely he but rarely did so. But in Ireland the line between religion and politics is a line by no means easy to draw. I have some experience now in critically observing such matters, and I have never known that feat to be accomplished with perfect success. Those, as it seems to me, have made the most signal failures in it who have usually been loudest in proclaiming that it is a thing of such easy accomplishment, that to do it, and to do it perfectly, is the first duty of us all. It seems very plain to me, as I think it will seem plain to all who will take the trouble of looking into the matter, what it is that really is objected to by those worthy critics of so many of our prominent ecclesiastics and public men. I am willing to assume that it in no way presents itself in this light to their minds—but what really is objected to by them is the contact of religion with politics of any hue or shape save one; the exception, of course, being made in favour of that which happens to coincide with their own personal views (hear, hear). And so Dr. Cahill, when writing on so many questions of absorbing interest to Irish Catholics, by no means tried—nor could he have succeeded if he had tried—to keep clear of those principles of political life and action which, as we know, he held in common with the vast majority of Irish Catholics (applause).

In those letters of his—manly, vigorous, eloquent in their outspoken denunciation of all that he regarded as hostile to the interests of Ireland, of Catholicism, or of the rights and liberties of the Holy See—there are, I know, some critics who discover flaws. I have heard, for instance, the injustice done to them of having them tried, and then solemnly pronounced wanting when tried, by that same standard of grace and of culture which finds its most fitting application in the marvellously beautiful writings of one great English ecclesiastic of our own day. But what of that? To my mind it is to the highest praise of the writer whom you honour, that he wrote for the masses of the people, and, that writing for them, he expressed his manly and vigorous thoughts in words that went straight to the people's hearts. And thus it is that he lives to-day in the memory of that people—the most grateful as well as the most Catholic in the world (hear, hear, and applause).

In his time he did much to stir up the fervour of that good old Catholic spirit, of which the Catholic citizens of Dublin have always felt so proud, a spirit which I am confident—and the scenes that we have witnessed in the streets of our city during the last week or two fully justify my confidence—that it was never more active than it is to-day (hear, hear). It is that spirit which inspired you in forming your committee. It is that same spirit which finds expression in the address that you present to me to-day—an address for which, on this account, as well as for so much of what you say in it, I ask you to accept my most cordial thanks (applause).

The deputation then withdrew.

ADDRESS FROM THE PRIESTS AND PEOPLE
OF THE PARISH OF ENNISKERRY, CO.
WICKLOW.

ON Sunday, September the 20th, the Archbishop was the recipient of four addresses, presented by different and important sections of the community, and each couched in language suggestive of far more than ordinary terms of congratulation and veneration. At Enniskerry the priests and people laid their homage at his feet, and took advantage of his presence amongst them to give to him a most enthusiastic demonstration of joyful welcome. Subsequently the united Confraternities of the city and suburbs, and the male branch of the Association of the Sacred Heart attached to the Cathedral, Marlborough-street, tendered to his Grace the expression of their devotion and praying for his blessing; and at Dundrum, later in the evening, another and a similar tribute was prepared for his acceptance.

His Grace had arrived at Enniskerry on Saturday, and was met by the priests and people. The latter indicated the feeling suggested by the occasion by most hearty and enthusiastic cheers, and in the evening torch-light procession and bands emphasised the gladness with which the coming of the Archbishop was regarded. During the afternoon his Grace, accompanied by the Rev. Father O'Dwyer, P.P., visited Lord Powerscourt.

The ceremonies in the parish church of Enniskerry were peculiarly impressive. A most eloquent sermon was preached by the Rev. Dr. M'Donald, of Maynooth, in aid of the funds for the completion of the spire of the holy

edifice, and the church was densely crowded by a devout congregation. His Grace presided. After Benediction of the Most Holy Sacrament, at which his Grace officiated, the address was presented.

Amongst those present were :—

The Very Rev. Thomas O'Dwyer, P.P., ; Very Rev. Dean Lee, Bray, Enniskerry ; Revs. D. O'Brien, C.C., Enniskerry ; E. Mackey, C.C., Enniskerry ; F. J. Dolan, Cabinteely ; F. M. King, O.M.I., Glencree ; J. Moloney, P.P., Barndarrig ; — O'Neill, Tyldesley, Manchester ; M. P. D'Arcy, D.L., J.P., Kileroney ; W. A. Rafferty, Esq., J.P., Springfield, Scalp ; Dr. J. J. Murphy, Harcourt-street ; Alderman Lawrence Mulligan, Terence O'Reilly, Dublin ; Christopher Nolan, A. Devereux, Solicitor ; S. Dunne, Stephen Breen, Augustus Ryan, J. Pluck, Kilmacanogue ; W. Black, Enniskerry ; P. Whelan, M. Toole, Dr. S. Rafferty, Bray ; J. Ryan, Bray ; L. Ryan, Bray ; J. Graves, M. Wogan, Patrick Clarke, Glencormack ; C. Gannon, Kilruddery, Daniel Doyle, Dargle ; Joseph Doyle, Enniskerry ; Denis Doyle, Kilmacargy ; James Mooney, Bushy Park ; George Toole, John Cox, T. Windsor, Denis Troy, Thomas Mulligan, Robert Byrne, Daniel Neill, M. Robinson, Bray ; J. Robinson, do. ; Joseph Whelan, Anthony Doyle, Michael Doyle, Patrick Whelan, F. Browne, O.M.I., Glencree ; M. Mooney, Bray, &c.

The proceedings in connection with the presentation of the address took place in front of the church, where a platform was erected. A vast crowd, including a great number of people from the country around, in addition to those who had formed the congregation at Mass, gathered around the platform, which was placed close by the chapel entrance. Amongst the bands that attended were those from Glencree, Ballycorus, Kilmacanogue, Enniskerry, and Bray.

The Rev. Father O'Dwyer, P.P., who was greeted with prolonged cheers, read the following address from the priests and people of Enniskerry :—

MAY IT PLEASE YOUR GRACE,—We, the priests and people of Ennis-

kerry, most joyfully greet your Grace with a true old Irish “cead mille failthe.”

We can sincerely say on this occasion that the English tongue is not sufficient to afford us words with which we can fully express the feelings of our Irish hearts. It is not, however, any display of language we intend. We shall not trespass on your Grace’s time by repeating here your praises, now known to the whole world, but we deem it our duty to give an instance, in our humble way, of the fact that it is not the learned alone and the truly great ones of the nation, but also the lowliest of our peasantry, that hail with delight the victory you have won in crushing for ever the head of the English serpent, “the Veto,” (cheers).

Your Grace’s visit to us to-day will be for ever gratefully remembered by us as the most cherished and proudest remembrance of our lives. We promised to be brief, and therefore we shall conclude by assuring your Grace that, though we be amongst the humblest, yet we are not the least loving and faithful of your flock; and we most fervently pray that the bright day which has dawned upon us, whose sun is your Grace, may be long and cloudless, cheered by many victories for faith and fatherland.

(Loud and prolonged cheering).

His Grace, who was greeted with enthusiastic cheers, said in reply:—Father O’Dwyer and friends—I accept with feelings of heartfelt thanks your kind address. It is, as you know, very far from being the first address of welcome that I have received from the people of my diocese. Indeed, since I have come home from Rome I have done little else than receive, and acknowledge as best I could, the loving kindness of my priests and of my people in presenting to me addresses such as yours (cheers).

Those addresses have come to me, I may say, from every possible source; from the clergy and laity of the diocese at large; from the inhabitants of important centres of population; from committees organised for the promotion of special objects of Catholic or of National interest; from municipal bodies, such as the Town Council of our metropolis and the Commissioners of the neighbouring

townships; from religious communities; from the inmates of our charitable institutions; and from the representatives of those educational establishments in which I must ever take a special interest, whether they come to me from the primary schools of elementary instruction, from the more advanced Intermediate schools, or from the ranks of our most successful University students (cheers). Coming to me, as they have come, from all these varied sources, they have been to me a source of deep and abiding comfort, as they are a sure guarantee of that loyal devotedness, of which I shall stand so much in need—a devotedness which I now feel firmly assured will never fail me, unless on my part I prove unfaithful to the trust that has been confided to me by our Holy Father the Pope (cheers).

I prize them all. But there is one thing in this address of yours to which none of them can lay claim—one thing which gives to it a special and unquestionable pre-eminence. They all indeed remind me of the great responsibility to which I have succeeded. They put before me that in entering upon the duties of Archbishop of Dublin, I have inherited the mitre and crozier of our glorious patron and patriot saint (cheers). But it is here in Enniskerry that I have first set foot as Archbishop of Dublin, in this county of Wicklow, St. Laurence's own county (cheers), as I may call it—the county in which so many of the years of his eventful life were passed, and where the traditions of his sanctity and of his devotion to the true interests of his native land have ever been preserved with such loving tenderness (cheers). Need I say to you then that it is with feelings of no ordinary gratification that I receive to-day this beautiful address thus presented to me here, by the priests and people of this, the first parish that I have been enabled

to visit in this old historic district of my diocese, consecrated by such glorious memories (applause) ?

You refer to some topics of painful significance. But they are topics from which, in the good providence of God, we may now look away, with calm and hopeful confidence. Circumstances, as you remind me, have combined to invest my appointment to the Archbishopric with an interest far beyond that which an ordinary appointment of an Irish Archbishop could by any possibility have possessed. But all that interest is in the past. The dangers to which you refer—dangers of lay interference with the Holy See in free exercise with its supreme jurisdiction—all these have now passed away, and I believe with you that they have passed away for ever (loud cheers).

But while you thus congratulate yourselves that our Holy Father, our present Sovereign Pontiff, Leo XIII. (cheers), has been enabled in the appointment of your present unworthy Archbishop, to act, as he has ever acted, in the exercise of his own unfettered judgment, do not, I implore you, allow yourselves to be carried away in any excitement of feeling on this score, from the calm and steady consideration of the great duty that now lies before you as inhabitants of this county of Wicklow. For there is before you—before us all—before you and before me—a duty as solemn, as responsible, as sacred, as any civil duty that has ever had to be discharged by the people of Ireland.

You are now called upon to take part in the formation of that which will be known in future history as the first Parliament, whether British or Irish, in which the people of this country were truly and efficiently represented (prolonged cheers). How much depends upon the deliberations of that Parliament! To me, at all events, it seems plain that what depends upon it is neither more nor less than

this—whether peace, contentment, and harmony are now to be established on a firm and lasting basis in this land of ours, or to be out of sight, in hopeless postponement, beyond the limits, at all events, of our days. And if so much depends upon the deliberations of this new Parliament, to which, under the Constitution, our destinies are thus to be committed, is it not equally plain that the character and the result of the deliberations of that Parliament must in turn depend upon the choice of the representatives whom you, with the electors of the other constituencies throughout Ireland, are about to send to it entrusted with the care of your interests? (Cheers). What then are you going to do?

I see by the Dublin newspapers of yesterday that a Convention of your county is about to assemble in your county town, to deliberate upon the action to be taken and the choice to be made of representatives for your county in this momentous crisis. It cannot, I think, be deemed out of place that I should take this opportunity of offering you a word of advice (cheers).

The co-operation of the clergy of the diocese in the proceeding of the deliberative assembly thus convened has been most formally and, I am especially bound to add, most considerately and most respectfully solicited.

I say with special emphasis that this has been done most considerately. For while the Convention, in the main, must be composed of the delegates chosen by the various branches of the great political organisation now so universally extended throughout the country, the clergy of the county are invited to take part in its deliberations, not as members of this, or of any other political organisation, but as the clergy of the county of Wicklow (loud cheers), possessing, as priests, and independent of all human organisations, an inalienable and indisputable right to guide

their people in this momentous proceeding, as in every other proceeding where the interests of Catholicity, as well as the interests of Irish Nationality are involved (cheers).

I cannot but express my satisfaction that this has been done, and that it has been done in the way that I have described. I cannot help asking myself, what would not the venerable Archbishop—let us say of Paris—give to-day, what sacrifice, even to the sacrifice of his life, would not that saintly prelate make, if he could find the right of the clergy of his great diocese recognised thus to take part in the selection of the members of the Legislature of their country, as I, the Archbishop of Dublin, find that the leaders of the popular movement in our country are not only willing but most anxious to recognise the claims of the clergy of this diocese of mine? (Cheers). I, too, as Bishop of the Diocese of St. Laurence O'Toole, must count myself, as I am proud to count myself, one of the clergy of Wicklow (cheers), and in this capacity I venture to-day to offer to you a few words of advice as to the choice that, with your brother members of the Convention of the county, you should make (cheers).

And here let me say that, standing, as I do, at the threshold of this sacred edifice, and vested as I am in these sacred robes, I am not going to introduce one word of politics. My views on the great political questions of the day are known to you all. It is, then, unnecessary that I should enter upon any exposition of them here. Even if they were not known, I should not think of doing so. I am speaking to you to-day as your Bishop (cheers). I wish to point out to you where your duty as good citizens lies. And I can do this without introducing a reference—even the faintest reference—to any political topic on which the least difference of opinion can possibly exist among those who are listening to me here.

Besides there is another reason why I need make no refer-

ence to subjects of political controversy. For I take it, that in connection with the coming election, or with the preliminary selection of candidates, no question of politics can arise in Wicklow. I am ready to assume that there is no one rash enough to dream of raising an issue as to what are the political aspirations of the overwhelming majority of the electors of this county, or to take upon himself the responsibility, by doing so, of converting your peaceful county into a theatre of turmoil, discord, and confusion (loud cheers).

Assuming, then, that you are safe from a contest on political grounds, what principles are to guide you in your choice of representatives?

First, be firm in your determination to select none but honest men (cheers). You will understand that I feel myself in a position thus to speak to you with absolute freedom from reserve. Knowing absolutely nothing of the candidates who may intend to present themselves for your approval, I am safe against the suspicion that in anything I may say, I am casting a slur upon any individual whatsoever. I say to you, then, be firm in your determination to select none but honest men—men whom you foresee, so far as human foresight will enable you to foresee it, that they will be faithful to their trust, faithful to the pledges on which they are to be elected, and faithful to them, not in the letter only, but in the spirit (cheers).

Never lose sight of the principle—for it is a principle of the law of God—that the laws of morality, of honesty, of fidelity to pledges and to promises, are as applicable to men in public, as well as to those in private station, and are as applicable to them in the affairs of public and political life as in matters of private duty (cheers). Thus, then—I cannot repeat it to you too often—have nothing

* See the Archbishop's address at Wicklow, page 324; and the footnote on page 327.

to do with any candidate in whose antecedents you cannot find grounds for solid judgment that he is a thoroughly trustworthy and honest man (cheers).

Secondly, let him be, so far as you can know of it, a man blameless in his private, as well as in his public life (cheers).

Thirdly, in your selection see that you secure the services of representatives on whom you can rely that, while they will protect those interests that are common to all Irishmen, they will not lose sight of those that are of special importance to us, the Catholics of the country. God forbid that I should suggest to you that your choice of candidates should be confined to Catholics (cheers). The records of our Parliamentary representation show that Irishmen in the past have never cared to imitate the bad example set them by our neighbours beyond St. George's Channel, by acting in any spirit of such narrow exclusiveness (hear, hear). They are not likely now to enter upon so dishonouring a career (loud cheers). It is, no doubt, but natural that, so far as it can be done consistently with the safety of our general interests, we should, as a Catholic people, prefer to see ourselves represented by members of our own Church (cheers). But whether our members are to be Catholics or not, let us, at all events, take it as a fixed principle that no man shall be adjudged worthy of our confidence, on whom we cannot rely that the interests of religion, as well as of country, may be safely entrusted to his guardianship (cheers).

Finally, but by no means as the least important qualification, I would implore of you to seek as your representatives in this crisis of our history, men distinguished for that moderation which the leader of the great political movement of the day, your fellow-Wicklow man, Mr. Parnell (loud and prolonged cheers), has so emphatically impressed

upon all who are within the reach of his influence as essential, especially from this time forward, for the successful assertion of your rightful claims (applause).

When I speak of moderation, there is no fear of your misunderstanding me. You know that I do not mean faithlessness to principle (cheers). You know that I do not mean weakness (cheers). You know that I do not for a moment contemplate the possibility of your selecting as your representatives men who will be wanting, even to the extent of one hair's breadth, in the firm assertion of those principles to which they pledge allegiance by accepting the office of representing you (loud cheers). What I do mean is that your members should be men on whom, when the necessity arises, you may confidently rely, not merely that they will resolutely set their faces against those deeds of darkness that bring discredit upon even the justest cause, but that they may be counted upon in an alien, and, it may be hostile, legislature, to set forth your claims, as far as may be needful, with that dignified calmness in which the most powerful advocate of even the strongest cause cannot fail to find a new source of power and of strength (cheers).

There are, no doubt, some other points to be looked to, for I cannot enumerate them all. But I think you may rest assured that if those that I have recounted for you be secured, the rest will no less surely follow.

But you can well understand that all the advice that I can give you as to the selection of candidates for Parliament will be absolutely useless unless you apply it in its fulness, in the selection of the delegates who are to represent you in the Convention of the county. Such as your delegates are, such will your future representatives be. None but an honest man can see how necessary it is that honesty should be the first, the essential, requisite in an Irish

representative in Parliament (cheers). Men of tainted, or of spotted reputation in private life are not likely to care much for the record of the private life of those who are to be selected as the representatives of your Catholic county (cheers). Men who are themselves regardless of the interests of Catholicity are not likely to set much importance upon the disregard of Catholic interests in your Parliamentary representatives (cheers). And—need I say it?—men whose only claim to public notice is that they have signalised themselves by the violence of their language, if they have not signalised themselves by the violence of their deeds, are not likely to be safe guides in the selection of representatives who are to pursue a policy of moderation, and to set their faces resolutely against deeds of crime (loud cheers).

But no matter what care may be taken in the selection of the delegates to this Convention, it cannot fully guard you against danger unless one further precaution be taken. What I mean is this, that in the acts of the Convention should be observed that which is the fundamental rule of every deliberative assembly worthy of the name,—that no act should be done of which due and full and sufficient notice has not been given beforehand. We have seen, at least in one instance, a case in which a somewhat similar Convention ended in confusion, a confusion that might have resulted in a fatal disaster—the result of a candidature sprung upon it without due notice, without, in fact, notice of any kind whatsoever. This plainly is not the way in which the acts of a deliberative assembly are to be performed.

Let it be an instruction, then, to your representatives—I mean to those who are chosen as representatives by the laity of the county—that they shall take no part in any proceeding of which due notice has not

been given. If the candidatures of which sufficient notice has been given, are not found to win the approval of the Convention, let there be an adjournment. You will understand that I throw this out to you merely as a suggestion of mine. I put no pressure upon you. You will act as prudent men. As to the clergy of the diocese who may choose to attend the Convention, they will have some instructions from me for their guidance; and one of those instructions will be that if they wish to act in accordance with my suggestions they will rather withdraw from the conference, if it should become necessary for them to do so, than commit themselves to any act which they have not had an opportunity of considering in all its bearings before the opening of the proceedings.

But I have no fear that anything will go wrong. There is no reason why I should fear it. I trust, indeed, that when the Convention of this county is held, as it will be in a week or two, there will be present, to guide its deliberations in the ways of prudence and peace, a number, and a sufficient number, of the prudent clergy of this diocese (cheers). I have no doubt that their presence there will be the surest guarantee that all its proceedings will be conducted with order, with decorum, with dignity, with an unbroken unity of purpose, and with all due care for the interests of our Catholic people (cheers).

In a spirit of confidence, which you surely are bound to show is not misplaced, the skilful leader of the coming Parliamentary campaign has summoned this Convention of his own county, your county, of Wicklow to be the first assembled of all the county conventions of Ireland. As it is to be the first, let it be a model to all that are to follow (cheers). From its opening to its close let every member who may be called upon to take part in its deliberations, bear steadfastly in mind, that he is the guardian of a sacred

and solemn trust (cheers). In a word, let this Convention, in all its proceedings, be a standing proof that you have among you at all events some elements of fitness for engaging in the discharge of those more important deliberative duties that soon, let us trust, will come to you with the restoration of your ancient rights (enthusiastic cheers).

Be faithful to those few principles that I have thus endeavoured to put before you. So far as you will now be faithful to them you may rest assured that the action of your county and of yourselves will long be gratefully remembered in the happier days that are before us—when the present war of classes shall have ceased, and when the bitter memories of the past shall have been all but forgotten by the happy people of a peaceful, a contented, and a truly united Ireland (loud and continued cheers).

His Grace, who was cheered again and again, then drove to Dublin.

ADDRESSES FROM THE CHRISTIAN DOCTRINE CONFRATERNITIES, &c., OF THE CITY.

AT four o'clock in the afternoon of the same day, addresses from the Christian Doctrine Confraternities of the city, and from the Men's Association of the Sacred Heart of Jesus, attached to the Cathedral, were presented in the Cathedral, Marlborough-street. There has seldom been an occasion in the eventful history of the sacred building, around which there centred a more striking or a more suggestive interest. The body of the church was occupied by the representatives of the united Confraternities of the city and suburbs, and of the Association of the Most

Sacred Heart of Jesus, attached to the cathedral. No fewer than twenty-six Confraternities were represented.

It certainly was an edifying sight to see all these different religious societies coming from their various parishes, all clad in different costumes, all uniting in offering their homage and respect to the chief pastor, their Archbishop. On the altar were the members of the choir St. Mary's, under the direction of the Rev. Charles Maher. The aisles and galleries were crowded by the laity, and when the procession led by his Grace passed up the cathedral nave, the scene was singularly impressive.

The first address was from the united Confraternities. Mr. Thomas Grogan read it as follows:—

MOST REV. LORD AND DEAR FATHER,—We, the members of the united Confraternities of the city and suburbs, approach your Grace with feelings of deep respect and sincere joy on your elevation to this Archbishopial See.

The circumstances of your Grace's appointment have called forth the many declarations of respect for your person, and our coming before you to-day is but another expression of the deep feeling which for some months has pervaded the entire country. Chosen by the clergy of the diocese and commended to the Holy See by the Episcopacy, your Grace's appointment comes to be regarded by Ireland as an important event in her history; and not without reason—for by your appointment a great national, a great ecclesiastical principle, has been vindicated, and a cherished privilege accorded to us by the Holy See, as a mark of its confidence and love has been secured for ever.

Personal reasons, Most Rev. Lord and dear Father, are not wanting to justify the choice of the clergy and our joy. Born in the capital of Ireland, and drawing your origin from Connaught and Munster, your Grace is truly a representative Irishman, and your heart must beat in harmony with our hopes and our fears. Called by the voice of the Episcopacy to the presidency of our National College, you have for several years given there many proofs of your learning and administrative abilities, and the intimate relations which you thereby contracted with the bishops and clergy of Ireland seem under Providence to have marked you out as a source of union and strength. We all feel united in your Grace.

Most Rev. Lord and dear Father, our duties as members of confraternities are to perform in our different parishes those spiritual and temporal works of mercy which our beloved pastors are pleased to assign to us; that thus, in some small measure, we may by word and example supplement their holy labours in the sanctification of souls.

We therefore confidently beg for your Grace's blessing on these our works, on our families, and our confraternities; and we earnestly pray that God may grant you many years to rule over us, and may give you to witness the triumph of our faith and the peace and prosperity of Ireland.

THOMAS WOODS, *Chairman.*

THOMAS HYLAND, *Vice-Chairman.*

JOHN KINSELLA,	}	<i>Committee.</i>
M. J. M'NALLY,		
THOMAS GROGAN,		
JOSEPH KELLY,		
JOHN ROGERS,		
JOHN DEMPSEY,		
R. P. KEOGH,		
JAMES M'DONALD.		

THOMAS KELLY, *Hon. Sec.*

Mr. Thomas Walsh, Secretary, then read the following address from the Association of the Most Sacred Heart of Jesus attached to the Cathedral:—

MAY IT PLEASE YOUR GRACE,—We, the members of the Male Branch of the Sodality of the Sacred Heart of Jesus attached to the cathedral of your diocese, most humbly and respectfully tender to your Grace our sincere congratulations on your appointment to the high dignity of Archbishop of Dublin, and on your safe arrival from the Eternal City.

We hail your Grace's coming with profound respect, remembering that you are the successor of our glorious patron, St. Laurence O'Toole, whose patriotism, learning, and sanctity you will emulate, and whose holy protection you will always enjoy.

Most Rev. Lord and dear Father, we cannot refrain from expressing our profound gratitude to our Holy Father, Leo XIII., who, by raising your Grace to this exalted position, has not only given us a special mark of his confidence and love, but has realised the hope of the clergy and laity of this diocese and of the entire country. For, as in the days of

St. Laurence, your illustrious predecessor, the Holy See exempted Dublin from the jurisdiction claimed by Canterbury, so in the person of your Grace it has vindicated our ecclesiastical freedom in the election of our prelates. And we, therefore, feel that this gracious act of the Sovereign Pontiff will serve as a further bond between Ireland and the Holy See to which alone in past days of sorrow and persecution our country could look for sympathy, and to which our forefathers clung with unswerving fidelity.

We now ask your Grace's blessing on our homes and parish and upon our association, and we earnestly pray that God may be pleased to grant you length of days to witness the triumph of our holy religion and the peace and prosperity of our beloved country. With profound respect we beg to remain your Grace's most obedient and devoted servants.

Signed on behalf of the members of the sodality,

JAMES MURPHY, *Prefect.*

THOMAS WALSH, *Secretary.*

JAMES J. FARRELL, *Treasurer.*

JOHN WHELAN,

PETER J. DAWSON,

THOMAS MURPHY,

THOMAS CALDWELL,

MICHAEL MANLEY,

THOMAS WARD,

} *Council Members.*

T. GORMAN, C.C., *Spiritual Director.*

The representatives of the Confraternities stood around the throne during the reading of their respective addresses, and then retired to their position in the chancel.

His Grace then ascended the pulpit and replied as follows :—

My dear friends, I have good reason to feel grateful to you, and we have all, I think, good reason to feel grateful to Almighty God for this grand expression of Catholic faith and of Catholic devotion that we witness here this evening.

Most sincerely do I thank you, the Christian Doctrine Confraternities of our city, for the part that you have

taken in it, or rather I have to thank you for it all;—for the beautiful address which you have brought to me; for the numbers in which you have come to present it; and for this wonderful religious ceremonial created by your presence here this evening.

But I have a better reason than all this to feel grateful to the Christian Doctrine Confraternities of Dublin. For it was from the members—the humble, the pious, the devoted members of one of those confraternities—a confraternity, I am sure, the members of which to-day are no less pious and devoted than were those predecessors of theirs to whom I owe so much—the confraternity attached to the church of my native parish of SS. Michael and John—that I myself received, Sunday after Sunday, during the years of my boyhood, those lessons in the Christian doctrine, by the standard of which the actions and the omissions of my life will one day be weighed when I stand before the judgment seat of God. If I am here to-day, speaking to you as your Bishop from this pulpit, and invested with that authority which has been confided to me by our Holy Father, it is owing, I firmly believe, under the providence of God, to the sound and solid instruction which, thanks to the watchful care of a good mother, I received in my early days in that dear old parish church.

So, then, in truth it may be said of me, what you, in another sense, but, I doubt not, in all sincerity, say of yourselves, that it is not merely on public grounds, or looking merely to the vitally important interests of religion, but also on grounds of a very special and personal nature, that I regard our ceremonial meeting of this evening as a joyous one.

In your address you speak of the long chain of circumstances that have led up to my appointment as successor

to our late beloved Archbishop—the action of our venerable chapter, of our respected parish priests, of the suffragan bishops of this ecclesiastical province, the action, in fine, of the Bishops of our Irish Church. Humbled as I cannot but feel at the thought of standing in the position to which the voice of the Sovereign Pontiff has called me, it is yet a source of consolation to me, as it will always be to me a source of strength, that those who have incurred the responsibility of bringing about my appointment to the Archbishopric will ever bear in mind that they have incurred a responsibility, and a heavy one; for they have put upon themselves the duty—a duty to which, God grant, they may ever be faithful—the duty of aiding me now and henceforward by their wise counsels and by their holy prayers.

From all of them, but more especially from my brethren in the episcopacy, with whom I have now so long had relations so intimate and so cordial, the kindness that I have ever received in the past gives me the best reason to hope that no disunion between us is likely to spring up in the future. I pray to God that in our united deliberations, and in the united action that it must from time to time be our duty to take, in the general interests both of Irish Catholicity and of Catholic Ireland, we may ever be animated by that spirit in which alone, as your address so justly reminds me, we can hope to find that union which is strength.

But we must not forget that the main work of a bishop lies at home, in the pastoral care of his own diocese, and of his own priests and people. The union, then, on which the success of my ministry must chiefly depend is twofold—first, the union of the clergy of the diocese, their union with one another, and with me, their bishop; a union of the maintenance of which we can have no doubt, but of

which this is not the time for me to speak ; and secondly, that union which will bind in indissoluble bonds the members of our faithful flocks with us, their pastors and their spiritual fathers, of the maintenance also of which I can allow no shadow of doubt to rest upon my mind.

It is in this spirit that, as you explain your work to me, you carry out the objects of your respective Confraternities, performing, as you so happily express it, the various spiritual and temporal works of mercy which your beloved pastors are pleased to assign to you ; and thus, in the measure and in the degree that are given to you, supplementing by word and example their holy labours in the sanctification of souls. That spirit of obedience to the wishes of your pastors is the spirit that will both lighten their labours and bring down an abundant blessing on your work.

It is not long since our Holy Father the Pope was pained by the obstinate self-will of some well-meaning but imprudent men in another Catholic country, and by their undue attachment to their own views as to the way in which the interests of the Church should be protected and her rights defended. In checking their imprudent zeal he explained to them in a beautiful letter that it was his office, strengthened and guided as he is by all the graces of the Holy Ghost, to regulate in what way the work of the Church is to be done ; and he showed that it is only by working in the spirit of his instructions, communicated as they are to their faithful flocks by the faithful voices of the Bishops of the Church, that all that which is meant as help, whether tendered to him from within or from without the sanctuary, can be to him anything but a hindrance and a stumbling-block.

There is, thank God, no such source of anxiety to bring trouble to his paternal heart from among his children of

our Irish Church. This address of yours speaks in that spirit and with those words—the spirit and the words of loving and dutiful subjection to the voice of Peter—which have ever been the glory of our Irish Church.

You ask me for my blessing. I give it to you with as earnest a feeling of affection as ever blessing was pronounced upon an Irish congregation by an Irish priest or by an Irish bishop. I give it to you for yourselves, for your good works, for your families, for your confraternities—praying, not indeed as you pray in your address, that God may prolong my days in this Archbishopric, but rather that my days in it may be numbered only by their usefulness to the people and to the Church of Dublin; and praying also, in the closing words of one of your addresses, that whether to me or to some other and less unworthy successor of our glorious Patron, it may be given, and given speedily, to witness the close of this long-protracted period of suffering and of strife, and the opening of a happier era, peaceful and prosperous, and bringing with it the special blessing that neither peace nor prosperity may weaken that which has grown so strong amid warfare and persecution—the devotion of the people of this old Catholic city to the Catholic faith and to the Holy See of Rome.

His Grace then solemnly imparted his blessing to the congregation.

ADDRESS FROM THE PRIESTS AND PEOPLE OF DUNDRUM.

ABOUT five o'clock, immediately after leaving the Cathedral, the Archbishop left Dublin for Dundrum.

His Grace's acceptance of the invitation of the parish priest to visit Dundrum was not known until the day

before, so that there was no time for elaborate preparations. Nevertheless, numerous triumphal arches spanned the road between Milltown and Dundrum, and the main street of Dundrum was decorated with arches of evergreen, and with flags and banners bearing appropriate inscriptions.

His Grace was met at Milltown by a large crowd of people accompanied by the Sandyford and Dundrum bands, and a procession was formed. Dundrum was reached about half-past six. A large assemblage had gathered in the chapel yard, who cheered enthusiastically as the carriage in which his Grace was seated drove up.

Among those who were present to receive the Archbishop were—

The Very Rev. Canon Walsh, V.G., P.P.; Monsignor Farrell, P.P., Booterstown; Very Rev. Canon Leahy, P.P. Sandyford; Rev. Abraham Plunket, Westland-row; Rev. Edward Mathews, Westland-row; Rev. J. Hickey, P.P., Dundrum; Very Rev. J. Lee, Kilfinane; Rev. T. Fagan, C.C., Blackrock; Rev. Dr. Tynan, the Hon. Judge Little, Hugh M. Macken, J. J. Lalor, J.P.; Thomas Cotton, W. F. Cotton, Laurence Kehoe, T.C.; James Kennedy, Rev. John Elliott, S.J.; Rev. E. J. Burke, C.C. Dundrum; Rev. J. Marmion, Holycross College, Clonliffe; Rev. Michael Kean, D.D., O.P.; Very Rev. Canon Lee, D.D.; Rev. C. Horris, P.P., Donnybrook; Rev. Joseph Slattery, Dundrum; Rev. T. Keogh, C.C., Sandyford; Rev. Edmund Cullen, Glencullen; Alderman Dillon, Edward Doyle, James Reilly, &c.

When the cheering had subsided,

The Hon. Judge Little, addressing his Grace, said—
May it please your Grace, it affords me much pleasure on behalf of the Catholic inhabitants of this parish to read their brief address of welcome to your Grace, which I am happy to observe is in harmony with the general demonstrations of joy and thankfulness with which your appointment as Archbishop of Dublin has been received all over Ireland—an event of national importance, particularly in

the present crisis of the checkered history of this country, when the influence of a patriot prelate of your Grace's distinction is of paramount importance.

Judge Little then read the address as follows :—

MAY IT PLEASE YOUR GRACE,—We, the Catholics of Dundrum, having heard within a few hours that your Grace was to honour our pastor and parish by your presence this evening, consider it due to your Grace, and to the enthusiastic feelings of love and reverence which we entertain for you, to give expression to those feelings, and say how heartily we join in every praise bestowed upon you, and in every good wish entertained for you by the devoted people of your flock throughout your diocese.

If our words of welcome and well-wishing are wanting in the formality which time has denied us, and which we recognise as becoming on the occasion of addressing our Archbishop, yet your Grace will be pleased to find in them that sincerity which art cannot supply.

We bid your Grace a hearty welcome to Dundrum ; we wish you a reign of happiness and honour in the chair of St. Laurence. May your every exertion in the interests of our holy faith, the progress of our great National cause, and the advancement of Catholic education, be blessed with victory. May your crosses be few and crowned with glory, as the Holy Cross which your Grace and we honour to-day, first planted in ignominy, is now radiant with glory.

Signed on behalf of the parishioners,

J. HICKEY, P.P., *Chairman.*

J. J. LALOR, J.P.

W F. COTTON, J.P.

LAURENCE KEHOE, T.C.

H. M. MACKEN,

THOMAS COTTON,

JAMES KENNEDY,

} *Committee.*

JUDGE LITTLE,

E. J. BURKE, C.C., } *Hon. Secs.*

In reply to the address, the Archbishop, who was loudly cheered, said :—

Father Hickey, Judge Little, and friends—You need make no apology for the want of formality in your address, for you have more than made up for it by the earnestness and enthusiasm with which you have received me this evening (cheers).

I fear, however, that I must begin, and that I must almost end, by apologising to you for my absolute inability to acknowledge as I should wish to acknowledge, your kindness in presenting the address that you have been good enough to bring to me. As your parish priest knows, I have to-day gone through a great deal of fatigue. I have had to travel two long journeys. In the morning I made my first visit to a parish in the county of Wicklow—the county, as I may call it, though I believe I may not call it the native county, of our own St. Laurence O'Toole (hear, hear). And it was with difficulty, that I was able to travel from the welcome that I received there to another welcome that awaited me in my Cathedral.

I can assure you that but for one special reason, which I will mention to you just now, nothing could have induced me to undertake the further fatigue of the journey here this evening. But the reason is this, and it is a good reason, and a reason that you can well appreciate. I know the affection that you have for your parish priest (cheers), and I also know the affection and devotion you have to me as your bishop (renewed cheers). But you are probably not aware of the very close and intimate relation that existed years and years ago, and from the very beginning of my ecclesiastical career, between your parish priest and myself (loud cheers). When I entered the College of Maynooth as a young student, one of the first Superiors of the College under whose care I was placed—for in a certain sense I may apply to him this honourable title—was one of the senior students of the house, one

who had even then been singled out as a model ecclesiastic, although he was himself but a student of the College. He is to-day your parish priest (loud cheers).

Let me say to you that I never can forget the advantage that I derived from his instruction, and, if I may say it, still more from his splendid example in the College (cheers). For to me, and to the hundreds of students who were then, like me, beginning their ecclesiastical career, he was, what he is here to-day to you, the people of Dundrum, a model of every Christian, and of every priestly virtue (prolonged cheers).

And now, that I have explained to you the motive that strengthened me to overcome my natural feeling of fatigue in coming to Dundrum this evening, you will pardon me, I am sure, if I only thank you in these few simple words, and ask you to excuse me from saying more (prolonged applause).

A voice—Give us your Grace's blessing.

The Archbishop—I thank you, then, most sincerely for all your kindness, and as one of you has asked me for it, I give you my blessing.

The whole assemblage then knelt, and received the benediction.

At a later hour, when the Archbishop left the house of the Very Rev. J. Hickey, P.P., to return to Dublin, he received another ovation. The town was brilliantly illuminated, and his Grace drove through the main street amid the ringing cheers of the people.

ADDRESSES FROM THE ORPHANAGE AND
ORPHANAGE COMMITTEES OF OUR BLESSED
LADY OF MOUNT CARMEL.

NEXT day, Monday, September 21st, the Archbishop received a deputation at his residence, Rutland Square, from the delegates of several committees of the Orphanage of Our Blessed Lady of Mount Carmel, and representing a large number of Catholics associated with them. Addresses were presented from the delegates and the children of the orphanage.

Amongst those present were :—

Very Rev. N. J. Ring, Provincial O.M.I. ; Rev. D. Heffernan, C.C. ; Rev. S. Nichol, O.M.I. ; Rev. J. O'Brien, O.M.I. ; Rev. J. Kelly, C.C., Stradbally ; Rev. J. Brady, O.M.I. ; Rev. M. Crane, O.M.I. ; J. F. Lombard, J.P. ; C. Ryder, D. Malins, Dr. M'Swiney, E. M'Mahon, M.P. ; W. T. Kennedy, H. O. B. Kennedy, G. MacNaboe, C. J. Bright, J. Keogh, Dr. White, T. Davy, P. Monks, A. J. Giron, H. J. O'Brien, M. J. Clery, M. Nugent, W. M. Murphy, J.P. ; F. Thunder, J. Boderick, J. Bride, M. Carey, and M. Flanagan, T.C. ; R. Power, *Hon. Secretary*.

Seven little children of the orphanage were present, each of whom had been rescued from some proselytising school.

The Very Rev. W. M. Ring, O.M.I., read the following address to his Grace :—

MAY IT PLEASE YOUR GRACE,—We come as delegates of several committees of the Orphanage of our Blessed Lady of Mount Carmel, Stradbally, and as representatives of a large number of Catholics in this city and throughout Ireland who have been associated with us from the beginning of our work.

We join reverently in the congratulations and fervent wishes offered to your Grace by your devoted priests and loving people. Your Grace's advent to our shores has proclaimed a jubilee. The first glad cry of welcome has been harmonised, and the people are singing in joyous chorus, as it were, a new melody that gives expression to the hopes and longings of their souls. We have shared in the common joy that every note struck by the people has touched a responsive chord in your heart, and that every address has received an answer in blessed words that have already given life to a nation.

We would fain present ourselves to your Grace laden with flowers to cast upon your path, and speaking only such words as might increase your happiness and be a grateful acknowledgment of all you have done for Ireland in the first hours of your priestly office, but the special work of mercy that called our orphanage into existence, and required its constant use, is of a kind that cannot be referred to but with feelings of sadness and shame. God has appointed your Grace to rule over a city and diocese where all the virtues that adorn the Irish race flourish in exceptional profusion, but many among your people have retained faith and virtue at the sacrifice of all earthly possessions, many endure—God knows how patiently—all the trials of extremest poverty, and the number of the poor who belong by birth to this city or diocese is continually augmented by the influx of the same class from other parts of Ireland. We need not be ashamed to acknowledge the existence of Irish poverty. We know how it has been in part originated, and who are most responsible for its unnatural excess and continuance. Whereas in other countries the sorrowful condition of the poor excites sympathy and evokes compassion, as regards Ireland the misery of the people was made the occasion and the excuse for a vile conspiracy and a shameful assault upon their religion.

In the darkest hour of the last Irish famine, a notorious society was organised to carry on the work of proselytism in the sorrow-stricken homes of our starving people. Agents were supplied with gold and sent into the most afflicted districts, decoy schools were opened for famishing children, and Dublin was selected as a centre of operations and of government.

Of this society and its doings we must speak plainly. But, in the first place, we do not hesitate to make profession in your Grace's presence of our respect for the conscientious opinions of our Protestant brethren, no matter where or how they worship.

We are not here to condemn the zeal, however mistaken, of those who wish to make converts by fair argument and honourable methods. But we are obliged to denounce mission agents who degrade religion

and dishonour the Christian name by the vile means they employ to fill foul nests and dreary homes in earning their share of mission pelf.

We have had evidence that these mercenaries have bribed the homeless, the sick, and the dying ; have ensnared, enticed, or stolen helpless infants ; and have detained them as prisoners by various threats and devices in proselytising dens. We know that Catholic children have been removed from home to home, from town to town, to baffle the pursuit of parents, and have been kept under restraint not only in disregard of their own protests, but in defiance of the application and entreaty of friends and relatives. We have had proof that these guileless captives have not only been compelled to learn and repeat horrid blasphemies against the Catholic Church and all she holds most sacred, but have been urged to take part in public insult and dishonour heaped upon the statue of the Blessed Virgin, and upon the hallowed sign of the world's redemption. We have had sad experience that such training when completed strips the soul of every vestige of religion, and prepares the way to a career of sin and infamy.

The orphanage with which we are identified was established to shelter Catholic children rescued before perversion from the horrors we have too faintly described. Ours was not a work of aggression. We sought our own ; we claimed our own ; we went in search of the lambs of our own fold.

The first appeal made to us was to save the children of one who in life was a devout and fervent Catholic. We succeeded. Then we heard of other captives who were still unperverted, and were praying to God and our Lady to set them free. They, too, were rescued. Soon it was known that we were willing and able to protect all who came to us, and dear children forced their prison doors and fled to us as slaves would flee from bondage.

No asylum existed suitable for our rescued children. A new orphanage had to be set up. Providence selected the peaceful town of Stradbally for its site, and appointed the devoted community of Presentation Nuns to be its guardian angels. The orphanage, despite many difficulties and trials, developed and flourished, and in due time earned the cordial blessing of its chief patron and protector, the Coadjutor Bishop of Kildare, and the sympathy and support of his clergy.

Since our beginning nine years ago—thanks to God and our Lady—four hundred children have been rescued from the snare of proselytisers. It is something done, but not enough. There are many Catholic children in proselytising schools who are praying to-day for their deliverance, and we will never be content till the last captive is freed from a hateful bondage and restored to the bosom of the Church.

We come to your Grace not merely to enlist your sympathy on behalf of our orphans on the ground that many belong to your own flock, we wish rather to plead for those who are still in captivity and for the children of the poor who are in danger, and we have confidence that the exercise of your high authority will be a sword and a shield to the helpless ; that your warning words will check the horrid traffic in souls, and thwart the mercenary traders ; that you will be able to waken a sense of shame and justice among fair-minded Protestants, and move them to condemn and denounce unscrupulous proselytisers, and that you will teach emphatically those who need the lesson that as the life of the Connemara peasant ought to be sacred as the life of the richest and highest in the land, so, too, the child of the poorest beggar ought to be, and must be, as safe from assault and outrage as the jewelled heiress of the peer.

We are very thankful to your Grace for the honour and privileges of this reception. We reverently ask your paternal blessing for ourselves, our orphanage, its consecrated guardians, and its supporters. With one voice we unite in every good wish for your Grace's future labours, and fervently join in the prayer that among your many titles to the honour and love of posterity your name may be enshrined in the grateful heart of Ireland as the Father of the Orphan.

Signed on behalf of the Committee of the Orphanage of Our Blessed Lady of Mount Carmel,

JAMES F. LOMBARD, *President.*

CHRISTOPHER RYDER, *Vice-President.*

S. M. M'SWINEY, M.D., *Hon. Treasurer.*

W. M. MURPHY, N. M. T. RING, *Provincial, O.M.I.*

ROBERT POWER, *Hon. Sec.*

Rev. J. KELLY, C.C., *Stradbally.*

A little child, Amelia Downey, an inmate of the Orphanage, then read the following address, which was very beautifully illuminated :—

MAY IT PLEASE YOUR GRACE,—Presuming on your condescension, we come to tender to you on this joyous occasion our filial and most respectful congratulations on your exaltation to the Archiepiscopal See.

In doing so, we only echo the sentiments of the Sisters of the Presentation Convent, in whose charge we have been placed since rescued from the snares laid for us by the enemies of Holy Faith.

Belonging mostly to the archdiocese under your own immediate juris-

diction, may we not earnestly claim the privilege of soliciting your Grace's blessing and patronage for our institution, the spiritual and temporal welfare of which will for the future depend chiefly on your paternal protection and benevolence.

In conclusion, we beg you will favour us by accepting the accompanying rochet as a small tribute of respect from your Grace's

MOST HUMBLE CHILDREN OF
MOUNT CARMEL ORPHANAGE.

His Grace, in replying, said :—Father Ring, my dear Children, and Gentlemen—It is, indeed, with mingled feelings of thanks and of sorrow that I receive your kind addresses.

For the addresses themselves I can only say, in words that I have so often had occasion to use during the last few weeks, that I most sincerely thank you for them. But the occasion of their presentation, or rather, indeed, the existence of the need to which your Orphanage owes its origin, can bring to the mind of an Archbishop of Dublin no other feelings than those of pain and humiliation.

It is one of the difficulties of my position in the onerous office to which our Holy Father has called me, that, although a native of the diocese and of the city of Dublin, I am practically a stranger to many of its religious wants, and to the working of many of those numerous institutions by which those wants are so admirably met. The statements, however, put forth in your address, in which you so minutely describe the cruel and heartless system now practised of trading in the souls of the children of our poor do not come upon me altogether by surprise.

You tell me that you have come here to express your detestation of the operations of that notorious society which was organised in the darkest hour of the last Irish famine to carry on the work of proselytism in the sorrow-stricken homes of the starving poor—a society whose agents were

supplied with gold, and sent into the most crowded districts, and by which schools, expressively termed in your address “decoy schools,” were opened for famishing children—a society of which Dublin was selected as the centre of operations and of government.

In speaking plainly, as you do speak, of this society and of its doings, you take care to put on record—and I note this with the deepest satisfaction—the profession which you make here in my presence, of your respect for the conscientious opinions of your Protestant brethren (loud cheers).

You tell me, and I am glad to note it, that you have not come here “to condemn the zeal, however mistaken, of those who wish to make converts by fair argument and honourable methods” (cheers), but that you have come to denounce those “mission agents,” as they are called, “who degrade religion, and dishonour the Christian name, by the vile means they employ to fill foul nests and dreary homes in earning their share of mission pelf.”

You assure me that you have had evidence that those wretched mercenaries have bribed the homeless, the sick, and the dying; have ensnared, enticed, or stolen helpless infants; and have detained them as prisoners by various threats and devices in proselytising dens. You also have had proof, as you assure me, that these poor children have been compelled to learn and repeat horrid blasphemies against the Catholic Church and against all that she holds most sacred—that they have been urged to take part in public insult and dishonour heaped upon the statue of the Blessed Virgin and upon the hallowed sign of the world’s redemption.

It does not need, indeed, the lessons of experience, to which you appeal, to teach us that such training can have no other effect than to strip the soul of every vestige of

religion, and to prepare the way for a career of infamy and sin.

For my part I have already determined that the careful examination of the working of this abominable system shall be one of my first works to take in hand, with a view to the applying, if it be possible, of some effective remedy (applause). I have no doubt that in the reports and other documents with which you have so kindly supplied me, I shall find much that will give me most useful aid.

I trust, indeed, that the publication even of this address of yours, with the attention it cannot fail to call to the existence of this shameful trade, will not be without effect in checking, to some extent, the progress of the evil you describe.

We have lately witnessed the effect produced in London in the checking of another, surely not more shameful trade, by the publicity given—whether wisely or unwisely it is not for me to say—to the details of its operations. Let us hope that when the time comes for giving voice to the public opinion of our city on this question of proselytising by bribes of food and raiment the children of our poor, that opinion will not be less effective than was the public opinion of the capital of Protestant England, in making itself heard and felt.

It is, indeed, all but incredible that a traffic so disreputable should not long since have been put down with a strong hand by the responsible authorities of that religious denomination in whose supposed interest its operations seem to be carried on (hear, hear). It is scarcely less difficult to account for its not having received an effective check from another source. Our Catholic poor of Dublin are, indeed, as you describe them, patient in their poverty. But the patience even of a long-suffering

people has limits which is not always safe to pass. If the law be powerless, as it seems to be, to protect them in their humble homes from the visits of those insidious emissaries of sin who come to tempt them into the ways of infamy and dishonour, it would, to me at all events, have seemed anything but strange if they had long since taken the matter into their own hands to protect themselves (applause).

As to your orphanage and the other kindred institutions and organisations which have been doing, I am sure, much good service in the holy cause for which they were founded, they have, I need hardly assure you, my best wishes for the success of their work. But as the orphanage of Stradbally is situated, not in my diocese, but in that of a neighbouring bishop, you will, of course, understand that while I heartily wish it every manner of blessing and every measure of success, I cannot presume in any formal way to represent myself as a patron of it unless a wish that I should do so should be expressed by the venerated Bishop of Kildare (hear, hear).

I feel deeply grateful to its managers for the good work that it has done in the past. That work has found the chief objects of its beneficent exercise among the children of the poor of Dublin. And in what it has thus already done for my diocese, as well as in the kind promises expressed in your address, I find good ground for the confidence I entertain that in you, the managers and representatives, and, may I not add, those rescued little ones, the inmates of the orphanage, I shall always find most willing and efficient helpers in one portion, at all events, of the great work that lies before me (loud applause).

The deputation, having thanked his Grace and received his blessing, then withdrew.

ADDRESS FROM UNIVERSITY COLLEGE,
ST. STEPHEN'S GREEN.

THE UNIVERSITY QUESTION.

ON Tuesday evening, September 22nd, the Archbishop was the recipient of an address of congratulation on his appointment to the Metropolitan see from the Professors and Students of University College, St. Stephen's green. There was a very large gathering of students, past and present, and when his Grace arrived at the University he was accorded a very warm welcome by the alumni.

Amongst those present were :—

Very Rev. W. Delany, S.J., President; Rev. T. A. Finlay, S.J., F.R.U.I.; Rev. J. Bannon, S.J.; Mr. John Dillon, Rev. D. Murphy, S.J.; Rev. Father Mallac, S.J.; Rev. Father Hopkins, S.J., F.R.U.I.; Rev. Dr. Molloy, F.R.U.I.; Rev. James Dwyer, S.J.; Rev. R. Curtis, S.J., F.R.U.I.; Rev. Isaac Moon, S.J.; Rev. James O'Carroll, S.J.; Rev. J. Klien, M.D., S.J., F.R.U.I.; J. B. M'Winey, B.A.; Rev. Dean Lee, Rev. Dr. Egan, F.R.U.I.; — M'Winey, Professor M'Grath, Dr. Casey, J. M'Dermott, Professor Croly, J. J. Casey, J. Buckley, J. H. Dowling, Surgeon J. W. Gallagher — M'Cullagh, Prof. Quinn, J. B. Snowden, P. V. O'Ratigan, Professor Starkie, J. F. Joyce, F. J. Gregg, Rev. W. O'Connell, A. Dunne, R. J. Doyle, Rev. S. Mulholland, James Flanagan, J. Kilgariff, Rev. J. O'Keefe, J. W. Downing, F. Brennan, J. A. Hickey, A. P. Molloney, D. Coffey, J. J. Browne, J. V. Duggan, J. Greany, J. Purcell, J. P. Kevany, V. L. Watts, M. J. Bulger, J. Carroll, J. Ledwith, Dr. Dillon, Mr. Little, J. J. Casey, T. A. Connellan, Dr. O'Carroll, Rev. Dr. Hackett, J. H. Dowling, W. P. Coyne, M. Downes, Dr. Dempsey, W. Maginness, C. Mooney, J. W. Bacon, J. H. Reynolds, — Kennedy, J. Lynch, E. J. Brady, C. Doyle, E. Young, B. Doran, J. J. Farrell, A. W. Kirwan, B.A.; G. W. Star, P. A. Brankin, H. Ryan, Toronto; J. J. Wolfe, L. J. Ryan, E. Smyth, J. Reynolds, C. H. Callanon, M. M'D. Bodkin, B.L.; A. Stewart, M.D.; J. Whelan.

The Rev. William Delany, President, previous to reading the address, said it was their wish to postpone the presentation of the address to his Grace until term time, when there would be a large gathering of students; but inasmuch as that would seem likely to inflict on his Grace too long a continuance of what they feared would bore him, they decided to be merciful, and asked his Grace to accept the address now.

The address was in these terms:—

MAY IT PLEASE YOUR GRACE,—We, the president, professors, and students of University College, beg to tender to your Grace our most cordial and respectful welcome, and to assure you of the heartfelt joy with which we hailed your Grace's elevation to the Archbishopric of Dublin.

From many sources it has already come to your Grace's knowledge that the tidings of that appointment were watched for with deep anxiety, and received with enthusiastic delight, not in this diocese of Dublin alone nor in the Ireland bounded by these seas, but in that greater Ireland wherever through the wide world the children of our country have found a home.

We should, therefore, but repeat a thrice-told tale, with some risk of doing violence to your Grace's modesty, were we to dwell again on the causes of that great anxiety and of that still greater delight. But it will be permitted to us to point out that we, members of University College, more than others of your Grace's subjects, had special reasons for rejoicing in your well-merited exaltation.

Within these walls you were once a pupil, and here in early boyhood you gave signal proof of that rare combination of genius and industry which even then marked you out for a brilliant career. It is, therefore, to us a special privilege and a source of lawful pride to welcome a former pupil of our college in him who comes amongst us to-day Archbishop of this great diocese and Chancellor of our Catholic University.

Education has formed the staple work of your Grace's life in the past. We feel confident that amidst the many and grave cares of your exalted position Catholic Education, its needs, and its just claims, will hold a foremost place in the future.

We seem to be on the threshold of a new era in our nation's life, when her own children shall have again a potent voice in controlling her destinies; and never, perhaps, in the world's history were statesmen

confronted with more difficult problems of government than those which centuries of misrule have left for solution in the Ireland of to-day. Most urgent, therefore, is the need, if we would have these difficult problems solved wisely and well, that the best intellects of Ireland should receive the most perfect training and the highest culture—training and culture from which the great bulk of the nation have hitherto been practically shut out by an educational policy as blind as it was unjust. That policy must be reversed, that injustice set right.

Irish Catholics ask no favours, no special privileges; they demand merely equal justice; they will rest satisfied with nothing less. The paths to knowledge, and to the power which waits on knowledge must be thrown as widely open to them as they have hitherto been to the minority professing a favoured creed; and the helps which the State has given with lavish hand to the few, must be shared on equal terms by the many without sacrifice of their principles as Catholics and as Irishmen.

Contrast the conditions of this State-neglected institution, outcome of a national aspiration and of a nation's sacrifices, with those of Trinity College, with its Royal revenues, its buildings, and its wealth of educational appliances; or with those of the Queen's Colleges, against which it has so successfully maintained an unequal contest, and it will be realised at once how truly the great English statesman described as "scandalously bad" the distribution of educational endowments in Ireland.

How that state of things is to be remedied, it is not our province to forecast; but we may express our conviction that the just demands of the Catholic Prelates and people of Ireland for educational equality must be speedily granted, and we may also venture to express our confident hope that, under your Grace's powerful influence and fostering care, there may be created from this college, which boasts of you as her child, a great national home of learning and religion, renewing in no distant future the glories of Ireland's better days; a centre of civilisation—Catholic and Irish—to which Irishmen in all lands will look with pride as worthily representative of the faith and the patriotism, and the genius of their race.—Praying that God may long preserve your Grace to do great things in His service, we have the honour to be your Grace's most humble and devoted children in Christ,

WILLIAM DELANEY, S.J., *Chairman.*

ROBERT DONOVAN, *Hon. Secretary,*

On behalf of the members of the University College.

His Grace, who was enthusiastically received, said in reply :—

Father Delaney, and reverend and dear friends, Professors and Students of University College—I have on many grounds to thank you for your address of congratulation and welcome.

Among the titles by which you salute me, there is one—the title of Chancellor of the Catholic University of Ireland—to which, I fear, I can lay no claim. Possibly, indeed, by the fact of my appointment to the Archbishopric of Dublin, I may also have inherited the office of the Chancellorship of our Catholic University, that University in which, after my own College of Maynooth—the seat of its theological faculty—this College of yours holds the first official place. This office of Chancellor was held, I know, by one of my immediate predecessors in the Archbishopric—our first Irish Cardinal, the founder, as I may call him, of our University (cheers). It may, indeed, be that, under the constitution of the University, the office of Chancellor has come down to me by virtue of my appointment to the Archbishopric. If, then, it be a fact that I already enjoy that honour, I have to thank you for thus making me aware of it; for it is, I need hardly assure you, an honour which I could not but highly prize. But if, on the other hand, this office, as I am rather inclined to think, has not come to me with the Archbishopric and is still vacant, I have to thank you not less sincerely for thus publicly tendering to me what is practically an assurance of your desire that I should hold it (loud cheers). For, as it is in no sense an office of emolument, I make no difficulty in saying that it shall be accepted by me with pleasure and with pride, if it be tendered to me by those in whose gift it stands—the govern-

ing body of the Catholic University of Ireland, my brethren in the Irish Episcopacy (loud applause).

With your permission I will pass by, with a brief word of acknowledgment, the grounds of the second obligation that you have put upon me to be thankful to you—those warm words of eulogy in which you enumerate what you choose to set forth as special reasons why you, the President, Professors, and Students of this College, should specially rejoice at my appointment to the Archbishopric. Anxious as I should be to pass by this portion of your address in all but absolute silence, I cannot even thus refer to it without stopping to thank you for making public, as you have thus done, your recognition of the tie that united me in the past, and that consequently must unite me very closely in the present and in the future, to this College, within whose walls I once was a student (great applause).

I thank you, in the third place, on another ground. It is one, indeed, on which naturally I feel more free to speak. Commending to me the care of the interests of your College, you lay down in plain and manly words the necessity that exists for a thorough reform of our existing university arrangements. And by thus addressing me as an advocate of our Catholic claims, and by proclaiming, as you emphatically proclaim, your confidence that in my new office I shall not grow slack, or allow my zeal to fall away, in the advocacy of those claims, you put me in a position, even here to-day, in the discharge of what might otherwise be a mere formal acknowledgment of your kindness towards me, to do perhaps some little service to our common cause.

For you enable me to protest, in your name, as well as in my own, against a statement which I have met with, within the past few days, in the course of a criticism put

forward by a leading Protestant newspaper of our city, on an address which I recently delivered on the question of Catholic University education—a criticism, I am bound to add, neither uncourteous nor unfriendly to me*—put forward, as I have said, by a leading Protestant newspaper, and with all the air of high authority, in open opposition to the views which I hold, and which I do not need the assurance of your address to satisfy me, I hold in common with you.

You proclaim, as I have said, in bold and manly words, that notwithstanding so much that has been done in recent years, the great bulk of our nation have up to this been practically shut out from the benefits and blessings of that high culture and training which there is now the most urgent need they should receive (cheers). You denounce as not merely unjust, but moreover as blind in its injustice, the policy which has thus far maintained its practically triumphant sway (loud cheers). And then you go on to protest, as I have been taken to task in this criticism for protesting, against a perpetuation, against a continuance, of this blindly unjust policy (renewed cheers).

You say, as I am represented to be alone in saying, that this policy must be reversed. You unequivocally endorse my statement of the Catholic demand: justice still remains to be done to us: it is justice that we ask for, the justice that has so long and so unjustifiably been withheld from us; justice, fair play, equal dealing, and nothing more (loud and long-continued applause).

As I have proclaimed, so you too go on to proclaim, that asking only for equality, we should be satisfied with nothing less than equality. “The paths,” as you express it, “to knowledge, and to the power that waits on knowledge, must be thrown as widely open” to us, and those for whom

* See pages 76-97.

we struggle, "as they have hitherto been to the minority professing a favoured creed;" and "the helps which the State has given with lavish hand to the few, must be shared on equal terms by the many, without sacrifice of their principles as Catholics and as Irishmen" (applause).

It seemed indeed to me that, in the present temper of public men and of the two great English parties, our demand, as it was thus stated by me a few days ago, would have commanded the assent even of those who have hitherto, in obedience to the ties of party allegiance, maintained a position not of mere reserve, but of open opposition to our claims. But, no. If we are to take as an expression of the views of the great Conservative Party, the programme set forth by the leading Conservative journal to which I refer, we are doomed to a perpetuation of the existing injustice: the reversal of policy, which you demand to-day, as I demanded it in the address which has drawn forth this new disclosure of Conservative policy, is demanded in vain.

If we can trust this self-sufficient exponent of the policy of the Government—and if the exposition has no claim to be regarded as trustworthy, let it be disclaimed by someone competent to do so (loud cheers)—the solemn engagements so recently made in the House of Commons by a prominent Cabinet Minister,* have been made only to be broken. The criticism to which I refer begins with these startling words:—

"We hope that the Irish University question is not going to be galvanised into activity again (laughter and hisses). Everybody but Archbishop Walsh is sick of it (loud laughter). The coming Parliament will have more important matters to attend to (laughter); and so will the Government, whatever be the Government then in power."

* See page 88.

What are we to think of the audacity of such an announcement as this, made public, as it has been, through the columns of a high-class Conservative organ, while as yet not three months have elapsed since a Cabinet Minister, speaking from his place on the Treasury bench in the House of Commons, publicly and formally pledged the faith of the present Conservative Government, that a measure on this very subject of Irish University education was to be introduced by them next session.

Here are the words of Sir Michael Hicks-Beach. Speaking of the University question, on the 28th of June, he said :—

I should wish to say, in the first place, that I do not think this is a question which ought to be approached in the idea of concession. I should wish to approach it with the sole idea and desire of endeavouring to spread, as far as possible, what I believe to be the great blessing of University education in Ireland among all persons, whatever their creed, and, so far as possible, whatever their class, if duly qualified. . . . If it be our lot to be in authority next year, I hope that we shall be able to advance some proposal which will be a satisfactory settlement of this most important question.

The closing words of the passage I have read, were followed, as the report tells us—and as, indeed, we should well be prepared to hear—by loud Irish cheers. But now, it seems, the question is to be treated as dead, dead beyond the possibility of being galvanised into motion or vitality. And as to making it the subject of legislative reform, the simplicity of our credulity in giving faith to the word of a responsible Minister of the Crown is but laughed at.

So far, then, as we can accept the views of Irish Toryism as fair exponents of the policy or the views of her Majesty's present Conservative Ministers, we ought, it seems, to have interpreted that solemn promise in the sense that if the question was ever again to be dealt with, it was to be

dealt with only on the preposterous hypothesis, now further than ever from realisation, that both the Parliament and the Government would have nothing else to do (loud laughter). A strange revelation surely of the value set by their own prominent supporters on the solemnly-pledged word of one of the leading members of our new Ministry! (Applause.)

I do not care further to discuss this aspect of the question. Public rumour, indeed, has assigned the authorship of the article in question to a writer of high standing in the educational world of Dublin. If I could believe that this were true, I should feel called upon to take some notice of it in detail. But it bears intrinsic marks that conjecture is here totally astray. For the writer of it must clearly have been one who in great measure derives his notions on universities and university education—as unfortunately so many of our fellow-countrymen who speak and write freely enough on the subject seem to have done—from the effect produced upon the vision and the mind of an ordinary passer-by by an outside view of Trinity College, Dublin (laughter).

Such persons, and there are very many of them, seem utterly incapable of grasping the idea of the difference between a University College—no matter how large, no matter how well endowed, no matter how venerable in its traditions—and a University.

The presence in our city of the University of Dublin, identified as it is in so many material aspects with its one College, Trinity College, Dublin, had led to much misconception in the minds of writers of the class to which I refer. The blunders of the writer of the article from which I have just quoted show plainly that he is one of them. I must therefore decline, even in this passing way, to take further notice of his views (hear, hear). I prefer to turn to prac-

tical account the opportunity afforded to me by the presentation of your address of supplementing, to some extent, the statement of my views on the present state of the University question, which I had the opportunity of making a week ago when addressing the students of another most successful college of our Catholic University of Ireland (loud applause).

Speaking on that occasion I pointed out, in the first place, what seemed to me the main fundamental defect in the Parliamentary framework of the makeshift scheme with which we are at present obliged to content ourselves. I pointed out, secondly, the main defect of its provisions as they have been filled up in detail by the Senate, and as the scheme exists among us in working reality. And I endeavoured, in fine, to sketch the outline of the policy which, as it seems to me, we should now pursue in making what we may confidently look upon as our final effort—an effort to be crowned with complete and triumphant success, in the concession to Ireland of a university system in which all her people shall, for the first time, stand on a footing of full and absolute equality (great applause).

To any English statesman on whom the duty may lie of framing the plan which is to have the merit of settling this long unsettled claim of ours I would put these two questions. First, I would ask him whether he can take it upon himself honestly to say that the Catholic University students of Ireland—you, for instance, as students of the Royal University and of this College, and the other Catholic students of the Royal University, students of other Catholic Colleges throughout the country, at present stand on an equal footing, or on anything in the most remote degree approaching an equal footing, with the students of Trinity College, Dublin, or of the three Queen's Colleges of Belfast, Cork, and Galway? (Laughter.) That

would be my first question. And I should probably be told that it was mere waste of time for me to put it at all, inasmuch as it was now universally admitted that something, and indeed a good deal, has still to be done for Catholics in this matter of University education.

So far, so good. And then, having obtained this answer to my first question—that we are at present in a condition of inequality—I would put my second question, which is simply this:—Will any English statesman now take upon himself the responsibility of saying that legislation upon this matter of University Education in Ireland is to proceed on any other line than that of giving us that full and absolute equality which we ask for, and which we insist upon having (loud and prolonged applause), beyond which we do not dream of looking, but short of which we can rest satisfied with no settlement of our claim? I do not believe that any responsible Minister will now be found to dispute our right to this, or to obstruct us in our efforts to obtain it (applause.)

And this brings me to another important aspect of the case. Any legislation which is to be introduced upon this subject—that is, if we are to have any legislation upon it at all (laughter)—must proceed on either one or another of two widely diverging lines. There is here no middle course.

The necessity for legislation has arisen from the fact that, in consequence of their religious convictions, and from their respect for the teaching authority and the warnings of their Church, a vast body of students—students otherwise in every way qualified for the highest honours and prizes set up for competition by the State as an encouragement for successful university work—are shut out from the competition in which these honours and prizes are to be won.

Moreover, so far as those students are admissible to the competition even for the honours and prizes of the Royal University, they are obliged to enter the lists under those monstrously unequal terms of competition to which attention has been so often and so loudly, but unfortunately, I am bound to add, so fruitlessly called (applause).

For, even for these prizes, which are open to all, our students—as the Presbyterian Dean of Faculty in Magee College, Derry, Professor Leebody, has so lucidly expressed it—have to compete with the students of the Queen's Colleges and of Trinity College, Dublin, that is to say, with students who are aided in preparing for the examination by State funds—libraries, laboratories, and other educational appliances being provided for them at the public expense, while all such assistance is denied to the students of Catholic or of any other denominational colleges (hear, hear). That this inequality exists, no one will now venture to question. That it is to be upheld and perpetuated, no one, let us hope, will now be found to maintain. But the special point to which I here wish to direct attention is this, that all this indefensible inequality is the necessary result of the persistent maintenance of the existing university arrangements of the country, side by side with another great and indisputable fact.

And what is this fact? It is that those arrangements are incompatible with the enjoyment of equality in this matter of University education and of University prizes and distinctions, by any Catholic student who feels called upon to yield obedience to the warning voice of his Church, and who thus keeps clear of the State-endowed colleges, against which his Church has warned him, as involving peril to the preservation of his Catholic faith, and of his fidelity in the practice of his duties as a Catholic (cheers).

Let me here quote for you the words of the resolution adopted by the Irish Bishops at their last meeting, held on the 1st of October, 1884, not yet twelve months ago:—

We renew our condemnation of the Queen's Colleges, and of Trinity College, Dublin, and warn Catholic parents of the grave dangers to which they expose their children by sending them to those institutions, so often condemned by the Holy See as intrinsically dangerous to faith and morals.

(Loud applause.)

I am not now, of course, concerned with the defence of the action thus taken by the Bishops. I make no comment upon it. I take it simply as an existing fact. And what I say about it is, that all legislation for the removal of the existing grievance in Irish university education for Catholics, as viewed in reference to this great fact, must proceed upon one or other of two widely diverging lines.

It may, on the one hand, proceed upon the line of putting that fact out of account, and of dealing with the question as if no barrier at all existed, and as if the Catholic University students of the country were holding back, out of sheer obstinacy and self-will, from entering the colleges at present endowed in Ireland. That is one way of looking at the case. And practically undistinguishable from it is the view of those who do not, indeed, shut their eyes to the fact of this ecclesiastical legislation, but who think that their own opinion as to the merits of the question thus authoritatively adjudicated upon for Catholics, should be accepted by Catholics as a rule of conduct.

This, then, is the first possible line on which legislation may proceed—to make no account whatever of the religious convictions by which so large a number of Catholic students, many of them students of the very highest academic distinction and promise, are debarred

from taking advantage of the existing provisions for university education, provisions which are freely and fully placed within the reach of others.

This view, for instance, is frequently set forth in the official reports of the Presidents of the Queen's Colleges. Here is a specimen taken at random from a pamphlet published by one of those eminent officials. He says :—

The scholarships of the Queen's Colleges are open for competition to all creeds and parties. They are, in fact, as truly national as the scholarships in the Royal University itself.

(Laughter.)

And again :—

It is misleading to assert or to insinuate that our scholarships are restricted to any class. . . . They are open on equal terms to all who choose to compete for them—as open as those of the Royal University itself.

(Loud laughter.)

Marvellously instructive, indeed, is the light thrown by these audacious statements upon another statement from the same authority, which I find in fact on the same page from which I am quoting. For there this gentleman, the President of one of the Queen's Colleges, while dealing, as we have seen, with the religious convictions of Catholic students as if they were mere cobwebs to be brushed away, coolly assures her Majesty that the statutes of the College over which he presides

“Guarantee to all students”—and to Catholics, of course, among the number—“absolute freedom of conscience, and freedom from all interference with their religious convictions.”

(Hisses.)

This, then, is one view of the case.

The other view is that the religious convictions of Irish Catholics are to be respected, not in name only, but in reality ; that the existence of the religious difficulty is to be recognised as a fact ; that with the merits of the acts on which those religious convictions rest, the legislature, in this essentially non-Catholic constitution under which we live, has no more to do, than it has with the definitions of the Council of Trent regarding the doctrine of Transubstantiation ; and that the practical question is not whether Catholics are right or wrong, from a statesman's point of view, in yielding obedience to the authority of their Church, but whether they do as a matter of fact yield obedience to it (applause.)

In the former view of the case, of course, no inequality whatever exists. In the latter view, the existing arrangements are vitiated, from first to last, with the taint of inequality.

These are the only two possible views ; and it is on one or other of these that legislation must proceed. The champions of the existing system—that is to say, in the main, the paid official advocates of it (laughter)—are, of course, in favour of the former view. The extracts I have quoted sufficiently illustrate their method of considering the question. But that view we may now put aside, as condemned, not merely by leading individual statesmen of the two great English parties, but as consigned to practical oblivion by the formal and unanimous action of both houses of the Legislature.

See how Mr. Gladstone put it, in that noble speech, from which I had an opportunity of quoting a few days ago* in illustration of another point. Speaking of this very aspect of the case, and of the religious convictions by which so

* See page 81.

many of the Catholics of Ireland are shut out from the advantages in University education enjoyed by others, he said :—

Let me observe, in the first instance, that the question is not whether we agree with them or no. . . . There is more to say. When it was observed in former times, that the great majority of the people of Ireland were Roman Catholics, it was answered, “So much the worse for them ; let them adopt the true religion and then all difficulties will disappear.” But Parliament came to the conclusion that it was its duty to recognise the fact and to accept the consequences. . . . It is not our business to inquire whether the Roman Catholics are right in their opinion or whether they are wrong. The question for us is rather this : Supposing that they are wrong, is it right in us, is it wise, that they should be excluded from University training ?

And then follows this noteworthy passage :—

I do not think that Englishmen, who are accustomed to send their own sons for the most part to those institutions where they are trained in their religion by the same authority that communicates to them the other parts of education, can very seriously condemn this error of the Roman Catholics of Ireland—if error it is proved to be.

(Applause.)

And it was on no other view of the case that, on the motion of a Conservative Government, the Royal University was established a few years ago by a unanimous vote of the Legislature, and that the fullest recognition was thus made of the fact that—to quote the words of the Duke of Abercorn, speaking as Chancellor of the Royal University at its first public meeting—“the higher education of the Catholic youth had,” prior to its establishment, “been subject to many and great disadvantages.”

Here, then, we find the starting-point from which the legislation that alone can have the merit of settling this long unsettled question must set out (cheers). It must recognise, fully and frankly, the inequality involved in the continued existence of even one, no matter though

it be the least, of the many disadvantages which still press so heavily on many Catholic students,—the result of their respect for their conscientious religious convictions,—and, so far as it is to be a success, it must remove them all (cheers).

You may ask me whether I am hopeful enough to suppose that an English Parliament will ever do us full justice in this respect (cries of “No”). For my part, I think that the aspect of the case thus brought into view is by no means a matter of much moment. For we have now, thank God, reached that stage in Irish affairs when an appeal to a Parliament in Westminster by no means “exhausts the resources” of those who, like you and me, are seeking by constitutional means for the full removal of an admitted injustice (loud and long-continued applause).

Does any man, competent to form an opinion on this subject, hesitate for a moment to believe that when our legislative system is recast, as no doubt it soon must be, and as indeed it may be before another University session has come to a close (cheers)—the full and equitable settlement of the education question in all its branches will not come fully within the powers of the Irish section of the Legislature? (applause).

Surely we shall not be asked to believe that the maintenance of the Queen’s College scholarships and all that they involve are necessary for the maintenance either of “the supremacy of the Crown” or of “the unity of the Empire” (loud laughter).* There are Legislatures to-day

* It may be well to explain that a few days before the delivery of the Archbishop’s address, Mr. Gladstone’s electoral manifesto, laying down the programme of the Liberal party in preparation for the approaching General Election, had been published in the newspapers. In reference to the question of Home Rule for Ireland, Mr. Gladstone’s declaration was as follows :—

“To maintain the supremacy of the Crown, the unity of the empire,

in many of the colonies, invested not only with such powers as is needed for dealing with matters so small as these, but with powers of a far wider kind. There was not a hundred years ago a Parliament in Ireland (cheers), which if it had been representative of the Irish people, and not merely of an English colony in Ireland, would surely have dealt equitably with this question. And neither of the colonies of to-day, nor of the Ireland of Henry Grattan's time (loud cheering), can it be said that by the existence of those legislative institutions was the Royal supremacy discarded or the unity of the Empire broken up (prolonged cheering).

To my mind, then, whatever view of the University question may now be taken by an Imperial Parliament in Westminster, will, in one sense at all events, matter but little. It will matter little, as affecting the ultimate and speedy removal of the injustice of which we complain. Having waited for centuries we can well afford to prolong for a while our patient expectation, now that it has become a question, not of centuries, or of years, but only of months (cheers). But it may matter much, in its bearing upon another question of far more momentous importance.

In the declaration of policy issued within the last few days, and to which, by quoting from it a phrase or two, I have just now incidently referred, a great English statesman has reminded all of us, on whichever side of the Channel we may dwell, that "history and posterity

and all the authority of Parliament *necessary for the consolidation of that unity*, is the first duty of every representative of the people.

"Subject to this governing principle, *every grant* to portions of the country for the management of their own affairs is, in my view, not a source of danger, but a means of averting it, and is in the nature of a new guarantee for increased cohesion, happiness, and strength."

will consign to disgrace the name and the memory of every man, be he who he may, that, having the power to aid in an equitable settlement between Ireland and Great Britain, shall use that power not to aid but to prevent and retard it" (prolonged applause).

I cannot but think it plain that when the representatives of the two neighbouring nations, so closely connected, and yet so widely sundered, in geographical position, as well as in all the relations of political and religious life, shall come together to consider the great problem that is now before them—to consider it in that spirit of enlightened moderation and of serious and dispassionate reflection to which so earnest an appeal has now at length been made to us from the other side—the chances of a successful issue to their conference will in no small degree be influenced, one way or the other, by the fact, that even now, at the eleventh hour, a great Irish difficulty was generously, because justly, dealt with, in that which in all probability shall be remembered in history as the last, or all but the last, session of Parliament in which Irish questions and Irish policy were still subject to the control of an English Legislature (prolonged applause).

The proceedings terminated with cheers for his Grace and for Mr. John Dillon, who, as a former student of the Catholic University, had come to assist at the presentation of the address to the Archbishop.

ADDRESS FROM THE FEMALE BRANCH OF
THE ASSOCIATION OF THE SACRED HEART,
CATHEDRAL PARISH.

ON the evening of Friday, September 25th, an address of congratulation was presented to the Archbishop by the

members of the Female Branch of the Association in Honour of the Sacred Heart attached to the Cathedral, Marlborough-street.

The presentation took place in the Cathedral, which was prettily decorated by the members of the Association, the high altar, particularly, being very tastefully ornamented with flowers and lighted tapers. The Association has a thousand members in its ranks, and holds monthly meetings for devotions and lectures in the Cathedral. The ceremonies last night began at half-past seven o'clock, and were conducted by Rev. Daniel Coyle, C.C., Spiritual Director, assisted by Rev. Robert Conlan, Adm.; Rev. Charles Maher, Rev. T. Gorman, Rev. C. Ryan, and Rev. N. Healy. The church was thronged to excess.

The Rev. D. Coyle, C.C., Spiritual Director, read the address as follows:—

MAY IT PLEASE YOUR GRACE,—We, the members of the Female Branch of the Association in Honour of the Sacred Heart, attached to the Cathedral, beg to approach your Grace with feelings of profound respect and to tender to your Grace our heartfelt congratulations on your elevation to the See of St. Laurence O'Toole.

We cannot find words to adequately express our gratitude to our Most Holy Father, Leo XIII., who has been pleased to listen to the voice of Catholic Ireland and has given her the Pastor and Father she so much desired.

That the choice of an entire people should have been ratified by the Vicar of Christ is a crowning proof that here, assuredly, the voice of the people is the voice of God.

To us who have the honour and the happiness to belong to your Grace's parochial flock and to be members of a religious association attached to your Grace's cathedral, this happy event, which all Ireland has hailed with delight, brings, indeed, a special joy.

Most Rev. Lord and dear Father—It is the aim of our Association to enable its members by means of united prayer, the frequentation of the sacraments, and mutual edification, to overcome the dangers of the world and to keep faithful to the high standard of virtue which the daughters of Ireland have always upheld. Such an association must be

particularly dear to your Grace's heart, and so we confidently ask your Grace's blessing on our sodality that it may be the abundant and un-failing source of virtue and peace to ourselves, our families, and our homes. Fervently praying that Almighty God may be pleased to grant your Grace very many years of health and strength to rule over the See of St. Laurence, and to accomplish the great things for our faith and our country which we feel confident you are destined in God's providence to do :

With profound respect we have the honour to subscribe ourselves, on behalf of the Association, your Grace's most obedient and devoted children,

MARY FRANCES M'SHERRY, *Prefect.*

MARY GOULDING, *Secretary.*

MARY WELDRICK, *Treasurer.*

KATHLEEN READE, }

AGNES SPRING, }

TERESA DUFF, }

MARIA RUDD, }

MARY LADDEN, }

Members of Council.

DANIEL COYLE, *Spiritual Director.*

His Grace ascended the pulpit, and in reply said—Father Coyle, and Members of the Association of the Sacred Heart, the address which you have read for me I have received with very sincere pleasure. It is difficult, it is indeed, impossible for me to say so without using the same words that I have so often used during the last few weeks, but they are words which I have used each time with renewed pleasure and gratification. With the same feelings I use them once more here this evening. Those many addresses of welcome and congratulation to me as your Bishop, and of thanks to our Most Holy Father the Pope, could not fail to gladden any bishop's heart.

We think, I fear, too little of such things in Ireland : they seem so natural to us here. But where else, throughout the whole Church, could we find such a spectacle as I have had before my eyes during the last two or three

weeks—the spectacle of an entire people thus rejoicing in the appointment of their bishop? Where else in such abundance are such things to be found as they are to be found with us here in Ireland? And where else—may I not ask for myself—should the conscience of a bishop have such reason to be weighed down with so solemn a sense of the responsibility arising out of these rejoicings of the people of his diocese, as that which has pressed upon me, and yet with so gentle a pressure, since I have come home to you from Rome?

I thank you most sincerely, indeed, for your address. I thank you for it all the more because I know that you will not be wanting—especially as you meet here in the Cathedral month after month—in praying that God may give me all those graces and blessings that may make me in some way worthy of your words of praise.

You speak of yourselves as having the happiness to belong to my parochial flock. Should not I rather speak of myself as having the happiness to witness amongst the members of my flock a number of pious and devoted souls so earnest in their good works as those I see assembled here in such numbers to-night?

In your address you go on to tell me of your duties, of the great object of your sodality, and of the means by which you aim at accomplishing that object. I am almost ashamed to have to say to you here from this pulpit that not a little of this is new to me. For, as you know, I have come to you, not as the great pastor and prelate came to you who preceded me in this see—not with the long experience of a life spent in pastoral work—but from the seclusion of a college life, and having so much as yet to learn about the practical details of parochial work and the pastoral ministrations of a bishop. But from what you tell me of the work of your society I can have no

doubt that it is a work very dear to the Sacred Heart in whose honour the sodality is formed, and I cannot but trust that it may be, as indeed it must be, full of blessings to yourselves, to your families, and to your homes.

The Archbishop having exhorted the members of the Association to united and persevering prayer for the spiritual welfare of the parish, concluded by giving his episcopal blessing. His Grace subsequently gave the solemn Benediction of the Blessed Sacrament, after which the ceremonies terminated.

THE ARCHBISHOP IN KILCULLEN, CO. KILDARE.

THE first visit that his Grace was able to make to any part of the Archdiocese outside the neighbourhood of the metropolis took place on Saturday, September 26th, when he was received by the priests and people of Kilcullen with a loyalty and enthusiasm that was not surpassed in earnestness by any of the large demonstrations which his presence had previously evoked.

Leaving Dublin by the one o'clock train from Kingsbridge, his Grace reached Newbridge shortly before two o'clock. He was there met by the Rev. M. P. Langan, P.P., Kilcullen, and the party then drove direct to Kilcullen, distant about five miles.

Just outside the town were assembled, awaiting his Grace's arrival, the Cryhelp band and a large body of inhabitants. The town had a most picturesque appearance; green flags floated over the housetops and from tall masts;

arches of evergreens spanned the streets, laurels decked many windows, and on all sides were evidences of rejoicing, the result of labour and ingenuity. As his Grace drove into the town he was received with a great burst of cheering, and was escorted by an enthusiastic crowd up to the residence of the parish priest. Among the mottoes which were suspended across the streets were—"Welcome," "Kilcullen Branch of the National League greets you with *cead mile failte*," "The just shall be in everlasting remembrance," "A nation in a Man Comprised," "Our God and our Country," "Faith and Fatherland," "Home Rule," "Tenant-right," "Ireland a Nation," etc. Arches were stretched from the residences of many of the inhabitants, and flags and more modest adornments were displayed by nearly every other house in the town. Major Borrowes, D.L., Gilltown, and Major Brereton, D.L., very kindly supplied evergreens to all who asked for them, and the generous action of these two Protestant gentlemen was the subject of grateful remark among the townspeople.

About four o'clock the Archbishop was presented at the Presbytery with an address in the presence of almost the whole population. The deputation who presented the address consisted of Rev. M. P. Langan, P.P.; Rev. M. Hally, C.C.; Messrs. D. Fenelon, Vice-Chairman Naas Board of Guardians; John Darby, N. Bardon, Peter Bardon, D. Brennan, H. Flanagan, J. Fleming, and P. Tougher. The members of the deputation having been presented to his Grace, Father Langan read the address of the priests and people of the parish.

MAY IT PLEASE YOUR GRACE,—We, the priests and people of the parish of Kilcullen, offer to your Grace a hearty "*cead mile failte*" on the auspicious occasion of your first visit to this portion of your

diocese, and we fervently thank your Grace for this early proof of your pastoral solicitude and love.

That glorious shout of welcome home, which was the first tribute of your people's affection, found a faithful echo in our hearts, and even at this distance our feelings were mingled in deep and warm sympathy with those of that vast assemblage which made your Grace's entrance into your diocese a bright and memorable event in the history of our country.

We gladly avail ourselves of this opportunity to give a formal expression of our gratitude to Almighty God for having granted the earnest prayers of our people, and of our gratitude to our Divinely enlightened and ever beloved Holy Father Leo XIII. for this latest and greatest pledge of his love for "Brave and Holy Ireland" in the appointment of your Grace to the Archiepiscopal See of Dublin and Primacy of Ireland. Nor can we allow this happy opportunity to pass without testifying to your Grace our ardent attachment to your person, our admiration for your varied and distinguished talents, our grateful sense of your services in the cause of Faith and Fatherland, our reverence for your exalted dignity, and above all our determination by fidelity to duty and obedience to your pastoral admonitions to lighten the heavy burden that has been laid upon you, and to be as far as lies in our power "your joy and your crown." (Philip. iv. 1.)

In your Grace's succession to the patriot prelate, St. Laurence O'Toole, we recognise that especial providence which has always raised up great men for great emergencies. We feel that our country has reached a crisis, both in her spiritual and temporal career, and in your Grace we gratefully behold the chosen instrument of that Providence in our regard. Indeed your Grace has already given unmistakable proof of the heartfelt interest you take in everything appertaining to religion, as well as your practical sympathy with the National aspirations of the Irish people.

On this truly memorable occasion we desire to endorse publicly the sentiment of joy and thanksgiving felt throughout Ireland wheresoever Ireland's children are on the face of the earth, that a wise and merciful Providence has given us a noble and gifted chief pastor to rule over us, to be our friend and father in the work that is still before us.

In conclusion, we once more thank your Grace for the honour and happiness you have conferred on us by this visit. It shows that your Grace possesses in an eminent degree that beautiful characteristic of the Good Pastor—care for even the least of the little ones of his flock. From a temporal point of view we are indeed amongst the least of your little ones, but viewed from a spiritual standpoint we fain would claim a higher place. For though we cannot boast of a busy and flourishing

town and a rich rural population, we can boast of what is still better, our beautiful church and commodious presbytery, our convent and schools, and our pious sodalities. Thus ample provision has been made for the cause of education, the interests of religion, and the salvation of souls. Having sought these things in the first place, may we not hope that in God's own good time every other needful gift will be added unto us.

We humbly beg your Grace's blessing, and have the honour to remain, with profound respect, your Grace's humble and devoted children in Christ. Signed on behalf of the priests and people of the parish of the Sacred Heart and St. Brigid, Kilcullen.

M. P. LANGAN, P.P.

His Grace in reply said:—Father Langan, Father Hally, and friends.—In acknowledgment of the address that you have just read to me, I have no return to make to you but a simple expression of my thanks.

This, as your address explains, is my first visit as Bishop to this portion of my diocese. Indeed it is my first episcopal visit to any portion of the diocese not lying within easy reach of my cathedral and of my home in Dublin. You bid me welcome. You thank me for my visit. And you tell me that you regard it as a proof of my pastoral solicitude and love. Believe me—it is in all sincerity I say it—I feel rather that my thanks are due to you.

For I am here, I may say, in the discharge of an ordinary portion of my duty as your bishop. But you have come to me simply out of the abundance of your good nature and of your kindness towards me. I thank you for it, as I feel bound to thank you also, you and your esteemed parish priest, for thus affording me the opportunity of spending a day or two in this interesting old district, away from the city smoke and the heavy pressure of the work of so many kinds that of necessity surrounds me when I am at home in Dublin (applause). Why, then, should you thank me for coming to you?

Where could I find myself happier than I do here to-day, so hospitably welcomed by your worthy priests, surrounded by a people so devoted and so loving, and witnessing all around me those splendid memorials of their energy and zeal and of your true Catholic generosity—your parish church, this presbytery, your convent, and your schools—to all of which you refer with so fully legitimate a pride in one of the paragraphs of your address (loud cheers). In such a parish, and from such priests and people, it is indeed a pleasure to me, as it should be to any bishop, to receive a welcome so enthusiastic as that which you are giving to me to-day (applause).

Your address, as indeed I may say of every one of the addresses, practically without exception, that have been presented to me, while abounding in expressions of the heartiest good will and welcome, gives utterance no less emphatic and no less unmistakably sincere to two other sentiments without which I should set but little value upon any mere address of welcome or of congratulation presented personally to myself.

Of these sentiments the first is that of loyal, earnest, enthusiastic love for our Holy Father, Pope Leo XIII. (cheers), by whose act—an act that, as I had the privilege of hearing from his own lips, was very specially his own (cheers)—I am here as your bishop, and from whose consecrated hands, as a pledge of his affection for me and for all the people of my diocese, I received this cross that I now bear upon my breast (cheers).

A voice—"Long may you wear it" (cheers).

His Grace—I thank you, then, for all this expression of devotion to his Holiness. You will find your best reward for it in the gladness that, when he hears of all these beautiful addresses presented to me throughout my diocese, and of all these outbursts of gratitude and love

towards him, they will doubtless bring to his paternal heart (great applause).

Then, in addition to this loyal, earnest, enthusiastic love for our Holy Father, your address gives expression to another love, no less loyal, no less earnest, no less enthusiastic—the love of your native land (loud cheers).

We are, as you remind me, in the crisis of a great emergency. On the proceedings of our public men, and indeed on the proceedings of all of us, during the next few weeks, it is no exaggeration, it is nothing but an expression of the barest and most literal truth, to say that the eyes of Europe shall be intently fixed. Let us bear this well in mind. Let us remember, every one of us,—you in your places and I in mine—that just now every action, every word, of ours—the least as well as the greatest—is laden with a heavy weight of responsibility (hear, hear).

While yielding to none, then, in love of country, remember the advice of your leaders, that one of your chief duties is to keep well within your lines. Be prudent, be moderate. Show to all the world that you are not satisfied merely with preserving unstained the reputation of your own peaceful parish, but that you cordially re-echo those words of strong denunciation in which your leader, Mr. Parnell (loud cheers), has recently felt himself free to speak out his mind against the wrong done to the Irish cause by those misguided miscreants who are its deadliest enemies. Keep clear, too, of those political excesses which can only bring discredit on the cause of Ireland, and which within the last week have drawn down upon those who were involved in some of them the vigorous reproof of the central committee of your Irish National League (hear, hear). As you were ever ready to do your duty towards your country in the day of danger and

almost of despair, as there was then no privation to which you were not prepared to submit in obedience to the voice and to the counsels of your political leaders, there is surely no fear now, when the hour of victory is at hand, that you will be less ready to yield obedience to that voice and to those counsels, now that they are so strongly on the side of prudence and moderation (applause).

I will say to you now but one other word in conclusion. You remind me that I am the successor of the great patriot prelate, St. Laurence O'Toole (cheers). Let me in return remind you that you are the representatives of that people for whose cause, after years of labour in the episcopacy, St. Laurence went into exile, and died there, far from the diocese and the land that he so truly loved. Do nothing, then, unworthy of the cause that he once blessed, and for which it may be truly said that he laid down his life. Remembering that patriotism is not only an ennobling sentiment, but that it is also a Christian virtue, let every act of yours be such that, while it will accord with the approval of your political leaders, it will also be not unworthy of the blessing of St. Laurence O'Toole. While you act thus, while you keep your cause and your efforts for the advancement of it such as they are to-day, you need never fear that, so long as I am spared to wear his mitre and to bear his crozier, you will fail to receive from my hands the blessing of the present unworthy successor of our patriot saint (loud cheers).

The entire assemblage then knelt down, and his Grace gave them his blessing.

In the evening the town was beautifully illuminated; hundreds of lighted candles filled the windows, even the humblest cabin had its share in the general rejoicings,

Chinese lanterns hung from some of the arches, and blazing flambeaus were carried through the streets. His Grace walked through the town for the purpose of seeing the decorations, and expressed his great pleasure at the sight.

Next morning, at ten o'clock, the function which was the immediate cause of his Grace's presence in Kilcullen took place—the consecration of a new High Altar in the Church of the Sacred Heart and St. Bridget.

The ceremony of consecration of the altar began soon after ten o'clock, and was performed by the Archbishop, assisted by a large number of clergy. The High Mass—the first celebrated at the new altar—commenced at 12 o'clock, and was followed by Benediction and the Forty Hours Adoration.

At half-past three o'clock, in the grounds opposite the parochial residence, his Grace was presented with addresses from the priests and people of several of the neighbouring parishes. The deputations were as follows:—

BALLYMORE-EUSTACE—Rev. J. Horgan, P.P., Messrs. P. Driver, T. Purcell, Thomas Grace, and H. Copeland.

DUNLAVIN—Rev. F. A. Donovan, P.P.; A. Metcalfe, P.L.G.; John Harrington, Thomas Norton, Thomas Cunningham, and Peter Kiely.

CASTLEDERMOT—Rev. James Deighan, P.P.; J. O'Neill, Thomas Nolan, Christopher Nolan, James Dempsey, M. Aylmer, J. Delany, and J. Nolan.

The addresses, which were in each instance presented by the parish priest of the respective district, were as follows:—

ADDRESS OF THE PRIESTS AND PEOPLE OF BALLYMORE-EUSTACE AND
HOLYWOOD.

MY LORD ARCHBISHOP,—May it please your Grace, we, your spiritual children of the united parishes of Ballymore-Eustace and Holywood, most respectfully beg to unite our voices with the enthusiastic outburst of joy that resounds not only throughout this diocese and country but

wherever throbs an Irish Catholic heart throughout the world, at the elevation of your Grace to the archiepiscopal throne of the capital of Ireland.

With the deep homage of hearts and souls ever faithful, ever fondly clinging to the rock of Peter, we offer our undying gratitude to our Holy Father the Pope for the inestimable blessing he has thus conferred on us. For a time a link was wanting to the golden chain of the Irish episcopacy. Unceasing prayers were offered up that it might be, like all the others, pure, brilliant, and without flaw of any kind. Heaven heard these prayers, and by its light directed the choice of prelates, priests, and, may we add, of the people also, to the holy and world-wide distinguished President of our National Ecclesiastical College.

This choice was duly and reverentially laid at the foot of the Papal throne with earnest prayer for its ratification, but just then it was found that the detestable Veto had crept out from the miserable darkness to which it was condemned long years ago by the commanding voice of one of your Grace's illustrious predecessors, the Most Rev. Dr. Murray, and had even dared to present itself before the Sovereign Pontiff to oppose the recommendation and prayer of this diocese and of the whole Irish Church. A few hoped it would succeed. They were our enemies. A few others feared it would. They must not have known the great, the righteous, the invincible Leo the XIIIth. All the rest of Catholic Ireland, from the Primatial palace of Armagh to the humblest cot in the remotest glen, knew and trusted him. They feared not. Calmly and confidently they awaited the decree and action of the Holy See. Both came forth in good time, the decree proclaiming your Grace Archbishop of Dublin, and the action crushing to death the hideous Veto and casting it into its fitting grave—that of endless infamy.

By this Papal action an insolent and unjust attempt to interfere with one of the most cherished privileges of the Catholic Church in Ireland was hurled back on its wily plotters, and by this Papal decree the long-wished-for link was added to the golden chain, thus completing the glorious girdle of episcopal, loving and beloved, government around this Catholic land—a girdle now enclosing within it a united people, a people one not only in faith, as they have ever been, and, come what will, with God's grace, ever will be, but one also in national aspiration, one in motive, and one in firm resolve to achieve by lawful means their full and perfect independence—that independence so long sighed for, so long suffered for; their entire independence in religion, in education, in all that should make Ireland what she ought to be—

Great, glorious, and free,

First flower of the earth and first gem of the sea.

For all this happiness we owe a debt of everlasting gratitude to our Holy Father the Pope.

To your Grace we beg to offer our most sincere, most heartfelt congratulations, and to offer you, besides, what we know you will value far more, the assurance of our true, undying loyalty—the loyalty of a confiding and obedient flock to their loving, strong, and watchful shepherd—the loyalty of a long-enslaved people to him whom they regard as another Moses specially appointed by Heaven to be their deliverer, their leader, to the promised land of peace, liberty, and prosperity.

We pledge ourselves to follow your Grace closely, lovingly, loyally, to the end, well knowing that the end to which you would conduct us through a happy, though short, life in this world, will be the beginning of eternal happiness in the next.—Signed on behalf of the priests and people of the parish of Ballymore-Eustace and Hollywood.

JOSEPH HORGAN, P.P.

ADDRESS OF THE PRIESTS AND PEOPLE OF CASTLEDERMOT.

MY LORD ARCHBISHOP,—We, the priests and people of this old and historic town, and inhabitants of the place said to have been the birth-place of one of your Grace's most illustrious predecessors, the great St. Laurence O'Toole, beg to express our heartfelt feelings of joy, esteem, and love for your Grace on your appointment to the See of Dublin, and assure you that for the same we are in unison of thought, not only with the people of the diocese of Dublin and Ireland, but also with those of every Christian nation over the entire world.

Faithful Ireland has received many innumerable blessings and many acts of kindness from the chair of Peter from the days of St. Patrick to the present hour, but still, owing to the circumstances of the time and the convulsions of nations, and, above all, to the deadly hostility to the creed and homes of Irishmen, there never was a time more than the present when learning and wisdom, patience and firmness, were so essentially needful for the welfare and religion of our country.

The character of your Grace, so full of these attributes in the past, will, we are confident, continue to be distinguished by them, and bearing in mind the high intellect, long training, and thorough acquaintance with ecclesiastical discipline, and, in addition to all these, your *amor patriæ*, we have every reason to congratulate ourselves; and believe that you will regenerate our common country, will fight the good fight, and protect and nurture the faith and education of your Grace's subjects; will promote our holy religion, edify the faithful, and give honour and glory to God. No man living is more thoroughly acquainted with the wrongs of our country, and no living ecclesiastic will, we believe, advocate our rights with more firmness and straightforwardness.

In conclusion we beg to renew our expression of hope that God will vouchsafe to your Grace length of years, joy of soul, and all blessings, both temporal and eternal.

Joseph Deighan, P.P. ; Michael Clarke, C.C. ; M. J. Kelly, M.D. ; Christopher Nolan, John O'Neill, Edward Lalor, James Dempsey, John Nolan, Michael J. Aylmer, Richard Lalor, P.L.G. ; James Brennan, William Nolan, Michael Byrne, John Delauney, James Byrne, P.L.G. ; Thomas Nolan, Surgeon-Major Keogh, J.P. ; Michael Hoey, John Gannon, Patrick Tierney, Patrick Alymer, Hugh Byrne, John Germaine, Richard Germaine, Andrew Nolan, Owen M'Donald, Bernard Noud, Nicholas Byrne, Thomas Byrne, William Power, Edward O'Neill.

ADDRESS OF THE PRIESTS AND PEOPLE OF DUNLAVIN.

MAY IT PLEASE YOUR GRACE,—We, the priests and people of Dunlavin, hearing of your advent to a neighbouring parish in the discharge of an episcopal function, gladly avail ourselves of the opportunity presented to address you and add our voices to the universal chorus of welcome which has greeted you ever since your landing at Kingstown.

In you we behold the ecclesiastic who was selected for the position of Archbishop of Dublin not alone by the vote of the chapter and clergy of our diocese and the bishops of our Irish Church, but by the ardent wishes of the Catholic laity of our island. We had heard of your high moral qualities as well as your rare intellectual gifts ; we knew of your great stores of acquired knowledge in so many departments of learning ; we were assured of your prudence and governing power ; and we had before us your sympathetic and broad statesmanlike views on the Irish land and education questions. Hence the joy we experienced when we learned of the overthrow of statecraft and intrigue, and the triumph of religious independence in the confirmation by the Holy See of the free choice of our Irish Church. We believed you were not alone a true Churchman, but a true patriot as well, and we were not mistaken.

As faithful children of the Church we desire to be guided by you in spiritual matters, and we hopefully appeal to you as a high-souled lover of your country to assist us in all our rightful struggles to improve our temporal condition. The condition of our country is depressed. Education in all its branches requires adjustment. Catholic educational endowments are needed. Positions of emolument should be more impartially distributed. We are suffering from the effects of centuries of misrule, and we want light and guidance in the road to prosperity.

We seek light and guidance from your Grace. Teach us to unite for our common good. Help us to select honest and capable representatives

in Parliament, and then we may hope that prosperity will return and evil traditions be forgotten.—Signed on behalf of the parishioners.

F. A. DONOVAN, P.P.

JOHN HARRINGTON.

THOMAS NORTON.

ANTHONY METCALFE, P.L.G.

JAMES CUNNINGHAM.

His Grace, in replying to the addresses, said :—Very Reverend and dear friends, I find a difficulty in acknowledging all this kindness. No sooner had I arrived in Kilcullen yesterday than I found myself surrounded by the priests and people of the parish, pressing forward to welcome me, and expressing their welcome in an address presented to me, not through a mere formal deputation, but by the assembled parishioners themselves (cheers).

Coming here as I have come, I should indeed have preferred that whatever welcome there might be tendered to me—and in truth I had no doubt that the welcome would be a loyal and a hearty one—should have come to me merely from the priests and people of the parish itself. For I have come here simply in the discharge of one of my duties as bishop, to do my part towards the completion of one of the many good works already raised to the honour and glory of God by the parish priest and people of this parish by solemnly consecrating for them, as it was my privilege to consecrate to-day, the altar of their beautiful parish church (hear, hear). Even if the expression of that welcome had not gone beyond the presentation of the address presented to me here yesterday I should have had the best of reasons to feel satisfied with it. But the good people of Kilcullen, not satisfied with all this, lighted up their town last night with a beauty and brilliancy that, so far as I am concerned, could not but make me feel that I need no other welcome than that

warm-hearted welcome of theirs, to this parish of Kilcullen, or to this district of the county Kildare (cheers).

In my unwillingness to go outside these lines I have declined—as indeed my urgent diocesan engagements in Dublin forced me to decline—the pressing invitations of many of the neighbouring parish priests to visit them, and to afford their people an opportunity of meeting me at home, now that they find me for the first time in their neighbourhood (hear, hear). Addresses from the neighbouring parishes, then, were to have had no place in the programme of this visit to Kilcullen. But in religious, it would seem, no less than in other matters, it is hard to set bounds to the enthusiasm of an entire people (hear, hear).

At all events, in spite of all that I could do, the frail barriers that I endeavoured to set up have hopelessly broken down. If I could not, for the present, visit you in your parishes at home, you have insisted on visiting me here in Kilcullen (cheers), and to come here you have travelled, some of you, many long and weary miles, to bring a welcome to your new bishop (cheers). It is not, then, for me to be ungracious towards you, or to endeavour to conceal the feelings of gratitude and of affectionate delight with which I meet you here to-day, receiving from you your warm-hearted addresses, and doing my best to thank you for them (cheers).

For one special reason, indeed, I am glad to have the opportunity of thus speaking to you, and of addressing to you some few words on a matter of great and obvious importance to you, to myself, and, I think I may add, to the entire country.

I dare say some of you have seen in one of the Dublin newspapers of yesterday a long letter in reference to me and in reference to our Holy Father the Pope, which appeared on the previous day in the London *Times* (groans).

I know there may be a difference of opinion as to how far it is becoming for a person in such a position as mine to condescend to notice the slanders of an anonymous, and, because anonymous, a cowardly assailant (hear, hear). In ordinary circumstances, indeed, I should take no notice whatever of this letter to which I now refer. But the circumstances in which the letter has been written, and in which I take notice of it, as I do to-day, are very far indeed from being ordinary circumstances. And so, after weighing carefully all that may be said or thought on one side of the question or on the other, I have come to the conclusion that it would be wrong for me, holding the position in which the Holy Father has placed me (cheers), to let pass unnoticed this strange tissue of falsehood thus put forward, in insult to His Holiness much more than to me.

It is, no doubt, as I have said, an anonymous letter. But this does not much affect the merits of the case so far as I am now concerned. It may well, indeed, be a matter of surprise to us that the responsible conductor of a newspaper, holding in so many respects the first place among the daily newspapers of England, should have so far forgotten what he owed to the character of his journal as to afford shelter in its columns to an anonymous assailant of any public man (hear, hear)—thus lending the aid of the world-wide circulation and of the world-wide reputation of *The Times*, to scatter such groundless statements broadcast over Europe (groans).

The statements to which I refer are definite and detailed. They regard not only myself but also my brethren of the priesthood and of the episcopacy of Ireland (cheers). Now, I am in a position to give those statements, every one of them, the fullest, the most formal, and the flattest contradiction; and this being so, I feel that I should fairly be

held responsible by my brethren in the priesthood and in the episcopacy for whatever mischief might follow from the unchecked circulation of so many and such malicious falsehoods, if I were not to avail myself of this the very first opportunity I have had of contradicting them, as I now proceed to do.

The first, then, of these statements is to the effect that there is at present an organised movement to take out of the hands of the general body of the electors of this country the selection of the members who are to represent you in the new Parliament; to place the selection of those members in the hands of the bishops; and to make the selection on grounds very different from those to which, as all the world knows, the Irish people are now definitely, and, for my part, I trust, finally, committed (loud applause). This first statement, then, I do not hesitate to characterise as an absolute, unqualified, and unmitigated falsehood (hear, hear).

So much for the first statement. Now for the second. The writer in *The Times* goes on to say that negotiations to give effect to the views of this imaginary organisation have actually made some progress; or rather as he cleverly puts it, "it is asserted" that such a negotiation has made some progress, the two negotiators being, on the one hand, myself, and on the other, a prominent Catholic gentleman of high commercial standing in Dublin.

A voice—Sir Richard Martin.

Dr. Walsh—This anonymous libeller, then, has the assurance to name the date on which the negotiation was personally conducted between the gentleman named and myself. Unnecessary as it may be to give any contradiction to any such statement whether as regards the gentleman he has named or as regards myself, I think it, for a special reason, well worth while thus publicly and empha-

tically to contradict it. Of this second statement, then, I repeat the words I have already used in contradicting the first, namely—that it is an absolute, an unqualified, and an unmitigated falsehood (loud cheers).

Thirdly, this writer goes on to speak of what he calls the change in my attitude regarding public affairs. This third statement is, of course, disposed of by the unqualified contradictions which I have just given to the statements on which his theory is built up, and which, as I have said, are nothing but baseless fictions.

But this third statement of his is backed up by a fourth, which gives to it a prominence of its own, for he goes on to connect this imaginary change in my attitude with some equally imaginary instructions which he says I have received from Rome. And then, by a very bad blunder, he represents that the necessity of this change was put upon me by our Holy Father the Pope as a necessary condition of my appointment to the See of Dublin (laughter). Of all this tissue of fabrication, so far as I can at all stoop to notice it without detracting from what is due to the venerated person and office of the Sovereign Pontiff—I notice it merely to apply to it the same words which I have applied to the former statements. It is from first to last an absolute, an unqualified, and an unmitigated falsehood (cheers). From Rome I have received no instructions of any such kind. Moreover, I will say this. I know the mind of his Holiness well (cheers), and knowing it, I can say to you that while, since my return to Ireland, I have said many things that at all events have not acted as a check to the onward march of your cause (cheers), I have not said one word that I do not feel convinced is as thoroughly in unison with the sentiments of the Holy Father as it is with my own and with yours (cheers).

Now, this anonymous letter, the statements which I have taken all this trouble to contradict so fully and unreservedly, is signed "A Loyalist" (groans)—I believe, indeed, "A Dublin Loyalist." That designation has unfortunately come to be usurped as the special possession of one special section, and that indeed a comparatively small section, of our population. But so far as this individual writer may be supposed to represent the views of those who are united with him in laying exclusive claim to this designation, I would ask them to remember that loyalty is not the whole duty of a Christian man (hear, hear). There is such a virtue as truth—a virtue that, as we see in this present case, may be so completely lost sight of by one of their number as to put him in a most unpleasant category—a category which, speaking here as your bishop, I do not wish more plainly to designate, but of which I may use, with a slight modification, the Parliamentary paraphrase ingeniously adopted in a somewhat similar case by a well-known member of our Legislature. I describe it, then, as one, the name of which must be looked for on a somewhat earlier page of a dictionary than that containing the signature affixed by this writer to his letter, but which will be found there, at all events, under the same letter of the alphabet (laughter and applause).

I would appeal, then, to the responsible conductors of great organs of English opinion, such as *The Times*, whether the insertion of such letters in their columns may not suggest an obvious case of the application of the reproof conveyed in that noble sentence in Mr. Gladstone's recent profession of his political faith in which he has declared that "history and posterity will consign to disgrace the name and the memory of every man, be he who he may, and on whichever side of the Channel he may dwell, that having the power to aid in an equitable settlement between

Ireland and Great Britain shall use that power not to aid but to prevent or to retard it" (applause).

One thing, at all events, is clear; it is the manifest aim of such writers as this anonymous libeller, to force me to break through the resolution I have formed for myself. On the day of my entrance to the city of Dublin, as Bishop, in answer to the address of the Dublin Corporation (cheers), I laid down two statements. In one of them I made a profession of my own political faith. In the other I said that with God's help, so long as I remained Archbishop of Dublin, I should neither in my home nor in my cathedral, nor in any scene or sphere of my episcopal labours, know any difference between those whose honest political opinions most fully coincided with my own and those whose opinions were most diametrically at variance with mine (hear, hear).

I could well have supposed that some little objection to this second declaration might have been made by those who more fully agreed with me; but I now find—and let it be remembered—that the first difficulty thus placed in my path has come from the other side (hear, hear). It is the manifest aim and object of this writer, and of those who sympathise with him, to force me to break through that resolution. I may tell them that it will take a much more powerful influence than any that can be exercised by any effort of theirs, to move me from the course that I have thus marked out for myself (applause). And believe me that in this, as in greater things—if I may make this further application of the noble words that I have just now quoted for you—history will have no favourable verdict to record of those who at this crisis in the history of two great nations, instead of helping forward the blessed work that now seems so near its issue, come forward to obstruct it, and thus do their little best to mar the efforts

of those who are now so earnestly striving, at one side or at the other, to earn for themselves that blessing, among the choicest of the blessings of heaven—the blessing that is promised to the peacemaker (loud cheers).

His Grace then proceeded to the convent schools, where a little address of welcome was presented to him by the children who are there being educated by the Passionist sisters. Each little girl was dressed very prettily in white, and carried a bunch of flowers. His Grace thanked the children in a kindly manner for their welcome, and then heard them sing one or two simple songs.

In the evening, the town was again brilliantly illuminated; not a pane of glass, even of the humblest cottage, was without a light of some sort. The appearance of the town from any of the heights overlooking it was extremely brilliant and picturesque. Flags floated from most of the houses, and numerous arches, with appropriate mottoes, spanned the streets.

His Grace, accompanied by a number of clergymen who had assisted at the imposing ceremony at the church in the morning and had afterwards partaken of the hospitality of the esteemed parish priest, took a walk through the streets to see the illuminations. The Archbishop was soon recognised by the crowd, and was received with loud and, indeed, incessant cheering. At intervals cheers were given for the parish priest and his respected curate, and also for the various priests who had at any time within the memory of those present officiated in the parish.

On returning to the parochial residence, his Grace was accompanied by an immense throng, who then proceeded to pay a visit to the Blessed Sacrament before retiring to rest, and afterwards once more requested his Grace's

blessing, for which they had already knelt at various points during his progress through the town.

Next morning the Archbishop said Mass in the Convent of the Sisters of the Cross and Passion, and afterwards presided at High Mass in the parish church.

After the function, which was conducted with the same impressive solemnity as on yesterday, his Grace, accompanied by some of the clergy, paid a visit to some places of historic interest in the parish, including the graveyard of Old Kilcullen, with its interesting round tower. *En route*, the delight of the country people at sight of the Archbishop was manifested in a thousand ways. The moment he was perceived proceeding, as he did, on foot through the parish the people turned out of their houses and knelt on the roadside begging his blessing, and expressing in true, warm-hearted, Irish fashion their joy at having him amongst them. His Grace paid marked attention to the old and infirm who had been unable to attend the religious services in the church, giving them his ring to kiss, and, to their great delight, chatting familiarly with them. On his return the Archbishop was met at the entrance to the town by the children who had just come out from school, greeting him with cheering and clapping of hands.

Just before his departure the inhabitants gathered in great numbers in front of the parochial residence, bearing banners with numerous appropriate devices, expressive of their unswerving devotion to the cause of religion as well as of fatherland. This immense throng formed into rank, and, bearing the banners aloft, preceded his Grace to the limits of the town, where, accompanied by the Parish Priest, he entered his carriage amidst enthusiastic cheering and drove to Newbridge, whence he proceeded by the four o'clock train to Dublin.

ADDRESS FROM ST. PATRICK'S TRAINING COLLEGE.

THE NATIONAL EDUCATION QUESTION.

NEXT day, September the 29th, the Archbishop visited St. Patrick's Training College at Drumcondra, and inspected the new buildings in connection with it, which have just been completed. His Grace was met by the Very Rev. P. Byrne, C.M. ; Rev. John E. Flynn, C.M. ; and Rev. James Cussen, C.M., and a large number of clergy, together with the students of the College, who accorded him a most enthusiastic reception.

Among those present were the following :—

The Most Rev. Dr. Donnelly, Bishop of Canea ; the Most Rev. Dr. Jolivet, Bishop of Natal ; Very Rev. Dean Lee, P.P. ; Very Rev. Mgr. Kennedy, P.P. ; Very Rev. Canon M'Mahon, P.P. ; Very Rev. M. Keogh, Balbriggan ; Very Rev. Gerald Molloy, D.D., C.U. ; Very Rev. Canon Lee, P.P., Haddington-road ; Very Rev. J. Leahy, Sandford ; Very Rev. Canon O'Neill, P.P., Clontarf ; Very Rev. Canon Walsh, V.G., P.P., Kingstown ; Rev. A. Plunkett, Adm., Westland-row ; Rev. M. Collier, P.P., St. Agatha's ; Rev. Michael Walsh, C.C., Dolphin's-barn ; Rev. Thomas O'Donnell, P.P., St. Laurence O'Toole ; Rev. James Dunphy, P.P., Arklow ; Rev. Bernard Dennon, Baldoyle ; Rev. J. Horgan, P.P., Ballymore-Eustace ; Rev. Edward Rowan, Blackditches ; Rev. Michael Patterson, Blanchardstown ; Rev. T. Curran, Blessington ; Rev. T. Fagan, Blackrock ; Rev. T. Doran, Cabinteely ; Rev. Michael Donovan, Chapelizod ; Rev. John Moore, P.P., Clondalkin ; Rev. Patrick Duff, Donabate ; Rev. Joseph Hickey, P.P., Dundrum ; Rev. James Keon, C.C., Stillorgan ; Rev. Philip M'Carthy, P.P., Eadestown ; Rev. Wm. Keon, P.P., Fairview ; Rev. Joseph O'Keeffe, C.C., do. ; Rev. Joseph Flanagan, P.P., St. Margaret's ; Rev. Michael Molony, P.P., Kilbride ; Rev. P. Segrave, P.P., Kilquade ; Rev. P. Carberry, P.P., Rathdrum ; Rev. John O'Hanlon, P.P., Sandymount ; Rev. James Walsh, P.P., Skerries ; Very Rev. J. E. Walsh, D.D., O.S.A. ; Very Rev. P. Huvetys, President, Blackrock College ; Very Rev. F. Bannon,

S.J. ; Rev. M. Waters, S.J. ; Rev. Wm. Delaney, S.J., University College ; Very Rev. P. R. Brady, O.M.I. ; Very Rev. C. Hickey, C.M. ; Very Rev. Michael Roche, C.M. ; Rev. M. Cody, C.M. ; Rev. C. Dooly, C.M. ; Rev. J. Hanly, C.M. ; Rev. J. Maher, C.M. ; Rev. Richard Bodkin, C.M. ; Rev. Martin Whitty, C.M. ; Very Rev. P. Duff, C.M. ; Rev. James Kelly, Rev. Joseph Geoghegan, Rev. M. Cribbin, C.M. ; Very Rev. Canon Pope, P.P., Donoughmore ; Very Rev. Dean Byrne, P.P., Dungannon ; Rev. Patrick Hanly, C.C., Cliffoney, etc., etc.

The Very Rev. P. Byrne, C.M., President of the College, said—It was my intention to preface the reading of the address with a few words, which, however, have become unnecessary. The address but very feebly expresses the sentiments of joy and satisfaction which are so universally felt at the appointment of your Grace to the position which you now occupy. Nothing could exceed the delight and satisfaction entertained in this college at that appointment (applause). I think, after the enthusiastic welcome which has been given to your Grace, such explanation on my part is entirely unnecessary. I will therefore proceed to read the address. It is as follows :—

MAY IT PLEASE YOUR GRACE,—We, the Superiors, Professors, and Students of Saint Patrick's Training College, beg to offer you on this, the first opportunity afforded us, our most warm congratulations on your elevation to the high dignity of Archbishop of the Metropolitan See of Ireland (applause).

In the satisfaction and joy caused to the clergy and people throughout the land by the Holy Father's selection of your Grace as successor to the Sainted Prelate and Patriot Laurence O'Toole, we share lovingly and largely ; but we feel that we have grounds for a joy peculiarly our own. In you we recognise and welcome not only a splendid accession to our National Episcopacy, but also an eminent scholar, a valiant combatant in our past educational struggles, a safe and gifted guide in those that are assuredly yet to come ; and what, of course, appeals still more powerfully to our hearts the Patron, Protector, and Father of this our home and cherished field of labour (loud applause).

We are glad to be able to assure your Grace that in our opinion the foundation of this establishment represents a decided advance

towards the realisation of the grand and only true ideal of education—namely, that which is based upon religion, and which resolutely refuses to be formally dissociated from religion, or deprived of its influence even for a single hour during the ordinary routine of daily life (applause). From this particular point of view—the untrammelled union of religion with secular instruction, we in this College are favourably situated in comparison with most of our fellow-labourers in the great work of primary education. Still the fact remains, we regret to say, that as yet we are not placed on terms of equality with similar institutions in our own country (applause).

Your Grace's long experience in educational matters, joined with your marvellous energy and steadfast devotion to everything calculated to raise the condition of our people, gives us every reason to hope that at no distant date our just claims shall be fully acknowledged, and that our Catholic Training Colleges shall be placed in a position in no way inferior to other training colleges in Ireland (applause).

Praying that God may grant your Grace many long years to rule over the Archdiocese of Dublin, and to extend your paternal care and guidance to this institution, which, though sending forth its students to every diocese in Ireland, still has the honour of looking to your Grace as the source and centre of its authority, we beg to remain your Grace's most obedient and devoted children in Christ.—Signed on behalf of the Staff and Students of St. Patrick's Training College.

His Grace, who was received with loud and prolonged cheering, delivered the following reply:—

Father Byrne, Reverend and Dear Friends, Superiors, Professors, and Students of this College—I beg to tender to you the expression of my most sincere thanks for your kind address of welcome, and at the same time to tender to you the expression of my most sincere congratulations on the splendid record of success which has been put before me in the President's printed Report (cheers).

In your address I note with special satisfaction the distinct acknowledgment which you make of the advantage that has come to you from that act of the Commissioners of National Education by which my venerated predecessor was enabled to establish this College for the training of the Catholic masters of the schools under their

control (applause). I am glad that you have made this acknowledgment of what has thus been done by the Commissioners. It has resulted, for you, in the establishment of a most efficient, and, as we now see, most successful system of training; and it has thus put you in a position not merely to work with greater success in the schools to be committed to your care, but also to claim a share in the substantial advantages enjoyed, under the regulations of the Commissioners, by trained teachers, and by trained teachers only (cheers.)

I observe, too, with pleasure that you mention in your address, not so much the personal advantages that will thus come to yourselves, as the great public gain that has been secured by the recognition of denominational training colleges such as this (applause). For, as your address points out, the recognition of the principle thus recognised by the Commissioners has marked the opening of a new era. To use your own words, "the foundation of this establishment represents a decided advance towards" what you, as dutiful Catholics, go on to describe as "the realisation of the grand and only true ideal of education, namely, that which is based upon religion, and which resolutely refuses to be formally dissociated from religion, or deprived of its influence, even for a single hour, during the ordinary routine of daily life" (applause).

I am glad, then, that you have made this recognition of what has been done. I am no less glad that you have had the courage to go a step farther, and to say, as you have said, and as you have said with truth, that notwithstanding the great and most substantial instalment of justice that we have thus gained, the end has not yet been reached (applause). And undoubtedly it has not been reached, inasmuch as your college—successful as it has been proved to be, when tested even by the test imposed

by the untrammelled authority of the Commissioners of Education themselves—has not yet been placed, and is as yet very far from being placed, “on a footing of equality with similar institutions in our own country” (applause).

Now, on this matter it may be well, for me at all events, to speak a little more plainly. By the words “similar institutions” you do not mean to refer to any other denominational Training College such as this college of yours. You refer to the undenominational Training Colleges which are established and worked under the official directions of the Commissioners themselves (applause)—institutions from the enjoyment of the preponderating advantages of which you are withheld, not by any view or feeling of your own, but by your respect as Catholics for the resolutions of your Bishops, the Catholic Bishops of Ireland, on this matter of the training of teachers such as you (applause).

I give you then, the praise that is so fully due to you for the good taste on the one hand, and for the courage and manliness on the other, thus shown forth in what you have said on the two aspects of the case to which you have referred. I give you no less praise for the prudence which has restrained you from saying more. But it is for me to see that the interests of this institution, and through it, the interests of our denominational training colleges generally, do not suffer from any want of plain speaking. If you, from your position, are not as free as you could wish, to speak out plainly all that you know and feel on this most irritating subject, you rest satisfied, I know, that in me, as Archbishop of Dublin, you have one to speak for you who is in the enjoyment of unfettered freedom to do so (loud applause). And I mean to-day to exercise my privilege (renewed applause).

I may safely assume that the Commissioners of National Education would gladly place in my hands the official managership of this college. The position of manager was held by my venerated predecessor, our late Cardinal, the founder of the college. At his death, when I was placed, as Vicar Capitular, in the temporary office of administering the affairs of the diocese, I was unwilling, for more reasons than one, to undertake this charge, which of its nature is a permanent one. The managership was then undertaken by the worthy Dean of the Diocese, in whose hands it still is, and in whose hands, so far as I am concerned, it may remain. For after giving to the question the most anxious and careful consideration, I have come to the conclusion, that in my office of Archbishop I am bound to make a stand against the perpetuation of the system of inequality and injustice of which this college—in its material buildings, in its daily work, and in its relations towards you, its students, of whom it has such good reason to feel proud—is a standing memorial (loud applause).

I wish, then, to have my position in this matter clearly defined. While doing, as I hope to do, everything in my power, within the sphere of my duties as bishop of the diocese, to advance the interests of this college, I can have no part in the official managership of it. I cannot consent to descend from the platform of equality on which I have taken my stand, by accepting from the Commissioners of National Education any official charge, so long as they decline to recognise the necessity of doing away with the injustice with which we are at present treated (loud applause),—that is to say, so long as they refuse to put this college on a footing of absolute equality with that official establishment of theirs, which has now so long been maintained

in front of my Cathedral Church in Marlborough Street, in open defiance of the Catholic sentiment of this Catholic city and of the Catholic nation of which it is the capital (loud applause.)

Now, let me leave no room for misunderstanding. I am not the man to say that in this, or in any other matter of public policy, we should not make the most of whatever advantages may be offered to us. I do not, for instance, say that we here should close our doors, and say to the Board of Education, "take back your grant." What I do say is, that the time has come, for me, at all events, if I am not to be judged wanting in every principle of manliness, to say to those high authorities, "So far as I am concerned, it will be necessary for you to administer your system for yourselves. It is a system based upon manifest injustice. Do not ask the Archbishop of Dublin—whose duty as an Irish Bishop it is to press forward by every constitutional means within his reach, the demand for justice and equal dealing for his people—to help you in your fruitless effort to stave off the day that is now so near at hand, when you must at length give up as a hopeless failure the attempt in which you have been engaged for so many years (applause)—the attempt to force upon the people of this Catholic nation a system which, if it were equally opposed to the feelings of the Protestant people of England, the strongest Minister of our day would not have the hardihood to attempt to force upon them, or, if he had the hardihood to make the attempt, could do so only with the result of very soon making the discovery that the days of his ministry were ended." (Applause.)

I have no hesitation in here publicly declaring that, in my carefully matured opinion, a most serious mistake was made—but a mistake, I am bound to add, which it is

by no means impossible that in the circumstances of its occurrence I should myself have made—in the acceptance of the grant for this training college, offered to the Catholic people of Ireland as this grant was, on terms so manifestly unjust, because so manifestly short of the terms on which the expenses of the official training College of the National Board in Marlborough Street are borne by the Public Treasury (hear, hear).

From the responsibility of perpetuating that mistake in its consequences, I mean, as Archbishop of Dublin, to keep myself clear (loud applause). For, remember, my view of the case is this—and the most careful examination of the history of the question will but serve to bear me out in it—that our demand for a system of denominational Training Colleges was resisted by those responsible for the government of this country, until resistance had reached its utmost limit (cheers). They were beaten; and they gave way only when they could hold out no longer (continued cheering.) And then came this miserable compromise, in which we, who had won the day, allowed ourselves to be drawn into helping out of their difficulties the defenders of the broken-down and dilapidated system of “combined secular and separate religious instruction.” And what did we receive in return for our considerateness? Simply this system, this absolutely indefensible system, of denominational Training Colleges, under which, by an enormous drain upon some funds available for educational purposes in this diocese of Dublin, the splendid building in which we are now assembled has been raised, a standing memorial of the folly of submitting to injustice (applause).

Now, underlying all that I have been saying, there are these three statements. First, that the demand for the establishment of denominational Training Colleges was withstood for years, that it was in fact withstood until things had come to such a pass that those responsible for

the government of the country were forced to recognise the impossibility of withstanding it any longer. Secondly, that it was the action of the Catholic Bishops of Ireland, in setting their faces against the attendance of the Catholic schoolmasters at the official Training College in Marlborough-street, that thus forced upon the Government the necessity of dealing with the question. And, thirdly, that when the victory had been won, they were helped out of the difficulty in which a satisfactory settlement of the question could no longer have been deferred, by the acceptance of the system under which this college of yours has been established—a system which I have just now described as essentially unjust, because unequal in its treatment of our denominational colleges as compared with the colleges conducted under the official management of the Commissioners (applause). Let me say a few words on each of these points.

First, then, as to the circumstances in which the flag of capitulation was run up upon the battlements of the old fortress of exclusiveness. I have here a copy of a letter written in March, 1883, technically by the Chief Secretary, Mr. Trevelyan, but practically by the then Lord Lieutenant, and addressed to the Commissioners of National Education in Ireland.

It is a plain confession that the time had come when it was no longer possible to resist the demand for the establishment of denominational Training Colleges (applause). Passive resistance, dead weight, had carried the day. The letter refers in detail to various speculative projects for the establishment of a training system for our teachers, projects which had been put forth from time to time in previous years. A project of Mr. Fortescue's, made so far back as 1866, is mentioned in well-sounding phrase, as a suggestion of "important measures to

remedy the evils which even then were militating against the advancement of good education in the country." Projects which were put forth later on are referred to in equally grandiloquent phraseology. All through the story runs the melancholy strain that, notwithstanding the framing of all these magnificent, but purely theoretical schemes, the evils for the removal of which the actual construction of some scheme or other was needed, showed no tendency to disappear, but on the contrary went on increasing. I shall read from the letter a paragraph or two bearing upon this aspect of the case:—

When Mr. Fortescue proposed his reforms there were 4,369 untrained teachers in the country. When Sir Michael Hicks-Beach drew attention to the subject the number of untrained teachers had risen to 6,284. And his Excellency [Earl Spencer], with unqualified regret, observes that according to the last published report of the Commissioners, the number has now increased to 7,067, or 66 per cent. upon all the certificated teachers receiving grants from the Commissioners.

His Excellency cannot fail to be struck with the fact that the greater preponderance of the untrained, owing doubtless to the objections of the Roman Catholic Church in Ireland to the present system of training, is to be found in the ranks of the Roman Catholic teachers.

Of the 7,907 Roman Catholic teachers, only 2,142, or about 27 per cent. are trained.

His Excellency desires me to express the opinion of the Government that the question of providing adequate means for the training of teachers must no longer be considered as one of speculation or expediency, but as one of absolute urgency.

(Loud applause).

By this quotation, then, I make good both the first and the second of my statements—namely, that the demand for the establishment of denominational Training Colleges had been withstood until things had come to such a pass that those responsible for the government of the country were forced to recognise the impossibility of withstanding it any longer; and secondly, that

it was the action of the Catholic Bishops of Ireland, in setting their faces against the attendance of the Catholic schoolmasters at the official Training College in Marlborough-street, that thus forced upon the Government the necessity of dealing with the question.

And this second point, so clearly recognised in the official letter from which I have thus quoted, comes to us no less fully recognised also from another, and a thoroughly independent source. When the rumour spread that, owing to the zealous action of some members, and especially of one leading member, of the National Board, the principle of Denominational Training Colleges in connection with the Board was about to be sanctioned, a deputation from that small, but marvellously demonstrative, section of our population, the Presbyterians of Ireland, waited upon the Lord Lieutenant to protest against any such concession being made.

In their memorial, presented to his Excellency, I find the following passage. Speaking of the deplorably large number of untrained teachers then in charge of the schools of the country, they say that—

The evil has not been created by the State, which made adequate provision for the training of qualified teachers in the Central Training Establishment in Dublin, and in the District Model Schools.

The evil has been created *solely by the action of the Roman Catholic Hierarchy*, who have thought it right to take up a position of antagonism to those institutions, and who some years ago interdicted clerical managers from giving employment to teachers who went for training to the training schools provided by the State.

Protestants of all denominations are satisfied with the system of united training pursued in the Central Establishment in Dublin and in the District Model training Schools.

(Applause).

So far, then, for my first and second statements. I now come to my third.

Am I then, or am I not, correct in stating that this system, the partial acceptance of which has enabled the Commissioners of National Education in Ireland to stave off for a little the coming of the inevitable day when they must at length learn the lesson that what we want is justice and equality, and that we shall not allow ourselves to be put off with one iota less—(loud applause)—is a system of obvious injustice and inequality? (Applause.) If it be what I describe, there will surely be no second opinion as to the action that we have now to take in reference to it. Is it so, then, or is it not? Let us take it bit by bit. But before I proceed thus to lay it out before you, let me remind you of one most important point connected with it.

Unequal, indefensibly unequal, and unjust, as I shall show you this extraordinary system of Training Colleges to be, it was actually put forth by the Commissioners of National Education in the following terms—I quote from the letter of their secretary. He says:—

The Commissioners desire me to convey to his Excellency an expression of their gratitude that the great subject of the training of teachers for elementary schools in Ireland is likely, by this very important measure, to be brought to a satisfactory issue.

(Loud laughter.)

A satisfactory issue! Let us see, by examining in outline the general features of this “satisfactory” scheme, what notion is entertained as to the sort of treatment which we, the Catholics of Ireland, are expected to regard as “satisfactory.”

First, then, where did the injustice begin? It began with the very laying of the foundation stone of this splendid building in which we are to-day assembled (applause). The official Training College in Marlborough-street was built, and paid for, every stone of it, out of the pockets of

the taxpayers of the country. This college of ours had to be built, every stone of it, out of our own resources (applause). Loans, no doubt, may now be obtained under certain conditions, and on easy terms, for the building of such a college. But every penny of the loan must of course be paid back. For it is a loan—a loan only, and not a grant. This, then, is the first, and in itself I may surely say the all-sufficient proof, on which I rest my statement, that the system, for the establishment of which we are expected to be jubilant in our expressions of thankfulness and of satisfaction, is a system radically and essentially unequal and unjust (applause).

You will, of course, observe, I do not claim that an indefinite number of denominational Training Colleges should be run up throughout the country, and that the expense of building them should be borne by the public taxpayer. What I do say is, that, taking this one institution of ours, now that the need for its existence has been admitted, and that its success as a working institution has been so splendidly proved to the satisfaction of the Commissioners of Education themselves,—we cannot look upon it in any other light than as a standing protest against injustice, until every penny that has been expended in its erection has been paid back to us, set free for other educational purposes. Not until this has been done can we be asked to recognise that our College has been put upon a footing of absolute equality with the Commissioners' own Training College in Marlborough-street (applause.)

Secondly, and I suppose as a consequence of the first great fundamental injustice, comes another. Every expense connected with the maintenance and repair of the Marlborough-street College is borne by the Public Treasury. It is hardly necessary to state that no such regulation exists here in this College of ours (cheers.)

Thirdly, as to the expenses of maintenance and training, expenses for which in this College provision is to a certain extent made, we have another inequality to complain of. For, while every penny of lawful expenditure disbursed in the Marlborough-street institution is paid by the Treasury, the maximum sum that can here be received by those responsible for the maintenance and work of this College, is 75 per cent. of the expenditure, or, to put it in other words, 15s. in the pound (applause). Of their own College, the Marlborough-street Commissioners announce in their official regulations that it is "entirely supported from public funds." Of this College of ours they say in the same official publication, that the grant to it "must not exceed 75 per cent. of the certified expenditure" (applause).

Fourthly, I find in the Rules of the Commissioners the following not very unreasonable regulation, referring, of course, to their own Training College:—

Teachers will receive their actual travelling expenses to and from Dublin at the rate (if by rail) of second-class carriage fare for females, and third-class carriage fare for males, to which will be added two shillings for dinner if the journey occupies more than eight hours.

Ordinary public cars (if available) are to be used when necessary.

Ordinary cab fare for city travelling.

Need I add that no provision whatever is made for the payment of the travelling and other such expenses of teachers coming up to attend our Catholic Training Colleges? (Applause.) So far as these regulations are concerned, you may trudge your weary way on foot from the most distant parish in Ireland, and you may, to boot, come fasting, except so far as you are relieved of this last hardship out of your own slender resources, or by the large-hearted kindness of friends. And this, remember, is part of an arrangement officially spoken of as bringing this question of the Training Colleges to a "satisfactory issue!" (Loud applause.)

Fifthly, I find another special privilege conferred upon the teachers in training in the official establishment. In addition to having their "board and lodging" provided for them absolutely "free of cost during the period of training," they furthermore receive an allowance of 1s. per week as pocket money (laughter). You, of course, as you know to your cost, receive nothing of the kind. Who can blame you for appealing to me in protest against the continuance of this inequality? As I have already said to you, a system constructed as this is, shall never find one of its administrators in me (loud applause).

Passing over in silence a number of lesser inequalities, I take, sixthly and finally, that which is perhaps the most serious inequality of all, although from the nature of the case, it is an inequality the presence of which, has not yet come practically to be felt. It is this. In the official Training College the payments are made out of the public purse as regularly as the expenditure of the establishment is incurred, and they are made to the full amount of that expenditure; but in this College of ours, even the limited payment of 15s. in the pound, which is all that we can look for even under the most favourable circumstances, is paid only under conditions of the most irritating vexatiousness. Here is the rule drawn up for us—

Grants are placed to the credit of the [denominational] College . . . for every master who, having been trained in such college during two years, shall have been continuously engaged as a National Teacher for two years subsequently to his training, and shall during such years have been favourably reported on by the inspector.

Now, remembering that no such limitation, and in fact nothing in the most remote degree resembling such a limitation—no limitation, indeed, of any kind—is imposed in the case of the Commissioners' own College, the concession even of the poor provision made for our College is

weighed down by every one of the limitations contained in the cumbersome regulation which I have quoted.

For, without going needlessly into detail, I may mention that this provision regards the creation of a fund known as the "Credit Fund," out of which the limited payment even of 15s. in the pound will have to be made to us, and by the narrowed limits of which even that payment of 15s. in the pound will have to be still further curtailed.

Now, observe what the limitations are. First, no contribution whatever will be made to this Credit Fund unless the teacher has passed successfully through the various examinations of the College. No such limitation, as far as I can discover, is put even upon the full payments of 20s. in the pound that are made to the official college (applause). Thus we are hampered with a regulation which makes no allowance whatever for cases such as must in the nature of things occur from time to time—cases of failure, from whatever cause, to pass the examination; cases of illness; cases even, I am almost ashamed to have to add it, of death.

Moreover, the embarrassing pressure of this most unreasonable condition goes on, not merely during the two years of the College training, but for two years after its close! For the grant will not be made in any case until then. And even then it will not be made, if, from whatever cause, the teacher has not been actually engaged for two years, and for two continuous years, and in fact continuously engaged during those two years, in the work of a National teacher. In our case, then, no allowance whatever is made for an inability, springing from no matter what cause, to fulfil this condition. It may be inability to obtain employment in a school; it may be illness; it may, I am obliged again to mention it, it may

be death. But, no matter what it be, no account is to be taken of it in the administration of this marvellously perverse system, a system which, as I have told you, has, nevertheless, been officially paraded before the public and before Parliament as bringing this question of our teachers' training to a "satisfactory issue" (loud applause).

Now, let it be distinctly understood, I do not take it upon myself to speak with disrespect of any of those regulations to which I have referred. They come to us as the emanation of long years of official experience. What I do claim is that the hardship of them shall not be put exclusively upon us, that is to say, upon the Denominational Training Colleges. Let them be extended to the Marlborough-street Training College, and the Catholics of Ireland will be fully satisfied. But this at least we claim, before we can endorse the statement that the question has been brought to a "satisfactory issue" (applause). We must have one set of rules, and one set of rules only, applicable in their integrity to training colleges of whatever sort—undenominational or denominational, Catholic or Protestant. When that result, the only "issue" that the Catholics of Ireland can regard as "satisfactory," has been reached, then, but not till then, the Commissioners of the National Education will find in me a willing fellow-worker with them in the good cause of the education of our people (loud and prolonged applause).

The Rev. J. Flynn, C.M., then read the Report of the College for the two years, ended July, 1885, after which the Archbishop was conducted through the building.

His Grace was subsequently entertained at luncheon, after which he left the College, and on passing through the grounds was again greeted with the most enthusiastic cheers from the students and the assembled guests.

RECEPTION OF THE ARCHBISHOP AT MAYNOOTH COLLEGE.

ADDRESS FROM THE COLLEGE.

NEXT day, September the 30th, the Most Rev. Dr. Walsh paid his first official visit as Archbishop of Dublin to St. Patrick's College, Maynooth.

His Grace was received with every manifestation of warm affection. At three o'clock he arrived at the college gates, where he was met by the Very Rev. Dr. Browne, Vice-President of the College, the professors, the students, and a very large body of the clergy, representing every diocese in Ireland. A procession was then formed. His Grace, in his robes, and accompanied by the Very Rev. Dr. Browne, wearing a cope, walked under a canopy, preceded by Most Rev. Dr. Woodlock, Bishop of Ardagh; Most Rev. Dr. Donnelly, Bishop of Canea; Most Rev. Dr. Lynch, Coadjutor-Bishop of Kildare; Most Rev. Dr. Brownrigg, Bishop of Ossory, and the clergy. The choir sang the *Ecce Sacerdos Magnus* and the *Magnificat*. The procession then proceeded to the chapel, where a short ceremony was performed and the *Te Deum* sung by the choir. Afterwards, in one of the halls of the college, which was filled to the door with visitors and students, an address was presented to his Grace. The following were present:—

His Grace the Archbishop of Tuam; Most Rev. Dr. Lynch, Coadjutor-Bishop of Kildare; Most Rev. Dr. Woodlock, Bishop of Ardagh; Most Rev. Dr. Carr, Bishop of Galway; Most Rev. Dr. Healy, Coadjutor-Bishop of Clonfert; Most Rev. Dr. Brownrigg, Bishop of Ossory; Most Rev. Dr. Donnelly, Bishop of Canea; Very Rev. Dean Lee, P.P., V.G., Bray; Very Rev. P. D. O'Regan, Dean of Cloyne; Very Rev. Dr. Molloy, Rector, Catholic University; Very Rev. Dr. M'Donald, Dean of Ossory; Very Rev. Father Brown, S.J., Provincial; Very Rev. Peter

Byrne, Dean of Armagh ; Very Rev. Father Duff, C.M., Provincial ; Very Rev. Father Ring, Provincial, O.M.I. ; Very Rev. T. Geoghegan, P.P., V.G., Kilcock ; Very Rev. Father Delaney, Rector, Catholic University College ; Very Rev. Father Huvetys, Superior, Blackrock ; Very Rev. Monsignor Kennedy, V.G. ; Very Rev. Dr. Kavanagh, P.P., Kildare ; Very Rev. Monsignor M'Mahon, Very Rev. J. A. Jackman, Provincial, O.S.F. ; Very Rev. Father Duncan, V.G., Meath ; Very Rev. Canon Walsh, P.P., V.G., Kingstown ; Very Rev. Dr. Higgins, P.P., V.F., Meath ; Very Rev. Father Bartly, Provincial, O.C.C. ; Very Rev. Ed. Burke, President, Carlow College ; Very Rev. Joseph Phelan, President, Waterford College ; Very Rev. Canon Keogh ; Very Rev. John Egan, D.D., F.R.U.I. ; Very Rev. Henry Henry, D.D., President, St. Malachy's, Belfast ; Rev. C. L. Nevin, Provincial, Carmelites ; Very Rev. Canon O'Rorke ; Very Rev. Dr. O'Reilly, New York ; Very Rev. Canon Brock, Very Rev. William Walsh, D.D., Prior, O.S.A. ; Very Rev. Dr. Fortune, President, All Hallows ; Very Rev. Bernard Duff, President, Navan ; Very Rev. Dr. Hassan, President, St. Columb's, Derry ; Very Rev. Canon O'Neill, Very Rev. Canon Brady, Very Rev. Father Walsh, S.J. ; Very Rev. Canon Pope, Very Rev. Canon Dillon, V.F., Wicklow ; Very Rev. Father Moore, President, Castleknock ; Very Rev. Father Byrne, C.M., St. Patrick's Training College, Drumcondra ; Very Rev. Canon Leahy ; Very Rev. Laurence Gaughran, P.P., Trim ; Very Rev. Canon Fricker, Rathmines ; Very Rev. Father Behan, V.F. ; Very Rev. Father Finlay, S.J. ; Very Rev. William Jones, President, Thurles ; Very Rev. Father Hickey, C.M., Superior, Phibsboro' ; Very Rev. Father Collier, Dublin ; Very Rev. Dr. M'Devitt, Professor, All Hallows ; Very Rev. Father Conmee, S.J., Rector, Clongowes ; Very Rev. Father Fitzpatrick, President, Clonliffe ; Very Rev. Canon Lee ; Very Rev. Dr. Tynan, P.P., St. Michael's, Dublin ; Very Rev. H. O'Neil, President, Violet Hill College, Newry ; Dr. Hayes, Visiting Surgeon ; Dr. J. E. Kenny, Visiting Physician ; Mr. Edward Haughton, Professor of Music, Maynooth ; Father Glynn, O.S.A., Rome ; Very Rev. Father Smyth, Rector, Harold's Cross ; Rev. R. O'Riordan, Professor, The College, Waterford ; Very Rev. Father Reffè, Blackrock ; Very Rev. James Healy, P.P., Bray ; Very Rev. Father M. Russell, S.J. ; Very Rev. John Egan, Rector, St. Gall's, St. Stephen's-green ; Very Rev. Dr. Murphy, Secretary to Archbishop ; Very Rev. Father Colgan, S.J., Clongowes ; Very Rev. Father Ebenrecht, French College, Blackrock ; Very Rev. Father Turner, P.P., Clane ; Very Rev. Father Burdon, Michelstown ; Very Rev. Father Conlan, Adm., Cathedral, Marlborough-street ; Very Rev. Father Plunkett, Adm., Westland-row ; Very Rev. Ed. O'Brien, P.P., Limavady ; Very Rev. J. H. Donovan, P.P., Celbridge ; Very Rev. J. Flanagan, P.P., Finglas ; Very Rev. P. R. Brady, O.M.I., Inchicore ;

Very Rev. J. F. Smith, O.P., S.F.M., St. Saviour's, Dominick-street ; Very Rev. John O'Hanlon, P.P., Sandymount ; Very Rev. Ed. Rowan, P.P., Valleymount ; Very Rev. Ed. Horan, P.P., Killoone ; Very Rev. Michael Patterson, P.P., Castleknock ; Very Rev. R. Bodkin, C.M., Castleknock ; Very Rev. Stephen Nichol, O.M.I., Inchicore ; Very Rev. Ed. Matthews, Westland-row ; Very Rev. T. M'Grath, D.D., Holy Cross College, Clonliffe ; Very Rev. Thomas O'Donnell, P.P., St. Laurence O'Toole's ; Very Rev. P. M'Carthy, P.P., Eadestown ; Very Rev. Wm. Keon, P.P., Fairview ; Very Rev. James Hunt, P.P., Saggart ; Rev. Jeremiah Murphy, C.C., Queenstown ; Rev. Ed. O'Dwyer, C.C. Limerick ; Very Rev. B. Brady, P.P., Dunboyne ; Very Rev. James O'Neill, Navan College ; Very Rev. John King, O.M.I. ; Mr. Motler, Professor of Elocution, Maynooth ; Rev. D. Heffernan, C.C., High-street ; Rev. H. Lube, C.C., Westland-row ; Rev. J. Coyne, C.C., Slane ; Rev. F. Ryan, C.C., Kingstown ; Rev. D. Downing, C.C., Cathedral ; Rev. D. Coyle, C.C., do. ; Rev. C. Ryan, C.C., do. ; Rev. Joseph Burke, C.C., Bray ; Rev. Thomas Carbery, C.C., Rathmines ; Rev. D. Pettit, C.C., Chaplain to his Grace the Archbishop ; Rev. W. J. Murphy, C.C., Haddington-road ; Rev. William Cleary, C.C., Maynooth ; Rev. J. Hickey, C.C., Francis Street ; Rev. J. Whitty, C.C., Leixlip ; Rev. D. Deasy, C.C., Lucan ; Rev. Charles Maher, C.C., Cathedral ; Very Rev. Dean Gunn ; Rev. F. O'Donnell, C.C., Celbridge ; Rev. Timothy O'Gorman, C.C., Cathedral.

Very Rev. Dr. Browne, Vice-President of the College, read the following address :—

MAY IT PLEASE YOUR GRACE,—We, the Vice-President, Masters, Professors, and Students, of St. Patrick's College, Maynooth, beg to express our mingled feelings of joy, pride, and sorrow with which we regard your elevation to the see of Dublin.

We heartily unite with our countrymen at home and abroad in their joy ; for none can know so well as we how much reason the Irish Church and nation have to look forward with confidence to a future blessed with the brilliant services of so wise and able a prelate.

We are proud to be able to claim your Grace as one thoroughly identified with our college. Your life from boyhood has been spent within these walls ; you are still our President. It was here that those splendid qualities were developed which so well fit you for your present position—one of the most exalted and responsible in the Church of God.

We grieve to think that the common gain is our loss. In you we lose a scholar whose reputation was a source of strength and glory to our college; a President, whose administration was marked by progress in every department; a kind and true friend; a holy priest, whose life of "faith and labour" was a model and encouragement to us all.

But you are not wholly lost to us. As Archbishop, it will still be your duty to watch over the interests of our college. We trust, however, that your coming will not be limited to official visits. We hope to see you often amongst us, and nowhere will your Grace find a warmer welcome or more loyal hearts than in your old College Home.

We pray that you may be long spared to labour for Faith and Fatherland.—Signed on behalf of the Community,

ROBERT BROWNE, D.D., *Vice-President.*

PATRICK O'LEARY, *Dean.*

PATRICK O'DONNELL, D.D., *Prefect of Dunboyme Establishment.*

JOSEPH M'RORY, *Dunboyme Student.*

BARTH. QUINN, *Senior Student.*

In reply, his Grace, who was received with loud applause, said:—My dear friends, I can assure you that the feelings with which I receive your address are not unlike your own as you describe them to me, in presenting it—mingled feelings of sorrow, of pride, and of joy.

I have had, indeed, on many occasions since my return from Rome good reason to feel rejoiced at the display of Catholic feeling which my appointment by the Holy Father has somehow evoked among our Catholic people.

The spirit of enthusiasm in which so vast a throng of the priests and of the laity of the diocese received me on my landing, and surrounded me on my first coming to my home in the city, seems even still to seize with eagerness on each fresh occasion that may present itself for showing that the first great welcome was no mere passing outburst of enthusiasm, but the expression of a deep and abiding feeling (loud applause). No wonder, surely, that, as

the Bishop of such a people, I should be filled with joy. But it is more to me than all this to find this cordial greeting of yours awaiting me here in this college which has not yet ceased to be my home, from you, its Vice-President, Masters, Professors, and Students, with whom I am as yet privileged to speak of myself as a member of the same household (loud applause).

And I may well be excused for feeling not only joy but pride in the greeting that I thus receive in Maynooth. I have always felt that in no ordinary degree Maynooth may claim to speak in the name of the Irish priesthood, and of the Irish Church (applause). For here the spirit of that priesthood and of that Church is to be found reflected and concentrated with a power and directness that may elsewhere be sought for in vain. I have learned, indeed, from more than one source that it was the good name which, through your kindness, and the kindness of many former generations of students, I was known to bear within these walls, that led not a few of the clergy of Dublin, to whom I was personally but little known, to turn their eyes on me as one whom they might recommend to the Holy Father for appointment to the vacant See of St. Laurence O'Toole. A welcome, then, in Maynooth is a welcome which cannot but be received with feelings of pride by any Irish ecclesiastic, no matter how exalted his rank, who sets store, as every Irish Bishop must, upon the good repute which he bears in the minds of the priesthood of Ireland (applause).

But my feelings of joy and of pride, strong as they are, cannot be untempered by sorrow. Ties cannot lightly be severed that have lasted for well nigh thirty years, as those ties have lasted which have united me with all that is best in Maynooth since I first presented myself at her entrance

gates, a candidate for admission among the ranks of her students.

From that day to this, my life, as you remind me, has been spent within these venerable walls. In all that time, looking back now upon the recollections of my student days, in my relations whether with my fellow-students or with the venerated superiors and professors of the time, or in the later years when I was myself privileged to pass through those various stages which led eventually to my appointment to the chief office in the administration of the college—in all that time, from the days of my entrance examination until now, when I come here, not only as President of Maynooth, but also as Archbishop of Dublin, I can find no unpleasant memory, nothing but a long unbroken chain of the kindest associations (loud applause).

But my feeling of sorrow at the parting which is now so near at hand would be far keener if I did not feel that, as you remind me, the new office to which I have passed is one that is very far indeed from bringing with it a real separation from Maynooth. It will be my duty—and as you know without my assuring you of it, it will be one of the most pleasing of all my many duties—often to visit you here (applause). It will be my duty to do so, as trustee of the College, as one of its official visitors, but still more in the discharge of that pastoral office which by a long consecrated tradition the Archbishops of Dublin have ever endeavoured personally to discharge so long as health and strength were spared them—of coming here on those happy days at the close of each academical year, when, more than at any other time the gifts of the Holy Ghost descend in full abundance on the College, when her students are promoted in due course to their various places in the

Sanctuary, and in the end receive the crowning grace of the priesthood (applause).

You also know me well enough to enable you to feel assured that your wish, which you express with so much kindness—that my visits to the College may not be confined to those that may be regarded as official—is no less mine than it is yours (applause). Strange, indeed, would it be if it were otherwise. It is Maynooth that has made me what I am, and in common gratitude, to her interests I must ever be devoted (loud cheering).

You assure me that nowhere in my diocese shall I receive a warmer welcome, or meet with a greeting from more loyal hearts, than here in my old College home. Let me conclude, then, my poor words of thanks by saying to you—and I say it as you know in no mere language of empty compliment—that no other welcome, no other greeting, out of all that I have received, has been so grateful to me as that which I have received at your hands to-day, and that no other welcome, no other greeting, that I can ever hope to receive in the days that are before me, can be as grateful to me as those to which I look forward with the calmest confidence as awaiting me so often as it shall be my happy privilege to come back here to Maynooth (loud and continued applause).

Subsequently the guests were entertained to dinner, excellently served in the magnificent refectory of the College, which was specially decorated for the occasion. A string band, under the conductorship of Mr. Jackson, played several selections. The Maynooth band, under the leadership of Mr. Mahon, was also present during the day.

Dinner over,

The Vice-President proposed the toasts of the Pope,

the Most Rev. Dr. Walsh, the Hierarchy of Ireland, and the Secular Clergy and the Regular Clergy.

In replying to the toast of his health, the Most Rev. Dr. Walsh was received with an outburst of cheering and applause, which lasted for some minutes.

The Most Rev. Dr. M'Evilly, Archbishop of Tuam, responded to the toast of the Irish Hierarchy.

A brilliant display of fireworks took place in the grounds under the direction of Mr. Hodsmen. A large device and portrait of the Archbishop of Dublin, was the principal feature in the display.

ADDRESS FROM BLACKROCK COLLEGE.

NEXT day, Thursday, October 1st, the Archbishop paid his first official visit to the French College, Blackrock. The college was *en fete* for the occasion. Every part of the buildings displayed handsome flags, and over the avenue leading from the entrance gate to the college four arches, tastefully constructed and covered with flags, were erected, and on each side of the path were several flags.

His Grace arrived at the college at three o'clock, and was cordially received by the president, professors, and students. The band of the college played "Hail, Pontiff" on the entrance of the Archbishop, and a procession was formed to the college chapel.

The Archbishop in his robes, accompanied by Rev. Father Huvetys, President, wearing a cope, walked under a canopy, and was preceded by a long procession of the students and professors. Many of the students wore blue

and white confraternity sashes, and some carried the beautifully embroidered blue and white flags of the confraternities. In the chapel a short service was gone through, and the Archbishop pronounced his blessing.

In the hall outside the chapel, which was decorated with excellent taste, an address from the president, professors, and students of the college was presented to his Grace. On all sides the greatest enthusiasm prevailed, and the welcome accorded to the Archbishop was such as might be expected from the members and pupils of so excellent a congregation. Amongst those present were—

The Very Rev. P. A. Goepfert, C.S.S.R., Superior, Rockwell College, Cahir; Rev. James F. Colahan, Blackrock; Rev. Walter F. Hurley, Very Rev. P. Lee, P.P., V.F., Kilfinane; the Venerable Archdeacon M'Mahon, Very Rev. Robert Browne, D.D., Vice-president, Maynooth; Very Rev. J. O'Hanlon, P.P., Sandymount; Rev. Thomas Fagan, C.C., Blackrock; Rev. Jules Botrel, C.S., Sp., Blackrock College; Rev. Hugh O'Toole, C. S. Sp., Blackrock College; Rev. J. Achill Lemire, C. C. Sp.; Rev. Michael Clarke, C.C., Castledermot; Rev. R. Bodkin, C.M.; Very Rev. P. Byrne, C.M., President, Drumcondra; Rev. P. Brennan, C. S. Sp., Blackrock College; Rev. Emile Julien, C. S. Sp., Blackrock College; Rev. M. D. Waubert, C. S. Sp., Blackrock College; Very Rev. Canon Gerald Molloy, D.D., Rector, Catholic University; Very Rev. Monsignor Farrell, P.P., Booterstown; Very Rev. John Canon Ryan, P.P., New Inn; Very Rev. Canon Walsh, V.G., P.P., Kingstown; Very Rev. John Egan, D.D., F.R.U.; Rev. G. Gaussen, C.C.; Rev. M. Murray, C.C. Blackrock; Very Rev. Peter Huvetys, C. S. Sp., President, Blackrock; Very Rev. Henry Henry, D.D., President, St. Malachy's, Belfast; Rev. Michael Hyland, C. S. Sp., Blackrock College; Rev. J. E. Reffè, C. S. Sp., Blackrock College; Rev. J. Egan, President, St. Gall's, Dublin; Rev. Michael Butler, D.D., C.C., Dalkey; Rev. William S. Healy, C. S. Sp., Blackrock College; Rev. Robert Eaton, C.C., Dalkey; Rev. George Lee, C. S. Sp., Blackrock College; Rev. J. Bourand, C. S. Sp., Blackrock College; Rev. Wm. Timothy, O.C.D.; Rev. D. Pettit, Very Rev. Dean O'Loughlin, Very Rev. Canon Pope, Very Rev. Canon Dillon, P.P., Wicklow; Very Rev. Canon Fricker, P.P.

When the Archbishop entered the hall the following verses, specially composed for the occasion, were sung:—

CHORUS.

Hail, Pontiff peerless ;
 Chosen of our hearts, all hail !
 Glory of thy fold, and fearless
 Guide of Inisfail.

I.

Ere the princely mitre crowned thee
 We have held thee dear ;
 Oh ! the joy to thus surround thee,
 Prince and Pastor, here.

II.

Long in fear we trembled,
 Doubts oppressed us sore ;
 Sound the horn and clash the cymbal,
 Doubt and fears are o'er.

III.

Harbinger we all believe thee
 Of some brighter dawn ;
 Take the trusting hand we give thee,
 Pontiff, lead us on !

The following address was then read:—

MAY IT PLEASE YOUR GRACE,—We, the President, Professors, and Students of Blackrock, with profound respect approach your Grace to tender you our heartfelt congratulations on your elevation to the Metropolitan See of Dublin, and to lay before you, as our own loved and revered Archbishop, the united homage of dutiful and devoted hearts.

While thanking you from our hearts for the high honour you have done us by your presence here to-day, we beg to assure your Grace that words cannot express the warmth of the welcome, or the intense joy and gratitude with which we all hail this first gracious visit of him whom the voice of Peter has declared, as the voice of the Irish people had before, fittest to hold the crozier of St. Laurence O'Toole at this decisive juncture of our country's destinies.

We would fain hope that our sentiments of loyalty and attachment in

your regard, my Lord Archbishop, are known to you before now. Already on one occasion these sentiments have obtained public expression in the address of our University students presented to your Grace at Clonliffe College. On this account, we will only add here, that the unparalleled outburst of religious enthusiasm and popular sympathy which hailed your appointment to your present sacred and exalted office, and still greets you in undiminished fervour at every turn and on every occasion, nowhere found a heartier response than within these walls (applause).

In common with the rest of your faithful and devoted flock, we desire also, with your Grace's permission, to join our voice on this occasion with what may be called the jubilant chorus of our Catholic race, the world over, in recording our deep and lasting gratitude to our Holy Father, the wise and illustrious Leo, for having so signally defeated the unscrupulous intrigues of your enemies and ours (applause), and given us for chief pastor and guide one towards whom the admiration and confidence of his people each day's experience serves but to strengthen and intensify.

Not only have the learning and virtues of its present illustrious occupant shed new lustre on the ancient See of St. Laurence, but your public utterances, my Lord Archbishop, have already brought a new soul and renewed life to Ireland; your clear, hopeful, and eloquent words, marked with the impress alike of learning, wisdom, and true episcopal zeal, have gladdened every Catholic heart, while helping, as nothing else could, to strengthen the hands of all those who honestly strive for the peace and prosperity of our common country. And to us, whose uneventful years are spent in the arduous yet truly apostolic work of Catholic education, your Grace's noble and eloquent words on the all-important but perplexed subject of education in Ireland were in an especial degree gratifying.

Everyone knows what a lively interest your Grace, while President of Maynooth, ever took in the matter, more especially of intermediate and university education; but it may be that not so many are aware in what a large measure the unexpected success of the Catholic colleges was due to the experienced counsels and guidance of the eminent President of St. Patrick's College, Maynooth. And here we may be permitted to record our grateful sense of that generous sympathy and support extended as to others, so especially to Blackrock, in its unequal struggle for the cause of Catholic intermediate and university education (applause).

The Catholic victory of seven years ago has been backed up by six others in unbroken succession, and let us hope the light of victory will not fade from the Catholic flag as long as the contest is to last.

Whatever may be the defects of the intermediate system, whatever its present drawbacks, it has at least been useful in proving to the people, as your Grace in former years so cogently demonstrated, that our Catholic students could, once "a fair field" was given them, bear away the palm from their privileged opponents. "A fair field," we said, and, no doubt, this is true, when only the contest of examination itself is considered; but it cannot be added that there is "no favour," for are not our Catholic Colleges, even in the intermediate competition, pitted against schools for the most part richly endowed?

But, as your Grace has recently declared, with no uncertain sound, that "all the walls of ascendancy and monopoly must go down (applause), that the help which the State has given with lavish hands to the few, must be shared on equal terms with the many, without sacrifice of their principles, as Catholics and Irishmen"—we leave with confidence this question with other problems in your Grace's hands. In our present brave, learned, and zealous Archbishop (applause), our country gratefully recognises a heaven-sent leader, who is both able and willing to lead his people: a spiritual chief, who will never bate one jot or tittle of the rights and claims of this ancient Catholic nation (applause).

In conclusion, we earnestly pray Almighty God to strengthen you with every strong grace, to bless you with every blessing, and to spare you to us long, long years to come, for the sake of our holy religion, as well as for the comfort, guidance, and happiness of your devoted people.—We are, with profound respect, your Grace's most obedient, devoted children,

(Signed on behalf of Masters and Students),

PETER HUVETYS, *President.*

His Grace, who was received with loud cheers, said—Father Huvetys, Reverend and dear friends, professors and students of this College, it is with very great pleasure, indeed, that I find myself among you to-day, and that I receive from you this expression of your congratulations and of your good wishes towards me (cheers).

The sentiments of loyal attachment which you so forcibly express have, indeed, long been known to me. Not only here in this most successful College, but in many

other establishments conducted by the admirable Congregation under the guidance of which this College has been brought to its present position of signal pre-eminence, the most convincing proofs have over and over again been given to me that your kindly feeling towards me has been taken up, even far away in distant lands, wherever a house of this devoted Congregation is to be found (applause).

I have had experience of it, and more than once, in our Irish College of Rockwell; in Paris, in the great seminary of the French Colonial Missions; in Chevilly, the mother-house and novitiate of your Congregation; in Beauvais, where the fathers of the Congregation are carrying on more than one noble work; and, I think you will allow me to say it, most of all in that beautiful home of theirs in Normandy, where I was recently received with such lavish hospitality, and which I have been so hospitably invited to make my resting place as often as I may have the opportunity of renewing my pilgrimage to the shrine of my glorious and sainted predecessor (cheers), our own St. Laurence (renewed cheers), in the neighbouring town of Eu.

But you expect, I dare say, to hear from me to-day something more than words of mere thanks. You expect, no doubt, that I should say something to you on the great, and, as you justly term it, the all-important question of education, and more especially on that branch of it—the question of Intermediate education—in which you are so deeply interested, and which is now so prominently to the front in our struggle for the removal of so many a long-standing grievance (applause).

On more than one recent occasion, in referring to this question of Intermediate Education, I took occasion to complain of the inequitable way in which we have even

recently been dealt with, in the appointment of the new Commission that is now set up, invested with such large powers, for the redistribution of the school endowments of the country (hear, hear). These endowments, as you know to your cost, are as yet held, as they have so long been held, practically in monopoly for the benefit of the non-Catholic schools of the country.

It seemed to me almost a foregone conclusion that in the constitution of a Commission appointed for such a purpose as the redistribution, the equitable redistribution, of these endowments, the interests of the Catholic schools of Ireland and of the Catholics of Ireland should have been safeguarded by an equitable selection of the members of the Commission, a selection so made that Catholics, who form so preponderating a majority in the population of this country, should have been represented upon it, at all events, in more or less fair proportion to our numbers. For, beyond question, we have a claim, an irresistible claim, to such a representation. The facts of this case are too plainly prominent to be suppressed or to be pushed out of sight. By a return that has recently been made out, it is clearly shown that not merely in the total number of students, but more especially in the number of students who hold the highest places in the official record of the official school examinations of the country, our Catholic boys, and you among the foremost, have won for themselves a position of commanding pre-eminence (applause).

Most reasonable then was the claim put forward in the recent Resolution of the Irish Bishops. I have quoted it more than once. But surely a declaration of principle so important as this cannot be quoted too often. At all events, for my part, I am determined to go on quoting it until I find that some attention is paid to it (applause).

The Resolution is this:—

That on Commissions and on public bodies appointed for educational purposes we claim as a matter of justice that the Catholic body should have a representation proportionate to their number, and that the Catholic representatives ought to be persons enjoying the confidence of the Catholic body.

(Applause).

Now, as I have more than once taken occasion publicly to complain, so far from any attention having been paid to the claim thus moderately stated, the very opposite course was taken. A Commission was appointed, on which we, the Catholics—that is to say, in other words, the vast majority of the people—of this country, so far from receiving the proportionate representation to which strict justice entitles us, are represented only by a minority of the Commission. The Commission consists of five members. Of these but two are Catholics! (Hisses.)

I refer to this matter once more to-day for a very special reason. It has come to my knowledge that the accuracy of my statement, more than once made, and now thus formally repeated, has been called in question. In contradiction of what I have so frequently stated, it has, as I am informed, been alleged that the Catholics are not in a minority on this Commission—that the Commission is not, as I have stated, a Commission of five, but that it is a Commission of two, one of the two being a Catholic and the other a non-Catholic. Furthermore, it has been very confidently stated that my mistake, as it is called, in this matter, has arisen from my not distinguishing between the two Judicial Commissioners, who are said really to constitute “the Commission,” and those other three officials known as “Assistant” Commissioners, who are said not to be in reality members of the Commission, and not competent to exercise any of its important functions.

All this, I must explain to you, has been confidently stated on very high authority—indeed on authority so high that it may seem almost presumption for me to assert—as I do nevertheless now most unhesitatingly assert—that those gentlemen, eminent authorities as they are, who have ventured on this criticism, have themselves most grievously misread the Act as to which they have staked their authority by declaring that it has been misread by me (applause). I cannot wonder that in the circumstances in which this criticism was made, a good friend of mine who heard of it, came to me with something like an expression of alarm on his usually pleasant countenance, to give me the earliest opportunity of meeting the criticism—perhaps by modifying my statement, but, at all events, by taking some means or other to extricate myself from the difficulty in which he was led to believe that I had got myself entangled.

My friends may, however, be reassured. My statement needs no modification. It does not admit of modification. It is absolutely and literally true—true in substantial fact, and no less true in point of technical form (applause).

I have here the Act of Parliament itself, and on looking into it I find that, to put the matter very plainly to you, the only question that can be supposed to be in any way open in the matter is the very simple question whether or not two and three make five (laughter). For here in this Act of Parliament the members of the Commission, “the Commissioners,” are most clearly described. Two of them are to possess certain qualifications. Three of them to possess certain other qualifications. But all five are equally set down as “the Commissioners appointed under this Act.” And over and above the decisive light thrown upon the question by the simple arithmetical rule to which I have already referred, I find moreover in the Act itself a statement so explicit on this subject that I cannot but

marvel that it has been overlooked by writers of such high judicial eminence as those who have undertaken in this matter to criticise what I have said. Are the "Commissioners," then, two or five in number? I say, as I have more than once already said, that they are five. My critics allege that, while the functionaries appointed for certain purposes under the Act are doubtless five, "the Commissioners" are only two. This, then, is the issue knit between us. I appeal to the Act itself. In words exceptionally clear and decisive it speaks its mind. I quote its very words. Here they are—"The Commissioners shall be five in number" (hear and applause).

I beg, then, not merely to repeat my original statement on the subject, but to repeat it, as I do, thus publicly, challenging contradiction or cavil from any legal, or other authority, however eminent that authority may be (cheers).

And I may now go a step further. I think I can explain to you how it is that my critics—of whom, indeed, I wish to speak with all respect—have themselves misread this Act. Of the five "Commissioners"—all of them, be it remembered, Commissioners in the fullest sense of the word, whether as regards substantial truth or mere technical accuracy—three are known by the designation of "Assistant Commissioners." Now, in the Commission for Intermediate Education there are, as you know, two merely "Assistant" Commissioners who are not members of the Commission, and who are in fact expressly distinguished from "the Commissioners" in the Intermediate Education Act itself. Is it unnatural to suppose that it was the confusion of ideas arising from the knowledge of this somewhat similar fact, that led to the erroneous belief that the Assistant Commissioners under the new Endowments Act were not Commissioners, were not members of the Commission itself, in the fullest sense of the word?

But whatever may be said as to the origin of the mistake, there can, I repeat, be no question as to the mistake itself. The Commission appointed under this Educational Endowments Act, is, as I have stated, a Commission, not of two, but of five. The Act itself tells us so in the words I have quoted:—"The Commissioners shall be five in number." And all through the Act, wherever there is a question of the framing of schemes for the more equitable redistribution of school endowments, it is not the two "Judicial" Commissioners, but "the Commissioners appointed under this Act," namely, the five functionaries thus described, that are empowered to draw up these schemes (applause).

So much for this criticism which I have thought it worth while thus fully to deal with, and to dispose of it thoroughly and once for all. Foolish as it must seem to you who have followed what I have been saying in reply to it, nevertheless, as I have said to you, the source from which it has emanated entitles it, at all events, to so much respect from me (laughter).

But passing from this to somewhat higher ground, let me take this opportunity of protesting against the principle underlying that criticism. It is manifestly assumed that if the Commissioners were not five, but only two, and that of the two we had one Catholic against one non-Catholic, no ground of complaint would exist. Against this principle I must most firmly protest, as I should imagine a large shareholder, let us say in the neighbouring railway, would protest, if he were to receive a dividend, not upon the full number of his shares in the company, but upon one single share, and if he were told as a justification of this extraordinary proceeding that he had no ground of complaint inasmuch as he had received precisely the same amount as some neighbour of his who had only one share in the property (loud laughter).

I do not, indeed, for my own part, expect much good to come from the operations of this Endowments Commission. There can be no doubt that the changes, miscalled amendments, which were made in the Act as it passed through the House of Commons have left it sadly inferior, in many most vital respects, to the Bill as originally introduced by the late Government.

In the first place, a sort of *imperium in imperio* has been set up in the creation of two "Judicial" Commissioners. In their hands the power is placed of putting a stop, either of them, to anything that he may not approve of. And whereas in the Bill as it originally stood—nominating, not five, but three Commissioners—no restriction whatever was placed as to the persons who might be chosen for the office; in the Act, as it now stands, a most objectionable restriction has been introduced in the description given of the two highest officers of the Commission, known as the Judicial Commissioners.

I find some difficulty in stating all that I wish to state about this restriction. I trust, at all events, that in anything I say about it I shall not be supposed in any way to reflect upon the estimable gentlemen and learned lawyers who have been actually appointed to the office. But what I must say is this, that under the provisions of this Act the choice of persons to fill this high office is restricted to persons who are, or have been, judges of the Supreme Court of Judicature in Ireland. And I think it can be no offence to anyone if I say that the body thus specified is not exactly the body to which the Catholics of Ireland would look if they had themselves the power of selecting one to be appointed as a vigorous and effective representative of their wants, or as a staunch and trustworthy champion of their cause in a tough struggle for justice (loud applause).

Moreover, it must be remembered that the power even of the Catholic Commissioner is restricted to the exercise of a veto. Now, the word veto happens just at present to be a very unpopular word in Ireland (laughter); but in some cases, no doubt, a veto is a very good thing to have in reserve to fall back upon. I trust I am not mistaken in supposing that the Catholic Judicial Commissioner will, from time to time at all events, effectually assert his right by exercising the power of veto entrusted to him under this Act. But we must remember that there are two difficulties as regards this exercise of a veto as a means of really giving effect to our claims. In the first place there may be a compromise. The Catholic Commissioner may think it well to abstain from exercising his power of veto in a particular case, in return for a similar act of condescension on the part of the non-Catholic Commissioner. And secondly, and most important point of all, it must be remembered that the exercise of a veto by the Catholic Judicial Commissioner will simply result in leaving things as they are, or, in other words, leaving us no better off than we should have been if this Act had not passed at all!

Another objectionable provision introduced into the Act was the removal of the clause which originally exempted from its operation endowments established within the past fifty years. On this point we may have some trouble.

A third and most objectionable alteration is that which is contained in the following clause inserted into the Act, but not found in the original Bill. It is thus provided that

This act shall not apply to any endowment applicable and provided exclusively for the benefit of persons of any particular religious denomination, and which is under the exclusive control of persons of that denomination.

All I wish to say about the operation of this portion of the Act is that it must be carefully watched in the Catholic

interest. Take one case, the case of those schools which we should be inclined to name as amongst those standing most in need of a fundamental change in the arrangement of their endowments—the Royal Schools of James the First. The object of the institution of these schools was officially set forth in the following words :—

They were founded to recall the province of Ulster from superstition, rebellion, calamity, and poverty (laughter) to the true religion of Christ (laughter).

And again in the letters patent and charters granted by the King it is explicitly set forth :—

These schools have been established for the good education of the youth of the realm of Ireland in literature, and in the knowledge of the true religion.

(Laughter). The point, then, that we may have to watch most carefully is this, whether the two Judicial Commissioners will take it upon themselves judicially to decide that the Protestant religion, or any other form of non-Catholic belief, is “the true religion of Christ,” referred to in that charter (hear, hear), and whether in consequence of that interpretation those schools are to be held as exempt from the operation of the Act (applause).

I think it right to mention to you here a matter of some practical importance as to the steps to be taken for the protection of our rights. You refer in your address to some services of mine in connection with the formation and guidance of the deliberations of the committee known as the Committee of Catholic Headmasters in Ireland. Accepting, as I do under protest, the kind words that you thus speak of me, I think the time has

come for me to say that in this matter I am again unreservedly at the disposal of the Catholic headmasters of Ireland, if they wish to call upon me for those services (applause).

On the passing of the Intermediate Education Act it occurred to me that an important step could be taken by bringing into existence an organisation such as that which was then created at our Conference in Maynooth, and which continued for several years to do such undoubtedly good work (hear, hear). For myself, I must say that I am not a very cordial admirer of the Intermediate Education system and of its working (hear, hear). And possibly I have many sympathisers in that view among the masters and the boys, and more especially among some of the little boys, of this school (applause). But it was useful at all events up to a certain point. It was useful as a means to an end. And the end to be aimed at by means of it was to make the most effective case that could possibly be made in bringing forward the claim of the Catholic schools of Ireland to justice. Previously it had been supposed by some that in advocating the interests of Catholic education, we were not advocating the interests of a sound education such as they imagined was given in non-Catholic schools. All this I felt was a delusion. You speak of the successes of the Catholic schools as an unexpected success. It was not unexpected by me (applause). From the very outset I felt convinced that all that was wanting to us was union and organisation; and all that I can claim credit for in the matter is that I did my best to bring about that union and that organisation (applause), as I subsequently, for some few years, did my best to guide the deliberations of the organisation that we had thus formed.

So long as there was any prospect of the splendid results

gained by our schools being made use of for the purpose for which I chiefly valued them, namely, as the basis of a claim for justice and equality, so long I willingly continued my services in that cause. But eventually I was forced to the conclusion that nothing was being done ; that no such use was being made of our splendid record of success. I then felt that, having quite sufficient College work of my own to do, the time had come for me to withdraw from the chairmanship of the Committee, leaving to others the duty of superintending its work. And from the fact that practically nothing was done in the Committee from that day to this, I dare say I am justified in coming to the conclusion that my own view of the matter was practically that of all the other members (hear, hear).

Now, however, the case is different. By the appointment of the new Endowments Commission (hear, hear), the question has once more become a question of practical politics. It will be essential, then, for the protection of our interests in the working of this new scheme, to have an organised body carefully watching every step that is taken by the Commission appointed under this Act (hear, hear).

It may be well for me, though I feel that I am keeping you too long (no, no), to take this opportunity of making publicly known one or two points connected with the procedure under the Act.

The Commissioners have power to prepare what are called draft schemes for the redistribution of existing school endowments of the country. When they have prepared any such scheme they are bound to publish it in such a manner as they may consider sufficient for giving information to all persons interested. Two months must then elapse, during which time they are to receive any objections that may be made to them by any public body or persons interested in the scheme.

After another interval the matter has to come before the Viceroy, and he will then issue a notice stating that for two months further he will be prepared to receive objections similarly made to him. If no objections are made, he has the power practically of confirming the scheme of the Commissioners without any further step being taken. But if objections are made, and made in due form, the power of the Viceroy is exhausted.

He is then obliged to put the matter before Parliament, where it will lie on the table of the House for two months. If within the two months no action is taken in the matter, the scheme at once comes into effect. But if, on the other hand, attention be called to it, and if a resolution of either House of Parliament be passed objecting to it, either in its integrity or in detail, the matter must then be sent back to the Viceroy, and by him to the Commission.

You will then see that in all these various stages it will be a matter of vital importance for us to have an organised and energetic body watching from day to day, from week to week, and from month to month, every step that is taken under this Act (hear, hear). It is in that view, then, that I think the time has come to reorganise the committee, which has now been in abeyance for two or three years. And, as I have already said, my services in the matter are from this day forward, freely and unreservedly, for whatever help I can give them, at the disposal of the headmasters of our Catholic schools (applause).

As for yourselves, "a fair field and no favour," as you express it in your address, is what you look for. In this, as you know, you find me in the fullest sympathy with you; and in your efforts for the attainment of so reasonable and so moderate an aim you may ever count on receiving from me the best co-operation that

my power of working with you will enable me to give. Fair play and equal dealing is all that we, the Catholics of Ireland, look for. God forbid that we should ever allow ourselves to be drawn into putting before us any other aim (applause). We have long suffered from the pressure of an unjust and unjustifiable ascendancy (hear, hear). When the time of our triumph comes, we shall, please God, make the noblest use of the lesson learned in so hard a school, by shrinking, with the most scrupulous sensitiveness, from all that could tend to impose the faintest trace of that pressure upon others (applause).

But while we shall be thus satisfied, fully satisfied, with equality, let us lose no opportunity of making it known to all whom it may concern that we shall not be satisfied with one iota less. I believe that in the past we have lost much by a failure to keep that one great point steadily in view. The demand for equality thus put forward, is the most ample, but at the same time surely the most moderate and the most irresistible, statement of our claim.

In the struggle, then, that may be before us, let us firmly refuse to allow ourselves to be drawn off on any other track than this. Let us especially keep clear of the fatal mistake of putting forth a demand for anything that could be regarded as a half measure, much less for anything that should at best be regarded as but a small instalment of justice (cheers).

And when remedial measures are offered to us—as no doubt they soon will be—measures generous and large and liberal—let us apply to them this one safe standard, and this one standard only. Let the question be, not whether they give us some help where as yet we have had none, but whether they give us all the help that has so long been given to others; not whether they lower the barriers that have so long obstructed our path, but whether they re-

move them ; not whether they give us a somewhat freer access than we have as yet had to the treasure-house of learning, but whether they throw open its doors to us as fully and as widely, and on identically the same terms and conditions as those on which they are thrown open to men of other convictions and other religious creeds (applause).

This, plainly, is what we have a right to look for, and I am convinced that in this matter, as in others, the honest course of proclaiming with the utmost openness and boldness what it is we really seek, will in the end be found to have been the safest and the straightest road to a glorious success (loud and continued cheering).

Afterwards his Grace and the other guests were entertained at dinner, and in the evening a brilliant display of fireworks, under the direction of Mr. Lawrence, took place in the grounds. The college was also brightly illuminated, almost every window throughout the entire building being ablaze with coloured light.

THE ARCHBISHOP AT KILDARE.

ADDRESSES FROM PRIESTS AND PEOPLE.

ON Friday, October 9th, the Archbishop paid a visit to Kildare, where he was the guest of the Very Rev. Dr. Kavanagh, the respected and patriotic parish priest. His Grace left Dublin by the train leaving Kingsbridge at one o'clock. He was accompanied by his Chaplain.

At Newbridge a large crowd, headed by Mr. John Farrell, President of the Newbridge Branch of the Irish National League, gave a warm greeting to the Archbishop. The St. Conleith's Christian Doctrine Society was repre-

sented by an efficient brass band and two handsome banners. The following address was presented to the Archbishop:—

MAY IT PLEASE YOUR GRACE,—We, the members of the St. Conleith's Band, attached to the Christian Doctrine Society of Newbridge, approaching your Grace with feelings of the most profound respect, beg to avail of this, the first opportunity offered us, to tender to you our most cordial congratulations on your elevation to the ancient See of Dublin.

In common with all our countrymen, we believe that as a bishop, scholar, and patriot you are destined to shed fresh lustre on the episcopal throne once occupied by the great St. Laurence O'Toole, and to bear a principal part in the successful struggles of our dear country for complete liberty and perfect equality of rights and privileges.

We feel sincerely grateful to his Holiness the Pope for having, out of regard for your own eminent merits and the united voice of Ireland, selected your Grace for the exalted position which you are so well qualified to fill and adorn, and we shall pray with all our hearts that Providence may grant you a long and prosperous career, and much happiness.

Signed on behalf of the St. Conleith's Christian Doctrine Society,

JOHN DUNNE.

PATRICK CAFFRY.

The Archbishop, in reply, expressed his thanks for the address. Unwilling to delay the train, he was obliged to content himself with briefly expressing his warm thanks to the Christian Doctrine Society for their kindness in coming to meet him.

The members of the band then entered the train and proceeded to Kildare. At Kildare the Archbishop was met by the Very Rev. Dr. Kavanagh and a number of the most prominent men in the district. Preceded by the bands, his Grace drove to Dr. Kavanagh's house, where he thanked the people for coming to meet him, and promised to receive their address at seven o'clock.

In the evening the town was brilliantly illuminated. Every house showed some sign of welcome for the Archbishop of Dublin. Even the humblest cabin displayed rushlights, while the windows of the more well-to-do inhabitants of the town were illuminated with handsome Chinese lanterns and coloured lights. A very pleasing effect was produced by an arrangement of lights on the tower of the church.

The addresses were presented in the Town Hall. The large room—much larger than many halls in country towns twice the size of Kildare—was crowded to the door.

Amongst those present were :

From Kildare—Rev. H. M'Way, C.C. ; John Heffernan, James Cosgrave, Denis Keely, John Moore, W. Ryan, P. Ryan, Dr. Watson, W. Bergin, W. E. Lee, Michael Forbes, Christopher Treacy, Patrick Fitzgerald, Simon Holohan, Francis Lee, P. Southwell, J. Fay, Edward Murphy, James Collins, P. Fitzgerald, James Cleary, A. Hacket, John Barron.

From Nurney—Christopher Byrne, President ; John O'Beirne, Secretary ; Thomas O'Beirne, Charles Kelly, V.P., Edward Fitzpatrick, John Fitzpatrick, Peter Doyle, John Doyle, W. Scully, etc.

From Rathangan—Rev. John O'Leary, C.C. ; Dr. Bray, Stephen Murphy, John Morrin, Michael Flood, Daniel Dempsey, J. Cribbin, Joseph Daly, Patrick Hackett, John Dempsey, etc.

Very Rev. Dr. Kavanagh read the following address :—

MAY IT PLEASE YOUR GRACE,—We, the priests and people of Kildare, bid your Grace a cordial welcome to our ancient town.

We beg to convey to your Grace the expression of our grateful thanks for the distinguished honour of your visit, and to offer you our respectful congratulations on your elevation to the Primatial See of Dublin.

For some months the bishops, priests, and people of Ireland were in an agony of suspense. They feared that England, which for centuries had enslaved their country, was plotting to enslave their Church. Hence the announcement of your appointment was received with a shout of

triumph in every land where the Irish race are scattered, for they felt that your elevation to the Episcopacy might well be regarded as a great National victory over the wicked intrigues of our hereditary oppressors.

We, the priests and people of Kildare, shared in that universal joy which filled the land, and we hail your Grace to-day as the successor of St. Laurence O'Toole, and as one of the most influential and one of the most gifted prelates in the Church of God.

As Primate of Ireland, sharing the aspirations of your countrymen, and united with them in all their sympathies, your words are re-echoed by twenty millions of devoted children, prepared to follow your guidance and to lay down their lives if necessary in the holy cause you so fearlessly and so eloquently advocate. They feel that you are a host of strength in the National ranks; that you will use your great power and influence in defence of your oppressed people; and that no sinister influence can ever extinguish the pure love of country which beams in your heart, or lead your steps towards that plague-spot so fatal to the noble sentiment of Irish patriotism. Your children recognise in your Grace the spirit of the great Bishops of the Irish Church—a spirit which was never false to Ireland; which never truckled to English prejudice, or sought distinction from an alliance with English parties. If this spirit had guided the Bishops of the Confederation; if they had kept clear of English intrigue; if they had driven out from amongst them the vile Duke of Ormond and his wicked clan; if they had trusted the heroic Irish people, and confided their cause to their gallant and holy chief, he would have liberated the country in a single campaign. These are the traditional convictions of the Irish people, hence their first and essential condition of trust in priest or prelate is—to keep clear of the English garrison in Ireland, and its head-quarters in Dublin.

The devoted love of a great Christian nation is a precious inheritance, a solemn trust given for the glory of God's Church and the protection of God's people; to betray the people's trust, or to forfeit the people's love for the society of a despot, is worse than folly—it is a crime.

Much was expected from the gifted President of Maynooth as Archbishop of Dublin. Your Grace has realised and surpassed the hopes of the most sanguine.

In a few weeks you have discussed with rare power and knowledge all the great social and political questions which occupy the public mind, and have stated the claims of Catholics so eloquently, so clearly, and so forcibly, that they must be conceded. You have revived and strengthened the noble traditions of the See of Dublin; and since your return from Rome there is a unity and activity amongst all classes—bishops, priests, and people—which must be the immediate prelude to a great National

triumph. The magnificent resolutions of the bishops indicate their authorship ; they cover the whole ground so eloquently and so ably mapped out by your Grace since your return from Rome.

What Ireland sighed for for centuries has been accomplished. Her bishops are united and are in perfect sympathy with the people in all their aspirations for liberty and justice. This gladdens the hearts of Irishmen at home and in distant lands, for they know that when the bishops, priests, and people of Ireland are united, their power is irresistible, and that after centuries of defeat the triumph of the old cause is near.

The sons of the Gael are proud of the faithful Archbishop of Dublin ; they anticipate a brilliant career for their gifted countryman. They feel that he will have an honoured niche in the temple of Irish genius, and that his name will stand high on the roll of the great bishops of the Church.

We thank your Grace for your great public services. We thank you most gratefully for honouring Kildare with a visit. We offer your Grace the homage of our profound respect, and pray God, oh, how fervently, to spare your Grace for many, many years to bless the Church of Ireland and the people of Ireland, by the prolific fruits of your ministry as Archbishop of Dublin and Primate of Ireland.

JAMES KAVANAGH, D.D., P.P.

JOHN HEFFERNAN, *Secretary of Kildare Branch, &c.*

DENIS KELLY, *Treasurer, &c.*

The following address from Rathangan was read by Dr. Bray :—

MAY IT PLEASE YOUR GRACE,—We, a deputation delegated from the Rathangan Branch of the Irish National League, beg leave to approach your Grace, and with joy and reverence offer our humble congratulations upon your Grace's elevation to the exalted position you hold to-day in the ever faithful Church of "Holy Ireland."

We hasten to seize the opportunity of this your Grace's first visit outside your metropolitan diocese, to assure your Grace of the love and admiration with which we regard you—a love and admiration which moves our hearts, which fills our souls, in common with every child of our long-suffering land worthy of the name, who toils upon his native shore, who lifts his tent beneath the Southern Cross, who lays him

down to rest beneath the mammoth trees of the far-distant generous West.

Wherever to-day there breathes an honest Irishman there throbs a heart big with hope in the future of our indestructible nation. But yesterday, and while yet the machinations of our unrelenting enemies seemed all successful, a gloom had settled on our hearts, a dread unquiet disturbed our inmost souls. Alas! shall faith and fatherland at length be rent asunder? Shall the martyr's blood, which ever sanctified our cause throughout the tearful, dreary centuries of our nation's passion, be shed in vain? And, looking round, we beheld the nations of the earth with impious hands strike from their vocabularies the name of God in their unphilosophical strivings without Him to build up freedom that must end in licentiousness and anarchy; to urge the popular cause along a path that must of necessity lead to misery, desolation, chaos; and as we saw we trembled lest, as has befallen them, our God should be withdrawn from us in our enduring struggle against tyrants, and we, like them, be left to follow a mad career. But joy!

“ — the clouds that lower'd upon our land are
In the deep bosom of the ocean buried.”

To-day the cause of God and of our people are indissolubly knit together; guided, sanctified, and illumined by the teaching of justice and truth, our onward march must needs be irresistible.

My Lord Archbishop, we behold in you to-day the symbol of the unification of God and true human progress; and tendering you our loving fealty, lay our hearts at your feet, worshipping and thanking the good God, whose wisdom guided our generous Father, Leo XIII., in his selection of so illustrious a divine to rule in his Church of Ireland one of its brightest stars.

His Grace, in reply, said:—Dr. Kavanagh and my good friends—Priests and people of Kildare and Rathangan—I thank you for your cordial welcome.

I am no stranger among you—no stranger to your county, or to this ancient town from which your county takes its name. As a student, and afterwards as a Professor and as President of Maynooth College, I have had, as you know, for many a year, my home within the borders of this county of Kildare. And as for your parish priest,

although this is the first time that I find myself receiving here the special honour of a formal address of welcome, it is very far indeed from being the first time for me to find a cordial welcome at the hands and in the hospitable home of my good friend Dr. Kavanagh (cheers).

But there is much in your address against which I must in all sincerity protest (no, no). I refer, as you know, to those words of which you are so lavish in your praise of me. I could, indeed, accept them as proof, if proof were needed, of the thoroughness and heartiness of your goodwill towards me (cheers). But in no other way can I regard them as being anything but out of place (no, no).

On the other hand, however, there is in your address very much regarding me that I can most cordially endorse. You say, for instance, of me—and you say, I trust, with the fullest truth—that I share the aspirations of my fellow-countrymen (loud cheers); that I am united with them in their sympathies; that I advocate, or at all events that I am prepared to advocate, their just and righteous cause, to advocate it, and to do so fearlessly (cheers); that whatever power and influence may be mine, it is my purpose to use them for the defence of the poor and the oppressed among our people (cheers); and that in my new career it will ever be my aim to regulate my actions in accordance with that spirit which you so justly describe as the spirit of the great Bishops of the Irish Church, a spirit which was never false to Ireland (cheers)—to keep myself clear of every sinister influence that could run counter to a pure and holy love of our country and of her people (hear, hear), truckling to no prejudice, seeking distinction from no alliance with political parties or personages hostile to Ireland or her cause (loud cheers), and setting high above every other earthly gift that priceless inheritance which

you assure me it has been granted to me to hold in trust—the devoted love of our Irish people (cheers).

Circumstances, no doubt, have invested my appointment to the See of Dublin with more than ordinary interest. It has come to be generally believed by our people—wrongly believed, as some have undertaken to assure you; rightly believed, as I myself have good reason to know; but at all events, rightly or wrongly, it has come to be generally believed—that from the time my name was mentioned in connection with the vacant See of Dublin, an influence by no means characterised by friendliness towards our Irish Church, or our Irish nation, was at work, to obstruct our Holy Father in the free exercise of his judgment as Sovereign Ruler of the Church. Putting out of sight, then, all mere personal considerations of my own unworthiness for the high office in which he has seen fit by his own act to place me, I cannot but sympathise with you in your feelings of gladness in that which you have thus not unnaturally come to regard as a victory won for the good cause of the independence of our ancient Church of Ireland (loud cheers).

And I now may say to you what as yet I have not made as public as it may be made by my thus stating it to you here this evening—that the efforts to which you refer as having recently been made to strike a fatal blow at that independence, have not merely failed in the object for which they were intended, but that they have had a result of the very opposite kind (hear, hear). For they have aroused the determination of the Sovereign Pontiff (cheers for His Holiness), to take for himself, and to take perhaps before very long, a step which, if it be not our own fault, cannot fail to protect us for all time to come against the danger that any measure of success, however small, can attend any similar effort that may be made in

the future, and that may rest its chances of success, as the attempts referred to in your address undoubtedly rested their chances of success, upon the employment of the vile and unholy weapons of calumny and fraud (loud cheers).

I notice also, running through your warm-hearted address, a strain of protest, in which I most fully sympathise, against the maintenance in our metropolis of an institution which, for myself, I cannot but regard as laden with the sad responsibility of no small part of the confusion into which the public affairs of this country have been thrown during the past few years. You know what institution it is to which I thus refer. It is the Castle of Dublin (groans), as the seat and centre of our Irish political system (renewed groans).

Your address, in thus referring to it, affords me an opportunity, of which I feel I must not fail to make use, here plainly to put before you, and before all who may choose to read my words, why it is that I thus endorse the sentiments of this portion of your address—why, in other words, it is that I do not rather feel it my duty as a Christian Bishop to reprove you for thus speaking out your mind against an institution such as this, an institution which is so persistently represented by its defenders as sustaining in this country the very foundations of social order—why it is that I do not thus feel called upon to rebuke you for words which those who are unaware of the true nature of that anomalous institution may not unnaturally regard as an indirect attack upon the sovereign power of the State, which the Viceroy in his office is so oddly supposed by many to represent.

I feel, indeed, that, especially in the minds of many who are strangers to our institutions, the unrelenting hostility of so many of our countrymen to all that is symbolised by the Castle of Dublin, including the Vice-

royalty of which it is the seat, is taken as evidence that the Irish cause is a cause of wild revolution and disorder—a cause, whose leaders, for the attainment of their own wicked ends, are seeking the overthrow of every existing institution, not excepting the Crown itself (cheers). Now, opposition to the Viceroyalty and to all that is generally understood as going under the name of the Castle of Dublin, is—at least so far as the feelings expressed in your address are sympathised in by me—something very different from all this (loud cheers). It is, to my mind, the expression of a sentiment consistent with the fullest discharge of your duties as citizens and subjects (cheers), and not only consistent with those duties, but tending—at all events, as I view the matter—to bring about a wholesome and a sadly-needed reform, the introduction of a new and a happier era, in which Irishmen, for the first time within the present century, may feel that they are citizens of a free State, and that thus they are free to discharge, with every feeling of loyalty, all the duties of the subjects of a truly constitutional Government (cheers).

But before I say another word on this topic you will allow me to say that I feel the more absolutely free to speak upon it, inasmuch as there can be no possible apprehension in my mind that in anything I may say regarding the institution known as the Viceroyalty, I can be understood as reflecting, even in the faintest degree, upon the amiable and estimable nobleman by whom the office of Viceroy is at present held (loud applause).

Of Lord Carnarvon I know enough to justify me in saying that he is a statesman of kindly and of friendly feeling towards Ireland. And, what is better than all this, we have in the record of his public career good reason to regard him as a statesman who, if the occasion should arise for so bold a step—as it once before did arise

at a former stage of his political career—will not shrink even from taking the manly course of withdrawing from the Ministry of which he is so prominent a member (loud cheers). For my part at least, I must say that from his former action in a similar crisis I feel justified in believing that he would not shrink from doing so to-morrow as a protest against the adoption by his colleagues of any action of which he could not at least substantially approve in that department of the Government which has been entrusted to him (hear, hear).

But the question of the true nature of the Irish Viceroyalty, as I regard it, and as I am sure you, too, regard it, is in every way independent of such personal considerations as these. It will, no doubt, be a happy chance for the fame of that strange political office if the historian of it, when it has come to an end, is able to record that at all events, in the close of its career, it was sullied by no crime; and that the last of the long line of politicians by whom its affairs were in succession administered was a kindly and a courteous gentleman, who, if it was not given to him to achieve the hopeless task of reconciling Irishmen to the perpetuation of a system which could not have lasted in England for a single year (cheers), had at all events the merit of inaugurating a policy of trust in the people over whom he was set to rule, and of so far putting an end to a dark and troubled period of sullen discontent (loud cheers).

It will, I say, be a happy chance for the fame of the political Viceroyalty of Ireland if such may be the story of the closing stage of its career. But let it not be supposed that any such considerations as those of the kindly disposition, or of the personal or public merits of an individual Viceroy, can have the effect of prolonging, even by a single year, the existence of such an institution

(hear, hear)—an institution, against the maintenance of which the Irish people, regardless of the heaviest risks of misrepresentation, have never ceased to protest, and for the removal of which the speediest steps would, if they were wise, be taken by those who are most deeply concerned in the maintenance of respect for that authority, of which, in name, but in name only, it is the representative.

For I hold it as indisputable—and I have made it a point to lose no reasonable opportunity of making my views upon the subject known to public men—that a so-called Viceroy, holding an office constituted as the office of Viceroy is in Ireland, is not in truth a representative of the constitutional sovereignty of these realms (cheers).

Instead of standing, as the Sovereign should stand, far removed from the strife of political parties, our Irish Viceroy is, from the very nature of his office, himself a politician, and indeed a politician of prominence, in the party struggles of the day (hear, hear). Instead of acting, as the Sovereign acts, on the advice of a high official of State, responsible to Parliament for the manner in which he discharges this office of constitutional adviser, our Irish Viceroy is himself a mere officer of State, and an officer who, indeed, in many instances, may exercise his powers with as much freedom from effective Parliamentary control as the absolute Sovereign of the most absolute monarchy in Europe (cheers).

And the duties that he is thus called upon to discharge upon his own responsibility are frequently the most unpleasant, the most painfully unpleasant duties, involving, it may be, in a storm of popular obloquy and passion the official who is thus called upon to discharge them. For there may be, as happened, for instance, in a recent well-known case, an issue of life and death; and this, too, in a case where the man who stood upon the verge of the

convict's grave into which he was soon to be hurried, was believed by thousands and thousands of his fellow-countrymen to be as innocent of the crime of which he had been adjudged guilty as were the jurors themselves, jurors, of whom I think it right to say that, influenced by evidence which, I believe, is generally recognised as having been apparently conclusive, they discharged their duty by convicting him.

May I not well ask how an official on whom the burden is placed of deciding on his individual responsibility issues such as this, can be regarded as in any true sense of the word the representative of a constitutional Sovereign? And how can the people, whose heartfelt convictions, or whose political sympathies, may happen to be outraged by these or similar acts of the Executive authority, be expected to bear towards the State official who has incurred the personal responsibility of them, those feelings of respect, which, if they are once displaced towards a Viceroy, as representing the Sovereign power, are likely not long to survive in reference even to the Sovereign power itself? And to what lower depth of degradation could that Sovereign power be reduced in the eyes of our people than it was in that outburst of wild enthusiasm which hailed the recent change of Ministry, hailing it, above all, for this reason, that it sent away from Ireland the political Viceroy whose political doings they had held in utter detestation, but whom, if the theory of the Vicerealty were a sound one, it would have been their duty to regard with feelings of reverence second only to that due to the Sovereign herself (cheers).

I had, not long since, the opportunity personally of hearing from an English statesman of high repute the expression of his honest conviction that the maintenance of such an office in circumstances such as those of Ireland

in our times is a source of danger instead of safety to the State; and that even in England, notwithstanding all the boasted loyalty and true allegiance of Englishmen to their Sovereign, the authority of the Crown itself could not for a single year stand the strain to which the feelings of the Irish people have now for so many years been subjected by the maintenance among them of an institution such as that against which your address so vigorously protests (cheers).

Let no man, therefore, ask why I, as Archbishop of Dublin, with my known feelings of personal respect for the present Viceroy, feel myself not only free, but called upon, to declare myself in full sympathy with you (cheers) in those feelings which, as Irishmen, you entertain towards his strangely anomalous office (cheers).

And now, though I have detained you so long, allow me, in conclusion, to say to you one other word, suggested to me by a phrase towards the close of one of your addresses. You express your confidence that now at length, after centuries of conflict, the triumph of the good old cause is near. Your confidence, as I dare say you know from more than one public expression of my views, is fully shared by me (loud cheers).

When the day of that triumph comes, I know of no Irishmen who can rejoice in it with more legitimate joy than you, the people of this town and parish. You have had your own part in the struggle. You have borne yourselves in it with manliness, and, at the same time, with moderation. And, so far as I have been able to follow the history of the conflict, you have throughout its course done nothing that can ever give you cause for shame. If you never shrank, as you never did shrink, from taking the leading place which naturally was yours in the popular movement, or, if you will, the popu-

lar agitation, in this district, so also it can be said of you that, while staunch in your allegiance to the principles to which you pledged yourselves, you took care that in the assertion of those principles no deed should be done of which your parish priest could have reason to feel ashamed, or with which he could reproach you as unworthy of the men who live within the sacred influence of the "holy shrine" of Kildare (loud and continued cheering).

A most impressive scene followed. Every person in the entire audience, at the request of the Very Rev. Dr. Kavanagh, knelt down and received his Grace's blessing.

Cheers were then given for His Holiness and for the Most Rev. Dr. Walsh, and the proceedings terminated.

A brilliant display of fireworks took place in the grounds of the parochial house.

Next morning the Archbishop performed the religious ceremony—the consecration of a High Altar in the parish church—which was the immediate object of his visit to Kildare.

VISIT TO THE DOMINICAN CONVENT SCHOOL, ECCLES STREET.

ON Thursday, October the 15th, the Dominican Convent of Our Lady of Sion, 18 and 19 Eccles-street, was the scene of a most interesting and impressive ceremonial. His Grace the Archbishop attended to distribute the prizes to the successful pupils, and the occasion was availed of to present him with an address of welcome and congratulation.

Amongst those present were :—

The Right Hon. the Lord Mayor, the Lady Mayoress, and Mr. Joseph Cox, secretary ; the Very Rev. Monsignor Lee, D.D., V.G., P.P. ; Very Rev. Chancellor Kennedy, V.G., P.P. ; Rev. Monsignor Farrell, P.P. ; Ven. Archdeacon M'Mahon, P.P. ; Very Rev. Canon Fricker, P.P. ; Very Rev. W. Brock, P.P. ; Very Rev. N. Walsh, V.P., V.F. ; Very Rev. J. Daniel, P.P. ; Very Rev. Dr. Delaney, S.J. ; Rev. T. Kelly, S.J. ; Rev. R. Staples, C.C. ; Rev. Mr. Bartley, O.C.C. ; Very Rev. J. Towers, O.P. ; Rev. J. D. Slattery, O.P. ; Rev. J. A. Wheeler, O.P. ; Rev. P. Ryan ; Rev. J. O'Carroll, S.J. ; Rev. Cornelius Ryan, C.C. ; Rev. J. Murphy, C.C. ; Very Rev. M. Gilligan, O.P. ; Rev. W. Flynn, S.J. ; Rev. P. Duffy, S.J. ; Rev. A. Plunkett ; Rev. J. Colahan ; Very Rev. J. T. Fitzgibbon, O.P. ; Rev. J. Byrne, C.C. ; Mrs. Sullivan (Lady Mayoress Elect) and the Misses Sullivan ; Mr. Christopher Ryder and Miss Martin ; Mr. M. C. and Mrs. Egan ; Dr. and Mrs. Hayes ; Dr. and Mrs. Thornley Stoker : Miss Stoker ; Colonel Hanley ; Mrs. and Miss Hanley ; Mrs. J. G. and the Misses Mooney ; Dr. Cox and Mrs. O'Neill ; Mr. John Burke, T.C. ; Mr. P. Cummins, T.C. ; Ald. V. B. Dillon ; Dr. and Mrs. J. E. Kenny ; Dr. J. and Mrs. Murphy ; Dr. and Mrs. Gunn ; Mr. and Miss Carroll ; Mr. and Miss Field ; Mr. and Mrs. Foy ; Mr. and Mrs. James O'Neil ; Mr. and Mrs. P. C. M'Gough ; Mrs. Moloney ; Mr. David and Mrs. Malins ; Mr. Jas. Toole : Mr. Jas. Collins ; Mr. B. M'Carthy ; the Misses Bloom ; Captain C. and Mrs. Hackett ; Mr. Coyle ; Mr. P. J. Molloy ; John M'Donnell, P.L.G. ; Mr. and Mrs. J. Dollard, etc.

The large examination hall was magnificently decorated. At one end a grotto was formed, surrounded by ivy and evergreens, and in the centre a statue of the Blessed Virgin. A platform was here erected, from which the exercises of "Grace Day" were performed.

When the Archbishop arrived and had taken his seat on the throne, the pupils sang and recited an Ode specially written and composed in his honour. It was a most charming work, and nothing could have been more effective than the manner of its rendering. The first

part was sung in chorus by the young ladies. The second was recited by Miss Behan. Then came a chorus of victory and thanksgiving. The third part of the Ode was recited by Miss Emily Martin, a little orphan child, whose marvellous and most touching delivery of the text surprised everyone, and gained the loudest expressions of admiration.

PART I.

GLORY to God !
 Glad tidings are abroad,
 Ring, wild bells, from many a steeple !
 Ye brazen throats
 Fling the triumphant notes !
 The Lord abideth with His people.
 Yea, in those days hath sent,
 For their joy and their content,
 A High Priest after His own Heart,
 One set apart,
 By a most gracious life, and sweet ;
 One in whom courtesies and graces meet.
 A shepherd for the good Lord's sheep !
 This man shall keep
 The Fold, though wolves be ravening round the door,
 And shall not sleep,
 But shall be wakeful, watchful, evermore.
 Glory to God, who hath removed
 Our heavy fears,
 And heard our prayers and tears ;
 Hath gracious been to His beloved !
 And on His mighty Throne,
 Hath hearkened to our pleading and our moan ;
 All bounteous
 Hath given to us
 Our own Archbishop, yea, the people's own,
 Our heart's desire.
 O, for a tongue of fire,
 To take with burning joy the rapturous word
 Praise to the Lord !

PART II.

Praise to the Lord !
 Who giveth peace, and not a sword,
 Hath heard, and not abhorred
 The prayer we sent to Him,
 Sitting in golden vapours, distance-dim,
 Beyond the spread wings of the Seraphim !
 Lo ! what manner of man is this,
 The fruit of our desire ?
 Love in His eyes, and on His wise lips peace,
 (Yea, " Peace," the greeting the Lord Jesus gave.)
 And on His brows, most broad and brave,
 The lovely guile they have
 On whom the Paraclete hath fallen—a tongue of Fire.
 Three hand-maidens hath he,
 All winged, and fair to see,
 Learning, and love, and sweet humility.
 These shall abide
 For ever by his side,
 And set on either hand,
 Guide him and his across the thorny land,
 And by the narrow road
 That leadeth to Perfection's fair abode.
 We are his sheep
 To hold and keep,
 And render to the Master in a day.
 Shepherd so grave and sweet,
 About whose feet
 Shall the young lambs forget their fears and play.
 So grave and sweet, withal,
 Will he not smile when these obey his call,
 And will he not approve
 Their love, and yea, their halting words of love,
 And let his little children chant his praise,
 In this fair day of days ?

VICTORY !

God has conquered ! God in thee !
 Sad thine Ireland knelt to wait,
 While her prayers smote Heaven's Gate,
 And her foes strove hard and late :
 Victory !

THANKSGIVING !

Hear thy children as they sing,
 Would our songs as angels' were ;
 Golden clear 'mid earth's wan air,
 Sweet the burden that they bear !
 Thanksgiving !

COMFORTER !

On the weary brow of her,
 Of thine Ireland wan and white,
 Striving sore in deadly fight,
 Thou hast laid a crown of light,
 Comforter !

PART III.

When years shall come and go,
 And heads now gold shall gleaming silver show,
 Old men shall tell
 The tale of what befell
 In days when treachery sought all treacherously
 To keep the great Archbishop from his See.
 (Fools ! who knew not Christ stays with Peter still,
 And through all good and ill
 Keepeth the steadfast House upon the Rock,)
 And tell of how the orphaned flock
 Waited many days
 All patiently with trust and praise,
 Till the good news came
 That the vile plots were overthrown,
 And the High God, praise to His Name !
 Had kept His own.
 And how in later days our Father went,
 With our joy and our content,
 To take his sceptre fair, at Rome ;
 And how returning home
 His flock, whose glad hearts erst were sick,
 Went out
 With glad triumphal shout,
 To welcome him to his Archbishopric,
 Shall tell how stretched the sea of people wide,

Surging and tossing far and near,
 Striving to reach his side
 To gain one look at him their father dear.
 Shall tell how by his side were seen
 The men who had upheld the Flag of Green,
 And for his guard, no armed cohorts pressed,
 Only the men dear Ireland loves the best.
 And yet in later days
 How, with sweet words of love and praise,
 Many men sought his face.
 Poet and statesman, priest and orator,
 Pressed round him evermore,
 And they
 Who shake and shape men's souls with music's lovely sway.
 All brought their gifts with love,
 And he who meekly did approve,
 Held in himself the gifts of everyone,

IRELAND'S OWN !

Whose great soul to all is known,
 Whose gold words, swift-winged with fire,
 Smite all hearts like one thrilled lyre,
 Till hearts wax, and hearts desire
 Ireland's own !

OUR LORD CHRIST !

Who for us was sacrificed,
 Bade all children draw anear,
 So we greet His chosen here,
 For His blessed sake and dear—
 Our Lord Christ !

Ring out the bells again !
 Sing ! Sing ! rejoice !
 Our city's wall are fain
 To sing back our refrain,
 Yea, with one voice.
 City, and sea, and hill,
 Join with thy children still
 Welcoming thee !

Home-comer, best beloved!
 Taking thy way unmoved,
 Thro' thy land's foemen who strove bitterly!
 Shamrock with rosemary
 Twine we for memory
 Of this fair day when thou cam'st to thine own:
 Ring out, sweet bells, again, banners, float high,
 Our great Archbishop has mounted his throne,
 Yea, and the sun shines more bright in the sky!
 Shall this be told,
 How to his feet did run
 The little children of his fold?
 Yea, and this hour how the young lambkins gather
 Around their father,
 Doubly their father and their guide,
 Who have on earth no father's love beside
 Singing their childish praise unto his ear,
 Who loving them doth find their praise all dear.
 Chant joyously,
 Another Angel of the Schools is he,
 Not only as Aquinas was of old
 With the clear crystal brain, and tongue of gold,
 But also in another sense,
 As one who shall in all beneficence
 Be Angel to the schools of our dear land,
 And join fair Faith and Learning hand in hand,
 As he hath joined all indissolubly
 Ireland and Faith in one fair marriage tie.
 Take up the joyous word--
 Alleluia, praise the Lord,
 Who giveth peace and not a sword,
 Praise to the Lord.

A magnificent album, containing the Ode, illuminated with rare artistic skill, was then presented to his Grace. The album was bound in bog oak, exquisitely carved. On one side was the monogram of the Archbishop in silver lettering, and on the other the Irish harp and shamrocks. The title page is a marvel of tasteful design and workmanship, and the bordering of each page is a perfect study of

graceful Celtic ornament, conveying in every case a meaning symbolical of the text. The illumination is the work of one of the nuns.

The school prizes were then distributed, and in each case the pupils on coming forward were loudly applauded.

After the distribution of the prizes

His Grace, addressing the pupils, said :—Unfortunately I have a number of pressing engagements before me, and the time has come when I must leave you, but I cannot go without saying some few words of thanks to the young ladies of the school for the kind welcome they have accorded me.

Yesterday evening I had an opportunity of reading the beautiful Ode of welcome that has just been sung. I must say that on reading it I almost came to the conclusion that the safest thing I could do was to stay away from you to-day, for I knew that as the Ode had been set to music and was to be sung by you, the performance of it would be one at which it would be hard for any one to be present without joining in the applause. On the other hand, how exceedingly unbecoming it would be for me to join in applause of such a composition! As far as it regards myself, it is enough for me to say that it is poetry (a laugh). In its melodious rhythm, in its glowing diction, and in all that goes to make up the perfect beauty of such a composition, it is of course safe against any criticism of mine, but I feel bound to protest against—if I may say it—the wildness of the sentiments to which it gives utterance.

I assure you, young ladies, I am deeply grateful to you. Let me say to you that there are many reasons why it is a source of deep and heartfelt pleasure to me to be here to-day (applause). This school was founded, as you know, by

my venerated predecessor, the late Cardinal Archbishop of Dublin, not only my predecessor in the Archbishopric, but a kind and true friend of mine; and I owe it surely to his memory and to the kindness that he never failed to show me, that I should do what I can, to help on the work of those institutions to which he stood in the special relation not only of patron but of founder (applause).

There is another reason too. In one of the passages of your Ode you refer to a great saint—one of the great glories of the Dominican Order—St. Thomas, the “Angel of the Schools.” I need not tell you that your glorious patron, whom you thus name, has been constituted by our present Holy Father as patron of all the teaching work of the Church. From the day that the decree thus honouring St. Thomas came forth from Rome, I have always felt that the great order of the Dominicans—whether we speak of the Dominican Fathers or of the Dominican Nuns—should hold the very highest place in all those departments of our system of education, in the work of which they are engaged (applause).

But now I must make a confession. I am supposed, it seems, to know a good deal about education and educational systems, and about all sorts of questions connected with them, but I have to say with regret that of one of those questions—the question in which you are most deeply interested—I know next to nothing. I mean, as you may see, the question of the higher education of young ladies, the subjects in which it should be pursued, and the extent to which it should be carried out in these subjects. On one point, at all events, in which your education is so successfully conducted here, there cannot possibly be any difference of opinion. It may perhaps surprise some of you to learn that St. Thomas himself has in his works a most elaborate disquisition on the question whether or

not every one should learn music. He discusses that question at great length, and comes to the conclusion that it is to be answered in the affirmative, or, in other words, that music is a subject which everyone should learn (applause). He then goes on to discuss another question—namely, what sort of music should be learned—and without being unduly complimentary, I may perhaps say that if he were here to-day amongst us, as he indeed is looking down upon us from his place in heaven, he would say that the music just now so successfully performed by you is not altogether different from that which, when he was here on earth, he was disposed to regard as the model and standard to be set up for the imitation of all (applause).

Pleased as I am with all that I have witnessed here to-day, there is unfortunately one pleasure that is for the present denied me. It is usual for the dignitary who has the privilege of presiding at a distribution of school prizes, to have the privilege also of wishing the pupils a very pleasant vacation, inasmuch as such distributions usually take place on the eve of the holidays. In your case I can only wish you success in the hard year's work you have before you. But I hope at all events that I am not taking an undue advantage of my position if I make for you a request of the good Nuns that even now, though you are but entering upon your year's work, they will reward you for all your exertions during the past year by giving you a holiday (loud applause).

And now in conclusion let me assure you that it will always give me great pleasure to come to this convent and to witness such fruits of the system here pursued, as those of which we have seen such excellent examples to-day (applause).

His Grace then left and was loudly applauded.

OPENING OF NEW SCHOOLS AT MALAHIDE.

ADDRESS FROM THE PRIESTS AND PEOPLE OF MALAHIDE
AND SWORDS.

ON Sunday, October 18th, the Archbishop visited Malahide and Swords. In the former place His Grace blessed the new schools which have been erected by the reverend pastor, Father Mulcahy; and at Swords an address was presented to him on behalf of the priests and people of the district.

The Archbishop, accompanied by his chaplain, the Rev. Father Pettit, drove from the city, and was met about a mile outside Malahide by a large concourse of people with banners, the men wearing National League cards and green leaves in their hats. Headed by the brass band of the village, a procession was at once formed and marched to the village, where another hearty and enthusiastic greeting was accorded to His Grace.

At 12 o'clock High Mass was solemnised in presence of a very large congregation in the pretty little church of Malahide. The Archbishop presided. At the conclusion of the Mass, Benediction of the Most Blessed Sacrament was given by His Grace.

The ceremony of blessing the school followed. At the entrance to the building His Grace was met by the architect, Mr. P. J. Prendergast, C.E., and presented with a magnificent key. The key is made of silver, of exquisite workmanship. In the handle is inserted a double-faced shield, on one side of which are His Grace's arms and motto, beautifully engraved, and on the other the inscription—"To His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, on the opening of Malahide Schools, by

P. J. Prendergast, C.E.” The key is enclosed in a handsome velvet case, with a suitable Latin inscription.

After the ceremony of blessing the school, the Archbishop proceeded to Swords, when an address was presented to him on behalf of the priests and people of the district. A platform was erected in the principal street of the village, and was gaily decorated with banners and green boughs. The assemblage was a very large one.

Amongst those on the platform were—

Very Rev. Canon Keogh, P.P., Balbriggan; Rev. J. J. Walsh, P.P., Skerries; Rev. J. P. Wade, Baldoyle; Rev. J. Healy, Rush; Rev. R. J. Norris, Rathmines; Rev. R. F. Colahan, Clonliffe; Dr. Davys, Coroner, Swords; Messrs. C. Friery, Solicitor, Dublin; A. Devereaux, Solicitor, do.; F. P. O'Rourke, do.; A. J. Kettle, Peter Early, J. M'Court, W. Bowdens, P. Moran, J. J. Reilly, Dalkey; P. Long, Edward Lyons, Nicholas Long, P. Leach, T.C., &c.

The Rev. Father Mulcahy, P.P., read the following address:—

TO HIS GRACE THE MOST REV. DR. WALSH, ARCHBISHOP OF DUBLIN.

MAY IT PLEASE YOUR GRACE,—We, the priests and people of Swords and Malahide, beg to congratulate your Grace on your elevation to the Archbishopric, and desire to express our sincere pleasure at seeing you amongst us.

When we first learned that it had pleased the Holy Father Pope Leo XIII. (loud cheers) to designate you as our Archbishop, we rejoiced that so great a mark of favour of the Holy See had been conferred upon you (A cheer for the Pope—loud cheering).

Your Grace had endeared yourself to all by your kind and fatherly ministration, and it was unanimously felt that one who discharged every duty with unremitting attention and assiduity, and who displayed in every relation so much prudence and virtue, was eminently qualified to fill the high and sacred office to which the Supreme Pontiff had raised you (Three cheers for the Pope).

The people of Malahide welcome you to the birthplace and early home of one of your illustrious predecessors, the learned and martyred prelate, the Most Rev. Peter Talbot (cheers). Like to your Grace, his young years were devoted to retirement and study, which in after-life enabled

him to give to theologians and philosophers of his day proof of his learning (A cheer for Maynooth—loud cheering).

His reign as Archbishop of Dublin is marked by the patience with which he bore the persecution and exile inflicted upon him in those evil days of our dear “Island of sorrows,” and after years of trials in defence of the religion and education of his flock, ended his days in the martyr’s prison. The career of your Grace has fallen in happier times, for to-day, owing to the kindness of Lord Talbot de Malahide, the relative of your martyred predecessor, you have kindly come to impart your approval in the work of education by blessing the new schools erected at Malahide for the training in religion and education of the children of the district (cheers).

By this act of your Grace, you would appear to show your gratitude to the memory of your martyred predecessor, who, as we read in his life, when borne down with labour and anxiety, would retire betimes for rest and repose to Carton, Maynooth, the residence of his illustrious kinsman, and the home endeared to your Grace by its many ties on your affection (A cheer for Maynooth—prolonged cheering).

The people of ancient Swords bid you welcome to the place where St. Columbkille prayed, and taught, and blessed—where St. Laurence O’Toole prayed, and taught, and blessed, and fought for “home and altars free”—where Parliaments made laws for our own people—where religion and education flourished until the evil day came when the invaders devastated the broad lands of Fingal, dismantled her fortified monasteries, and banished education from her midst (loud cheers).

Even in our own times, what the people of Swords value more than education—religion (cheers)—Catholic religion (cheers), without which all education is vain—that for nearly a century has been assailed by the unjust distribution of funds granted by charter for the education of the poor of Swords, “irrespective of creed” (cheers). To your Grace the people of Swords look for redress in this most important matter (cheers), the just distribution of the “Borough School Fund,” of which they have been deprived (groans).

The priests and people of Swords and Malahide unite in praying that your valued life may extend very many years, and that during your government of this great archdiocese our country may take its place amongst the nations of Europe.

His Grace, who was received with cheers, again and again renewed, said:—Father Mulcahy and reverend and dear friends—I thank you most sincerely for your kind

address, and for the warmth of the welcome with which you have received me among you to-day (cheers, and cries of "You are welcome").

It is my first visit to your parish, and to this district of my diocese—a district which, as your address so felicitously sets forth, is famous on so many grounds, both in the ecclesiastical and in the civil history of Dublin and of Ireland (cheers).

Deeply interesting indeed are those many historical recollections which must crowd upon the memory of every visitor to this parish of Swords and Malahide, or to this district of Fingal. But independently of all this, and quite on other grounds, this visit has for me, as Archbishop of Dublin, a special interest scarcely less deep. For it brings me for the first time upon the scene of a struggle which, I venture to predict, will ever be recorded as a memorable one in the history of our struggle for justice in this country—a struggle which began almost with the present century, and which, though it cannot yet be regarded as fully ended, has now, at all events, reached a stage in which its ending cannot be far off, and in which without any effort of mine, it can have no other ending but one—a triumphant victory for you, the good people of Swords, who have so faithfully and so patiently borne your part in this long, and, at times it might seem, hopeless struggle for justice (cheers).

You know, of course, that I refer to your prolonged and eminently practical protest against that standing monument of intolerance and injustice which still exists among you—the Borough School of Swords.

If I were speaking before another audience I could say a good deal upon this interesting point; but you are as fully familiar with it as I am—or indeed I should say that you are far more fully familiar with it—and so I

prefer to direct my attention to another topic which is suggested to me by a passage in your address, and to which I feel bound to make a very special reference.

Speaking of one of my venerated predecessors—of the kindness of whose noble relative I am glad to find that you are to-day enabled to make cordial recognition—Dr. Talbot, an Archbishop of Dublin, who ended his days a prisoner in one of our city jails, you congratulate me that my career has fallen in happier times (applause). Thank God it has (renewed applause). But, while I thus cordially endorse your estimate of the happier times in which we live—and, may I not add, of the still happier days that are before us—I must take care that I am not misrepresented or misunderstood.

You are aware, as fully as I am, that by the efforts of a band of unscrupulous men, our country and our people are, at this moment, being made the victims of a system of calumnious slander, under which the character of no man is safe, no matter what his station or his dignity, who has the courage to throw in his lot with the poor and the oppressed—to plead for them in their poverty—to stand between them and their oppressors (hear, hear). And as my office as Catholic bishop has put upon me the necessity of thus endeavouring to guard the interests of the poor among my flock—a duty from the faithful discharge of which God grant that I may never flinch—I cannot hope to be altogether safe from this common danger. But if the discharge of the duties of my office expose me to this danger, I owe it to that office to leave unused no means that may come fairly within my reach, to protect it at all events from the shafts of insult and of slander (loud applause).

Now, why do I speak to you thus? I will tell you as

briefly as I can. In the Dublin newspapers of yesterday I was not merely pained, but indeed shocked, to read a speech delivered on the previous day by one of high standing amongst the nobles of this land, in which the speaker thought fit to assail with a torrent—I must say it—of slanderously untruthful vituperation, the proceedings of a deliberative assembly, and of a public meeting held in a portion of this diocese—an assembly and a meeting at which, with my full approval, a number of the priests subject to my spiritual jurisdiction were present, and in the proceedings of which they took a prominent part—the recent Convention of the County of Wicklow.

The speaker, whom I do not care to name—it is indeed unnecessary for me to do so—you know well to whom I refer—had the indiscretion to refer to those proceedings, in proof of a detailed statement which he had most deliberately made, that such terms as “communists,” “anarchists,” and “unscrupulous revolutionists” (groans), are not out of place in describing the great popular movement into which the people of this country have thrown themselves with such ardour, and of the public men under whose leadership they mean to continue their efforts in that movement until it is crowned, as no doubt it will be, with triumphant success (continued applause).

But shameful as this language is, it is far from being the worst that I have to complain of, for with an elaborateness of statement that seems to bring home beyond all possibility of escape the charges of wilful and deliberate untruth, this nobleman went on to speak, in the following words, of the great leader of that movement—Mr. Parnell (loud cheering). There can be no doubt of the accuracy of the report from which I shall quote. I find the speech reported in almost identically the same words in three leading daily journals of Dublin—the *Freeman's Journal*

(cheers), the *Irish Times* (hisses), and the *Daily Express* (groans).

You will, of course, understand that in thus referring to the attack that has been made on Mr. Parnell, I am not doing so for the purpose of defending him. He is well able to defend himself, though, indeed, with a self-restraint which it is impossible not to admire, he rarely stoops to notice any of the vile and vicious slanders so systematically and so persistently poured out upon him by his political opponents (cheers).

What concerns me in this matter is, that the slanders aimed directly at Mr. Parnell, are aimed, by implication, against the vast body of the people who form my flock throughout this diocese. They are aimed, too, against the vast body of my priests, who sympathise with them in their constitutional struggle for justice. And they are aimed, if I must say it, against myself, as Archbishop of this diocese, whose duty it would assuredly be to warn both priests and people against the pestilential teaching of their political leaders, if there was, indeed, one word of truth in the wholesale charges that have been made by the nobleman to whom I refer, and from whose speech, as reported in yesterday's *Daily Express*, I now proceed to quote.

Here, then, are the words which, with absolute disregard of truth, he has had the audacity to put into the mouth of Mr. Parnell (cheers). Speaking of the Wicklow Convention, this nobleman goes on to say:—

“This autocratic leader (meaning Mr. Parnell) having announced the names of the candidates chosen in secret conclave to be their representatives, went on plainly and without reservation to educate them in the political doctrines they were to support.”

Now mark the carefully elaborate statement which fol-

lows, and which this eminent nobleman has not thought it unworthy of his position as a man of honour to ascribe to Mr. Parnell. Here it is:—

“First, the land of the country was to be taken from all landholders and to be applied to national purposes. Secondly, no property of any description was to be allowed to accumulate in the hands of any person. Thirdly, that a Parliament was to be established in Dublin to regulate all Irish affairs of every description, and that Ireland was there to be proclaimed an independent nation. Such (said his lordship), is the future foreshadowed by the great National Irish Dictator.”

The first, then, of the three doctrines ascribed by this noble speaker to Mr. Parnell, and thus, by implication, to those priests and lay delegates who were present at the Wicklow Convention, is that “the land of this country was to be taken from all landholders and applied to national purposes.” Now, within the last twenty-four hours, I have made it my business carefully to read Mr. Parnell’s speech thus referred to, and I can most explicitly declare that it contains not one passage which by any construction, or even by any possible misconstruction, can be made to convey, or even to seem to convey, the doctrine thus explicitly ascribed to him (loud applause).

I say the same of the second statement ascribed to Mr. Parnell (applause), and thus, as I have said, ascribed by implication to those priests and lay delegates who were present at the Convention. It is “that no property of any description was to be allowed to accumulate in the hands of any person.” If, indeed, I could presume to offer an advice to so skilful a tactician as Mr. Parnell, I would suggest to him the advisability of trying out this issue in the law courts against his noble slanderer (loud cheers). The doctrine thus explicitly imputed to him is

an advocacy of wholesale robbery. It would be interesting to see whether even the loudest profession of what is now so foolishly called "loyalty" can be held to justify the reckless hurling of baseless slanders so gross as this against an upright and honourable gentleman (cheers).

As to the third doctrine ascribed to Mr. Parnell in support of the charges of "communism," "anarchy," and "revolution," it is "that a Parliament was to be established in Dublin to regulate all Irish affairs of every description, and that Ireland was there to be proclaimed an independent nation."

Against this, indeed, in one sense of the words, we can have no complaint to make (cheers.) O'Connell surely was no communist (cheers). He was no anarchist (cheers). He was no unscrupulous revolutionist (renewed cheering). And taking the words in the sense to which I refer—that is to say, taking them as proclaiming the right of Ireland to legislative independence—there is nothing here that was not a fundamental article of O'Connell's political faith, and, indeed, the most prominent plank in his political platform (applause).

But as the statement—which in this instance no doubt was made at Wicklow—is put forward by this noble critic in sustainment of this slanderous charge of "anarchy" and "revolution," we must assume that he wishes to ascribe to Mr. Parnell a totally different doctrine—the doctrine not merely of legislative independence, but of absolute separation—a doctrine which Mr. Parnell on the very occasion in question took care most conclusively to put aside (loud cheers).

I know it may be said, "Oh, this is all very well for Mr. Parnell himself. He is in some sense a moderate man. But in his party there are many who are well known to be in advance of him. If he means only this,

they mean something very different—they mean separation.”

Well, in the first place, that is no justification for ascribing to Mr. Parnell what he, at all events, has neither said nor implied, But it is well to go even a step further.

I daresay if any one were asked to name a few of the more advanced, and, as some over sensitive people might perhaps say, revolutionary, members of the party whom Mr. Parnell leads, he would be sure to mention amongst them, and probably among the very foremost of them, the Member for Roscommon, Mr. James O’Kelly. Now, this gentleman has recently delivered some very instructive speeches in England. I have brought a report of one of them here to-day. I find it in the *Freeman’s Journal* of the 28th of last month.* What, then, does even this most advanced member of the Irish Parliamentary party say upon this question of Home Rule and separation? Here are his words, as delivered at a meeting of the Irish National League of Great Britain, in the Circus, in Sheffield, on the 27th of last month:—

“He wished to state distinctly what Home Rule meant. There was abroad in England a very marked misunderstanding, on the part even of men of the highest political importance, as to the real object for which they were striving. When they talked of legislative independence what they wanted was, to have the power in their own country to make the laws that affected them and them only. They did not want any power as an independent nation at all. That was to say, they did not want an army or navy, nor did they want to exercise any power outside their own country. What they wanted was to rule Ireland as Canada and Australia ruled themselves, remaining inside the Empire (cheers). What they asked for was the restoration of the

* See also a number of other speeches of Mr. O’Kelly to the same effect, reported in the *Freeman’s Journal* of the 22nd and 24th of September and 3rd of October, 1885.

old Parliament as it existed in Grattan's time, with such modification as would make it harmonise with the spirit of the present age. How could such a Parliament weaken the British Empire? Instead of being the means of separating the two countries and driving them apart, Home Rule, if wisely granted and in time (cheers, and hear, hear), would be the means of binding the Empire together."

This, then, is my answer to the noble author of the furious onslaught upon my priests and people. I have spoken perhaps a little strongly, but how could I stand silently by while so large a portion of my flock is thus violently assailed (cheers)?

I am confident that what you have given me the opportunity of saying in their defence to-day will command the sympathy of all right-minded men—the sympathy not only of those who are now in accord with Mr. Parnell in the great popular movement of the present time, but also of those who, though they are not as yet enrolled in the ranks of his supporters, at all events love justice, and honour, and fair play, and truth, and hold in the horror of a holy hatred the cruel and cowardly slanders of lying tongues (loud and prolonged applause.)

After the cheering which followed the close of the Archbishop's address had subsided, the vast multitude knelt to receive his Grace's blessing. He then retired from the platform amid renewed and prolonged cheers for the Pope, for the Archbishop, and for the parish priest and the other clergy present.

At night the town was brilliantly illuminated in honour of his Grace's visit, and at his departure from the parochial residence the cheering of the people of the village assembled in the streets was again and again renewed.

VISIT TO SWORDS NATIONAL SCHOOL.

ON Tuesday, October the 27th, the Archbishop visited the Female National School at Swords, the manager of which is the Rev. D. Mulcahy, P.P., and witnessed a very interesting exposition of the Kindergarten system of education, which the revered pastor of the parish was one of the first to introduce into this country.

The school was very tastefully decorated with evergreens and flowers, and on a handsome stand at the end of the room a pretty effect was formed by a number of Chinese lanterns very artistically arranged. The school was crowded by the children all tastefully and cleanly attired, and large numbers of the people of the district were also accommodated in the room. The Archbishop arrived from Dublin, accompanied by his chaplain, about two o'clock, and as he entered the schoolroom the children gave him a very warm greeting, after which they knelt down and received his Grace's blessing.

The clergymen present were—Rev. D. Mulcahy, P.P., Swords; Rev. P. Kavanagh, C.C., Swords; Rev. J. P. Brennan, C.C., Malahide; Rev. James Walsh, P.P., Skerries; Rev. J. Wade, Baldoyle; Rev. J. Norris, Rathmines; Rev. James Healy, Skerries. The Kindergarten exercise was then gone through by the pupils, under the direction of the teachers, Miss Aherne, Miss Carroll, and Miss Hyland. The programme was opened with the singing of a hymn of greeting to his Grace, which was arranged to a very pretty air, and sung in chorus with great taste by the children. A lecture on the Kindergarten system followed. The class, with the aid of poles, also illustrated various geometrical

lines, singing the while verses which enable them to remember readily the lesson in which they were being exercised. After various other school exercises had been successfully gone through, an address was presented to his Grace.

Two of the school children read the address as follows:—

MAY IT PLEASE YOUR GRACE,—We learn that when the Man God lived on earth He loved to be surrounded and followed by children, whom He would not allow His Apostles to send away, but called them to Him and gave them many marks of tenderness. Encouraged by this, we, the lambs of the fold of Swords, under the kind eyes of our pastor, come to bid Our Lord's representative hearty welcome on this your first visit amongst us.

We have heard of your lively interest in us all, and we know that you consider education to be very essential to our eternal and temporal welfare. Of this you are a very efficient judge, having devoted your life to the training of ecclesiastics. We therefore hope you will be pleased with our Kindergarten exercises, which will show you how zealous our parish priest is for our well-being. We hope our earnestness in corresponding to his exertions may prove our gratitude for all his efforts towards our improvement.

After all the long addresses your Grace has received we feel assured that you will appreciate our few simple words, and therefore we bid you welcome in our own names, in those of our parents, and of the more important residents in the parish.—Hoping you will pay us many a pastoral visit in years to come, we remain, with great respect and dutiful love, your Grace's obedient children.

His Grace, in reply, said—My dear children, I feel very grateful to you for the beautiful address with which you have just presented me, and which has been so nicely read by the two little girls who came forward from among you to read it.

You are quite right in saying that it gives me very great pleasure to come among you, and I think you may see this from the fact that I have come down to-day all the way from Dublin to enjoy this

opportunity of seeing you (applause.) I was sorry indeed that I was unable to stay and visit your school yesterday ; and from all the preparations you had made, and all the decorations you had put up in my honour, I felt that I should not disappoint you, and that I was bound to pay you this special visit to-day (applause).

I am glad that in your address you recognise all that has been done for the people of Swords by the good priests of the parish. Coming among you to-day, I cannot help contrasting the present condition of the parish and of the children of the parish, with what it was in the time when your parents were, as you now are, children at school. At that time there was in Swords no school like this. The only school that then existed here was one which it was hard indeed to ask Catholic children to frequent. The children of the school were obliged to use the Protestant Bible as one of their school-books ; and I have read that the children were not only obliged to use the Protestant Bible, but that they were punished by being beaten by their teacher if they refused to read it.

One of my predecessors in the Archbishopric of Dublin was Dr. Murray, a bishop who, as we are frequently told, won the respect of everyone who knew him. Even to the present day, our Protestant friends seem to regard it a matter of duty, whenever his name is mentioned, to pay him the compliment of praising him as a wise, and prudent, and gentle prelate. But, strangely enough, when he was alive, the way they showed their respect for him in connection with the school of Swords was, that, although he remonstrated only with the utmost gentleness with the Protestant authorities of the place, they refused to make him even the slightest concession, and so, in spite of his remonstrances, they insisted on keeping the Protestant Bible as one of the school-books for Catholic children of his flock !

The next Archbishop of Dublin was the great Cardinal Cullen, and when he came to look after the interests of this town and parish, he took what, as it seems to me, was the only action that a Bishop could take in the circumstances. Under his directions, and the directions of the priests of the parish, the good people of Swords withdrew their children from the school (applause). Then, at great sacrifices, and out of their hard earnings, and in many cases, I am sure, out of their poverty, they built for you these beautiful schools in which you are assembled to-day (applause).

In these schools, under the guidance of your good priests, you are able to make progress in every branch of learning suitable for children, without being obliged to read the Protestant Bible or to take part in any other practice contrary to the precepts of your religion (applause). Therefore I trust that you will always show your gratitude to the priests of the parish, to your parents, and to all those who have laboured so hard, and have in so many ways done so much for you (applause).

The teachers of this school have indeed a very special claim upon your gratitude (applause). For my part, too, I feel grateful to them for all that I have seen here to-day (applause). Everything reflects the greatest credit on them. All those beautiful decorations, simple as they are, that now brighten up your schoolroom, give evidence of skilful labour, and of great good taste on their part and on yours.

It will always give me great pleasure to visit this parish again (applause). And with the recollection of this, my first, visit to your Kindergarten exercises, in my memory, it will be hard indeed for me to revisit Swords without paying another visit to this most interesting school (great applause).

Before leaving, his Grace again gave his blessing to the children, and as he left the school he was loudly cheered by the little ones.

THE ARCHBISHOP AT JERVIS STREET HOSPITAL.

ADDRESS ON HOSPITAL ENDOWMENTS.

ON Thursday, October 29th, His Grace presided at a public meeting of the citizens held in Jervis Street Hospital, to inaugurate the opening of the new buildings just completed. The meeting was largely attended. On the motion of the Right Hon. the Lord Mayor, seconded by Alderman Meagher, M.P., the chair was taken by the Archbishop.

The following introductory address was then made by His Grace, who was received with loud applause—

I have to ask the indulgence of the meeting. This is the first occasion on which I have been entrusted with the duties of chairman at any meeting of the kind. I have to ask of you, then, kindly to extend to me all possible consideration in the discharge of duties in which I am absolutely without experience. I feel no misgiving that I may safely count upon your willingness to do so (cheers).

In one sense, indeed, the position of chairman is that which I can fill here to-day with least inconvenience to myself or to others. For unfortunately I have to acknowledge that, as regards any detailed knowledge of the constitution, the actual position, or the future prospects of this splendid institution in the interests of which we are assembled, my mind is almost an absolute blank. My occupations hitherto have been such as to leave me in very many respects, and especially in such

respects as this, but badly prepared to undertake the manifold duties of an Archbishop of Dublin. It is then in one sense fortunate that my only occupation here to-day is that of chairman of the meeting. My duties in this capacity will, I assume, be almost sufficiently discharged by my calling on the various speakers, who will ably deal with the various aspects of the important matters which are to be brought under our notice.

But little as I know of the constitution and working of this splendid hospital, I know, at all events, this one thing about it, that in one most important respect it stands in splendid contrast to some other somewhat similar institutions in our city—institutions which are at present, I may say, on their trial for a very heavy charge, the charge of religious intolerance (applause)

As every reader of our daily newspapers is now aware, there are in this city a number of hospitals which have long been specially favoured by successive Administrations and by Parliament, a favour shown by their possessing a monopoly of the annual Parliamentary grant—amounting, I believe, to over £15,000 a-year—in aid of the hospital work of the city. Of that sum of £15,000 a-year—a sum still steadily voted year after year by Parliament—the administration is confined mainly to a Board on which, if I am not misinformed, there was not even one Catholic member, or at all events, there was but one Catholic representative, until within the last two or three years (hear, hear). At that time—with a view, I suppose, of doing what is called justice to Catholics—three Catholic gentlemen were placed upon the board. But in accordance with the traditional system to which we have too long submitted, and which, I am sorry to say, still flourishes in our country, the Catholic body, who form so vast a majority of the population of the city, were, even in this act of

so-called justice, accorded only a minority of places upon the board (hear, hear).

What is the result of all this? I understand that the result is in fact none other than might fairly be anticipated by anyone having a knowledge of human nature as it exists in this country. With the exception of one medical gentleman of high position, there is, if I am correctly informed, not a Catholic doctor upon the staff of the hospitals in question (hear, hear). A Catholic assistant-physician was appointed since the present Commission was issued; but I am now speaking of the members of the hospital staff. Thus, then, a large sum of money, drawn year after year from the pockets of the public taxpayers, is devoted, so far as the salaries of the medical staff of these hospitals are concerned, to the payment of salaries to medical men of one religious denomination (applause).

I believe it is a fact that if we look, not to the nominal constitution of the board, but to the actual attendance at the meetings, things are not quite so bad in the actual attendance in the boardroom as they look in the pages of Thom's Directory, where the list of the governors is to be found. On paper there is a large non-Catholic majority. In practice the Catholic governors are usually only in a minority of one. But if we apply the test of practical experience, we at once see, from the fact I have mentioned, that a majority of one against the Catholics of Dublin is as impregnable a stronghold of exclusiveness as if there was a majority of fifty (applause and laughter).

I have seen the somewhat bold statement recently made that in the appointment of members of the staffs of those hospitals, the religious question never enters into consideration, that the best man is always selected, and much more to the same effect. Against this amazing theory I must protest, if indeed it can be necessary for me to do so,

in defence of the professional status and professional skill of the Catholic medical men of Dublin (cheers). Speaking in the presence of so many distinguished members of their body, I do not feel at liberty to speak of them in such terms as I should otherwise wish to do. But at all events I can safely say this, that if the appointments to the staff of the State-favoured hospitals to which I have been referring were made on any principle such as that which has been alleged to regulate those appointments, the constitution of those staffs would be very different indeed from what it is (applause).

Now, against all this fabric of intolerance and exclusiveness, I set in contrast this hospital of Jervis-street (applause). It is endowed, but not from the public treasury—from which I understand it does not receive one penny. Its endowment is from that treasury which I trust will never fail it, the generosity and charity of the good people of Dublin (cheers). Its supporters are by no means exclusively Catholics. It is an hospital to which non-Catholics feel free to contribute, as they well know on what principles of liberality its administration is conducted (applause). Its working committee is all but exclusively Catholic. Yet I observe that practically one-fourth of the medical staff is composed of eminent medical gentlemen of another religious creed (applause).

In its poverty, then, it has established a claim upon the generous support of all classes of our fellow-citizens. And I trust that if at length it should receive that State recognition and aid which have so long been withheld from it, the efforts so nobly made in the past by private benefactors to help on its good work will, instead of falling off, be rather strengthened and encouraged, as no doubt they should be, when the institution enters upon the new and wider field of work that will then be open before it (applause).

I look with some confidence to the issue of the present Commission of Inquiry into the distribution of the Government grant among the hospitals of Dublin. I raise no question as to the intentions with which that Commission was issued. There are, indeed, reasons to believe that it was issued in connection with a project to perpetuate the present inequitable system, and to place it on a practically immovable basis, by withdrawing the public endowment from the control which may now to some extent be exercised by the annual vote of Parliament. But whatever may have been the object in view when the Commission was instituted, there can, I think, from what we may read each morning in the newspaper reports of its proceedings, be no doubt as to what the issue of its inquiry will be (applause).

In this matter, as for my part in all else, the Catholics of Ireland look for justice and for nothing more (applause). Short a time as I have been in the Archbishopric, I have received from more than one non-Catholic source the strongest assurance that so long as our demands are confined within those limits, we shall have the sympathy of every right-minded Irishman, the sympathy, and the strong sympathy, even of those whose religious convictions are most widely different from ours (applause).

And in this matter of the hospital grants, the application of the standard thus set up would seem to be an easy one. Let the claims of each of our city hospitals which may put forward a claim to State recognition and to a share in the State endowment be in the first instance most carefully sifted. Let it thus be ascertained whether any given hospital is entitled, on medical and other grounds, to be so recognised or not. And then, when the claims of a certain number of hospitals are recognised, let the public endowment be distributed fairly among them in proportion to the number of beds maintained in each (applause).

In this way, or in some similar way—for of course I am not sufficiently versed in the details of hospital management to undertake the responsibility of even formally suggesting a detailed scheme—but, at all events, in some such way as this, justice may easily be done (applause).

At the close of the meeting, a cordial expression of thanks for his great kindness in presiding, was voted with acclamation by the meeting, and suitably acknowledged by his Grace.

THE ARCHBISHOP AT THE MEDICAL SCHOOL OF THE CATHOLIC UNIVERSITY.

OPENING OF THE SESSION.

ON Friday, November 6th, the Medical Session 1885-6 of the Catholic University was formally opened by his Grace the Archbishop, as Chancellor of the University, at the Medical School, Cecilia Street. The lecture hall was thronged with students and visitors, and when his Grace appeared he received a tremendous ovation. The apartment in which the ceremony took place is small and inconvenient, and wholly unworthy of the Catholic School of Medicine in this city. No better accommodation, however, was available for the large number of distinguished visitors who came to take part in the ceremony.

The Archbishop occupied the chair, and on his right sat the Lord Mayor, and on his left Mr. Ross, of Bladensberg, Aide-de-Camp to the Lord Lieutenant.

Amongst those present were :—

Very Rev. Gerald Molloy, D.D., Rector, C. U. ; Very Rev. Dean Lee, Very Rev. Dean O'Loughlin, Rev. Dr. Haughton, T.C.D. ; the Rev. Dr. Reffè, University College, Blackrock ; Dr. More Madden President of the Obstetric Section, Academy of Medicine ; Baron De Cussy, Dr. Robert M'Donnell, President, Academy of Medicine ; Dr. Lyons, M.P. ; Dr. Quinlan, Dr. O'Carroll, Dr. Shaw, F.T.C.D. ; Dr. Chance, Dr. Joseph E. Kenny, Dr. Strahan, Dr. Cranny, Dr. M. A. Boyd, Dr. Moore, Mr. J. H. Stewart, B.A. ; Mr. Robert Donovan, B.A. ; Very Rev. Dr. Delany, President, University College ; Rev. James Daniel, P.P. ; Dr. J. Leonard, Very Rev. John Bartley, Dr. D. D. Redmond, Dr. J. M. Redmond, Dr. F. Conway Dwyer, Dr. Hugh Kennedy, Dr. J. O'Neill, Dr. J. M'Cullagh, Dr. Baxter, Dr. Alexander Stewart, Dr. P. J. Hayes, Dr. C. J. Nixon, Dr. J. Murphy, C. H. Callanan, Mr. Herbert Byrne, Dr. W. H. Byrne, Dr. Furlong, Dr. M'Ardle, Dr. C. Coppinger, Dr. Campbell, Dr. Bermingham, Dr. Cox, Dr. Tobin, Dr. Egan, Dr. M'Sweeny, Dr. Paul Dillon, Dr. Dudley White, Very Rev. Canon Fricker, Dr. Jacob, Dr. Sigerson, Dr. Robert O'Reilly, Mr. M. J. Fitzgerald, Mr. W. J. Shee, Mr. E. J. M'Weeny, B.A. ; Mr. N. J. Hannon, Dr. Edgar Flinn, Kingstown.

The Very Rev. Dr. Molloy, Rector of the Catholic University, read the following address :—

MAY IT PLEASE YOUR GRACE,—In the name of the academical body of the Catholic University I thank your Grace most heartily for the great kindness you have shown to us in coming here to-day to open a new Session of the Medical School.

It is now not far from thirty years since your Grace first entered the halls of the university as a student, and during that long time your name has never ceased to be associated with its history—first lending a lustre to its fame by the brilliancy of your academical career, and then bringing all the powers of a mature and cultivated mind to assist it in its struggles, and to uphold the great and lasting principles on which it is founded.

Now when your Grace comes amongst us for the first time as Chancellor of the University, we have little to show to attract the eye or mark the character of a seat of learning. Our buildings are poor and squalid, our laboratories are dingy and small, our museums are scantily equipped and meanly furnished. But if we have little to show of those

material resources which depend on the favour of the State, we have that to show for which alone these material resources exist—a crowd of eager and enthusiastic students gathered together from all parts of Ireland, filled with a love of learning and gifted with an intelligence without which laboratories and museums and libraries are little better than a dumb show or an idle ornament.

I need not tell your Grace of the solid and satisfactory work which has been done by this school, struggling against great difficulties, during the last thirty years. It is well known that the students who have gone out from its halls are to be found at the present moment occupying the highest positions of trust and usefulness in the public service. They may be found on the staff of the leading hospitals in this city, they have been chosen by the guardians of the poor in every part of Ireland to take charge of dispensaries and county infirmaries, they have been selected by the Government after competitive examination to serve in the army and navy. Many of them have attained to a lucrative private practice, and not a few still cling to their Alma Mater, and take part in the honourable work of teaching new generations of students.

Why, then, it may be asked, does this institution, which derives its students from all parts of Ireland, which enjoys the confidence of the great body of the people, and which has been so successful in the work it has done—why does it not receive its share in the bounty of the State? This is a question which might well puzzle a stranger to Irish history. But the answer is familiar to us here. In a country in which four-fifths of the population are Catholics, this is the only Catholic school of medicine, and just because it is Catholic it is held to be unworthy of the endowments, unworthy of the recognition of the State.

But, my Lord Archbishop, as this is the first opportunity I have had of addressing your Grace in public, I do not wish to speak of the Medical School alone—I wish rather to speak of it in connection with the organisation known as the Catholic University of Ireland.

Your Grace is well aware that, a few years ago, after the Royal University Act was passed, a considerable modification was made in the constitution of the Catholic University. By that Act the degrees and honours and prizes of the Royal University were opened to our students, but no provision was made to give to said students that education by which degrees and honours and prizes may be won. Nevertheless, we were challenged to come forward and show what we could do in open competition with those institutions which had long been fostered by the patronage and endowed with the treasures of the State. The challenge was regarded by many at the time as no better

than a mockery ; but it was taken up in all seriousness with a spirit not unworthy of the ancient traditions of our race.

Previous to that time the Catholic University had but one College in Arts and one School of Medicine. The School of Medicine had always been regarded as the most successful feature of the University, and under the stimulus of the new competition now open to its students it continues to advance on its career of usefulness with increased efficiency and success. But, as regarded the Faculty of Arts, it was felt that, in the unequal struggle we had to encounter, it was hardly safe to trust our fate to a single college. It was resolved to summon to our aid all the teaching power which the country could supply. The great teaching orders of the Church at once responded to the call ; the secular clergy lent their sympathy and support, and the leading Catholic Colleges banded themselves together into one common organisation, each undertaking to contribute according to its means and circumstances to bring the great struggle to a successful issue.

I will not dwell on the details of the struggle, which are already familiar to your Grace. I will only say that it was conducted by our colleges with a spirit nothing short of heroic, and that it has proved in the face of the world that ages of persecution had not been able to dim the bright intellect of the Irish race or to extinguish the love of learning in the Irish breast.

In the autumn of 1884 our students were able to appear for the first time in all the grades of University examinations up to the Bachelor's Degree ; and at these examinations they achieved a success which was the wonder and admiration of our friends, and which is not denied even by those who are opposed to our claims. That success was confirmed and repeated at the examinations of 1885, which have just been brought to a close.

At these examinations of 1885 there were one or two features of special interest to which I would ask for a moment the attention of your Grace. It used to be said, and indeed it was said by many of our most devoted friends, that the Catholic colleges might attain a certain measure of success in the more elementary grades of the University examinations, but that they would fail when they came to the more advanced stages. Now, this apprehension has been utterly dispelled by the official lists which have just been published.

From these lists it appears that at the recent examination for the Bachelor's Degrees two of our Catholic colleges have gained between them five first-class exhibitions—three going to University College, Stephen's-green, and two to University College, Blackrock. On the honour list of the same examination I find that in a competition, be it

observed, literally open to the whole world, the first three places in the department of ancient classics are gained by the same two colleges. Again, in modern literature, Blackrock College gains the first place, and University College gains the first place in experimental physics and chemistry. In biological science Blackrock College holds the second place, while University College gains honours in mathematics. And two students from your Grace's own College of Clonliffe have got their degree with honours in the important subjects of logic, metaphysics, and the history of philosophy.

Thus it appears that, within the four short years during which the Royal University has been in operation, the Catholic colleges have been able not only to bring their students up to the degree, but they have been able, in the highest stage of the course, to win the honours of the university in every department of learning (cheers).

Next in order to the degree examination is the Second University Examination in Arts. I am reluctant to trouble your Grace with any further details, but I cannot deny myself the pleasure of noting one or two facts of striking significance. At this examination there were eight first-class exhibitions awarded, and of these eight exhibitions, five were gained by one simple unendowed Catholic college—University College, Blackrock. Furthermore, the first place on the Exhibition List was won by University College, Stephen's-green, thus making a total of six first-class exhibitions, out of eight carried off by two Catholic colleges. But this is not all. The student who gained the first place on the Exhibition List (Mr. Henry M'Weeny) (loud cheers) gained also the first place on the honour list in mathematics and the first place on the honour list in mathematical physics; and he was awarded an extra prize by the Senate of the Royal University for special excellence in these two subjects.

In connection with these brilliant results I must not omit to mention that the students of our medical school, besides the success which, as I said, they have achieved in their own faculty, have had some share too in the triumphs of the School of Arts. It is a principle which has been always upheld in the Catholic University that the best preparation for a professional career is to be found in that general culture which is to be obtained only by a good liberal education. We have not, indeed, been always able to enforce this principle, owing to the difficulties of the position in which we have been placed, but at all events there have been a certain number of our medical students who have endeavoured to combine a liberal education in the School of Arts with the professional knowledge acquired in the School of Medicine. And I am happy on the present occasion to be able to refer to one or two

distinguished illustrations of this practice in connection with the examinations of the Royal University.

The studentships are the highest prizes offered to competition by the Royal University. They are worth £100 a year for five years, and are open for competition to all graduates in Arts of not more than four years' standing. Last year a studentship was offered in modern literature, and was won by a pupil of this school, Mr. Edmund M'Weeny (loud cheers), a brother of the distinguished student of the same name to whom I have already referred. Two years ago he passed his first examination in medicine with honours. Last year he took his Bachelor's Degree with honours in the faculty of Arts, and gained his studentship, and he is now at the end of his second year in medicine.

Another example not less remarkable is Mr. Daniel M'Donnell (loud cheers). He passed his matriculation examination in December, 1881, when the Royal University first came into operation. Since that time four years have not yet elapsed, and during that brief period he has read a complete course in Arts and a complete course in Medicine, gaining the highest honours of the University in each faculty at almost every stage of his course, and coming out at the recent examination a Master of Arts, a Bachelor of Medicine, and a Master of Surgery. I do not think the records of the Royal University furnish another instance that can be matched with this for sterling ability and indomitable industry (cheers).

And now, your Grace, we are about to enter on a new crisis in this eventful struggle. So far as the battle can be fought in the arena of the schools, it has been fought and won. We trust to the power and influence of your Grace to carry it to a successful issue in the more stormy arena of politics.

I have spoken at some length of the academical distinctions achieved by our scholars. But there is an eloquence, too, that pleads for us in the very poverty and squalor with which the teaching of a noble profession is here surrounded. If a visitor were here to-day from any part of the continent of Europe, from any of those countries which once were illuminated by the teaching of Irish scholars—of Columbanus, of Virgilius, of Kilian, of Gale, of Scotus—he would ask with some degree of wonder, “Is this the home of science which Ireland has prepared for the education of her sons?” And we might answer, in all the sobriety of simple historical statement, “No; the homes of learning which Ireland prepared for the education of her sons were laid waste long ago by the ruthless hand of a foreign marauder; the rich endowments which she provided for the diffusion of knowledge was given as a prey to greedy adventurers; stately palaces of learning were raised up, no

doubt, from the spoils of a plundered country, but they were reserved for the strangers who were planted on her soil, while her own people were condemned by law to the bondage of ignorance ; and now, after centuries of oppression and misrule, in the full light of the nineteenth century, under a Government which inscribes on its banner the hopeful motto of civil and religious liberty, this wretched den is the only kind of shelter which is allowed to the children of the ancient race, the great body of the people, when they seek to fit themselves for a career in life, and to lift themselves up from the degradation of ignorance to which they have been so long and so cruelly condemned."

An eminent English statesman, not very many years ago, said with great force in the House of Commons that when he called to mind all that the English Government had taken away by force from the Catholics of these islands, and then looked at the miserable gifts it had doled out to them in exchange, he felt less proud than he could wish of being a Protestant and an Englishman. There is no one, I think, who will deny that there is still good ground for this reproach as regards higher education in Ireland. And surely it would be a wise policy, as well as a just one, to put an end once and for ever to a state of things which is a disgrace to the Government under which we live, and to our people a fruitful source of disaffection and discontent.

In conclusion, my Lord Archbishop, I wish to say for myself—and I feel confident I may speak, too, for the whole academical body—that, notwithstanding the bitter memories of the past, we have no desire to deprive other religious denominations of the ample endowments for university education which they already enjoy.

I would say, too, in particular, that we look with no feelings of hostility, but rather with feelings of friendship and good-will, to that great seat of learning close at hand, which, founded three centuries ago, and working on the material supplied by only a small section of the Irish people, has kept the lamp of learning a-light in the country, and has produced a succession of distinguished scholars who have made the fame of Irish genius illustrious in the present as it was in the past.

Nay, I would even say that we offer no opposition to the endowment of those, if any such are to be found in Ireland, who really desire for themselves a form of university education set free from the guiding control and influence of religion. But we protest with all the strength of our nature against the attempt to force such a system on the unwilling Catholic people of this country ; a system, I may say, which in its very conception would banish not only theology from our halls, but history and philosophy as well ; a system which is at variance with the traditions of all the most venerable universities of Europe, at variance

with the best memories of our own history, at variance with the living spirit that animates the Ireland of the present day.

We respect the rights of others, but we are determined to uphold our own. And, therefore, we come forward to-day on behalf of the Catholic people of Ireland to ask that they shall no longer be excluded from the public endowments for university education on account of their religion ; and that being admitted to a share in these endowments they shall be admitted on conditions of perfect equality with other denominations, in every department of learning—arts, medicine, engineering, and law. So far as I know the history of the Irish university question, we have never asked for more than this, and I feel perfectly certain we shall never be content with less (loud cheers).

Dr. J. A. Byrne read the following address from the Dean, Professors, and Officers of the Faculty :—

MAY IT PLEASE YOUR GRACE,—We, the Dean, Professors, and Officers of the Faculty of Medicine of the Catholic University, desire to offer your Grace a hearty and respectful welcome on this your first official visit to our medical school.

We do not fail to recognise the significance of your Grace's visit at a time which may be truly regarded as critical in the educational history of Ireland.

We look upon your presence here to-day as an evidence of the great interest which you take in the progress of the medical school of the university, of your sympathy with it in the difficulties under which it labours, and of your resolve to procure for it such aid as will enable us to compete on level ground with other institutions which receive ample endowment from the State.

Whilst we do not desire that those institutions should be deprived of the endowments which they possess, we may, we think, reasonably ask to be put on an equality with them, as representing the medical school of that university which has been established to meet the higher educational wants of Catholics and which may be regarded as enjoying the sympathy of the great majority of the people in this country.

(Applause.)

Mr. Edmond J. M'Weeney read the following address

from the Students, past and present, of the Medical School :—

MAY IT PLEASE YOUR GRACE,—We, the past and present Students of the Medical School of the Catholic University of Ireland, beg to offer your Grace the expression of our heartfelt joy at seeing you preside as our Archbishop on this occasion.

We approach your Grace with the more confidence, as in the students of this school the tradition of the Catholic University has never been broken. Had we lost that tradition or disregarded the injunctions of the Irish Episcopate, the school should long since have closed its doors.

In coming to this school we have sacrificed the greater teaching advantages and the still greater public influence of other institutions. But we have the satisfaction that in so acting we have materially helped forward the question of Irish University Education.

We hail your Grace's presence here as an indication that the sacrifices of the Catholic University Students will at last be recognised by the Bishops of Ireland. We have watched with pain the course of appointments in the purely Catholic hospitals of this city. We have given to them our undivided loyalty. They have not been as generous to us. We look for justice to your Grace.

Whilst we have so proved our loyalty to the principle of denominational education, we do not fear a common standard of examination for all the students of our fatherland.

We look forward to some settlement of this question which shall give us a great National University.

We have a National Archbishop in the See of Dublin ; we have but one more aspiration—a National Parliament in College-green.

Signed on behalf of the past and present students,

EDWARD J. M'WEENEY.

His Grace, who was received with prolonged applause, said—Very Rev. Rector, Mr. Dean, Mr. M'Weeney and Gentlemen—Before proceeding to thank you for the kind addresses presented to me from the Medical School, I feel that I am called upon to say a word or two in reference to the eloquent statement that has been read for us by the Rector of the University.

Dr. Molloy has set before us the successes of the Catholic Colleges of the country at the recent examinations of the Royal University in noble words, words in every way worthy of him and of the high position that he fills in our Catholic University. Let me take this opportunity, the first that I have had, publicly to protest against the action of a high official of another university, who, on a recent occasion, in a manner that I do not now care more specifically to characterise, took it upon himself to all but ignore the very existence of many of the colleges of our Catholic University, and did his best to keep in the background their signal success (hear, hear).

I should say more upon this subject now, but that I have already taken another means of making a public protest against the action of the high official to whom I refer (cheers). That protest will be in the hands of the public to-morrow morning.* I am therefore relieved of what otherwise would be the painful necessity of entering at length upon the matter here to-day.

As for yourselves, gentlemen, and your kind and numerous addresses of welcome, I beg to thank you for your kindly words, and to assure you that I cannot myself regard my coming to your school to-day in any other light than as the performance of a most pleasing duty (cheers.)

My visit to you has hindered me from being present at the obsequies of one of the most venerated members of our Irish hierarchy—the Bishop of Down and Connor—a prelate, whose funeral, as many of you know, takes place to-day in Belfast, a pastor of devoted zeal in the discharge of every pastoral duty, a true Irishman, and one of the staunchest champions of the cause in which you, as professors and students of our Catholic University, have so deep and personal an interest (loud cheers).

* See Appendix, page 438.

But deeply as I must regret my absence from that solemn ceremonial, I could not but feel that, even with that drawback, my place to-day was here with you, the representatives of this Faculty of our Catholic University (continued cheering). After all my arrangements had been made for coming here to-day, you most considerately offered, while there was yet time to do so, to change your programme, so as to enable me to be present in Belfast without breaking my engagement with you. I feel it is but due to you that I should thus publicly acknowledge the considerateness which you thus showed. I do so, expressing at the same time my deep regret that the fact of my not having received timely notice, or, indeed, I may say, any notice, of the funeral arrangements of the venerated bishop of Down and Connor, until I read them in the Dublin newspapers of Wednesday, made it impossible for me to avail myself of your kind proposal, so as to enable me to keep my engagement with you without being absent from a ceremonial at which, on so many grounds, I should have felt myself bound to be present.

And now that I am here, turning in the first place to the address presented to me by the Dean, Professors, and Officers of the Faculty, I am glad to find in it so cordial a recognition of the interest which, as you truly say, I take in the progress of this Medical School (loud cheers.)

This, as you remark, is my first official visit to this school. But it is very far from being the first time that I have had the pleasure of being here. Indeed I am not sure that, with possibly an exception or two, I should not be quite safe in claiming an acquaintance with the place, older even than that of any of the gentlemen, now its official directors, who have taken so kindly and so prominent a part in welcoming me here to-day.

I have a distinct recollection of the day when the

school was opened. I was present on the occasion (cheers). I was then about to become a student of the Catholic University in the Faculty of Arts. I remember the lively interest excited by the project, when it came to be known, of our first Rector, Dr. Newman (loud cheers), for the enlargement of the University by the establishment of this Faculty of Medicine and of this Medical School. I remember the anticipations that were entertained of the speedy development of the School, and of the rapidity with which it should take possession of the vast field of work that lay unoccupied before it. If those anticipations, gentlemen, have not as yet been realised in all their fulness, it can indeed be said with truth that the delay is not to be ascribed to any fault or shortcoming of yours or of those who have gone before you, whether as officials or as students of the school, but that they are to be ascribed exclusively to another cause—the tardy coming of that better day so hopefully looked forward to by the generous Englishman, our first Rector, when, in one of those marvellously beautiful addresses of his, he spoke of that coming time in the future history of our country, “when England, taught by advancing years, may exercise in behalf of Ireland that good sense,” which—from a sentiment, no doubt, of patriotism, with which Irishmen should be slow to quarrel—he went on to describe as “her characteristic towards everyone else.”

The dawning of that better day, it has, beyond a doubt, been reserved to us to witness (cheers). The demand for justice, so calmly, so hopefully, put forward in your address, is indeed one that in the earlier days of which I speak, no sane man would have ventured to put forward. What was then looked for, if I remember aright, was the bare permission to educate ourselves. What we looked for was that a student who had received his training at

this school, or in the schools of the other faculties of our University, who had here reached to the standard of scholarship deemed sufficient for the winning of a degree in any other University, and who then claimed from the authorities of the State the official stamp of a University degree, should not be shut out from all hope of obtaining it—on the insulting plea that however conclusive might be the proof that he could give of the sufficiency of the knowledge he had acquired, he had acquired that knowledge, not elsewhere, but here, in our own schools, having chosen to do so rather than to run counter to the dictates of his conscience, or to fail in respect for the Supreme Authority of the Church by seeking his education in some other school, conducted on some other system which that authority had emphatically condemned (loud and continued cheering).

That bare permission, if my memory does not altogether mislead me, was all that we then looked for. But now, thank God, our aims are higher (cheers). We have ceased to debase ourselves by asking for bare toleration (cheers). We ask for justice, that is to say, for equality with all around us (cheers). We do not seek, on the one hand, to be put upon any eminence above them, except, indeed, so far as by our own acquirements, and by our own exertions, we are enabled to take possession of that commanding position for ourselves (cheers). Neither can we submit to be kept down, as we have so long been kept down, in the depths below (cheers). We claim nothing more, we can be satisfied with nothing less, than that which is our right, and which, please God, will soon be our acknowledged right, as citizens of this realm—the right—as your address so pithily expresses it—to stand on “level ground” with all our neighbours (loud cheers).

You do not, indeed, need my presence here to-day to as-

sure you that in pressing forward that demand by every legitimate means within your reach, you shall have my fullest, my most cordial, my most active, sympathy. And I am not without a feeling of confidence that—although indeed I hope to be a regular, if I cannot be a frequent, visitor to your school, and to be with you at all events on such public occasions, as that which we celebrate to-day—that when my next visit to you shall have come round, the words that I may then be privileged to speak to you shall be words, not of mere hopeful anticipation, but of hearty congratulation on the victory which will then have happily closed the struggle, the prolonged, the dispiriting, and, at times, the all but hopeless struggle, in which now for over thirty years you at all events have done your part in helping on the good cause of Catholic education (loud cheers).

This, gentlemen, is probably all that I should have felt called upon to say to you, if I had not this morning received from the students of this School the address, most specially welcome to me, which Mr. M'Weeney, their worthy representative (loud and prolonged cheering), has just read. I speak of it as an address most specially welcome to me. It is so on more than one ground.

It contains, in the first place, the distinct enunciation of a principle which I trust it will always be my aim to keep before me as one of my guiding principles in the administration of this diocese. This principle is that those who have made sacrifices in the cause of Catholic education by coming to this school, and to schools such as this, and by waiving, as they have so generously waived, the advantages that they might have enjoyed elsewhere—have a strong claim upon me, as Archbishop of Dublin, and a strong claim upon all the Catholic Bishops of Ireland (cheers). This principle was laid down in the legislation of our last

National Synod. For it was there decreed that to such students every legitimate assistance should be afforded, and that, so long as there was among them a competent candidate to put forward, every influence possessed by the members of the Irish hierarchy should be given in favour of the appointment of that candidate to any position in connection with which that influence could usefully be exercised (cheers).

And this address of the students of the school is also specially welcome to me, on another ground, as, indeed, it could not but be regarded as especially welcome to one who has now for some time endeavoured, as I have, to put the case of our Catholic schools, of our Catholic colleges, and of our Catholic University, on the broad and, as I think it, the only safe basis, of a claim to recognition for good work honestly done (cheers). I tender, then, to the students of this struggling school—and it is indeed the students, more than any others connected with it, who have borne the burthen and the toils of the struggle (loud cheers)—I tender to you, gentlemen, my most heartfelt thanks for your bold and manly declaration that in the matter of university requirements—as the officials of the school have declared for themselves in the matter of University endowments—you, its students, claim for yourselves no dishonouring privileges (cheers).

You do not claim to have degrees conferred on you by a university which, however fully it might satisfy our legitimate demands as the Catholic people of this Catholic nation, could, after all, be sneered at as “upstart” institution, the growth of a few months or of a few years. The object of your ambition is not to become the graduates of an institution which, however high might be its standard of requirements, however honourable the men to whom it entrusted the conduct of its ex-

aminations, could never, or at least could not in my time or in yours, win for itself that honourable prestige which has been honourably won, and which is still so honourably maintained, by the still practically Protestant University of Dublin (cheers).

Whilst (you say) we have proved our loyalty to the principle of denominational education, we have no fear of a common standard of examination for all the students of our common Fatherland. We look forward to some settlement of this question which shall give us a great National University.

(Loud applause).

Speaking, as of course I speak here to-day, solely for myself, I cannot but endorse this wish of yours. For the reason, indeed, which I indicated a few moments ago, I find it impossible to discover in any other principle for the settlement of this great question, the foundation of that absolute equality which, for my part, I can never cease to claim as the one essential element in any scheme which is to be accepted as a satisfactory settlement of our admitted claims (loud cheers).

Let me quote for you one illustration of the disadvantage—that is to say, the inequality—to which we are at present subjected by the absence of a common standard for our degrees. Almost the last answer given before the recent Queen's College Commission—it was an answer given by one of our foremost medical men of this city, our friend, Dr. Cruise—was to the following effect. Dr. Cruise was asked to compare, in some way or other, the degrees given by the ancient University of Oxford and Cambridge, with those given by Universities of recent growth. And speaking of those ancient Universities, he says—

They have all the advantages and the *eclat* of tradition. We have to make way against the want of that in the Royal University, and therefore we must make our curriculum good, and our examination stiff (cheers and laughter).

This answer of Dr. Cruise is manifestly the outcome of strong common sense. The requisite "goodness" of curriculum we cannot and do not object to. Neither can we, nor do we, object to the requisite "stiffness" in the examination. But what we do object to, and what we must continue to object to, is our being forced, as we are at present forced, to submit to a system, in which, if we wish to hold our heads as high as our more fortunate neighbours are entitled to hold theirs, we can do so only by making our curriculum better and our examination stiffer than those by which their qualifications are tried (cheers). If "prestige" is to be a ground for the granting of degrees on less exacting terms, we surely have a claim to an equal share of "prestige" as well as to an equal share of everything else (cheers).

But whatever may be said of "prestige," let us at any rate insist upon the essential element of equality. And to show you that what I thus say to you to-day is no new thought of mine, suggested merely by my natural desire to endorse your praiseworthy and manly declaration, let me repeat for you the words which I used on a somewhat similar occasion to this, when, a few days after my return from Rome (cheers), I received an address from the students of one of our most successful University Colleges—the French College, Blackrock (loud cheers).

Speaking to them of the constitution of the Royal University, as set up by Act of Parliament, I said—

Stating (as you will of course understand me as stating throughout) my own individual opinion on the matter, I regard it as the first, the most formidable, and, if the word be not too strong a one, the fatal defect of the structure of the [Royal] university, that it has been built upon a principle radically different from that laid down as fundamental in one of his greatest speeches by that great statesman, of whom, notwithstanding much that he has said and done and written, I cannot speak but as an earnest friend of Ireland—Mr. Gladstone (cheers).

That principle so lucidly set forth in the speech in which he unfolded

the nature of his well-meant, but in so many respects sadly defective Irish University Bill of 1873, was this, that if the University arrangements of Ireland were to be remodelled so as to admit Catholics and their colleges to the advantages of a university system, the university to the advantages of which they should be admitted should not be a new university, "hobbling and lagging," as he expressed it, behind the ancient University of Dublin.

The very starting point, then, of his proposed reform was that we should be admitted to the advantages of the University of Dublin itself, in which, in fact, he would have included the whole University organisation of the country. And, as he showed, by thus including it, so far would he have been from introducing any violent change into the constitution of the Dublin University that he would have rather been giving effect to one of the fundamental principles of that constitution.

For, as he explained, Trinity College, Dublin, had originally been founded, not as practically constituting a University, which it now does, but as the *Mater Universitatis*—meaning, thereby, to quote Mr. Gladstone's words, "that from the college a University was to spring up," as it soon sprang up, in fact—a university, of which other colleges were to appear from time to time.

(Hear, hear.)

On the occasion to which I thus refer, I made mention also of the ancient charter which gave to the University of Dublin the right of sending two members to the Irish Parliament, and which, after mentioning Trinity College, goes on to speak of the "*aliorum collegiorum sive aularum in dicta Universitate in posterum erigendarum ac stabiliendarum.*"

And now I would beg your earnest and special attention to the words in which I then concluded my reference to this branch of the question :

But in suggesting the amalgamation of all our University Colleges—all that are worthy of the name—into the compact union of a National University, let me not be misunderstood.

That union, if it is to be effected, as I believe it ultimately will be, must be effected in a way that will be in no respect unworthy of the venerable institution which now stands in so unnaturally an isolated condition. And among the other advantages to which I should look with confidence as

certain to result from a settlement of the question based upon the fundamental principle of Mr. Gladstone's scheme, would be, that from our present so-called University system would be eliminated much that is sadly out of place in it, much that would thus, to the advantage of both University and Intermediate Education, be fixed in its own natural sphere in the intermediate school.

And you, as well as I, have by this time sufficient knowledge of some so-called university colleges and their ways, to know that if, as an essential principle of such a scheme, it were insisted upon, as of course it should be, that the same scholarship, the same amount of academic training, which are now certified by a degree of the Dublin University, should be an essential condition of obtaining a University degree in the National University of Ireland, it is not from your College, or from those others which form our present Catholic University organisation, that any objection to the proposal need be feared (loud cheers).

Thus, then, we are in accord as to this fundamental point. While you protest against exaction and oppression, you are far indeed from wishing that degrees should be conferred upon you on easier terms than those on which they are conferred upon the students of any other University College in Ireland, or in the Empire. In this sense I understand, and in this sense I endorse, your aspiration for a National University (cheers).

And now let me, in conclusion, offer to you one remark. It is suggested to me by the closing sentence of your address. You there refer to a hope which you as well as I regard as a hope soon to be fulfilled. You look forward to the establishment of a National University. You look forward also to the establishment of a National Parliament. What I would say to you, then, is this, that among the many other considerations which commend to me the idea of an Irish National University in the sense indicated in your address, I cannot altogether overlook the fact that our University, if thus constituted—combining within itself in admirable harmony the two essential principles of absolute collegiate autonomy

for all collegiate purposes, and of cordial union among the colleges for all that concerns the welfare of the University—should in its own measure, and in its own sphere, represent at least in outline the essential feature of our civil constitution in that new and happier era under which it will be its good fortune to pursue its long and prosperous career (loud and prolonged cheering).

His Grace, when leaving, was loudly cheered by the students.

THE ARCHBISHOP AT RATHDRUM.

ADDRESS OF WELCOME FROM PRIESTS AND PEOPLE.

ON the evening of Saturday, November the 14th, the Feast of St. Laurence O'Toole, the Archbishop left Dublin for Arklow, for the purpose of consecrating next day a new church in Castletown, in the parish of Arklow, and county of Wexford.

The Archbishop was accompanied by the Most Rev. Dr. Carr, Bishop of Galway, and the Rev. Denis Pettit, his Grace's Chaplain.

At Rathdrum station, on the way down, an immense multitude, with bands, torches, and Chinese lanterns, had assembled. Special arrangements were made for affording time here for the presentation of an address of welcome to his Grace. The enthusiasm of the people was manifested also by the illumination of their prettily situated town.

The following address was read by the Very Rev. Philip Carberry, P.P., of Rathdrum :—

MAY IT PLEASE YOUR GRACE,—We, the priests and people of the parish of Rathdrum, gladly avail ourselves of this opportunity of

joining in the universal expression of joy with which your Grace's accession to the chair of St. Laurence O'Toole has been everywhere greeted.

Our first duty this evening is to thank your Grace, as we do most heartily, for your manly and powerful defence of our illustrious townsman, Mr. Parnell, and of the priests and people of this country against the spiteful and groundless slanders lately cast upon us. That defence has stricken our enemies dumb.

Whilst we remember with gratitude the labours and sufferings of many of our bishops and priests in the sacred cause of religion and country, we feel bound to assert that your Grace has put a new heart into the Church of Ireland, and we recognise in your Grace one raised up by Providence for a special purpose at this great crisis of our country's fate.

We regret that your Grace cannot remain with us even for a short time on this occasion, but we hope to have your Grace amongst us in the near future, and when you do come one of the most prominent objects that will meet your eye in our town is a large decayed building called the "Flannel Hall," and you will learn that this hall was built when the now depopulated hillsides and valleys of Wicklow were swarmed with a splendid, a prosperous, and a happy people. That was in the year 1793, when Ireland had an independent Parliament. With the "Union" came decay, and the flannel trade of Wicklow, like every other industry in our country, was destroyed. And this is the union which the self-styled "Loyalists" have taken to their bosom, and for the maintenance of which they are prepared to ruin the best prospects of their country.

To give credit where due we may mention that it was the Lord Fitzwilliam of 1793 who at his own expense built the Flannel Hall, thus showing that under a home Parliament and in a prosperous county a noble landlord could serve his people, while under the blighting influence of the Union his people has learned to regard them as their foes.

In a few moments your train will be passing though Avondale, amid the beautiful scenery that nursed the youth of Ireland's most faithful, most trusted, and most successful leader.

Wishing your Grace God-speed and a pleasant journey,

Signed,

P. CARBERY, P.P.

M. RYAN, C.C.

JAS. BYRNE, *President, I.N.L.*

M. J. KENNEDY.

DR. DWYER.

His Grace, in reply, said :—Father Carbery and reverend and dear friends, I cannot accept your kind address of welcome without speaking to you, at all events, a few words of thanks. But, for more reasons than one, those words must necessarily be few.

I feel, indeed, in speaking to you at all here this evening, or even in consenting to your reading for me the address that you have been good enough to bring to me, I cannot but be the cause of some inconvenience to some of my fellow-travellers, whose journey may thus be a little delayed (cries of “No, no”).

United as Irishmen now are—and notwithstanding all that used to be said about us in the past, there can be now, at all events, no room for question that the people of this country present to-day a spectacle of unity that cannot be matched, that cannot be even approached, by any other people on the face of the earth—but even here, united as we are, we must recognise the fact that there may be present here this evening some who, as yet at all events, hold views on public affairs somewhat different from ours—different from your views and from mine, and thus different from those of the now practically united people of Ireland. I should, indeed, regret—and I am sure in thus speaking for myself I am speaking also for you—if this greeting with which you welcome me as your Archbishop, or the few words of thanks that I wish to speak to you in recognition of your kindness, were to be the cause of even the least embarrassment to any, if there be any, of my fellow-travellers who may not as yet be able to fully sympathise with your views and with mine as Irishmen and as Catholics (loud cheers).

At some future time—and I trust it may be before long—I hope to be able to come among you again, when my visit will not be a hurried and passing one as this is

(cheers). I am no stranger to Rathdrum. Long ago, in my student days, I was here ; and it may interest you now to hear from me that, next to my recollection of your beautiful parish church, at the opening of which I was then present, my most distinct recollection of your town is what I remember of that decaying building to which your address refers, the “Flannel Hall” of Rathdrum (loud cheers).

My attention was called to it then, and I have never forgotten it (cheers). How often do we not hear that it is the political agitation of recent years that has “banished capital” from Ireland, and that in banishing capital has banished industry, and manufactures, and trade! The old “Flannel Hall” of Rathdrum is a standing disproof of all this foolish talk of foolish or of crafty men. It stood here—I saw it—in desolate decay many a year ago, many a year before you, before the people of Ireland, had even learned how to combine, as you have now combined, for the recovery of those public rights of which you were robbed by that Act of so-called Union (loud cheers) in the beginning of this present century.

No. This desolate building, this decayed memorial of your once flourishing industry, teaches a very different lesson indeed. It was the lesson that, eighty or ninety years ago, came home to the mind of a great Wicklowman, Henry Grattan (cheers). It is the lesson that in our own time has stimulated the energies, the indomitable energies, of another Wicklowman—your neighbour, your fellow-townsmen, Mr. Parnell (cheers). That lesson is no other than the plain truth, that the destruction of our national Parliament could not fail to bring with it, as was foretold by Henry Grattan, the destruction of our national industries, and that it is to the restoration of that Parliament, under whose fostering care those indus-

tries were once so flourishing, that we must now look for their revival, and for their renewed prosperity (loud cheers).

But I have delayed you too long (cries of "No, no"). In parting from you now, I must once more thank you for your kindness to me to-night. I thank you most heartily for the good wishes that you have expressed for my safe and pleasant journey through that beautiful district of your county through which I am now about to pass. Its name has long been associated, all the world over, with thoughts of harmony and peace. It will soon, please God, be recognised as having gained in our own time a new title to the place that it has thus so long held in the affections of every Irishman. For it will then be best known as sheltering within its bosom the early home of the great statesman whose skilful leadership will have brought our nation through the present stormy period of turmoil and disunion, and laid for it the foundation of an enduring era of calm and peace—the statesman whom you are so proud, and so rightly proud, to speak of as your fellow-townsmen—from whom none can even now withhold the title of the most trusted, as none shall then be able to withhold from him the title of the most successful, in the long line of political leaders of the Irish people (prolonged applause).

THE ARCHBISHOP AT ARKLOW.

CONSECRATION OF A NEW CHURCH.

ADDRESSES OF WELCOME FROM PRIESTS AND PEOPLE.

ON his Grace's arrival in Arklow he was accorded a welcome of unparalleled enthusiasm. He was received on

the platform of the railway station by the Priests, and by a number of the Town Commissioners and chief Catholic inhabitants of the town. Outside the station were assembled, one might say, the entire population of Arklow. A procession was at once formed, and amid the blaze of hundreds of torches and the incessant and deafening cheers of the people, the Archbishop was escorted to the parochial house. The people then separated for the night.

Next morning the whole country turned out. The procession from Arklow to Castletown, led by the Rev. John Phelan, P.P., Rathvilly, County Carlow, and Rev. James Dunphy, P.P., Arklow, was of immense proportions and highly picturesque in appearance, as it wended its way along the route, which is about six miles, through a most beautiful country. It was led by bands and banners, and passed under numerous gaily decorated triumphal arches, which were erected at every half mile of the road.

The Gorey contingent, numbering about two thousand, headed by their two bands, with about two hundred total abstainers from Tara Hill, and a large number of others, joined the Arklow men on the way. The sight was most pleasing and inspiring, whilst the bands made the air resonant with their music.

The procession arrived at the church shortly before noon.

Amongst those present were :—

Most Rev. Dr. Carr, Lord Bishop of Galway ; Rev. James Dunphy, P.P., Arklow ; Rev. John Phelan, P.P., Rathvilly ; Rev. Father O'Brien, P.P., Skerries ; Rev. W. Dunphy, P.P. ; Very Rev. Canon O'Neill, P.P., Killanerin ; Rev. F. Deighan, P.P. ; Rev. L. J. Farrelly, C.C. ; Rev. Pierce

O'Donnell, C.C. ; Rev. E. Byrne, C.C. ; Rev. W. Dunphy, C.C., Ovoca ; Rev. Francis M'Enerney, C.C. ; Rev. J. Byrne, C.C. ; Venerable Archdeacon M'Mahon, P.P. ; Rev. Dr. Dillon, C.C., Arklow ; W. J. Corbet, M.P. ; E. Walsh, *The People* ; W. Hague, M.R.I.A. ; P. Kavanagh, T.C., Arklow : Daniel Condon, T.C., P.L.G., do. ; T. Brazil, T. Hughes, Castletown ; P. Somers, Johnstown ; M. Redmond, D. Condren, B. Kearney, T.C., Arklow ; G. Byrne, Wicklow ; H. Byrne, T.C., do. ; M. Smyth, P.L.G. ; J. Reilly, Arklow ; P. Moore, Avoca ; M. Murphy, Ballygarret ; J. Murphy, M. Baker, Dublin ; W. P. Cummins, Ballybrack ; M. Connolly, Dominick-street, Dublin ; M. O'Brien, Rathdrum ; Charles Cummins, Deputy Chairman, Wicklow Copper Mine Company ; Thomas Baker, *Sec.* ; C. Mulligan, Coolgreney ; P. Bowes.

GOREY DEPUTATION—Messrs. W. Graham, C.T.C. ; James Whitters, T.C. ; James Byrne, T.C. ; B. Flusk, T.C., P.L.G. ; Peter Redmond, T.C. ; and Thomas O'Neill, Town Clerk. From the Branch of the National League—The above and Messrs. James Dunne, *President* ; T. J. Doyle, *Hon. Sec.* ; P. Stafford, P.L.G. ; E. Maguire ; Thomas Tyrrell, Joseph Leary, J. F. O'Brien, Matthew Murphy, E. Canavan, Thos. Francis Laurence, — Kinsella, James Curran, D. Dempsey, T. J. Drought, Michael Kelly, P. Doyle, South Main-street ; Patrick Doyle, James Molloy ; P. Mellon, James Kelly, E. Doyle, Wm. Bolger, G. Reilly, Martin Redmond, Joseph Murphy, Garrett Doyle, James Smith, — Keogh, D. Donohoe, F. Curtis, Martin Nolan.

CRAANFORD—Messrs. Andrew Carton, Michael Doyle, Michael Lyons, James Kavanagh, Jeremiah Kirwan, D. Kennedy, John Byrne, W. Byrne, P. Keogh, P. Browne, — Mulligan, J. Mellon, A. Toole, P. Kenny, H. Kenny, G. Byrne, John Doyle, Wm. Breen, Myler Finn.

BALLYDUFF—Messrs. P. Kelly, J. Brennan, J. Foley, F. Donohoe, J. Carton, &c.

BALLYGARRETT—Messrs. Myles Smyth, P.L.G. ; Michael Murphy.

COOLGRENEY AND JOHNSTOWN—Messrs. John Beakey, P. Kavanagh, P. Keogh, P. Greene, M. Greene, C. Neill, C. Doyle, J. Ryan, C. Mulligan, M. Greene, D. Somers, J. M'Carthy, L. Keogh, P. O'Rafferty, J. Doyle, F. Kinsella, G. Garvey, &c.

KILLANERIN—Rev. W. O'Neill, P.P. ; Messrs. J. M'Donald, P.L.G. ; P. J. Redmond, L. Kinsella, J. Maher, J. Kavanagh, M. Fanning, &c.

CAMOLIN—Messrs. J. Fowler, P. Finn, D. Finn, T. Doran, J. Lawlor, J. Archbald, J. Browne, J. Berney, L. Doran, R. Flynn, Wm. Shehan, P. Fleming, L. Farrell, A. Kenny, E. Clinee, &c.

CASTLETOWN—T. Whitmore, P. Hughes, E. Purcell, J. Condren, B. O'Reilly, P. Redmond, D. Condren, J. Higgins, M. White, D. Canavan, A. Kinsella, C. E. Condren, H. Kavanagh, D. Kavanagh, J. Manifold, T. Keyes, P. Hughes, D. Hanlon, J. Condren, &c.

WEXFORD—E. Walsh, *The People*; E. O'Connor, Selskar; James Kavanagh, Main-street; E. O'Cullen, J. Murphy, King-street; Nicholas Murphy, do.; John Curran, do.; John Barnwill, Main-street.

ANNACURRA—J. Byrne, *Sec.*; J. O'Neill, P. Curran, D. J. Kirwan, M. Curran, E. J. Kirwan, J. J. Kirwan, T. Doyle, P. Marks, J. Brennan, D. Doyle, A. Caulfield, J. Duffy.

AVOCA—J. O'Reilly, P.L.G.; D. Byrne, P.L.G.; H. Birthistle, P. J. Byrne, P. Byrne, J. O'Neill, C. King, R. Byrne, P. Dillon, W. J. Byrne, M. Byrne, A. Loughlin, J. Brennan, W. Rossiter, R. Hannigan, P. Walsh, J. Byrne, L. Freney, P. Moore, M. Goulding, D. J. Furlong, J. Galvin, W. Penrose.

Shortly before twelve o'clock the ceremony of dedication commenced. His Grace, accompanied by the Bishop of Galway and the other clergy present, walked in procession through the nave. The Litany of the Saints having been chanted, the Archbishop proceeded to sprinkle the building with holy water, after which High Mass was sung, his Grace pontificating. At the conclusion of the High Mass, his Grace gave Benediction of the Blessed Sacrament, and granted an Indulgence to all present. The Very Rev. Dr. Magrath, Professor, Holycross College, Clonliffe, preached the Dedication Sermon, taking for his text the words: "It is a great work, for this house is being built, not for man, but for God."

Some short time after the conclusion of the sacred ceremonies, a public meeting was held in the neighbouring grounds, where a platform had been erected for the reception of the numerous addresses of welcome to be presented to the Archbishop.

The first address, presented by the priests and people

of Arklow, was read by the Very Rev. James Dunphy, P.P., as follows:—

MAY IT PLEASE YOUR GRACE,—We, the priests and people of the parish of Arklow, beg to offer your Grace, on the occasion of this, your first official visit, a hearty and filial welcome to our historic district.

We desire to join in the glad enthusiasm with which your Grace's accession to the Metropolitan See of Dublin has been received, not only within the limits of the diocese itself, but throughout all Ireland, and wherever our exiled brethren have found a home.

We see realised in your Grace the picture of a Prelate drawn by the Roman Senator Cassiodorus, addressing Pope John II. : “ You are the guardian of the Christian people, nor does your quality of pastor exclude the care of temporal things. All the interests of the people are in your hands, and it is your prerogative to defend them with the zeal and affection of a father.” For we have followed the course of your Grace's public utterances, and we have seen in them, side by side with the earnest fervour of the pastor, the tone of deep sympathy with our National grievances, which can spring alone from the heart of the patriot.

Your appreciation of the wants of our agricultural population—your stern denunciation of our iniquitous system of Castle government—your outspoken endorsement of our demand for Legislative Independence—your incisive response to the aristocratic slanderers who have striven to affix the brand of crime to the manhood of Catholic Ireland, and, in particular, to the clerics and representative laity of our own county, have all been grateful to our hearts. And this is the more, as we dwell in a region hallowed by the blood of those—both priests and laymen—who gave their lives in a fruitless protest against misgovernment in a dark epoch of the past.

And whilst looking hopefully forward to your Grace's action in the removal of these grave impediments to our progress, we may point with legitimate pride to the records which, despite the existing drawbacks, manifest the faith and generosity of our people—a people whose chivalrous fraternal charity has ever been as marked as it was in the gloomy years of famine, when, almost alone amongst the towns of Ireland, Arklow could boast that she lost not a single inhabitant by hunger or emigration.

The stately parish church, erected twenty years ago, is the memorial of the zeal of a past generation ; the noble convent of our devoted Sisters of Mercy is a testimony of the inheritance of that zeal by their

successors ; whilst the graceful Shrine, to-day offered by your Grace to the glory of God, and in honour of the Apostle of Ireland, is a monument of the unchanged and unfailling generosity of the parishioners of Arklow. And this is the more noteworthy, as our rural population, in common with that of the entire country, has been suffering from the general agricultural depression, whilst the other large section of our population—the toilers of the sea—have hitherto exercised their perilous calling under grave disadvantages.

With regard to these, they have in great part disappeared, owing to the energy of the Irish Parliamentary Party, who have procured for the port of Arklow the boon so urgently needed, and so long denied by successive Governments, of a secure and commodious anchorage.

But amongst all the evidences of your Grace's sympathetic zeal, none has been more grateful to us than your broad and statesmanlike grasp of the great question of Catholic Education, and we have hailed it in an assurance that the days of educational inequality are numbered, and that the brand of sectarian subjection is at length to be removed from our scholastic and collegiate system. And of the necessity for this reform our town, unfortunately, offers one of the few lingering instances in the land, for whilst our schools are confessedly unequal to the requirements of our juvenile population, a site for their extension is refused us by the lord of the soil, save on terms repugnant to our Catholic traditions and our feelings of independence.

Whilst thanking your Grace for the noble attitude you have taken up in public affairs, we beg again to assure you of our fervent filial love. We welcome you as our beloved Archbishop, and we pray the Almighty Giver of all good gifts to grant to your Grace a long, fruitful, and happy reign on the throne of your sainted and patriotic predecessor, St. Laurence O'Toole.

The Address of the Town Commissioners of Arklow was next presented. It was read as follows by Mr. Daniel Condren, Chairman of that body, and contained the following passages :—

We recognise with pride and pleasure the fact that in you the Church has found a true and faithful guide, prepared to use your great ability in advancing the sacred cause of Faith and Fatherland—firstly, by striking at the root of the existing evil of ignorance, and endeavouring to spread and develop an improved system of Catholic education ; secondly, by allowing the priesthood of your historic diocese to throw

in their lot with the people in this noble and heroic struggle against oppression and slavery.

We especially thank you for your able and crushing reply to the lying speech of the blustering chairman of the so-called loyalists' meeting, who recently sought to fix the stigma of outrage and communism upon our illustrious leader, Mr. C. S. Parnell, and the patriotic priests and people of Wicklow, a reply so crushing that the cowardly slanderer had neither ability nor courage to reply.

An Address was also read from the eight branches of the Irish National League, forming the Gorey Division of North Wexford. It was signed by the Presidents of the various branches, and was as follows:—

MAY IT PLEASE YOUR GRACE,—On behalf of the members of the Askamore, Ballyduff, Camolin, Castletown, Coolgreany, Craanford, Gorey, and Kilanerin Branches of the Irish National League, forming the Gorey Division North Wexford District Council, we welcome you amongst us.

We have observed and admired your action in the past, and we look forward with confidence to your action in the future, feeling sure that the piety and patriotism which have always distinguished your Grace shall continue to be your guiding stars.

We recognise in your Grace all the elements which have endeared the "Sogarth Aroon" to the Irish people, and we feel sure that the political movement in which we are engaged, guided and influenced by your Grace, will advance step by step towards the consummation of the hopes of Irishmen, and successfully resist the efforts of our enemies.

In the bright future which appears to be dawning on our country, we look forward to your Grace's assisting us to use the power, we confidently trust soon to be in the hands of the Irish people (owing to the efforts of Mr. Parnell), with moderation and discretion; so that we may rebuild our nation, and establish our country as the home of civilisation and religion.

Your Grace's presence amongst us, while it will redouble our exertions on behalf of our country, will purify and elevate our efforts, and bring home to us the fact that

"Freedom comes from God's right hand,
And needs a godly train,
'Tis righteous men alone can make
Our nation once again."

Next came the addresses from the Town Commissioners of Gorey, read by their Chairman, Mr. Wm. Graham:—

MAY IT PLEASE YOUR GRACE,—We, the Town Commissioners of Gorey, beg to tender you our hearty welcome to North Wexford.

Gladly do we seize the opportunity of making our appreciation of the vast services you have rendered to the cause of religion and country since your elevation to the Metropolitan See. Whilst thanking you for these services permit me to express the high place you hold in our veneration and love—in our veneration because of your exalted position; and in our love, because you have allied yourself with the people, using your mighty influence to further [their interests, proclaiming to the world the justice of their cause.

Even now we would recall the dread ordeal of suspense through which our countrymen at home and abroad passed, whilst the voice of the noble Priesthood of Dublin was yet unratified, whilst your appointment was still uncertain. But intrigue failed. And your elevation sent a thrill of joy through the length and breadth of the land. We assure your Grace that that joy was largely shared by the people of Gorey, whom we represent on this auspicious occasion.

Since your elevation we have read with pride your every pronouncement; and great, especially, is our joy to know that you endorse the doctrine which seems to be the instinctive creed of Irishmen, viz., that religion and patriotism can go hand in hand together.

Thank Heaven, there are not now the disheartening difficulties against which your sainted predecessor, St. Laurence O'Toole, had to contend. The sword of persecution has become blunted with time; and, owing to the exertions of the gallant party led by Mr. Parnell, we have, within the last few years, obtained some instalments of our rights. However, many remnants of injustice yet remain.

Our magistrates are chosen from the religion of the minority—we have not one Catholic magistrate in the Gorey Petty Sessions district—the guardians of the Catholic poor are, in many instances, the deadly enemies of our holy religion; and last, though not least, the exterminating hand of the evictor is not yet stilled.

Now, in our constitutional efforts to redress these grievances, we confidently look up to your Grace for your counsel, your blessing, and the strong arm of your support.

We hail you as another Ambrose standing between the people and their oppressors,

In conclusion, as your most illustrious predecessor was fated to see

the spoiler first obtain a footing in our country, we pray God that it may be the proud privilege of your Grace to see Ireland rid of the last of her oppressors and in the bright enjoyment of her long-lost, long-sought legislative independence—Signed on behalf of the Commissioners,

WILLIAM GRAHAM *Chairman.*

THOMAS O'NEILL, *Town Clerk.*

The Archbishop, on coming forward to reply to the Addresses, was received with applause so vehement and prolonged that it seemed for some time doubtful when it should cease so as to enable his Grace to proceed with his reply. After a considerable interval had thus elapsed,

His Grace, in reply, said—I accept with the most sincere pleasure those addresses which you have been good enough to present to me, and in which I find such emphatic expression of welcome and dutiful respect (cheers).

I observe that in them I am addressed not only by the inhabitants of Arklow—by the elected representatives, and by the united priests and people, of the town and parish—but also by the members of those other popular and elective bodies which though not locally connected with the parish, or indeed with any portion of the diocese of Dublin, have kindly sent their representatives here today to join with my own people in their welcome to me (cheers).

I have only one fault to find with these addresses, but it is a fault that I have to find with all those that are presented to me—they make too much of the little help (cries of “No,”) that since my appointment to the Archbishopric I have been able to give towards pushing on the good work in which all Ireland is now busily engaged. I have done but little, and I feel that in the little I have done, I have done nothing but my duty—my duty towards you, and towards the now practically united body of the Bishops

of Ireland, among whom I have been placed to do the work, at all events, of one man, by our great Sovereign Pontiff and Holy Father Pope Leo XIII. (loud cheers).

In one of these addresses you refer to my action in allowing the priests of my diocese to take their place with you in the great movement of the day (cheers). It is true that I have done so, and, so far at all events, I have no reason to regret the trust that I have thus placed in them (hear, hear)—an absolute trust that they, your faithful counsellors and guides, will know how to join with you, heart and soul, in your efforts for the recovery of your long-lost rights (cheers), and to do so without forfeiting the respect of even one member of their flocks, except indeed of those, if there be any such, who choose to take their stand on the side of injustice and oppression (hear, hear).

It is my firm conviction—a conviction that is but strengthened by the experience of every month and week, and I might almost say by the experience of every day—that it is in the influence of the priest, taking his rightful place among his people, we shall find our best safeguard against the spread or against the increase of those shameful deeds of crime, against which we, the bishops of Ireland, have raised our united voice—deeds, the continuance of which, in one or two remote corners of our island, still thwart the most earnest efforts of your trusted leader, Mr. Parnell (cheers), and, what is far worse, call down the vengeance of heaven upon the men, the miserable handful of misguided men, their perpetrators, who have shown themselves so unworthy of the name of Catholics or of Irishmen (loud cheers.)

I see that you make allusion also to the efforts which, in common with the other bishops of Ireland, I have been making for the removal of the indefensible inequalities

that have so long oppressed the Catholics of Ireland in the matter of education (cheers). With you I confidently believe that the days of that inequality are numbered, and that the "brand of subjection," to use your own words, "is at length about to be removed from the Catholic schools and colleges of Ireland" (cheers). I confess that it was with a shock of surprise I learned from your address that there is here in this parish of Arklow an instance so glaring as that to which you refer, of the cruel injustice to which the Catholics of Ireland have so long been forced to submit.

I do not wish to speak strongly to you upon landlordism as an institution (groans). There is, as you know, a strong and vigorous party of politicians in Ireland, headed by a vigorous and capable leader, who hold that the only remedy for the many evils of this country is the extirpation of that system, its removal from our midst, as they say, root and branch (cheers). It is stigmatised by them as a system which taxes the many for the benefit of the few—taxing, for instance, the natural resources of Wicklow and the surrounding district, for the benefit, I may say, of one individual, and, what is worse, taxing for his individual benefit the industry of those by whose toil by day and by night those resources are made productive (cheers).

Of all this I do not wish to speak just now. At present I have nothing to do with that aspect of the case, but what I have to do with is that here, in this parish, and in this diocese of mine, one of the results of this system of landlordism is that it depends upon the "arbitrary will of one arbitrary man" whether the people of Arklow are or are not to be allowed to purchase a site on which they can build a school for the education of their children, on the terms on which alone they are free to build it in connection with the Government system of education established in this

country. I confess, as I have said to you, that I was startled to hear that such a thing could be possible and actually existing, not in any distant and almost inaccessible island separated by a stormy ocean from our remotest coasts, but here in this diocese of Dublin, within two short hours' journey of our metropolis and of the seat of Government (loud cheers).

Do not suppose that I am referring to this case to-day with a view of bringing any personal influence of mine to bear upon the noble proprietor to whose acts I am referring. Personal influence has already been tried, and it has been tried in vain. The influence of my venerated predecessor, his name, and his authority, have been fruitlessly invoked in the effort to move the stubborn will of this nobleman. And I cannot but feel that it would be folly for me to try to move by any influence of mine the stubbornness that has resisted the influence of a prelate such as my predecessor, who, it might well have been thought, had established an irresistible claim upon the considerateness of the landlords of Ireland by the course which he so consistently pursued in reference to one great question of the day—a course to which that great prelate felt himself impelled by his conscientious belief as to his duty, that duty from the path of which he never knowingly swerved during his short career as a good and holy bishop, as he had never swerved from it during his long career as a good and holy priest.

I refer to the matter to-day solely with the view of directing public attention to it (cheers). I am glad to have beside me on the platform one of your county members—I mean one who is soon to be re-elected as one of the members for the county of Wicklow—and I am perfectly sure that in the coming Parliament the gentleman to whom I refer will take up this question for you

and for me (cheers). It will be taken up, I can answer for it, by his colleagues in the representation of Wicklow and Wexford (loud cheers). It will be taken up by their great leader, who has already placed the town and neighbourhood of Arklow under so many and such special obligations (cheers). And if the effort that we shall thus make to obtain the removal of this crying grievance be destined to fail, its failure will, I confess, be a sad and bitter lesson to me, as I am sure it will be to you and to all of us who still believe in the efficacy of constitutional means as sufficient to obtain the removal of, at all events, an injustice so crying as this (cheers).

And now, in conclusion, I can only say that no words of mine could express to you my delight in witnessing the splendid manifestation of Catholic feeling with which, in company with my friend the good Bishop of Galway (cheers), I was received in Arklow last night, and which has accompanied us here all along the road from Arklow to Castletown to-day.

The people of this parish—and I am sure if I had the same personal knowledge of their good works I could say the same of the people of the surrounding parishes and districts—are a people of whose welcome and of whose good wishes any priest or bishop in the Church might well feel proud (cheers). The hardy fishermen of Arklow (cheers) are known, I may say, in every fishing port in Ireland, and wherever they are known they are respected (cheers), and not only this, but they have made the name of their good parish priest and of his worthy assistants, the curates of the parish, respected likewise (cheers). They have done so by the splendid edification which on those occasions, when far away from home, engaged in their honourable but perilous calling, they never failed to give to the Catholic people among whom they happen to

be thrown (cheers). I have heard, for instance, of these men, when in a certain southern seaport, marching on Sunday evening in a body to the parish church, and finding to their regret that they had not there the same Sunday evening devotions that at such a time they would have had at home, selecting one of their own body to recite for them the Rosary, in the absence of any of the priests of the parish (loud cheers.)

The good works of such a people cannot fail to bring down the blessing of heaven upon their town and district. They may be called "Anarchists."* They may be called "Communists." They may be called "unscrupulous abettors of revolution." But for my part I can only say that to me, as Archbishop of Dublin, it will always be a source of the most sincere pleasure to find myself in their midst, and to help them, as I have come to help them by my presence here to-day, in any good work in which they may be engaged, whether for the spiritual or temporal advancement of their district (loud cheers.)

The Archbishop returned to Arklow about five o'clock, and was joined at dinner in the Parochial House by many of the neighbouring clergy and several lay visitors.

After dinner his Grace proceeded to inspect the town, which had been brilliantly illuminated in his honour. From almost every window came a blaze of light, whilst the flame of bonfires was visible on the summit of the Rock of Arklow.

When returning through the town from Ferrybank his Grace was accompanied by an immense crowd of people, and preceded by the local band, which played several national airs whose refrains thousands of voices joined in chanting.

* See page 265.

On Monday morning the Archbishop paid a visit to Mr. Parnell's quarries at Arklow Rock. His Grace proceeded at 10 o'clock to the Rock. He was accompanied by his chaplain, Father Pettit, and the following clergymen :—Rev. J. Dunphy, P.P. ; Rev. J. Phelan, P.P., Rathvilly ; Rev. Canon Dunphy, P.P., Mooncoin ; Rev. Denis O'Brien, Rev. Dr. Magrath, Rev. Dr. Dillon, Rev. P. O'Donnell, and Rev. B. Dalton.

The Archbishop was conducted over the quarry works by the courteous superintendent, Mr. James O'Brien. He evinced great interest in the different varieties of granite and whinstone from which the sets are cut, and watched carefully whilst one of the workmen turned out a finished set from the rough blasted stone.

His Grace after viewing the quarries proceeded to the new harbour works, and under the guidance of Mr. M'Crea, the courteous and efficient Clerk of Works, inspected the machinery for the manufacture of huge monolithic blocks, and then proceeded to the already constructed portion of the new pier. He showed a great satisfaction at the forward condition of the works, and expressed his gratification at the fact that their success is due in great part to the exertions of the Irish Parliamentary Party, and especially to Mr. Parnell and Mr. Corbet.

On his return to the town he paid a visit to the Convent of the Sisters of Mercy, where an address, beautifully illuminated by the community, was presented to him by Miss Annie Doyle. His Grace, in replying to the address, expressed his gladness at being amongst the good sisters and children of Arklow.

From the Convent he proceeded to the Parochial National Schools, and here another address was read by Miss Nolan. He then proceeded to the Railway Station

whither he was preceded by almost the entire population of the town, who with their bands and banners had assembled to bid him good-by. The scene at the station was memorable. Thousands of voices joined in singing to the accompaniment of the band the refrain of "God Save Ireland."

His Grace received as the train left the station a series of cheers which will long live in his memory as the spontaneous outcome of honest hearts exultant in the fact of the presence amongst them of their patriot Archbishop.

THE ARCHBISHOP IN WICKLOW.

ADDRESSES FROM THE PRIESTS AND PEOPLE AND FROM
THE TOWN COMMISSIONERS.

NEXT day (Monday), the Archbishop of Dublin reached Wicklow on his return from Arklow. The whole population of the town and surrounding country turned out to meet him. Graceful arches spanned the public ways. Flags streamed from window and balcony. The vessels in the harbour were decked in gayest bunting, as if in gratitude for the blessing given by his Grace to that party to whose active policy is due the obtaining of the loan for constructing the now famous breakwater.

The Town Commissioners came in strength, as the visit was directly due to a gracious desire on the part of the Archbishop to formally receive in the town of Wicklow itself an address prepared for him by that body two months ago. The short time his Grace had to stay (being obliged this evening to go to Maynooth on ecclesiastical duties) limited

the number of addresses, but could not diminish the enthusiasm that burst forth in cheer after cheer from the multitude, nor the fervent faith which made the people kneel again and again for the blessing of their own beloved Archbishop, a prelate after Ireland's own heart, and on the model of Wicklow's son, St. Laurence O'Toole.

The Archbishop having appeared on the platform prepared for the reception of the addresses,

Mr. Smith, Chairman of the Town Commissioners, addressed his Grace, and said that he had great pleasure in proposing, on the part of the Town Commissioners, that Mr. Hayden, their secretary, should read the address which they had decided upon presenting to his Grace.

Mr. Hayden said that even should he falter in his elocution, he was certain that the Commissioners would not in their allegiance to his Grace, to faith, and fatherland. He then proceeded to read the addresses, which ran as follows :

ADDRESS FROM THE TOWN COMMISSIONERS OF WICKLOW TO THE RIGHT
REV. DR. WALSH, ARCHBISHOP OF DUBLIN.

MAY IT PLEASE YOUR GRACE,—It is with unfeigned delight and unbounded joy that we, the Town Commissioners of Wicklow, welcome you, our beloved Archbishop, to the See of St. Laurence O'Toole. We do so in accordance with a resolution of our board, passed unanimously.

The Town Commissioners of Wicklow feel a peculiar and special pleasure in your Grace's appointment, as they did not fail, while that appointment was in the balance, to denounce the unholy alliance against you ; nor did they fail to cheer on the great Archbishop of Cashel who contributed so much to bury vetoism in its dishonoured grave. And now that the crozier is firm in your hand, and the period of awful suspense and deep anxiety past, we rejoice exceedingly that God, in giving your Grace as Archbishop, has averted the greatest danger that ever threatened the faith of Catholic Ireland.

We rejoice the more to find in the recent public utterances of your Grace the confirmation of those hopes which caused the Irish race so passionately to long for your elevation to the Archbishopric. Your

prayer that the National flag might never again be furled till Ireland possessed the right of making her own laws on Irish soil was echoed by millions of your countrymen with the intensest gratitude to Heaven for sending an Archbishop whose head and heart would assuredly contribute to the realisation of so holy a prayer.

Some short time must necessarily elapse in achieving our Legislative Independence. Meanwhile, the Commissioners believe much could be done at once towards laying the foundation of the nation's future greatness. Education could be stimulated and extended, manufactures encouraged and supported, and a spirit of self-reliance and noble independence preached and practised. While the large centres of population are provided with educational facilities of a high order, the country in general is sadly deficient in the means of acquiring the most elementary knowledge of classics.

From your Grace's thorough mastery of the Education question in all its phases, the Commissioners believe this hiatus in Irish Education will soon be filled up, and that every rural town will soon possess its intermediate or grammar school. In manufactures your Grace could do much by encouraging the use of home-made fabrics, even when these lack "the gloss and finish of English broadcloth." We are proud to bear testimony to the patriotic example set in this direction by numbers of the Irish priesthood, who have despised the outward veneering of English broadcloth, and given the preference to the looms of Blarney and Navan. But scarcely one of the industrial resources of our country, or its home products, but could be benefited by a more generous appreciation, on the part of Irishmen, of the responsibilities due to a nation which has been plundered, decimated, and sacrificed by means the most vile even in the annals of English infamy.

In conclusion, we pray for your Grace years of unalloyed happiness, and the glory of seeing your country restored once more to the rights of nationhood.

Joseph Smyth, *Chairman* ; Joseph M'Carroll, Patrick Carr, Joseph Collins, John Flanagan, Arthur Doolittle, James Hamilton, Peter O'Brien, Walter Roche, Matthew M'Donald, J. P. Byrne, M.D. ; Michael M'Cabe, G. Byrne, Thomas Delahunt, John Clarke, J. P. Byrne, J. Hayden, *Town Clerk*.

The Very Rev. Canon Dillon, P.P., as President, moved that Mr. William Byrne, V.P., should read the address of

the local branch of the National League to his Grace. He accordingly did so. The address was as follows :—

MAY IT PLEASE YOUR GRACE,—It is with feelings of unalloyed pleasure that we offer your Grace a most hearty welcome on the occasion of your first visit to this old town as our beloved Archbishop.

In offering you this welcome we feel a pleasure which was only equalled by that which thrilled through the hearts of the people of these parishes when it became known or certain that your Grace had been elected to fill the chair of the great St. Laurence O'Toole.

The people of Wicklow, ever remarkable for their devotion to their spiritual superiors, hailed with intense pleasure your elevation to the See of Dublin, not only as a great master of learning, not only as a great doctor of the Church, but also as a great and true patriot, whose every heart's throb beats in sympathy with the sufferings of Ireland.

We then thankfully recognise the hand of Providence in your appointment at this particular time, when the struggle for freedom, although apparently drawing to a successful close, must still be carried on with the utmost vigour and the greatest prudence. The Nationalists of Wicklow look, then, on the victory now as certain, when your Grace with your faithful priests have joined in the thick of the fight—a fight which for centuries has been made holy with the blood of our fathers.

Nor can we omit to thank you for the noble manner in which you so recently hurled back the slanderous attacks made on our chief, priests, and people by those whose position and education should have rendered more thoughtful and truth-abiding.

It is, then, with gratitude we welcome your Grace amongst us, and devoutly hope that among the other blessings and triumphs which are certain to fall to your lot you may soon enjoy the glorious triumph of an independent Irish nation.

Signed on behalf of the League,

W. J. CANON DILLON, *President.*

WM. BYRNE, *Vice-President.*

CHARLES MURRAY, } *Hon. Secs.*
PATRICK BYRNE, }

Wicklow, November 12th, 1885.

His Grace, in reply, said—Canon Dillon, and Reverend and dear Friends—I feel that I owe an apology to the people of Wicklow (no, no).

It was from this town that I received the first message of congratulation sent to me from any public body on my appointment to the Archbishopric of Dublin (cheers). And it was from the Town Commissioners of Wicklow that I received one of the first—if not the very first—of the formal addresses of welcome which it was intended to present to me on my return from Rome (cheers).

I was, in truth, unwilling that the representatives of any public body such as yours should be put to the inconvenience of undertaking a journey to Dublin for the mere formality of presenting an address to me. And so I abstained from complying with the request of the Town Commissioners to fix a day for this presentation, until, as has now occurred, I should, in the discharge of my pastoral duties, be brought near to your town, and should thus be enabled to afford the Commissioners an opportunity of presenting me with their address without putting them to the inconvenience of sending up a deputation of their body to my house in Dublin (cheers). Thus, then, it happened that the address of the Wicklow Township has been kept so long in abeyance, while those of the Municipal Council of Dublin, and of several of the townships lying near to the city, have been so early in the field. The delay was not on your part, but on mine; and I feel that it is but due to your kindness that I should say so publicly here to-day (applause).

But I find that by postponing the presentation of the Commissioners' address until I could receive it here, I have, without intending it, afforded the people of the town, the members of the Wicklow branch of the National League, headed by the priests of the parish, an opportunity of presenting me also with an address of their own—an opportunity of which they seem most gladly to have availed

themselves (loud cheers). For both addresses then I beg to thank you.

I am here, as you know, on my return to Dublin from a short visit to one of the border parishes of my diocese—the parish of Arklow—in an outlying district of which, away in the county of Wexford, it was yesterday my privilege to perform, for the first time, the solemn rite of dedicating a church to the public worship of God (cheers). That visit has left upon my mind impressions that cannot easily be effaced.

It was my first official visit to any district of the county of Wexford, and in it I was reminded, in more ways than one—as, indeed, no visitor to that historic region could fail to be reminded—of much that is instructive in our history. It was there that, not yet a hundred years ago, were perpetrated those outrages, those cruel outrages, to which even yet, for one who is restrained, as I am, by the responsibility of a high ecclesiastical position, it is scarcely safe to refer in detail. It was there that our priests were murdered in cold blood. It was there that our churches, or, as they were then called, chapels, were desecrated and burned to the ground. It was from that very district that the young curate of Arklow, afterwards the sainted Archbishop of Dublin, Dr. Murray, fled for his life, and but with difficulty saved his life by flying to a place of refuge in the city of Dublin, pursued as he was by the savage assassins of his aged and inoffensive parish priest (sensation).

In that district, as elsewhere, the civilising influence of modern legislation has done much, no doubt, to curb and to render harmless the hatred of the enemies of our race and of our Catholic faith (cheers).

A voice—Yes, and fear (cheers).

His Grace—But there is still to be found there, in some

quarters at all events, evidence, beyond gainsay and beyond question, that even to-day it is the mere pressure of the law, and not the pressure or the influence of civilisation or of Christian feeling, that saves the people of that district from a renewal of some share of the bitter persecution to which their fathers were subjected in the "dark and evil days" of '98 (loud cheers).

But in one respect, at all events, the times are changed for the better. The prayer of that noble song, so dear to every Wicklow and Wexford man, which commemorates the efforts, even though we cannot but regard them as the misguided and misdirected efforts, of the patriot heroes of those days, has indeed been fulfilled. But it has been fulfilled in a sense far higher and far more hopeful for the future destinies of our country than any that its gifted author could have anticipated. From that very soil there has sprung forth the band of deliverers for which he so hopefully prayed (loud cheers). Under the calm and passionless leadership of a chief whose plans have been matured in a Wicklow valley (prolonged cheering) they are now about to enter upon the struggle. This time, at all events, the struggle will be fought out on constitutional grounds and with constitutional weapons only (cheers).

A voice—We'll keep to that (renewed cheering).

His Grace—And the issue to be tried out in this new constitutional struggle will be, as it was in the wilder struggles of the past, whether "might" is to be for ever triumphant over "right" in Ireland (cheers).

I have just learned that in the coming election it will be your privilege, as voters of the county of Wicklow, to bear an active part in this struggle. Before the recent Convention of the County was held in this, your county town, I ventured to appeal to you*—I had to do so from a dis-

* See the Archbishop's address at Enniskerry, page 125.

tance—that throughout all the proceedings of that Convention, the first of the many that have now been held throughout Ireland, you would so bear yourselves as to prove you were not unworthy of the prominent place so confidently assigned to you by your leader, Mr. Parnell (loud and prolonged cheering), when he selected his own county of Wicklow as the scene of that first Convention—the Convention which, as it was to be the first, was also to be the model of all that were to follow (cheers).

To that appeal of mine you nobly responded, and I thank you for it here to-day. You showed yourselves worthy of the trust confided to you. Your Convention justified, more than justified, the confidence with which I had predicted, and ventured to act on my prediction, that the proceedings and the result of that Convention would be such as to leave me no cause for regret, but rather to give me cause for the fullest feeling of satisfaction, that I—the last appointed and the least experienced of the Bishops of Ireland—had taken on myself the responsibility of asking the priests in this portion of my diocese to take in that solemn deliberative assembly the place assigned to them, as priests, by the political leaders of the great constitutional movement of the day (cheers).

Speaking to you now, in your own county town, on the very eve of the dissolution of Parliament, I have to make to you another appeal. Contrary to all reasonable expectation, a contest is to be forced upon you, and upon your sitting member, Mr. Corbet (cheers). Your peaceful county is to be plunged into what may be the turmoil and the confusion of a contested election.

If that election contest were to be raised for the sake of testing the feelings of the electors, of affording to some candidate a reasonable chance, or, I would almost say, any chance, of obtaining a seat in Parliament, I should be

the last to say one word against the proceeding.* But the contest is manifestly, and I might almost say avowedly, to be forced upon you for a very different purpose. It is done to cause you annoyance. It is done to put you to expense. For this, and for no worthier motive or object, some candidate has been found—I really have not the faintest idea who he may be, nor does it matter—

A voice—Tottenham (groans).

His Grace—For such a purpose any one candidate would serve as well as any other, but at all events some candidate has been found who has not shrunk from taking upon himself the responsibility of bringing about—so far as he and his associates may be able to succeed in bringing about—those scenes of confusion, of discord, and it may be, of violence, which are but too frequently the accompaniments of election contests in countries like ours (cheers).

Now, I will ask you to frustrate the designs of your enemies. Let your County, in the calmness with which you, its enfranchised people, will march to the polling booths, and there under the safe and impenetrable protection of the ballot record your votes for the man of your choice (loud cheers), be a model to all the constituencies of Ireland in this, as you have already made it a model to them all, in the order and decorum which characterised your great Convention held here in Wicklow this day six weeks (cheers). You are strong enough to be merciful (hear, hear). Let there be, so far at all events as you are concerned, no violence, no disorder, no confusion (cheers).

A voice—No fear of that (cheers).

His Grace—I have no shadow of misgiving but that you will fully respond to this appeal that I make to you to-day. I have no less confidence that when the contest is over,

* See Appendix, page 453.

and the state of the poll declared, as declared it will be, amid a scene of popular jubilation here in the streets of Wicklow (loud cheers), the result will be to show that the contest which is now to be forced upon you can be regarded in no other light than as a wanton aggression upon a peaceful and inoffensive people.* But it will show more than this. It will show who, in truth, are in this country the true upholders of order and constitutional law—on the one hand, you, the so-called “anarchists” and “communists” (groans), and “unscrupulous revolutionists” of Wicklow (renewed groaning); or, on the other hand, the noble author of that slander, and his self-styled “loyalist” associates in that gross attack upon my priests, and upon the people of my diocese, which, as you kindly say in one of your addresses, I have done something to repel (loud cheering).†

In conclusion I can only promise you that I shall regard it as a duty, and as a very prominent duty of mine, in the high ecclesiastical office which I have the honour to hold, to do what I can for the protection of your cause, which

* The two divisions of the County of Wicklow were in fact contested by the Tory, or so-called “Loyalist,” party.

The result fully justified the forecast made by the Archbishop, the state of the polls being as follows:—

Eastern Division.

Mr. W. J. CORBET (Nationalist)	3,385
Col. C. J. TOTTENHAM (Tory)	1,000

Nationalist majority	2,385
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Western Division.

Mr. G. M. BYRNE (Nationalist)	3,721
Mr. W. HUME DICK (Tory)	871

Nationalist majority	2,850
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Total Nationalist majority in the County	5,235
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† See pages 265, 270.

is the cause of order and of law—the cause of the vast majority both of the priests and of the lay members of my flock—to protect that cause in the future as I have endeavoured to protect it in the past, against the outrages of all who may care to assail it with the dishonourable weapons of slander and of calumny (loud and prolonged cheering).

After his Grace had concluded, the crowd knelt down and most reverently received the Episcopal benediction.

His Grace then withdrew to the Convent, amidst acclamation, where he also received a most becoming and affectionate address from the good Sisters and their pupils.

He then, after some little rest, drove to the station, accompanied as before by the people in crowds. During the interval which ensued before the arrival of the train, his Grace, as is his wont, was most agreeable and communicative to those around him. The train then started, amidst loud cheers from a loving and grateful people.

Even after his Grace's departure the enthusiasm continued. Many houses were illuminated, and a bonfire burned till a late hour in the Market-square. The people moved gaily about, expressing by their exterior the inward pleasure they felt at the remembrance of a happy day's proceedings being brought to a successful close.

ADDRESS FROM THE IRISH SOCIETY OF ST. CECILIA.

ON Sunday, the 22nd of November, the annual festival of the Irish Society of St. Cecilia was held in St. Peter's Church, Phibsborough, in presence of an immense congregation. His Grace the Archbishop presided. The festival was held in St. Peter's by special desire of his Grace, who wished to recognise the fidelity with which the conductor

and choir of that church had carried out the programme of the Cecilian Society as sanctioned by the late Cardinal.

At 12 o'clock High Mass was sung "Coram Pontifice" by the Most. Rev. Dr. Donnelly, Bishop of Canea. After the Gospel of the Mass an appropriate sermon was preached by the Rev. M. Roche, C.M., who took as his text the words "Sing to the Lord, sing wisely," from the 46th Psalm.

The music, which was sung without organ accompaniment by a choir of sixty voices, under the able conductorship of Mr. Goodman, organist of the church, was Palestrina's Mass "Assumpta est."

After the sacred function a special meeting of the Society of St. Cecilia was held in the Confraternity attached to the church, for the purpose of presenting an address from the council of the society to his Grace the Archbishop. The room was densely thronged. Amongst those present were—The Most Rev. Dr. Donnelly, Bishop of Canea, Hon. President of the Society; The Ven. Archdeacon M'Mahon, P.P.; Very Rev. Canon M'Manus, P.P.; Very Rev. Canon Clifford, P.P., Bundoran; Very Rev. P. Duff, C.M., Provincial; the Very Rev. Canon Leahy, P.P.; Very Rev. J. Hickey, C.M., and the other clergymen attached to the church; Very Rev. P. Byrne, C.M., Principal, St. Patrick's Training College, Drumcondra; Rev. W. Murphy, C.C., Hon. Secretary, St. Cecilia Society; Rev. Denis Petitt, Chaplain to his Grace; and Rev. D. Coyle, &c. The organists present were—Messrs. P. Goodman, J. Glynn, Brendan Rogers, Joseph Smith, Mus. Doc.; Joseph Seymour. There were also present, J. Redmond, Esq., Vice-President of the Society; J. Hart, Esq., &c.

The address from the Society was read by the Rev. W. Murphy, C.C., and was as follows:—

MAY IT PLEASE YOUR GRACE,—We, the President, Council, and members of the Irish Society of St. Cecilia, have eagerly awaited this

opportunity of our general meeting to express the heart-felt joy with which we, in common with the whole Catholic world, hailed the first announcement of your Grace's appointment as Archbishop of Dublin; to say how fervently we endorse those sentiments of veneration, loyalty, and affection, which have been addressed to you by every class of your people; and to echo the prayer which has gone forth from all hearts that your Grace's reign may be long, prosperous, and happy.

But while we thus express our feelings in union with the rest of your devoted flock, we would on this occasion express a joy and a hope peculiarly our own. It is indeed a subject of great joy for the Irish Society of St. Cecilia that one of its first and most faithful members should be promoted to the highest dignity in the Irish Church. And the joy is enhanced when he is the one who by his influence, ability, and generous support has ever been a tower of strength to the movement. And if this be the ground of our joy, it is no less the ground of our hope.

Long before the existence of our society your Grace was well-known as a practical and most efficient champion of the cause for which it has been established, viz. :—"The promotion and cultivation of true Liturgical Music." From your earliest college days you have been actively identified with this good work, and in all the stages of your rapid promotion to the presidency of the "Alma Mater" of the Irish priesthood you were still true to the object of your early devotion. The happy result is better known to your Grace than to anyone else. The College choir and the student now render the Gregorian chant at High Mass, Vespers, and Requiem Office in a manner which leaves nothing to be desired. And if, as your Grace observed on a recent memorable occasion, it was Maynooth that made you what you are, it is equally true in this respect, and in many others too, that it was your Grace who made Maynooth what she is.

Having so well ruled your own house in this department of Church service, may we not hope that the same wise rule, with the same fruitful results, will be extended to the wider sphere of duty and influence which is open to you as Archbishop of Dublin, and that amongst many objects of your pastoral solicitude you will always give a special place to the "promotion and cultivation of true liturgical music." Your Grace will thus not only promote the dignity and decorum of Divine worship and the edification of the faithful, but will at the same time foster and develop that talent for the musical art which is one of the characteristics of our people.

In conclusion, we may be allowed to say that although our society has not accomplished all that we expected and desired, it has, never-

theless, produced some substantial results, which may be briefly summed up as follows—

1. That profane and theatrical style of music which desecrated our churches and was a fruitful source of distraction to the people has in great part disappeared, and “true Liturgical music” has taken its place.

2. Our monthly bulletin, the *Lyra Ecclesiastica*, has done good service in the cause during its six years’ existence by exposing the errors of the old system and pointing out the path of reform.

3. With each number of the *Lyra* our subscribers received a music supplement which has enabled the very smallest choirs to carry out the principles of our society and to observe the rules of the Diocesan Commission.

4. Lastly, as example is more powerful than precept, we have given evidence of the faith that is in us by organising six most successful festivals as illustrations of the beauty and majesty of true Church music.

We point to these results not only as proof of our partial success in the past, but also as an earnest of our complete success in the future. We have, indeed, many motives to excite our hopes and stimulate our zeal—the blessing and solemn approbation of our Holy Father Leo XIII. ; the memory of our founder, the illustrious Cardinal Cullen, and of our generous patron, the late Cardinal M’Cabe ; the enthusiasm and patient labour of our honorary president-general, the Most Rev. Dr. Donnelly, who is justly regarded as the father of the Cecilian movement in Ireland ; and, above all, the presence of your Grace here to-day, which we regard as an assurance of the speedy and permanent triumph of our cause.

Begging your Grace’s blessing for ourselves and our work, we remain your Grace’s devoted children.

Signed on behalf of the society,

A. CANON SCULLY, P.P., *President.*

CHAS. MAHER, C.C., *Vice-President.*

J. REDMOND, *Lay Vice-Pres.*

WM. J. MURPHY, C.C., *Hon. Sec.*

His Grace replied as follows—I beg to thank the President, the Council, and the members of the Irish Society of St. Cecilia for their kindness in thus recognising my presence here to-day.

It is true, indeed, as your address reminds me, that I am one of the oldest members of your society. I was

among the first to enrol myself in your ranks (hear, hear). But of the many statements regarding me which I find in your address, this is in truth almost the only one in which I can unreservedly concur.

You go on, for instance, to say that, being one of the first, I have also been one of the most faithful members of your society (cheers). Here, indeed, I am reminded that, like so many others who have so kindly come to me with addresses of welcome and congratulation since my return from Rome, you also have allowed yourselves to be largely influenced in the preparation of your address by those feelings of good nature for which, I admit, it would be unreasonable not to make some allowance on occasions such as this (no, no).

On coming among you for the first time in my official capacity as Archbishop of the Diocese, I feel that instead of taking to myself, as if they were deserved, those complimentary expressions of which your address is so lavish, I should rather make to you some apology for the past (no, no), for my having hitherto failed to give you, as I should have wished to give, by active participation in your work, some practical proof of the interest which I have ever taken in the progress of your useful and successful labours in your good and holy cause.

My duties in my former position as President of our National Ecclesiastical College were such as to leave me but few opportunities for sharing in the active work of an organisation such as yours. I can only promise you, and you can trust me I mean to keep my promise, that I shall endeavour for the future, by my presence among you, not only on occasions such as this, but also, as far as may be possible, at the ordinary meetings of your society, to prove to you—and I need make no larger promise to you than this—that although a new Archbishop has come to fill

the chair of St. Laurence, your Society will not, so far as any effort of mine can accomplish it, be conscious of any change, in a falling off in the kindly and encouraging support which has since its foundation been given to its labours by my two immediate predecessors in the See of Dublin (loud cheers).

But the relations between us, between your society and me as your Archbishop, must not be one-sided. If you look to me, as you are surely justified in looking to me, for aid and encouragement, I mean to look to you for the same. And you can help me in many ways. You can help me, for instance, by your advice and counsel, on which I mean to rely, in the framing of the diocesan legislation by which I trust we shall be able to give full effect to the wishes of the Holy See, so frequently and so emphatically expressed, for the removal from our church choirs of all that must form a hindrance, instead of a help, to the devotion of the faithful (loud cheers). You can help me, too, in the carrying out of a project which has long been a favourite project of mine—the establishment of a Diocesan Society of St. Cecilia (hear, hear).

I do not see why, side by side with your Society, such diocesan societies should not be established throughout Ireland. It is, perhaps, the only way—at all events, it is the most efficient way—in which the general influence exercised by a Society such as yours can be brought home to the minds of the clergy throughout the country, and can thus be usefully applied in matters of practical detail.

Whatever may be done elsewhere, we, here in Dublin, have work in abundance to do at home. And in the execution of that work I may, I feel, rely with the utmost confidence on the help to be derived from the edifying labours of a Diocesan Musical Society, working under the direction of this Irish Society of St. Cecilia, and in a

spirit of cordial union with it—working also in a spirit of cordial earnestness in aid of the Diocesan Commission which was created by our late Cardinal, and invested by him with such full authority in the regulation of the music of our churches (cheers).

As I look forward to the opportunity which your business meeting next Tuesday will afford me of putting before you in detail the views which I will ask you to take into your practical consideration,* I need not enter upon an exposition of them now. But it may not be out of place for me to say at least this, that even during the few weeks that I have been in the Archbishopric I have had abundant evidence of two things—one, that the labour of your Society has already borne good fruit; the other, that there is still a good deal of heavy uphill work before us. For, as to this latter point, I have seen the diocesan legislation on the subject of Church music disregarded—if indeed I should not say that I have seen it treated with contempt—in circumstances in which I should on many grounds have looked rather for an edifying example of obedience to the orders of my venerated predecessor, and for a useful model to be held up to view for the practical instruction of other choirs and churches throughout the diocese. No authority—at all events no ecclesiastical

* The meeting thus referred to by his Grace was held on the following Tuesday in St. Kevin's Chapel, annexed to the Cathedral, Marlborough Street.

The programme of musical reform thus put forward by the Archbishop was adopted by acclamation. A Diocesan Society of St. Cecilia was established; the publication of the *Lyra Ecclesiastica*, the organ of the general Society for Ireland—the publication of which had been discontinued more than a year ago—was resumed. And even in the short interval that has since then elapsed, evidence has not been wanting that the practical interest shown by his Grace in the cause of the reform of Church music, so emphatically patronised by the Holy See, has not been without fruit.

authority—can afford to acquiesce in silence in what is equivalently a denial of its right to act within its own legitimate sphere.

It is, indeed, my conviction that, especially in matters such as this, where so many and such varied, and at times conflicting, interests are involved, legislation, to be effective, should be confined within the narrowest limits consistent with the attainment of the object which it has in view. Acting on this principle, I shall soon probably be able, with the advice and help of your founder, now your honorary president, the good Bishop of Canea (cheers), to make some modification, at least in form, in our existing diocesan legislation in this department in which you take so deep and so practical an interest. But in whatever form that legislation may exist, it is essential that it should be respected, and, if necessary, enforced (cheers).

In the discharge of my duty in this important sphere of my pastoral work I shall have, I know, the benefit not only of your eminently practical counsel, but also of your cordial and loyal support, in whatever way I may find it necessary to call upon it. Few of our church choirs can hope to follow you even at an humble distance in the performance of such masterpieces of church music as those to which we listened with such pleasure (cheers), during the sacred ceremony of to-day. But there is no choir, even the humblest, which may not follow you in the example which, since your foundation, you have never failed to set of obedience to ecclesiastical authority and of respect for ecclesiastical law.

I beg to thank you most sincerely for your address. I beg to thank you also, and, if I may say it, still more, for that splendid and most edifying performance of sacred music, which formed so worthy an adjunct to the sacred functions at which we have just now assisted

(cheers). And I am sure that I am but giving expression to the wishes of all the members of the society in adding, as I wish to do thus publicly, a special word of thanks, in their name, as well as in my own, to the able and efficient organiser of this festival, Mr. Goodman (cheers), the skilled and able musician to whose tact and energy we in Dublin are indebted for being able to point out, as a model, a choir such as the choir of this Vincentian Church, and to whose painstaking labours, nobly seconded as they have been by the willing help of the members of his choir, we owe so much of the success with which we have been able to-day to hold so worthy a celebration of the festival of your patron Saint (loud and prolonged cheering).

The proceedings then terminated.

VISIT OF THE ARCHBISHOP TO BRAY.

PRESENTATION OF NUMEROUS ADDRESSES.

ON Sunday, November 30th, the Archbishop visited Bray, for the distribution of prizes to the children attending the classes of the Christian Doctrine Confraternity of the parish, and the visit was made the occasion for the presentation of numerous addresses from the priests and people of the locality.

His Grace travelled from Dublin by road, accompanied by his chaplain. He was met on the confines of the township by the different local bodies. A procession was formed to the parish church. Handsome arches covered with flags were stretched across the street at several

points, and everywhere the greatest enthusiasm was manifested.

On arriving in the church, his Grace was presented with an address from the Christian Doctrine Confraternity (read by Mr. James Coffey), after which Master Henry Lynch recited an address of welcome in verse to his Grace from the juvenile Temperance Society.

The address of the Christian Doctrine Confraternity was as follows:—

MAY IT PLEASE YOUR GRACE,—We, the members of the Christian Doctrine Confraternity of Bray, on this, the occasion of your first visit, beg to tender the expression of the joy which animates us, in common with all the children of St. Patrick, at the appointment of your Grace as spiritual ruler of this diocese.

Your accession to the See of Dublin has infused new vigour into the spirit of the country, and your every utterance, since you became Archbishop, has caused the national pulse to throb with a livelier thrill.

Under the guidance of our beloved pastors, we enjoy the privilege of being engaged in a divinely ennobling work—"the instructing unto justice" of the lambs of Christ's fold, to render them proof against the proselytizing wiles of wolves in sheep's clothing. This object we endeavour to attain, by sowing in their young minds the seeds of faith, which, wherever their lot may be cast in after years, may increase and ripen into a golden harvest which will mark them out as worthy descendants of forefathers who sacrificed all that the world holds dear for the true faith. We feel that your cordial sympathy is with us in our work, a work which, in a more exalted sphere, has been pre-eminently your own, not only in the great college of Maynooth—the pride and glory of the Irish race—on which you have left the indelible impress of your heart and mind, but also in the various departments of higher education.

We beg to offer your Grace our profound thanks for coming to-day to distribute the premiums to the children. The sanction of your auspicious presence will encourage us to persevere in the good work of our association. It will be a new stimulus to us and the children in our charge, to become worthy subjects of the great prelate whom we delight to honour to-day.

Praying that your Grace may enjoy many long years of health and

happiness as our spiritual head, and begging your blessing on ourselves and our work, we beg to subscribe ourselves, on behalf of the Confraternity of the Christian Doctrine, your Grace's devoted servants.

LAURENCE BYRNE, C.C., *Director.*

JAMES COFFEY, *President.*

TERENCE CLARK, *Secretary.*

The Archbishop, before replying to the addresses, proceeded to distribute the prizes to the children of the parish who had attended at Catechism most regularly during the year. After the distribution of the prizes,

His Grace, in reply to the address of the Christian Doctrine Confraternity, said—At the close of this interesting ceremony, now that we have rewarded the good children of the parish by the distribution of the prizes they have so well earned, it is my first duty to thank the president and members of the Christian Doctrine Confraternity of Bray for the kind address with which they have welcomed me here to-day.

Most sincerely, then, my dear friends, I thank you for your kindness to me. But let me say to you, as your bishop, that I feel myself placed under a much heavier debt of thankfulness to you by the steadfastness and perseverance with which, as I know, you labour here so earnestly, Sunday after Sunday, in the performance of the good and holy work of your confraternity.

That work is indeed, as your address expresses it, a divine work and an ennobling one. To instruct unto justice the little ones of the fold of Christ; to render them proof against the base wiles of those wolves in sheeps' clothing, the agents of the proselytising societies; to strengthen their faith by sound instruction in its doctrines, its principles, and its principal mysteries—this is the work of your Confraternity, and after the work of

the priesthood itself, there is no more sacred work that can be performed within the Church of God.

You are not indeed mistaken when you look forward to your having in this noble work my sympathy and blessing. You shall have them in all abundance, as you have ever had the sympathy and the blessing of my revered predecessors.

In your address you thank me for my presence among you to-day. But for this indeed you owe me no thanks. Amid all the heavy work which the kindness—I am almost tempted to say the excessive kindness—of your worthy parish priest, Dean Lee, of your other priests, and of the people of your town and parish, have put upon me to-day by their warm-hearted reception of me, and by the preparation of these and of all the other numerous addresses that are still to be presented to me, it is with a feeling of sincere gratification that I find myself enabled to take even this little part in this great work of yours.

I look back with the most grateful recollections to the self-sacrificing labours of the members of a confraternity such as yours, from whom, as I have already mentioned on an occasion somewhat similar to this, I myself received, in the old parish Church of Saints Michael and John in the city of Dublin, my earliest lessons in the Christian doctrine. My consciousness of all that I owe to the sound and solid instruction that I there received from those devoted men cannot fail to make it a duty of special pleasure to me now to make myself thus personally acquainted with the work of the Christian Doctrine Confraternities of the present day—those useful organisations on which, as bishop of the diocese, I must so largely rely for the instruction of the children of my flock in those fundamental truths and first principles of our holy faith, without a knowledge of which the most zealous

instructions and the most earnest exhortations of their pastors should fall upon their ears as fruitlessly as the seed when it falls from the hands of the sower upon the barren rock.

I accept then with pleasure your assurance that my coming to you, as I have come to you with such sincere pleasure to-day, is regarded by you as an encouragement to persevere in the good work of your Confraternity, and that both to yourselves and to the little ones entrusted to your pious care it will serve as a stimulus to fresh exertions.

And now I am reminded that I owe a special word of thanks to those good children, the Juvenile Teetotallers of Bray, so many of them—indeed, I am sure, all of them—pupils of your Catechism classes, who have brought me an address of their own. I have to thank you, my dear children, for your kind and touching address.

I am glad to see that while expressing in it your joy in welcoming me as your Bishop, you do not forget to express at the same time your feelings of veneration and love for your good parish priest, who has now, as you remind me, laboured for so many years in the service of Almighty God.

There may be some among you who may not know that he, like myself, spent many of the years of his ministry in the work of the College of Maynooth. It was after all his labours there were completed—after he had done his part in the great work of that great College in training up hundreds and hundreds of good and holy priests for the service of God and of his people, not only at home here in Ireland, but over all the world, wherever Irish Catholics are to be found—after years spent in the faithful discharge of the most trying duties, when he might well have said that the time had come for him, as it had come for others, to enjoy some rest from his heavy labours—it was then that

the good Dean came here to this parish, and began here those great works which he has since carried on with the zealous help of his fellow-workers, the other priests of the parish, and which are now bearing such good and abundant fruit, and bringing such blessings to all his parishioners in this town and neighbourhood.

You are young, my dear children, many of you are very young. But I am sure that to the last day of your lives—and there must be some among you who have many long years before you—you will never cease to feel grateful to those good priests. It is only when you have grown older that you can know what good reason you have to feel grateful to them for the great graces and the many blessings they have brought to you by establishing this society for the children and youth of the parish, and by leading you, by their good and holy advice, to become members of it. You will understand these things better when years go on. From all the sin and misery that you will then see around you, you will come to know from what evils you have been saved by being enrolled as members of this society.

But all this, my dear children, depends on your being faithful to your good resolutions, faithful to all that you took upon yourselves in joining the Association. You must pray, then, each one of you, and you must let no day pass without offering up this prayer, to Almighty God, to the holy and Immaculate Mother of God, the Blessed Virgin, to your patron saints, and to your angel guardians, under whose powerful patronage, as I have just learned from the Dean, your Association is formed, that you may have the grace and strength never to fall away from it, but always to remain good and faithful members of it, observing its rules, practising its exercises of piety and virtue, and remembering above all by your

good conduct in every way to give edification and good example to all the other children of the parish. This is indeed my most fervent prayer for you. And in the spirit of this prayer you shall have my blessing, for which you so dutifully ask. But I am first to receive an address from another of those pious and edifying associations with which your parish is blessed—the Men's Association in honour of the Sacred Heart of our Lord.

The Archbishop then proceeded to the body of the church, where the members of the Sacred Heart Association were assembled. Their address was read by the Rev. Charles Cuddihy, C.C., Director of the Association, as follows :—

MAY IT PLEASE YOUR GRACE,—We, the members of the Bray Branch of the Association in honour of the Sacred Heart of Jesus, humbly approach your Grace, as loyal subjects and loving and dutiful children, to offer you a hearty and warm welcome to our town.

We are deeply grateful to your Grace for affording us the opportunity to give public expression to the feeling of intense and universal delight which, in common with all Ireland, we experienced at your selection by the Sovereign Pontiff to be the Spiritual Ruler of this great diocese. God alone knows the great good your appointment has effected. It has strengthened and encouraged many a weak and wavering soul ; it has perfected the union of priests and people in this country, and increased—if possible—their deep-rooted attachment to the See of Rome ; it has given a stimulus to religion, from which the happiest results may be expected.

Your Grace will be pleased to learn that our Association—which was amongst the very first of the kind established in Ireland—continues to advance year after year with increased efficiency and success. It is with pardonable pride we tell your Grace of the solid and satisfactory work it has wrought in this parish since its introduction, twelve years ago, by the desire of our revered pastor, Monsignor Lee, to whose vigilant and fostering care it owes much of its usefulness. We are reluctant to trespass on your Grace's time by giving details, and will, therefore, content ourselves by saying that our Association has borne the happiest fruits—temporal and spiritual—for the people of Bray.

Fondly hoping and earnestly praying that Almighty God will earnestly spare, for very many years to come, a life so precious to the Irish Church, so dear to the hearts of the Irish people, and so valuable to a nation rightly struggling for freedom, as that of your Grace, and asking your Grace's blessing on ourselves and on our families, that we may continue worthy members of the grand old Church of which your Grace is so bright an ornament, and thus merit the crown of life promised by Infallible Truth to those who shall be faithful unto death, we beg to subscribe ourselves your Grace's faithful children in the Sacred Heart of Jesus,

CHARLES CUDDIHY, C.C., *Director.*

MICHAEL RYAN, *Prefect.*

JAMES COFFEY, *Secretary.*

Signed on behalf of the Members, numbering five hundred.

His Grace, in reply, said:—My dear friends of the Association in Honour of the Sacred Heart, you will not, I am sure, measure the depth of my feelings of thanks to you in acknowledgment of your kind address, by the fewness of the words in which I have to content myself with expressing them. Yours, as you know, is the third address that has been presented to me here in the church. And as you are aware that many others are still to be presented to me at the Town Hall, by the Town Commissioners and other representative bodies, I can, I trust, safely appeal to you to accept from me a very brief expression of my acknowledgments to you for this dutiful address of yours.

I am, indeed, deeply grateful to you for it, and for your kindness in presenting it. Especially gratifying to me is the assurance which, in common with so many others throughout my diocese, you thus convey to me that my appointment to the Archbishopric has been a source of satisfaction and of joy to you, the members of the flock entrusted by our Holy Father, the Sovereign Pontiff, to my care. It was, indeed, as I know from his own lips, a source of no ordinary satisfaction and joy to his Holiness

to find himself in a position thus to gratify the wishes of so many of his faithful children. And it will, I have no doubt, be a further source of satisfaction and of joy to him to learn that, in whatever way I may fail to reach the lofty ideal which he has set before me, he has, at all events, not been mistaken in the hopes that he formed of the feelings of affectionate loyalty and gratitude with which his appointment of me to this exalted position—a position for which I am so fully conscious of my unworthiness in so many ways—would be hailed by the priests and by the people of this diocese.

I am pleased to learn from your address, and from the encouraging statement that has just been made to me by your Spiritual Director, Father Cuddihy, of the steady advance of your association in its career of efficiency and success. I already know something of the solid and satisfactory work it has wrought in the parish. Fully accepting, then, the gratifying statements I have now heard as to its past work and present position, I can only pray, as I do most confidently, that in its future it may fulfil the promises and hopes that from its past success are now so abundantly justified.

With this prayer, then, I give you my episcopal blessing. You will allow me to include in it also the members of those other pious associations that have taken part in this dutiful welcome to me in your parish church to-day—the Society of Juvenile Teetotallers, and the Confraternity of the Christian Doctrine—and also, indeed, those other members of my flock who, though they may not as yet have had the happiness of being formally enrolled in any of these Confraternities or societies, have come here to-day to witness this edifying expression of your feelings towards me.

The Choir of the Sacred Heart Association then sang

some verses of a hymn, which brought the religious ceremonies to a close.

At half-past two, a public meeting was held in the Market Square, where about four thousand people were assembled, for the purpose of presenting His Grace with addresses from the Town Commissioners of Bray, the Priests of the County of Wicklow, the local branch of the National League, and the local (St. Kevin's) Temperance Society.

Among those present were :—

Very Rev. Monsignor Dean Lee, P.P.; Very Rev. Canon Leahy, P.P., Sandyford; Very Rev. Canon Lee, Haddington-road; Very Rev. Canon Dillon, Wicklow; Very Rev. Peter Segrave, P.P., Kilquade; Very Rev. Thomas O'Dwyer, P.P., Enniskerry; Very Rev. Pierce O'Donnell, P.P., Roundwood; Very Rev. J. Connolly, P.P.; Very Rev. Dr. King, O.M.I.; Rev. Edward Mackey, C.C., Enniskerry; Rev. Denis O'Brien, C.C., Enniskerry; Rev. Thomas Byrne, Rev. Charles Cuddihy, Rev. Laurence O'Byrne, Messrs. W. J. Corbet, M.P.; Thomas O'Meara, Solicitor; T. Craig, T.C., Solicitor; M. Langton, C.T.C.; C. Dunne, T.C.; M. Mooney, T.C.; James Hennessy, T.C.; James Doyle, T.C.; J. Coghlan, T.C.; R. Cuthbert, T.C.; E. Beggs, T.C.; E. Breslin, J.P., T.C.; Edward Dempsey, M. O'Brien, P. Robinson, T. O'R. Doyle, P. O'Rafferty, J. Tierney, Kingstown; B. Lynch, John Ryan, T. O'Kelly, M. Nolan, M. O'Byrne, C. Byrne, Garrett Byrne, R. Smyth, Matthew Byrne, E. Field, Dalkey; Dr. S. Raverty, J. Fitzgerald, Michael O'Brien, P. Dempsey, J. Doyle, J. Coghlan, Patrick Tierney, T. Roice, J. O'Neill, E. Doyle, P. Doyle, P. M'Donald, M. Hand, Wm Murphy, R. G. Barton, W. Burke, &c. &c.

The Very Rev. Mgr. Dean Lee having introduced a number of the clergymen and gentlemen on the platform to his Grace,

Mr. Martin Langton (Chairman of the Town Commissioners) who was received with loud cheers, said—Your Grace will excuse us for having to present you with an

address in the open air. But our anticipation of the great number anxious to meet your Grace on this occasion, our Town Hall being only capable of holding two hundred persons, is our excuse (hear, hear). Our town has a population of some nine thousand people, and I am very happy to say, after an experience of over twenty years, that a more peaceable, industrious, and well-conducted people cannot be found in any town or country (cheers). To my own knowledge, I can say that for the past twenty-five years we have had a pastor always zealous in looking after our wants. It is unnecessary for me to add that the organisation and discipline of the various bodies which have already met you this morning, can, without exception, be traced to the unceasing exertion of our respected Parish Priest, the Very Rev. Monsignor Dean Lee (loud applause), and of his indefatigable curates, past and present (hear, hear). I have great pleasure in mentioning another respected pastor—of another persuasion—who for the past twenty-four years has assisted to maintain the good name of our parish. I refer to Archdeacon Scott (cheers), with whom I had the honour to act on committees for the relief of the poor, and I am happy to say that the charitable disposition and amiability of that gentleman has always been recognised by the people of this town (cheers). Thanking your Grace on behalf of my brother Commissioners for your kindness in accepting our address, which I now have the honour to read:—

ADDRESS FROM THE TOWN COMMISSIONERS OF BRAY TO HIS GRACE
THE MOST REV. WILLIAM J. WALSH, D.D., ARCHBISHOP OF DUBLIN,
PRIMATE OF IRELAND, &c.

MAY IT PLEASE YOUR GRACE,—We, the Town Commissioners of Bray, embrace the opportunity of this your first visit to our Township since your appointment to the Archbishopric of Dublin to congratulate your Grace on your elevation to that high position, which, from your

great learning and profound knowledge, you are so eminently entitled to.

It caused us great joy when after the long suspense the announcement of your appointment reached us, but being aware of the great interest always manifested by the Roman Pontiffs towards Ireland, we felt confident that his Holiness Pope Leo XIII. would give us a prelate according to his own heart.

We confidently hope your Grace will use all your influence in the promotion of education and home industries, so shamefully neglected and obstructed by unfriendly legislation, and all other measures calculated to promote the prosperity and happiness of Ireland.

We take this opportunity of inviting your Grace's attention to the numerous attractions of this locality, and we hope that on future occasions and future visits your Grace may be able to observe a steady improvement in our town, which has long been recognised as the Brighton of Ireland.

In conclusion, we earnestly wish your Grace very many years of health and happiness, and that you may be spared to see your greatest hopes for the welfare of our country realised.

(Signed),

Martin Langton, Chairman ; John Plunkett, E. Breslin, J.P. ; Thomas Craig, James Hennessy, Columba Dunne, Edward Beggs, Joseph Coghlan, Stephen Raverty, M.D. ; John F. Lacy, James Doyle, Nicholas Mooney, Richard Cuthbert, Henry Cochrane, Ald., J.P. ; Robert H. Davis, J.P. ; Edward Dempsey, Town Clerk.

Bray, Nov. 29th, 1885.

After the reading of the address,

Mr. T. Craig, T.C., addressing the Archbishop, said that he was one of the Protestant members of the board, and as this was a time, perhaps, when men's motives were liable to be misinterpreted and misunderstood, he wished to say that he had great pleasure in being here to-day as the representative of a great many of his Roman Catholic constituents to bid his Grace welcome to Bray (cheers). Of course his Grace would understand that he did not at

all surrender any part of his religious or political opinions or turn his coat even for a day (loud cheers).

The Archbishop, in reply, said—Mr. Chairman and gentlemen, I cannot sufficiently express my thanks to you for this address of welcome. I must on many grounds regard it as one that places me under a very deep and a very special feeling of obligation to the Commissioners of this important township (cheers).

It is, indeed, no slight compliment to receive from a representative body such as yours, so warm and so kindly an expression of welcome. But it is at the same time a compliment which, in justice to the representative bodies of many other townships, whether within the limits of my diocese or beyond them, and especially to the Municipal Council of the city of Dublin itself, I am bound to say is of a kind not altogether new to me (loud cheers).

Again, the significance of such a compliment paid to me by a representative body is no doubt largely enhanced by the fact that in that body are to be found not a few members who can neither recognise my spiritual jurisdiction, nor subscribe to those views on the public affairs of the country of which I am known to be an outspoken advocate (loud cheers).

But it is not even on this ground that I am called upon to accept with a special feeling of satisfaction this address from the Commissioners of Bray. For in many other addresses—whether in that presented to me by the Municipal Council of Dublin, or by the representative bodies of so many other townships—I have already had ample proof that among the representative men of our day there are many who, in spite of differences, the widest and the most pronounced, in matters of religious faith, and of differences no less wide and no less pronounced in matters

of political opinion, are enlightened enough to respect the feelings, although they cannot share them, of those from whom they differ, whether in the matter of politics or in the matter of religion (cheers).

It has more than once, indeed, been my most gratifying duty thus publicly to recognise on occasions such as this, that addresses presented to me by representative bodies have come to me with unanimity—as yours has come—notwithstanding the fact that in many instances those bodies include among their members—as there are included among the members of this Township Commission of yours—not a few representatives of almost every form of non-Catholic religious opinion, and of almost every section of the various political parties of the day (cheers).

It is not even on this ground, then, that I feel bound to make so special a recognition of your welcome to me to-day. For there is in the presentation of this address of yours one special circumstance which it would, indeed, be unworthy of me, in the office that I have the honour to hold, to pass by without a most special, a most formal, a most public, and a most grateful, acknowledgment.

I allude to the fact that this address has been presented to me at such a time as this. For it is presented to me in the very midst of the excitement of a hotly-contested election in your County—on this day, which stands, in fact, between the polling and the declaration of the poll—of an election, too, regarding which, or rather regarding the circumstances in which it has been contested, I have felt it my duty within the last week or two to express my views* in a manner that, I must honestly say it, would more than excuse some of those Protestant gentlemen who are members of your Commission, if instead of taking part, as they

* See the Archbishop's Address at Wicklow, page 325.

have so generously done, in the adoption of this address—they had wished to avail themselves of any excuse to render impossible that unanimous adoption of it for which the Catholic Commissioners were so naturally anxious, and for their concurrence in which I now beg most heartily to thank them (loud and prolonged cheers).

In return for kindness such as this, it is but little for me to say that it will always be a pleasure to me to help in promoting, in any way within the limits of my power, the interests of your township (cheers).

For the present, I must content myself with expressing a hope that, in the new era of prosperity which so many of us now so confidently trust is at length about to bless our land, that prosperity will be fully shared in by the people of Bray; and that when larger powers for the government of their local affairs are placed, as they soon will be (cheers), in their own hands, they will exercise those powers with a moderation and a respect for the opinions of even the smallest minorities among their fellow-townsmen, that I, as Archbishop of Dublin, may be able to point to with some feeling of pride, as in some sense perhaps the result of the happy and graceful unanimity of the welcome for which I have to thank you all to-day (loud and prolonged applause).

The Very Rev. Mgr. Dean Lee, who was received with prolonged applause, said—I now have the honour to read, on the part of the priests of our county, an address to His Grace the Archbishop of Dublin, and it comes not alone from the priests of this diocese, but also from the clergy of the diocese of Kildare and Leighlin, and the clergy of the diocese of Ferns with this county (cheers). It comes from the clergy of the three different dioceses, from the parish priests and curates of all the parishes of those

portions of those dioceses that lie within the boundaries of the county of Wicklow (cheers).

MAY IT PLEASE YOUR GRACE,—We, the Clergy of the East and West Electoral Divisions of the County Wicklow, beg leave to return to your Grace our warmest thanks for your able vindication of us from the calumnies of the Earl of Meath and his adherents.

We are all aware what harm has been done, both at home and abroad, especially within the last few years, by the unchecked dissemination of slanderous statements such as those of which your Grace has so conclusively disposed. A moral and religious people have been defamed before all Europe as a nation of Communists and assassins ; and a great political movement, which is worked out within the lines of the Constitution, has been no less publicly assailed as a wild, revolutionary, and indeed anarchical struggle.

By bringing to book the noble Earl who has recently given utterance to charges so grossly slanderous in reference to the proceedings of a meeting held within the borders of your own county, your Grace has vindicated the character of the priests no less than the laity of this county.

For the public service so courageously rendered we beg to thank your Grace, and we pray that your Grace may have a long and happy life to instruct, to guide, and to defend your flock.

Walter Mgr. Lee, P.P., V.G., Dean, &c. ; James M'Mahon, P.P., Archdeacon of Glendalough ; Charles Cuddihy, C.C. ; Thomas Byrne, C.C. ; Laurence O'Byrne, C.C. ; Thomas O'Dwyer, P.P. ; Denis O'Brien, C.C. ; Edward Mackay, C.C. ; Peter Segrave, P.P. ; James Walsh, Adm. ; John F. Anderson, C.C. ; W. J. Canon Dillon, P.P., V.F. ; Francis M'Enerney, C.C. ; William C. Byrnes, C.C. ; Pierce O'Donnell, P.P. ; Francis Maguire, C.C. ; James Dunphy, P.P. ; Laurence J. Farrelly, C.C. ; Pierce O'Donnell, C.C. ; Patrick Dillon, D.D., C.C. ; William Dunphy, C.C. ; Philip Carbery, P.P. ; Michael Ryan, C.C. ; Michael Molony, P.P. ; James Flavin, C.C. ; James Germaine, P.P. ; Nicholas Barry, C.C. ; James Roche, P.P. ; Joseph Horgan, P.P. ; Edward Rowan, P.P. ; W. J. Byrne, C.C. ; Thomas Curran, P.P. ; Thomas Lynch, C.C. ; Thomas Hefferan, C.C. ; Frederick Donovan, P.P. ; Peter Vallyly, C.C.

Diocese of Kildare and Leighlin.

John Phelan, P.P. ; P. M. Brennan, C.C. ; A. Wall P.P. ; P. Keenan, C.C. ; P. Mulcahy, C.C. ; Patrick Boland, P.P. ; J. O'Neill, C.C. ; H. Dunne, C.C. ; John Boland, P.P. ; J. Maher, C.C.

Diocese of Ferns.

Martin Fortune, P.P. ; James Waddick, C.C. ; John Busher, C.C. ; Walter Sinnott, P.P. ; Daniel Redmond, C.C.

His Grace, in reply, said—Very Rev. and dear friends, Clergy of the county of Wicklow, I beg to acknowledge, with a deep feeling of gratitude, this unmerited expression of your thanks.

The embarrassment caused by the necessity in which I have been placed of thus specially replying to so many addresses here to-day must be my excuse for not thanking you as formally or as fully as I should otherwise have wished to do. I can only say to you that in the effort which I made on the occasion referred to in your address to vindicate from the slanders of their noble assailant so important a body of the priests and people of my spiritual charge, I did nothing beyond the bare performance of a sacred duty which I owed to them and to you (cheers).

I cordially endorse every word in that paragraph of your address in which you speak of the harm that has been done, both at home and abroad, and most especially within the last few years, by the unchecked dissemination of slanderous statements such as those to which you refer, statements which I, at all events, for my part, have done something to check, when it was so maliciously, though so foolishly, attempted to set them in circulation here at home, in reference to the priests and people of the County of Wicklow (loud cheers).*

* See the Archbishop's Address at Swords, page 265.

You are kind enough to express your belief that I have successfully vindicated the character of my priests and people, so rudely assailed. I have, at all events, done my best to do so. And I cannot but regret the change that has come over some aspects of our public life in certain circles in this country, when it has come to be possible that the author of such gross calumnies, so publicly refuted, should find it consistent with his sense of what he owes to his position as a nobleman or as a gentleman of honour, to make no withdrawal or explanation of the statements for which he so publicly made himself responsible, and which he now must know, as well as it is known to you and to me and to all the people of Ireland, are absolutely devoid of even the faintest shadow of justification or of the faintest resemblance to truth (great cheers).

At present, indeed, on personal, as well as on other grounds, I can feel some sympathy with you as victims of baseless slander. You are probably aware that within the last few days a letter has been published against me, in the daily newspapers of Dublin—in the Protestant as well as the Catholic newspapers—the writer of which, a gentleman of high social position, and once of some little importance in the political world, has publicly arraigned me, as Archbishop of Dublin, and, with me, your respected parish priest and my other vicars-general and many of the leading priests of this diocese, as favouring an illegal conspiracy against the law of the land (cries of “Oh”). Yes. He has charged us with this. And on what grounds? Because we have not deserted the cause of Irish Catholicity by coming forward in support of the candidature of a Tory candidate for the city of Dublin (groans). I find by the newspapers of yesterday that this gentleman, in no way abashed by

the public protest,* which in defence of the dignity of my office, I felt it my duty at once to make, has now not only repeated the publication of the gross insult which he had previously put in circulation against us, but he has emphasised it by adding to it the opprobrious charge, that we whose duty it is to give our people on all such occasions as this the benefit of our honest advice, have now taken upon ourselves the responsibility of doing so without making ourselves acquainted with the very nature of the great political movement in which they are engaged (renewed groans).

It is not the first time that an Archbishop of Dublin has thus been assailed, and assailed by Catholic hands (groans), in connection with an election contest in our city. Through the kind thoughtfulness of one of my priests I have with me here to-day a newspaper cutting from the *Freeman's Journal* of the time, in which I find a letter from that great prelate, Cardinal Cullen, of whom I am, indeed, abashed to have to speak of myself as the successor.

Now, what does this letter of his Eminence show? It shows beyond all possibility of question these three things—three things which were well known, indeed, beforehand to me, and known, I dare say, to most of you, but to which it may be no harm for me to give renewed publicity here to-day, on the eve of our city election, and for the utter confusion of those representatives of the Tory party in the city, and of their organs in the Press, who now labour to discredit the memory of that great prelate by their hypocritical and manifestly mendacious laudations of him. They are dining it into our ears from day to day that since the coming

* See Appendix, page 454.

of your new Archbishop, everything has been going to the bad. Alas, they say, for the change since the days of Cardinal Cullen! For they have the audacity to proclaim that he, forsooth, was no politician; that in his time no priest of the diocese of Dublin was permitted to take part in electioneering politics; and that in allowing my priests, as I have of course allowed them (cheers) the utmost freedom in this important matter, I have overturned all the traditions of the See in which I have been placed by our glorious Pontiff Pope Leo XIII. (loud cheers for his Holiness).

Now, what are the three things which I say are shown by the letter of his Eminence? They are these—First, that so far from his having acted in a manner so unworthy of his high pastoral office, as that which is ascribed to him by his Tory panegyrists of to-day, he came forward in his time, as I have come forward in mine (cheers), to give to his people in that day, as I have given to them in this, an honest advice, as their bishop, as to the part which they ought to take in the election of the representatives for their city (cheers).

And what is the second thing shown by this letter of the Cardinal? It is this, that not only did he himself come forward in the way that I have described, but that he called upon his priests to imitate his example. He called upon them to take their stand with the people; to guide the electoral movement of the day; to see that it was sullied by no violence and no disorder; and also to see that nothing should arise in it to interfere with the free exercise of their franchise by the people of the city (cheers).

Finally, the third thing shown by the letter from which I am about to quote is, that in all this, in thus performing, as he so faithfully did, his duty as a Christian and Catholic bishop, he was well aware that both he

and his priests would receive from the Tory newspapers of the city and from their abettors—and, I am sorry to have to say that, then as now, some of the most offensive of their abettors were Catholics—a plentiful share of such abusive, and, let me say it, such scurrilous, language as we have seen so plentifully displayed in the *Evening Mail* (hisses) and in some other Protestant newspapers of Dublin during the last few days.

I will now read for you one or two sentences from Cardinal Cullen's letter. He says:—

As a contested election is now impending in the county Wicklow, you will be pleased to remind your flocks of the grave responsibility which devolves upon them whilst selecting their representatives in Parliament. It is fortunate that in the present election it is not necessary to discuss the personal claims or the relative position of individual candidates. A great fundamental principle, on which rest our hopes for the future peace and happiness of Ireland, is now at stake. It has to be decided whether an Orange ascendancy, with all its blighting influences and with all the hated memories of the past, is to be for evermore perpetuated amongst us, or whether a new era of peace and religious equality is to be inaugurated in this afflicted country. Hence, in the coming elections, on one side will be marshalled every énémy of Ireland, every foe of her creed and of her people; while on the other side will be found every promoter of true liberty, every friend of social order and religion. Perhaps, rev. brethren, on this occasion you yourselves may be subject to insult and outrage from the promoters of Orange ascendancy. Here in this Catholic city your fellow-clergymen have been publicly stigmatised by a leading supporter of that faction as political knaves and Bashi-Bazouks, as if they were the worst of culprits and impostors (groans).

We cannot as yet know what the issue of to-morrow's election in the city may be. On the occasion to which I have referred, the efforts of my great predecessor were frustrated, and the voice of the Catholic and Liberal people of Dublin was silenced. There were then among his flock, as there are now among mine, some few pro-

minent Catholics calling themselves “liberal” and “enlightened” and “independent,” who, when the day of polling came, were found, as a matter of course, in the ranks of that party which, hitherto at all events, has been unswervingly opposed to the interests both of the Catholic faith and of the Irish nation.

I confidently trust—and I know that you share my confidence—that the result of to-morrow’s poll will be very different.* In one sense, indeed, it must be, to some extent, the same. For we shall unfortunately have once more to witness a defection of some few Catholic voters, and perhaps even of some who, if they had not broken loose from

* The following was, in fact, the result of the next day’s polling. As will be seen, it more than justified the confident anticipations of his Grace :—

St. Stephen’s Green Division.

Mr. E. D. GRAY (Nationalist)	.	5,277
Sir E. C. GUINNESS (Tory)	.	3,334
		<hr/>
Nationalist majority	.	1,943

St. Patrick’s Division.

Mr. W. M. MURPHY (Nationalist)	.	5,330
Mr. M. DOCKRELL (Tory)	.	1,162
		<hr/>
Nationalist majority	.	4,168

Harbour Division.

Mr. T. HARRINGTON (Nationalist)	.	6,617
Mr. R. BLENNERHASSETT (Whig)	.	1,652
		<hr/>
Nationalist majority	.	4,965

College Green Division.

Mr. T. D. SULLIVAN (Nationalist)	.	6,548
Mr. DAVID SHERLOCK (Whig)	.	1,518
		<hr/>
Nationalist majority	.	5,030
		<hr/>
Total Nationalist majority.	.	16,106

the traditions even of their own political party, might have had not much difficulty in finding themselves recognised as leaders among our people, and might possibly even have found a place among the chosen representatives of our city in the Imperial Parliament of the realm. Yet notwithstanding their defection, the issue of to-morrow's election will be, please God, very different from that which on the occasion I have referred to, saddened the heart of my eminent and illustrious predecessor (cheers).

But in whatever way to-morrow's election in Dublin may result, whether our citizens may succeed in returning the men of their choice for the four divisions of the city or not, I shall at all events have the satisfaction of feeling that I have done my part, and that the triumph, if there is to be a triumph, of those who, for the time at all events, are opposed to us, their triumph, which will be the triumph of a faction over a people, cannot in any way be ascribed to the neglect on my part of that which I regard, and which I must continue to regard, as a most vitally important part of my duty as Archbishop of Dublin (loud cheers).

Mr. Patrick M'Donnell next read an address from the Bray National League:—

ADDRESS TO HIS GRACE THE MOST REV. DR. WALSH, ARCHBISHOP OF DUBLIN, FROM THE MEMBERS OF THE BRAY MICHAEL DAVITT BRANCH NATIONAL LEAGUE.

MAY IT PLEASE YOUR GRACE,—We, the members of the above Branch of the National League beg to unite our voices in the universal chorus of jubilation of the Irish race which has greeted your Grace since your appointment to the Metropolitan See.

We rejoice that, at this great crisis in our country's history, Providence has raised up for the Archdiocese of Dublin and the National

Capital a great prelate, who will lead on his people to achieve the Legislative independence of their country.

We remember with gratitude the action you have taken for a number of years in connection with two most important questions—land and education—which you advocated so eloquently by voice and pen, and we see the effect of your Grace's advocacy traced in the Acts of Parliament which have been wrested from an unwilling Legislature. Hence, whilst your appointment was pending, we gladly acknowledge the feelings of suspense and uncertainty which agitated us in common with all the Irish people the world over, whereas when your accession to the Archbishopric was placed beyond doubt, the Irish heart was electrified with joy.

Every day since you began to rule this diocese you have given new cause to rejoice by your able advocacy of the cause of Nationality ; we admire beyond measure the noble stand you have taken on all the great questions which the Irish people have set their minds, especially the question of Legislative Independence, which is the great object of the National League, and which we are striving to obtain by constitutional means.

We do not sanction crime, but, on the contrary, we condemn it in the strongest terms.

Nor can we forget the great services rendered by your Grace on a recent occasion when you defended the priests and people of this portion of your Grace's diocese from a noble assailant who would brand us as Communists and assassins.

Wishing your Grace many years of health and happiness, we beg to subscribe ourselves your obedient servants,

Michael Davitt, *President* ; Nicholas Mooney,
T.C., *Chairman* ; T. O'R. Doyle, *Vice-
Chairman* ; Michael O'Brien, *Treasurer* ;
Patrick M'Donnell, *Hon. Sec.*

His Grace replied as follows—It is, indeed no easy task for me to-day to find words for the expression of my thankfulness to the various bodies who have insisted with such warmth and earnestness on presenting me with all those addresses of welcome (cheers).

To you, the members of this branch of the National League established here in Bray, I owe, however, a very

emphatic word of thanks for one prominent feature of your address. I do not now refer to the kind acknowledgment which you make in it of that which you are good enough to represent as the useful help I have been able in the past to give towards the removal of some of the more pressing grievances of the people of our country—in those two departments of our public affairs which come under the names of the Land, and the Education Questions (cheers). I am gratified, indeed, for those kindly references to the little that I have been able thus to do for the common good. But the heavy pressure that the kindness of the good people of Bray has put upon me to-day, leaves me no time to dwell on these or on many other of those other important topics suggested by those addresses. It forces me to confine myself to giving expression, and that, indeed, in but few words, to a very few, out of the many thoughts that crowd upon me for utterance.

My special expression of thanks, then, in acknowledging this address of yours must be confined to a reference to those noteworthy and noble words in which you give me such grateful proof that in all that I have said in public condemnation* of those shameful excesses which have unhappily disgraced some few districts of our country, I have in no way forfeited your confidence (cheers), but, on the contrary, have rather led you on to join your voices with mine, in vindicating your great movement and its great leader, Mr. Parnell (cheers), from the baseless and slanderous charges made against it and against him as its leader—charges of encouraging those shameful crimes, and of sympathising with those outcasts from Irish nation-

* See the Archbishop's addresses at Enniskerry (pages 129, 130); at Killeullén (page 179); at Castletown (page 312); etc., etc.

ality and from Irish manhood who have been guilty of them (groans).

I thank you, then, to-day for your manly and outspoken condemnation of those shameful deeds. I thank you too for this expression of your indignant repudiation of the charges that have been so recklessly hurled against you—hurled against you, I may say, from your very midst—charges in which it has been sought to hold you up to public execration as “Communists,” as “Anarchists,” and as “unscrupulous” abettors of “revolution” (groans).*

Persevere, then, in this spirit of determination to keep yourselves and the part you may be privileged to take in the great National movement of to-day, free not only from crime, but from the very suspicion of it (loud cheers).

You may not, indeed, be able to silence the voice of the slanderer. You may not be able to wring from him an acknowledgment of the wrong that he has—let us hope, unwittingly—done to you. But you will be able most safely to disregard the puny efforts of all such opponents of your cause (cheers). And what is better, you cannot fail to win for yourselves the sympathy of many honest men who have hitherto kept aloof from your movement—perhaps because they have misunderstood it—but whom you may yet hope to welcome as fellow-workers with you (cheers), even during the short time that must still stand between you and the realisation of the full programme of your organisation—a programme in the carrying out of which, by every constitutional means within your reach, you may count, as you well know, with the utmost confidence upon your having whatever help may be brought

* See the Archbishop’s address at Swords, page 265.

to your cause by the expression of my most earnest sympathy (prolonged cheering).

The Rev. Thomas Byrne, C.C., then read the following address from the St. Kevin's Total Abstinence Society :—

MAY IT PLEASE YOUR GRACE,—We, the members of the St. Kevin's Total Abstinence League, joyfully avail ourselves of this opportunity to lay at your Grace's feet our faithful homage of filial devotedness.

We join a nation's voice of thankfulness to God in giving us, in your Grace's person, an Archbishop loved and revered the world over, whose heart beats in tender sympathy with a Fatherland, whose history is unique—retaining its Faith fresh and undying amidst persecutions the most terrible, and preserving its intense aspirations for nationhood strong, firm, and undying.

But we, of this great archdiocese, have other motives still for thankfulness and joy ; there are ties which bind us to you closer than others of our nation. We are your children, and you are our father. May the simple, yet tender sympathies which these words evoke ne'er die in us on earth, but grow stronger and still more strong as time goes on.

We hail you, too, as a physician sent by Heaven to cure the many ills of our afflicted and suffering country. We are convinced that chief amongst those ills is Intemperance, which, we believe, has been principally caused by the unsanitary and otherwise unsuited dwellings of the working classes of our countrymen.

Inspired by the words of our Prelates, assembled at Maynooth, “ that drunkenness had broken more hearts, blighted more hopes, and rent asunder family ties more ruthlessly than the enforced exile to which their misery had condemned emigrants,” we joined together seven years ago and took the Temperance Pledge, and, thanks to God, we have kept together ever since.

The means adopted for this end was to find an antidote to the drink house. As the drink house was open every night, so we should find a nightly refuge for our associates. As the drink house had become more attractive by its artistic decorations and its amusements, so we, under the wise and mature direction of our beloved and esteemed pastor, obtained a suite of rooms, including the first and largest hall in our township—wherein we could amuse ourselves after the labours of the day.

Praying God to spare your Grace to guide us for many years to come,

we beg to subscribe ourselves, with deep respect, your humble servants, &c., on behalf of the League.

Committee—Thomas Byrne, C.C., *President*; Martin Langton, C.T.C., *Vice-President*; P. M'Donnell, *Treasurer*; John M'Elheron, *Hon. Secretary*; F. Murphy, Michael Hand, Laurence Leenan, M. O'Brien, Patrick Lawless, Michael Ward, Wm. Keenan, Thomas Dempsey, Henry Lacy, Peter Robinson, and William Murphy.

His Grace, in reply, said—My dear friends. To you, as to so many others who have so kindly come to greet me with a special address of welcome here to-day, I must only make the same appeal—to accept from me the briefest possible expression of my thanks.

In your case I feel that I can the more readily and the more safely do so, as I look forward with confidence to my very soon being able to meet in my house in Dublin the representatives of those numerous societies and organisations in our city, which have for their object the same good work that you have for yours—the promotion of the sacred cause of temperance.

The existence of so many of those organisations, struggling with emulation among themselves, striving, each of them, to be the first to come to me with their words of welcome and with their prayer for encouragement has been, I must say, the chief cause of the delay that has arisen on my part in making arrangements to meet them as I have long since been anxious to do. But as I have just now mentioned to you, I feel safe at length in saying, even thus publicly, that I now, at all events, see my way to making some necessary preliminary arrangements for that meeting (cheers).

You will then, I am sure, rest satisfied with my saying to you to-day that in the meantime you have my best blessing upon your noble work, and my best wishes for its

success (cheers). You will, I know, accept my assurance that I am deeply grateful to you for all your kindness to me to-day, and that I do not speak these words in any spirit of merely formal compliment, nor do I mean to let them rest without being followed up by my best efforts to bring about the fulfilment of those wishes which they so hopefully express (cheers).

The meeting then separated, hearty cheers being given for the Archbishop.

The town was brilliantly illuminated from 8 o'clock. His Grace left at 9 o'clock, and was preceded through the splendidly illuminated streets of Bray and of Little Bray by the St. Kevin's Band, amid a scene of great enthusiasm. The carriage moved at a walking pace to the confines of the township, where a passage was made through the assembled thousands, and His Grace waved adieu to the people as he passed through the masses. The cheers of the multitude were deafening.

ADDRESS AT A MEETING FOR THE ERECTION
OF NEW SCHOOLS IN ST. KEVIN'S PARISH,
DUBLIN.

THE BUILDING GRANTS OF THE BOARD OF
NATIONAL EDUCATION.

ON Sunday, December the 16th, the Archbishop presided at a meeting held in St. Kevin's Parish Church, Harrington-street, Dublin, held for the purpose of erecting new schools in the parish.

Amongst those present were—

Mr. Wm. Murphy, M.P. ; Very Rev. J. F. Connolly, P.P., St. Kevin's ; Rev. James Baxter, C.C. ; Alderman Kernan, P. Byrne, T.C. ; Patrick Cummins, T.C., P.L.G. ; John Casey, F.R.C.S., LL.D. ; John J. Molloy, J.P. ; Francis Leonard, Rev. Father Hall, O.D.C. : Very Rev. A. Plunkett, Rev. Father M'Entee, C.C. ; Dr. Burke Gaffney, Patrick Lynch, T. P. Waller, B. Millard, Peter Murphy, Dr. Dwyer, John Marks, Very Rev. John Bartley, O.D.C. ; A. Ryan, Rev. T. Bourke, D.D., C.C. ; Rev. P. Ridgeway, Major Grace, Rev. E. Fenlon, James Dunne, M. A. Bennett, Joseph Hatch, Thomas Davy, Andrew Ryan, Thomas Perry, Rev. Dennis Pettit, Dr. Kilgariff, etc.

The first Resolution pledged the parishioners to use every effort for the accomplishment of the object of the meeting. In proposing it for the acceptance of the meeting, the Archbishop spoke as follows. His Grace, on rising, was received with loud and prolonged applause. He said :—

Before proposing for your acceptance the resolution which has now been moved and seconded, I wish to assure you that it has given me great pleasure to comply with the request made to me to take the chair at this meeting of the parishioners of St. Kevin's (cheers).

I have some personal knowledge of the difficulties in which the parish priest has been placed in reference to the school work of the parish. More than one of these difficulties he has already been enabled, by the great kindness and generosity of some friends and parishioners, to overcome. But others still remain, some of them sufficiently substantial obstacles to the progress of the work. From all that I happen to know then of the case, and of its special circumstances, I could not but regard it as a pressing duty to comply with Father Connolly's request that I should be present at this meeting to-day (cheers). It is the first visit that I have been able to pay to St. Kevin's parish ;

and Father Connolly was good enough to think that my coming here would be accepted by the parishioners as an expression of the interest that I take in his work (cheers), and would in this way be of some help to him in carrying that work to completion (applause).

It is right, perhaps, that I should say some few words about the special arrangements that we have felt ourselves justified in making for the building of this school. This school will be, in one sense at all events, a remarkable work. It will, I believe, be the first school built in this diocese on the terms offered by the Commissioners of National Education in Marlborough-street—of giving a grant of two-thirds of the cost of the work on condition of the parish priest being able, from local sources, to make up the remaining third—or rather, I should say, of giving a grant of the remaining two-thirds of the cost, on condition of the parish priest having first made up from local sources, and actually expended on the building, one-third of the entire estimated outlay.

In consenting to the acceptance of this grant from the Commissioners I have undoubtedly gone beyond the line marked out for themselves by my two predecessors in their relations with the National Board. They never, I believe, accepted a building grant from the board. They abstained on principle from doing so. Their refusal to accept any such grant was one form, and an effective form, of the standing practical protest, which with both of them was a lifelong protest, against the maintenance in this country of the system of education administered by the Marlborough-street Commissioners. For to both of those venerable prelates it seemed that by the acceptance of such a grant they might be regarded, or possibly misrepresented, as giving some approval to that strange system, in which religious influence is so unnaturally ejected from that place which of right belongs to it in any system claiming

the title of National, in the education of the people of a Catholic nation such as Ireland (cheers).

It was not then without some hesitation that I consented to the acceptance of this grant for you. I know indeed the unfailing generosity of the parishioners of St. Kevin's. But I had to remember that this generosity has already been heavily taxed for religious works in the parish, taxed almost to the utmost limits that can be regarded as reasonable. Except then under the pressure of some absolute necessity I should not wish to see you called upon to bear a further heavy burthen, such as would have been put upon you if you were to undertake to build this school entirely from your own resources.

If indeed I believed, as my venerated predecessors undoubtedly did, that the acceptance of a building-grant, on the terms on which those grants are offered by the National Board, involved, not to say the faintest indication of approval, but even the most momentary relaxation of the standing protest which it is my duty, as it was theirs, to keep up against the fundamental principle of the system of so-called National education, I should without a moment's hesitation have withheld my consent. And I have no doubt that had I done so, Father Connolly would not have made to you in vain the larger demand that would in that case have been necessary to enable him to provide sufficient school accommodation for the children of the parish (cheers). But there is, I think, no fear that any such act of mine can be distorted into an approval of that system, which must now so soon disappear from the place in which it has so long been maintained among the Government institutions of this country (applause).

With no little ingenuity, indeed, the Commissioners make it a condition even of the partial help that they are

about to give to us, that we should undergo the humiliation of signing a document, of which I have brought a copy here to-day, that I may read to you some extracts from it.

It begins by laying down in the most explicit, and I would almost say offensively explicit, terms, that the object of the system administered by the Board is that very thing against which it is so well known to them that the Catholic people of this country have so long and so spiritedly protested—"to afford," namely, "combined literary and moral, and separate religious instruction," and to afford this "to the children of all persuasions, as far as possible in the same school." And then, not content with thus laying down for their own satisfaction this plain declaration of their aims, they insist that before any help in the shape of a grant be given by them for the building of a school, the parish priest, or the bishop of the diocese, or those other persons to whom the grant is to be given in trust, shall undergo the humiliation of putting their name to the following statement.

I shall read to you the statement from the form of Lease set forth in the book of regulations, published by the Commissioners themselves. It is in these words—That we—that is to say, the Bishop, or the parish priest, or other persons to be entrusted with the grant—are "desirous" that a school should be established in this parish "on the aforesaid principles"—on the principles, namely, that the education to be given in the school should be what they term "combined literary and moral" and "separate religious instruction," and that it should be given to children "of all persuasions"—that is to say, to Catholics and Protestants, to Jews and Christians—"as far as possible in the same school."

It is simply monstrous that any Board of Government nominees should have the power of dictating to us terms

so insulting as these (applause). It is unpleasant for me to have to refer to such a matter here to-day, but I do so for the purpose of clearing myself, and of clearing you, from all shadow of suspicion that we give any sort of adherence or approval to any such principle, or that we regard it in any other light than as a principle to be protested against, to be reprobated, by every means in our power (applause).

If those gentlemen, the Commissioners—of whom, indeed, personally I wish to speak in terms of respect, for, mistaken as I must regard them to be in many of their aims and acts, I do indeed sincerely respect them—but if they insist, as they do, on our making this humiliating declaration as a condition preliminary to their sanctioning this grant to us from the public Treasury, let them distinctly understand that our desire to obtain it involves no sort of approval whatsoever of the conditions on which they force us to make application for it (applause).

We are “desirous,” indeed, of obtaining this grant. But as regards these most objectionable conditions with which it is encumbered, we are “desirous” of obtaining it in no other sense than some unhappy captive might be desirous of regaining possession of his liberty, and might be forced to consent to the indignity of declaring that he was desirous of regaining it, on any terms, however bitterly opposed to his feelings, provided only they were consistent with truth and honour, which his captors, exulting in the wanton exercise of unbridled power, might choose to exact (applause).

Having said so much in vindication of my own position and of yours, I have now only to propose for your acceptance the resolution which you have heard read (prolonged applause).

At the close of the proceedings, a vote of thanks to the

Archbishop having been passed by acclamation, his Grace replied. On rising he was received with continued applause. He spoke as follows :—

Father Connolly, ladies and gentlemen,—Having already occupied so much of your time with the rather lengthened address which I thought it right to make on the question of the school grant, I will now express my thanks in very few words. I beg to thank you very sincerely for your kindness towards myself personally, and I beg to thank you on behalf of your parish priest for the substantial proofs that so many of you have given, and that others in time will no doubt give, of the interest you take in the success of the work that has brought us here to-day (cheers).

It is especially grateful to me that this vote of thanks to me has been proposed by one of the newly elected representatives of our city in Parliament, Mr. Murphy (applause). Mr. Murphy had throughout his recent candidature the help of any little assistance that I was able to give to him. Outside the work of the sanctuary itself, which is more directly and properly the work of a bishop, there is no work in which I have been engaged since I came home to you from Rome which has given me greater satisfaction than the help I was able during the recent elections to give to the people of Dublin to make their voice effectively heard in the choice of their Parliamentary representatives (loud applause).

I think we are especially fortunate in having one of those representatives among us to-day. He has come here in the true spirit of an Irish representative (cheers). He regards his position as one in which he has charge, not only of the temporal interests of the people who have sent him into Parliament, but also, and to no small extent, of their religious interests as well (applause).

You all know, as he has just reminded us, that the Parliamentary management of the education question has been entrusted to the Irish Parliamentary party by the Irish bishops (loud applause). The wisdom of that step has been recently and publicly questioned by one of our fellow-citizens, by one even of our Catholic body, but I venture to endorse the prediction which has been made by Mr. Murphy, that the lapse of a very short time indeed will suffice to prove the wisdom of the step taken by the bishops (applause).

I have said to you that Mr. Murphy has come here to-day in the spirit of a true Irish representative, but I should be sorry to have it supposed that I spoke thus of his coming here merely because there was question of building a school for the Catholic children of this parish. I think I am not mistaken in saying that if the occasion arose, and if the Protestant people of any district of his constituency sought his help under similar circumstances, for the building of a school to educate their own children in secular knowledge in accordance with the principles of their own religion, and without offence to their Catholic neighbours, Mr. Murphy would feel it consistent with his duty, he would feel it, indeed, a part of his duty, to give to them that help which he has so willingly given to us here to-day (loud applause).

And now I desire to say one word, which I trust I may say also in the name of the priests of the parish, and of the parishioners, in thanks to the two ladies whose kindness has been commemorated in the Report read to the meeting by Father Connolly. It would have been useless for the parishioners to come forward with the most generous contributions for the building of a school, if a site for that building was not to be had. We all know that in some parts of Ireland persons

in the position of landowners have exercised those arbitrary powers with which the law still invests them, so as to make it impossible for the parish priest to build a school for the education of the children under his charge. Should we not, then, express our thankfulness that this parish of St. Kevin's is not subject to so despotic a tyranny? Here, indeed, it is recognised that property has not only its duties, but its rights and its privileges as well, and that one of its most valued privileges is that with which it invests its possessor—the privilege of doing good (applause). I should indeed feel that I was but imperfectly filling my place as chairman of this meeting if I did not take the opportunity of thus publicly expressing my thanks, and the thanks of all here assembled, to the two good ladies, whom I am happy to recognise as good old friends of my own, by whose kindness the parish priest was provided with a site for the building which through your munificent generosity will soon, I have no doubt, rise to completion (applause).

The proceedings then terminated.

ADDRESS FROM THE PAST STUDENTS OF BLACKROCK COLLEGE.

THE EDUCATION QUESTION.

ON Thursday, December 17th, the Archbishop was presented with an address from the Past Students of Blackrock College. At eleven o'clock his Grace received the deputation at the Palace, Rutland-square. The following gentlemen, representing the Past Students of the College, attended—Messrs. Gerald Griffin, B.L.; Dr.

Edgar Flynn, Dr. Gunn, Dr. M'Evoy, C. Boland, Dr. Grandy, D. D. Bolger, J. M. Lyons, J. J. Butterly, R. J. Duffy, and H. M. A. Murphy. They were introduced by the Rev. Dr. Butler, C.C., Dalkey, to his Grace, who received them with marked kindness.

Mr. Gerald Griffin, B.L., read the address as follows :—

MAY IT PLEASE YOUR GRACE,—We, the Past Students of Blackrock College, beg to approach your Grace with feelings of profound respect, to offer you on this, the first opportunity afforded us as a body, our sincere congratulations on your elevation to the See of Dublin, and to express to you our deep sense of gratitude for your fair recognition of the merits and manly advocacy of the claims of our *Alma Mater*.

Your Grace's appointment to the pastoral charge of this historic See gave unmeasured joy to the sons of Ireland in all lands, but to none, we venture to say, greater joy than to us : whilst your recent actions, so true and consistent will make us whether at home in Ireland or abroad, look up to you with loving enthusiasm as our *preux chevalier*, our chevalier *sans peur et sans reproche*, the grand reality of the ideal knight "whose conscience was his king, whose glory was redressing human wrong, who spake no slander, no, nor listened to it."

We do not dare to say in your Grace's presence what admiration we entertain for your noble endowments, your vast varied learning, and your peerless character ; but, praying God to preserve you long to do battle for the cause of religion and learning, and to reflect undying lustre on the episcopal dignity, we once more thank you for all we owe to you, and ask your Grace's blessing on our lives and labours.

His Grace, in reply, said :—

Mr. Griffin and Gentlemen,—I feel that I owe you an expression of apology as well as of thanks.

It was your wish that this address should be presented to me in your College on the occasion of your celebrating the feast of its Silver Jubilee, and the postponement of its presentation until now was the result solely of my inability to be present in Blackrock on that most interesting occasion.

In the multitude of engagements of so many kinds that have crowded upon me since my return from Rome, there have been indeed but two that, when the time came, I found it impossible to keep. But, curiously enough, those two engagements were, I might almost say, the very foremost amongst those which I should feel bound to regard as having the strongest claims upon me.

One of them was my promise to meet you in Blackrock; and the other was my promise to take the chair last Sunday at a meeting of that admirable organisation, the Association of St. Vincent de Paul, in the ranks of which I trust that many of your body are already enrolled as active members. In both cases, indeed, through the kindness of the respective presidents of the bodies which I was thus hindered from meeting, I was able to make to those who had so kindly come to meet me with addresses of welcome, my apology for my absence, and to explain to them the circumstances in which, to my great regret, I had found it impossible to be with them. This, however, does not render it in any way superfluous for me now once more to express to you in person how keenly I felt the disappointment of being unable to be present at your college festivities in Blackrock, and to receive from you there this kind expression of your good will towards me.

I beg to thank you for your address. You do me only justice when you express in it your feeling that I have given what help I could in defence of the interests of your college, which is so justly proud of you, its former students, and on which you, I am sure, will never look with any other feelings but those of gratitude, and love, and pride.

Let us hope that in the near future justice will at length be done to it. The selfish policy against the powerful influences of which it has hitherto so long and

so successfully struggled, cannot always be in the ascendant. In whatever way our Irish Education question, in all its various branches, may now be settled, we may, I think, at all events, confidently assume that the days of exclusiveness are numbered (hear, hear). The policy, for instance, of depriving or of endeavouring to deprive, the teaching staff of our Catholic University, of the services of those brilliantly successful teachers who have made Blackrock University College what it is to-day, must surely be abandoned (applause).

The palpable suppression of truth by which that policy was recently attempted to be justified by an official spokesman of the Royal University afforded me an opportunity,* of which I need not say to you I very gladly availed myself, to show how sadly the statement of our Catholic claims has more than once been weakened by such one-sided advocacy—by the advocacy, I mean, of those who hitherto at all events have confined their practical efforts in the cause of Catholic University Education in Ireland within the narrow limits marked out by the problem of providing for the interests of one section of our Catholic body, instead of boldly facing the consideration of the problem which sooner or later will have to receive a practical answer—the problem, namely, in what way to provide for this Catholic nation of ours the advantages of a Catholic system of University education, truly and fully open to all on equal terms (hear, hear).

I beg once more to assure you that every effort that may yet have to be made for the attainment of this great end will have the best help that can be given to it by any action of mine. I shall regard it as a duty thus to labour in the future, as I have endeavoured in the past, and I trust not altogether without success, to prepare the way

* See Appendix, page 438.

for a final and satisfactory settlement of this great question by the removal of some at least of the many formidable obstacles which have hitherto so unhappily obstructed its progress (applause).

You, gentlemen, I know, will accept this assurance as the most fitting expression of my thanks to your great kindness towards me in coming here to-day (applause).

His Grace then gave his blessing to the members of the deputation, and the proceedings terminated.

VISIT OF THE ARCHBISHOP TO THE PARISH CHURCH OF ST. JAMES.

ON Sunday, January the 10th, 1886, a meeting was held in St. James's Church, James's-street, to provide an organ for the church. There was an extremely large attendance. Amongst those present were:—

His Grace the Archbishop of Dublin, the Right Hon. the Lord Mayor, M.P. ; Wm. Murphy, M.P. ; the Rev. Mgr. Kennedy, P.P. ; Rev. M. Walsh, C.C. ; Rev. B. O'Reilly, C.C. ; Rev. S. Fennelly, C.C. ; Rev. M. Hackett, C.C. ; Rev. J. Butterfield, C.C. ; Rev. M. Hoy, C.C. ; Rev. Patrick Fee, C.C., Meath-street ; Rev. J. Brady, C.C., Inchicore ; Alderman Moore, Wm. Fanagan, T.C. ; J. J. Kennedy, T.C. ; John Mulligan, T. Cosgrave, P.L.G. ; J. Dolan, T.C. ; J. J. O'Callaghan, Architect ; Dr. Burgess, James Ryan, John Dunne, Michael Kennedy, J. Flynn, Wm. Foley, Jas. Conly, M. Byrne, Richard M'Coy, B. Gorevan, James Kenny, John Rafter, John Kearns, W. F. Dennehy, Secretary to the Lord Mayor, etc.

On the motion of the Lord Mayor, seconded by Mr. W. Flanagan, T.C., the chair was taken amidst applause by his Grace the Archbishop of Dublin.

The Very Rev. Mgr. Kennedy said his first duty was to thank the Archbishop on his own part and on behalf of the parishioners for having honoured them by his presence. The appointment of his Grace to the See of St. Laurence had given them the utmost possible joy and satisfaction. They felt that in him a great principle was involved, namely, the freedom and independence of the Irish Church (applause). They had also to express their gratification at the presence of the Lord Mayor, whose election to the high office he filled had been hailed with the greatest possible delight (applause). One incident in the great demonstration which inaugurated his lordship's elevation was calculated to strike them with particular gratification, namely, the visit of the Lord Mayor to the Archbishop (applause). That visit to obtain the blessing of his Grace was an evidence of Catholic instinct and religious feeling which they would not be unmindful of, for it stamped the Lord Mayor as being as truly Catholic as he was truly Irish (applause).

The Archbishop of Dublin had distinguished himself amongst his other great qualities by his knowledge and love of the science of music (applause), and the Lord Mayor was also known for the spirit of melody which belongs to him, and he had stamped his name on verses that would be handed down to posterity (loud applause). The occasion of their meeting that day was to complete that church by procuring for it an organ, an instrument which had been ordained to become a powerful aid in assisting the faithful in the worship of God. There was no other church in the city without an organ, and they should now make a determined effort to supply St. James's with an instrument worthy of it and suitable to its requirements (applause). Fortunately they had in Ireland men capable of producing instruments of a first-class order, and

in every way calculated to give a character to the artisans of their country, and to their hands would this work be committed (applause).

They were entering on a memorable year politically and religiously. The Lord Mayor, with the distinguished band of which he was a member, would to-morrow leave for a foreign senate, and the prayers and blessings of the people would follow them (applause). It would be memorable also in this, that the Holy Father had published a Jubilee for the whole Catholic world (loud applause).

In putting the first resolution from the Chair, his Grace the Archbishop, who was received with prolonged cheers, said—It becomes my duty, as Chairman of the meeting, to propose for your acceptance the resolution that has been so eloquently moved by the Lord Mayor. I do not wish to lose the opportunity of saying a word or two to express my great gratification that the parish priest and parishioners of this parish have at length taken in hand the good work for which we are assembled here to-day. I may say that I have seldom been more surprised in my life than I was when I learned some weeks ago from your worthy parish priest that this beautiful church of his was as yet without an organ, and was thus wanting in that which is an absolutely necessary adjunct of public worship in a city parish such as this.

But I should be sorry to have it supposed that this implies any reproach either to him or to you. Far from it. I am well aware of all that has been done by the generous parishioners of St. James's. The building of this church, its decorations, the building of the schools of the parish, the building of the fine, commodious house you have raised for the parish priest and his curates—these were works that were not accomplished without a heavy

drain on your generosity. I am, indeed, rather disposed to feel surprised at the courage and confidence with which your parish priest has entered at such a time as this, on the new and heavy work we are taking in hand to-day. The times are bad. This district of the city has to bear, at all events, its share, and I believe, more than its share, of the general depression. It is no longer as prosperous as it once was. And how could it, at such a time as this, continue to prosper as it used to do when the prosperity of the surrounding districts of the county Dublin flowed into it? But I am sure that the confidence of your good parish priest is in no way misplaced, and that all that the Lord Mayor has so eloquently said will be abundantly and speedily verified (applause).

One remark made by Canon Kennedy I heard with special gratification. He has told us—and I take it that his promise is binding not only on himself but on you—that the organ that is to be built here will be an organ of Irish manufacture (applause). I do not know what other resolutions are to be proposed, or whether there is to be a special resolution declaring that the organ is to be built by Irish hands, and, as far as possible, out of Irish materials. But whether by a formal resolution or not, you are pledged to it to-day, and I have no doubt that under the wise direction of your parish priest and the committee that may be appointed to aid him in the work, that promise will be faithfully kept (applause).

Your first intention, I am sure, in raising this organ will be to build it for the honour and glory of the Almighty God, and for the more perfect and becoming celebration of the worship of the church. But that is no reason why you should neglect the other consideration to which Mgr. Kennedy has so happily referred—why you

should not also use this opportunity, as you are now pledged to use it—as a means of giving practical help to that movement in which all of us are so deeply interested, for the revival of the once prosperous, but now decayed, industries of Dublin and Ireland (applause). It gives me special pleasure to propose, for your acceptance, the resolution that has been moved and seconded (applause).

At the close of the meeting,

The Lord Mayor having been moved to the second chair,

Alderman Moore moved a vote of thanks to the Archbishop,

The Lord Mayor seconded the motion.

His Grace, who was loudly cheered, expressed his thanks. He said he had come to discharge an ordinary, but a very pleasing duty. Their acknowledgments were due rather to the Lord Mayor, who must have come there that day in circumstances of no ordinary difficulty. They should indeed make this special recognition of the Lord Mayor's kindness and good nature (loud cheers). His lordship had come to them, although doubtless busily engaged in preparing to leave Ireland on the following day, setting out, as he was, in common with his colleagues, charged with a mission as weighty and responsible as ever was entrusted to any public men in this or any other country (applause). In wishing the Lord Mayor a safe and pleasant journey, it could not be out of place to express a hope that it might be the last time that he or his colleagues would ever have to leave Ireland on such a mission (loud and prolonged applause).

VISIT OF THE ARCHBISHOP TO THURLES.

PRESENTATION OF NUMEROUS ADDRESSES.

ON Thursday, January the 14th, the Most Rev. Dr. Walsh paid a visit to the great Archbishop of the South, his Grace of Cashel. This was the Most Rev. Dr. Walsh's first visit to Thurles since his return from Rome.

His Grace, left Dublin by the one o'clock train. At Inchicore a large number of the workmen engaged in the railway works, hearing that his Grace was travelling by the train, assembled, and as the train passed manifested their feelings of respect and admiration for him by loud cheers.

At Newbridge, Monasterevan, Portarlinton, and Maryborough, his Grace was cheered by large numbers of persons assembled on the platforms.

As the train left the station at Ballybrophy a large crowd which had collected on the platform expecting to see the Archbishop pressed round the doors of the carriage, cheering enthusiastically. The Rathdowney brass band took up their position opposite the carriage, playing national airs. As the train was about to leave the station his Grace stood at the carriage window and gave his blessing to the people.

At Templemore the entire platform was crowded with people, who cheered vigorously as the train approached. Amongst those present at this station were—

Rev. Mr. Maher, P.P. ; Rev. John Ryan, Rev. Mr. O'Connor, Rev. John Toohey, Messrs. Wm. Ryan, C.T.C. ; P. Doyle, P.L.G. ; D. Maher, M. Doughan, J. Cussen, R. Geoghegan, J. Connolly, P.L.G. ; T. Clancy, T. Comerford, John Casey, M. Casey, T. Clancy, and M. Maher.

The Rev. William Tuohy read the following address of welcome to the Archbishop from the priests and people of Templemore :—

MAY IT PLEASE YOUR GRACE,—We, the priests and people of Templemore, avail of the present opportunity to offer our sincere tribute of esteem and friendly congratulation upon this your first visit as Archbishop to our ancient diocese and historic county.

In doing so we can but re-echo the noble and patriotic expressions with which a fervent and devoted people every other day pronounce the name and greet the presence of the illustrious Dr. Walsh.

In addition, however, to the sacred, and, in a sense, providential light to which the sons of the Gael all the world over have regarded your Grace's elevation to the Archiepiscopal See of Dublin, we, the priests and people of Templemore, if it be permitted us, feel a personal, and, we hope, a pardonable pride in the appointment.

Whilst yet a young though eminent ecclesiastic your Grace cannot forget no more than we the many times you honoured our town in your visits to our late lamented pastor, the Rev. Father O'Connor ; nor the affectionate relations which then, as now, could prompt us to bid you a hundred thousand welcomes. To us, as to all Irishmen, your Grace, in union with our own renowned Archbishop, faithfully represents all that is patriotic in our race, all that is noble and historic in our nation. Twin type of faith and fatherland, you come together to keep ablaze the torch of Irish Nationality, and, high above all, reveal to the nations the Cross—the emblem of man's redemption.

Signed on behalf of the priests and people,

W. M. Maher, P.P. ; James O'Connell, C.C. ; John Tuohy, C.C. ; Michael Casey, James Rafferty, William Fennelly, M.D. ; John O'Meara, R. Geoghegan, John J. Laffan, John Mackey.

Mr. Ryan, Chairman of the Town Commissioners, also read the following address from the Town Commissioners and People of Templemore :—

MAY IT PLEASE YOUR GRACE,—On your entry into this, the first parish of the archdiocese, whose patriotic prelate and devoted people are about to accord your Grace a heartfelt welcome, we, the Town Com-

missioners and people of Templemore and surrounding districts, desire to express to you the feelings of veneration and love which, in common with Catholic Irishmen the world over, we entertain for your Grace.

In the matter of education, a subject dear to the Irish heart, we regard you as the noblest exponent of our aspirations and the most able and devoted advocate of our just claims.

Your Grace's writings and actions on the land and National questions shall never be forgotten, and when the struggle of the noble band to whom we have entrusted the demands of our National rights shall be crowned with success—a success to which not only your Grace's sanction and encouragement, but your writings and speeches, shall have so largely contributed—your Grace's name shall be in benediction to unborn generations.

In conclusion we desire to say that if anything should be wanting to our faith in the Divine Spirit which guides the councils of the Holy See, or if aught could intensify our love of the Most Holy Father, nothing could be better calculated to effect these desired blessings than your Grace's appointment to the See of St. Laurence O'Toole.

We pray that your Grace may be vouchsafed length of years and grace to rule with happiness to yourself and flock over a free Church and a free people.

Signed on behalf of the Town Commissioners, priests and people,

WILLIAM RYAN, *Chairman.*

JOHN CASEY, *Clerk.*

Time permitted of only the briefest expression of thanks by his Grace.

Thurles was reached about half-past four. Enthusiastic is but a small word to describe the welcome which was accorded to the Archbishop on his arrival. The entire station and the approaches to it were packed full with a dense mass of people, who cheered as if their lives depended on the strength and vigour of their shouts of welcome. As many as were able gave additional vent to their feelings by waving hats and handkerchiefs, but the crowd was so closely pressed together that most of the people were

obliged to content themselves with simply cheering as only Tipperary men can cheer.

His Grace was received at the railway station by

The Most Rev. Dr. Croke, Archbishop of Cashel; Very Rev. Dean Quirk, P.P., V.G., Cashel; Very Rev. R. Cahill, P.P., V.G., Tipperary; Very Rev. Archdeacon Kinane, P.P., V.G., Fethard; Very Rev. R. Goepfert, President, Rockwell College; Rev. William Jones, President, St. Patrick's College, Thurles; Rev. Thomas O'Dwyer, Adm., Thurles; Rev. John Burke, P.P., Moycarkey; Rev. John O'Brien, P.P., Holycross; Rev. Patrick Maher, P.P., Drom; Rev. J. Wood, P.P., Upper Church; Rev. John Duane, C.C., Killenaule; Rev. Michael Duggan, C.C., Gortnahoe; Rev. P. O'Keeffe, C.C., Borrisoleigh; Rev. T. Hackett, C.C., Loughmore; Rev. J. Brennan, C.C., Johnstown; Rev. J. Prendergast, C.C., Urlingford, Dr. Jackman, Thurles; Messrs. David Kirwan, Chairman, Thurles Board of Guardians; F. Burke, Chairman, Thurles Town Commissioners; P. Finn, P. M'Bride, John Hayes, J. G. Mockler, W. Hayes, Ed. O'Flanagan, E. Cass, Jas. Dwyer, T.C.; Thos. Dunne, T.C.; John Griffiths, W. St. John, W. Delahunty, P. Kirwan, Michael Kelly, Daniel M'Cormack, D. Fogarty, John Cormack, Philip Fogarty, Jeremiah Kelly, E. Ryan, Thos. Fogarty, etc.

Outside the station were the Thurles, Loughmore, Holycross, Borrisoleigh, Moyne, and Templetoohy bands, with several handsome banners bearing the usual patriotic inscriptions, the Borrisoleigh flag being especially noticeable. The horses were unyoked from the carriage, and his Grace of Dublin and his host were drawn to the College by a score of brawny arms. The distinction of drawing the Archbishop's carriage was a coveted one.

Even at this early hour, before twilight had commenced, some of the houses displayed illuminations, the bells of the beautiful Cathedral rang out a peal of welcome, and in the Cathedral tower a red light was burned with a striking effect. Opposite the college the vast crowd assembled on the steps.

The following address from the priests and people of Thurles was read by the Rev. Thomas O'Dwyer, Administrator:—

ADDRESS OF THE PRIESTS AND PEOPLE OF THURLES TO HIS GRACE,
THE ARCHBISHOP OF DUBLIN, AND PRIMATE OF IRELAND.

MAY IT PLEASE YOUR GRACE,—We, the priests and people of Thurles, most heartily bid you welcome to our ancient town. We greet your Grace as no stranger amongst us, for your face and form are quite familiar to us all. During your distinguished career as President of the great College of Maynooth, our town was frequently honoured by your presence, as the guest of our illustrious Archbishop, and it was an open secret even then that your views and feelings were in perfect harmony with those of his Grace of Cashel upon the most absorbing and burning questions of the hour. In fact, we had almost begun to look upon you as one of ourselves. Hence you were always welcome to Thurles, both as a great and distinguished ecclesiastic and as the bosom friend of our beloved Archbishop.

But to-day we welcome you in a more especial manner, as one of the highest dignitaries of our Church, whose brilliant talent and exalted piety have shed a new lustre upon this dear old Catholic land. We welcome you, in the next place, as a staunch and sterling Irishman, who, by voice and pen, has proclaimed to the world the inalienable right of Irishmen to govern themselves. Finally, we welcome your Grace, as the man in whose person the hateful "Veto" has been for ever crushed; who triumphed over all the machinations of the Anti Irish faction, whether in Dublin Castle or elsewhere—the miserable faction that would make our Church what they have made our unhappy country, a mere appanage of the British Crown.

We hail you, then, as worthy successor of the saintly Laurence O'Toole, whose love of country was equalled only by his love of creed—and, from out of the depths of our Tipperary hearts, we wish you many long years of health and happiness to labour in union with our own patriotic Archbishop and the other prelates of this ancient Church, to raise our down-trodden country to that proud and prosperous position which she once enjoyed, and ought of right to occupy, amongst the great family of nations.

Signed on behalf of the priests and people of Thurles,

THOMAS O'DWYER, *Adm.*

DAVID KIRWAN, *Chairman, Board of Guardians.*

FREDERICK BURKE, *Chairman, Town Commissioners.*

His Grace then replied. He was frequently interrupted by prolonged outbursts of cheering, and every allusion to the name of the Most Rev. Dr. Croke was hailed with the greatest enthusiasm and cries of "God bless our dear Archbishop." The Most Rev. Dr. Walsh said—

Father O'Dwyer and Reverend and dear friends—I beg to thank you, priests and people of Thurles, for this warm-hearted welcome. It is always pleasant to be welcomed as an old friend. It is a welcome, indeed, that I have often had the good fortune to meet with here in Thurles. And, grateful as I feel to you for the warmth of the reception with which you have brought me in triumph into your town this evening, I must say to you that to me there is no more gratifying incident of all this great demonstration than the reading of those good-natured words of your address, in which you assure me that you do not look upon me as a stranger (cheers); that, coming to Thurles, as I have come this evening, I do not find awaiting me merely the cordial welcome with which any honoured visitor is sure to be received in this hospitable Irish town; but that I am welcomed by you as an old acquaintance—and, if I may say it, as an old friend—as one who has been for many a year a not unnoticed visitor to Thurles, and whom Thurles consequently now gladly takes the opportunity of greeting with this outburst of enthusiasm that has surged around me since I entered your railway station half an hour ago (cheers).

My visits to Thurles, to which you refer, those visits of mine to the hospitable home of your illustrious Archbishop, were an unfailing source of pleasure and delight to me in those years of college life that for me have so suddenly, so strangely, and with such startling unexpectedness, come to an end. It was always my privilege to come here when I chose. And I could not come too often. My

welcome never seemed to me in danger of wearing out. Indeed, the only fault ever found with me was that I came too seldom, and that when I did come my stay was too short (applause).

I am to-night reminded especially of one of those visits. It was all but the last time—it was in fact the last time but one—that I was in Thurles. It was just twelve months ago. It was a memorable occasion. You remember it. It was when Mr. Parnell was here (loud cheers)—when he came to preside at that magnificent Convention of your magnificent county which was the first of those great assemblies to make plain to all Ireland, to all England, to all the world, that our oldest and our worst enemy, the spirit of discord, had at length been banished from among our people (cheers); that a new spirit had entered in; and that now and henceforth there was no sacrifice, whether of personal or of local feeling, be it of town or of county or of province, that Tipperary, and with Tipperary all Ireland, was not prepared to make, and would not gladly make, for the cause of an unbroken national union (loud cheers).

I well remember that on the evening of that day it was remarked to me by the Archbishop that we had been witnessing the close, and the glorious close, of one great chapter of the political history of Ireland. But looking back now upon that day, ever memorable as it will be in Irish history, must we not add that all of us who were then privileged to be here, were witnesses also of the opening of another and still more glorious chapter of our history—that chapter which has put on record for all future time the story of the marvellous organisation, the calm and steady discipline, the unbroken and unbreakable unity, that have characterised from first to last the triumphant progress of the Irish cause in the conventions and general election of 1885 (cheers).

How, then, do we stand to-day? Triumphant (cheers)—triumphant all along the line (renewed cheers)—our people politically united, as the people of no other nation on the face of the earth ever were united before (cheers).

On the eve of the elections an appeal was made to us, as you no doubt remember, though many strangely seem to have forgotten it. We were appealed to by the foremost statesman in England to speak out our minds, now that, as he reminded us, we were for the first time afforded the opportunity of doing so in the same measure and degree in which the people of England and of Scotland have so long enjoyed the privilege and the right of speaking out their minds upon the great questions of the day.

May I remind you of Mr. Gladstone's words? Here is what he said:—

“Down to the present time the constituency in Ireland has been miserably narrow; it has not had the same representation, not even the same comparatively contracted representation—I speak of the counties particularly—that has existed in England and Scotland. I need not go into details, but its constituency has been so limited that we can hardly recognise its utterances as the voice of the nation. It was the voice rather of a class.”

And then mark what follows:—

“I do not know whether in consequence of those circumstances, but certainly in conjunction with those circumstances, during the whole time I have sat in Parliament the Irish representation has been so divided that it is impossible to say where was to be found the voice of Ireland. . . . The Irish members have been divided on every question in the last Parliament into three parties, and these had been three minorities—one party terming itself National, led by Mr. Parnell; another party the supporters who gave their confidence to the Government; and the third, the Tory members returned for various Irish constituencies. None of these have been entitled by their numerous strength to say, ‘We speak the voice of the whole people.’ But Ireland

has now a constituency as broad and as extended, as qualified to speak their wants and their wishes as either Scotland or England."

And then he went on to proclaim—in words which I need not detain you by repeating, but of which I do not hesitate to say that, in my opinion, they adequately sketch out both the nature and the limits* of that demand which your elected representatives are now about to make for you with one united voice—that if that demand were constitutionally put forward by Ireland, if the wishes of Ireland in this respect were constitutionally ascertained, it would be not only allowable but beneficial—beneficial to Ireland, beneficial to England, and beneficial to the empire at large—that this right to which we lay claim, the right of governing ourselves in all our own affairs, should be granted to us. Well, that is all we ask for, and the question of the day now is, whether it is to be granted to us or not (applause).

The issue was plainly put before us by Mr. Gladstone in the words that I have quoted for you. He appealed to us for an answer that he could regard as the answer of Ireland. Have we not given it to him? (Cheers.) This great province of Munster, with its 25 constituencies, absolutely unanimous in the return of its members. The province of Connaught, with its 13 constituencies, absolutely unanimous. The province of Leinster, with its 28 constituencies, absolutely unanimous. And, what is better, because more significant than all the rest, we have even Ulster at length pressing forward to be received with open arms within the National ranks, having returned to the new Parliament a clear majority of her members pledged to the cause of our now happily united Ireland (loud cheers).

Thus, then, Ireland has responded to Mr. Gladstone's

* See footnote, pages 168, 169.

appeal. Calmly and confidently, but at the same time anxiously, I for one await the issue; calmly, in the spirit in which that answer of our people has been given, and their constitutional claim has thus been put forth; confidently, for I see no reason in this—any more than in those other instances in which time has justified the wisdom of so many of his other anticipations—to question the political foresight of your great Parliamentary leader, whose declaration stands on public record that it is to Mr. Gladstone he looks for this crowning act of statesmanship (cheers).

But, as I have added, I must also say that I await this issue with deep anxiety. And why? Because already we have heard from across the Channel some foolish threatenings from English public men and from leading organs of English public opinion, threatenings of revolt within Mr. Gladstone's camp and within the ranks of his trusted lieutenants, threats to disregard the issue of our elections, threats, I must say, that—though for a time they may unnerve the courage even of the veteran statesman who is pledged to do us justice—cannot, if they be successful, but lead eventually, and, I fear, it may be speedily, to one sad result. That result may be deplored, and must and will be deplored, by your Archbishop, and by me, and by all of us who have stood together in our effort to instil into the minds of our people the spirit which has inspired your present constitutional movement, the belief that a calm and constitutional expression of a nation's voice is not only an instrument of national regeneration worthy to be relied upon by the people of Ireland as the people of a Christian, and in the main a Catholic, nation, but one likely also to be more effective for the accomplishment of its purpose than those other weapons to which unfortunately we know from a sad experience there are even now some desperate men awaiting their opportunity to have

recourse—the dagger of the assassin, and those other and in some sense more fearful instruments of destruction which the progress of modern science has placed in the hands of those who make no secret of their determination to seek for the last hope of freedom for Ireland, if they cannot find it elsewhere, amid the ruins of English cities and of English civilisation.

You, men of Tipperary, shrink with no less horror than I do from the contemplation of so sad a prospect (cheers). Let us trust then that those statesmen in whose hands, under Providence, lie the issues of the immediate future, will be wise in time. No nation, surely, ever had a stronger claim to be dealt with on the broad, plain principle of justice than Ireland has to-day (cheers). We are a united people. Your priests, your bishops, are with you in your constitutional demand. Unlike the leaders of wicked revolutionary proceedings in some other countries that I could name—leaders whose aim and effort it is to suppress every vestige of religious influence or control—your leaders, on the contrary, have earnestly sought and prayed for the help and strength that could not fail to come to the movement from the counsel and the guidance of the priesthood of the nation (cheers).

That counsel, that guidance, is with them and with you to-day (cheers). Under this holy influence, wherever it is free effectively to do its work, crime and outrage have ceased throughout the land. No English statesman, then, who may have the courage to face the solution of that which all men now know by the name of the Irish question, need fear the taunt that he is yielding to violence, to clamour, or to threats (cheers).

And now, in conclusion, I will say only this other word. If the Irish question stands to-day in this hope-

ful position, you know how deep a debt of gratitude you owe for it to the fact that your priests are with you.

Well, you may take my word for it, that for this blessed union of priests and people you are indebted, under heaven, and under the free and unfettered action of the Holy See, to the far-seeing patriotism and the unflinching courage of the chivalrous and fearless prelate, at whose hospitable invitation I am here to-day (loud applause).

The Rev. William Jones, President of St. Patrick's College, Thurles, then read the following address from the masters and students of the College:—

MAY IT PLEASE YOUR GRACE,—We, the masters and students of St. Patrick's College, Thurles, bid your Grace respectful greeting on this your first visit to us since your elevation to the See of Dublin. Seeing that this high honour found you at the head of that great College, where as student, professor, and president you had worked with no less industry than success for a number of years, it is but natural that we, whose lot is also cast in college work, should take a special pleasure in that honour, and a distinct part in the expression of welcome to your Grace.

Your Grace has taught us a great lesson, and given us a bright example. You have taught us that amid the labours of the most devoted of students it is possible to have an eye and a heart for the welfare of Ireland, and to snatch a moment, where every moment is precious, to plead her cause and vindicate her people's rights. You have taught us that the deepest erudition is not as deep as an Irishman's love for his country, and that there is no true wisdom, or manliness, in forgetting the motherland that bore us—and your Grace's bright example has enforced these lessons as nothing but example can. The patriot student, the patriot president, is now, thank God, the patriot Archbishop, and it was your unflinching courage, no less than your great ability, that fixed the eyes of the country upon you when a fitting ecclesiastic was looked for to fill the throne of St. Laurence.

The news that Rome had responded to a nation's call still thrills the land; and we can scarce believe that so many months have passed since first we hailed your Grace as Archbishop of Dublin. But in those months the work of years seem to have been pressed. One part of that

work, glorious in its achievement, and still more so in its promise, we collegians regard with gratitude and hope, it is your Grace's advocacy of Catholic Education in Ireland. In that cause your Grace at once declared your resolve to fight. Side by side with the tried champion of Irish education, our own beloved Archbishop, you took your stand; and we are even now rejoicing over the certain victory to be won by the union of Dublin and Cashel.

That this may be but the first of your Grace's triumphs for Faith and Fatherland is our fervent prayer. Your appointment seemed to us the dawn of a better day. Already the sunburst is on the horizon. Already Ireland and the Irish Church are rejoicing in the light, and when the full noontide of freedom comes, may we still see with grateful eyes the mitre on your Grace's brow, the crozier in your Grace's hand, and rejoice that the warm Irish heart still beats true and trusted in your Grace's breast.

Signed on behalf of the masters and students,

WILLIAM JONES, *President.*

ARTHUR RYAN, *Vice-President.*

EDMUND RYAN, *Senior Student.*

His Grace delivered the following reply :—

Father Jones and Gentlemen—You will not, I am sure, expect of me that I should further weary out the patience of this vast assemblage by speaking to you at any length in acknowledgment of this kind and welcome address of yours. I thank you for it. I thank you especially for the assurance that it gives me that I have both the encouragement of your good wishes and the help of your prayers for the happy accomplishment of my share in the great work that just now lies before us all (cheers).

I should wish, indeed, to disclaim, as I feel in all sincerity I must disclaim, all title to those qualities which you so eloquently describe in those glowing words of eulogy of which your address is indeed made up. But, at the same time, I must confess that among the many grounds you so generously set forth as justifying all the praises that you so lavishly shower upon me, there is one

that I cannot so easily put aside, and it is one, I feel, that, say what I can, will nevertheless be looked upon by you, and, indeed, by Irishmen all the world over, as in some sense justifying the highest praise that you could give me, and the most hopeful anticipations that you could form as to my future. It is that passage of your address where you put me side by side with your own Archbishop (cheers).

As the people of Thurles in their address have just now reminded us, his Grace has long honoured me with his confidence and friendship (cheers). He has done so for many a year. He did so long before I was placed in the proud position of President of our National College, and longer still before the thought could ever have entered his mind, that I was one day to be placed by his side among the chiefs of our Irish Church. In that fact—I must not strive to deny it—there is something that goes at all events to justify you in the expression of goodwill that you express towards me. And you need have for me no better wish than this—that in the wider and more public and more responsible field of duty that is now before me, I may never lose, and that I may never know a lessening of the confidence and the friendship of his Grace of Cashel (loud cheers).

In one great question, at all events—the question in which you, as masters and students of a great home of learning, so naturally proclaim your special interest—you may, indeed, rely with special confidence that your Archbishop and I are never likely to be found in opposite camps (cheers). We are, both of us, champions of the same good cause. We are, both of us, for justice. We are, both of us, for equality. We are, both of us, unlikely to be partners to any unworthy compromise of this righteous claim, or to any unworthy lowering of the flag that has

so long and so bravely been upheld by the bishops, the priests, and the people of Ireland (cheers). And just now, perhaps, it may be of some little utility that I should take this opportunity of plainly speaking out my mind as to my own personal view upon one aspect of this great question of the day.

Two months ago we were definitely told by a Conservative newspaper of high influence that the Irish University question was at rest; that it was dead and buried; that everyone in the country but myself was sick of it, and that consequently all my efforts to galvanize it into vitality could end only in miserable failure.* The new Parliament, we were told, would have something better to do than to attend to it. The Government of the day, whatever Government might be in office, would be better advised than to take it up. And much more to the same effect.

Well, what is the case to-day? There is hardly one forecast of the political future, out of the many that are daily set before us in the great organs of English public opinion, that does not contain some plain reference to this very question. And without running any risk of being set down as a false prophet I may venture to predict an attempt to deal with that question will be among the chief proposals of legislation to be set before our new Parliament when it begins its work.

It would, moreover, from the signs and whisperings that are in the air around us, be no difficult task to sketch out the outlines of the projected measure that will be offered to us. Its main purpose will be to buttress up that ancient citadel of ascendancy and exclusiveness which has stood for centuries in College-green (cheers).

To maintain unshaken that standing monument of conquest this new proposal will offer us in all probability the heaviest of heavy bribes. If it be so, I can safely prophesy of it, or of any such attempt that may now be made to patch up the wretched system with which at present the Catholics of Ireland are forced to content themselves as a system of University education, that it will but serve to add one more item to a long catalogue of sad and disastrous failures. For, so long as that central fortress of the education that is not Catholic is allowed to stand, as it has now so long stood, in the very foremost position, and to monopolise, as it has so long monopolised, the most glorious site, in our Catholic city of Dublin, so long will it be impossible for any statesman, be he English or be he Irish, to deal with this great question on the only ground on which University reform in Ireland can be regarded as satisfactory, or even as entitled to acquiescence—the open and level ground of full and absolute equality for the Catholics of Ireland (loud and prolonged applause).

The assembled multitudes were then addressed by his Grace the Archbishop of Cashel, who warmly thanked them for their splendid demonstration of welcome in honour of his illustrious guest. The Very Rev. Dr. Kavanagh, P.P., Kildare, also spoke, after which the people separated, the two Archbishops and a number of the more prominent ecclesiastical dignitaries present proceeding to the Palace.

In the evening every house of the town was brilliantly illuminated. Every pane of glass in every window in every street showed some light. Many of the illuminations were on a scale of what might without exaggeration be termed magnificent. In many of the windows were portraits of Archbishop Croke, Archbishop Walsh, and Mr.

Parnell, and these pictures were surrounded with handsome decorations. Several tar barrels were burned in the streets, bands heading torchlight processions paraded the town, and when his Grace the Archbishop of Cashel brought his guest through the streets to witness the illuminations devised in his honour the enthusiasm reached its climax.

A brilliant display of fireworks on an extensive scale subsequently took place in the college grounds. A firework portrait of the Archbishop of Dublin, a wonderfully good likeness considering the materials with which it was made, was the most striking feature in the pyrotechnic display.

THE ARCHBISHOP IN THE PARISH CHURCH OF SS. MICHAEL AND JOHN.

INTERESTING CEREMONIES.

ADDRESS FROM THE PRIESTS AND PEOPLE OF THE PARISH.

ON Sunday, January 17th, one of the most important and interesting ceremonies that has marked the annals of Catholicity in Dublin took place in the ancient and historical Church of SS. Michael and John—the oldest parochial church in Dublin. Amongst the many memorable acts of his Grace the Archbishop of Dublin, there have been none since his elevation to the See of Dublin around which there centred a more special and significant interest than those associated with yesterday's proceedings. In the parochial church of his native parish so inseparably

connected with his name, and surrounded with all the pomp and glory of the most impressive ceremonies, and in presence of one of the largest congregations that has ever assembled in any Dublin chapel, his Grace officiated at functions lasting practically from early morning until late in the afternoon.

The consecration of the beautiful High Altar—probably the longest of all the ceremonies of the Church—commenced at eight o'clock. His Grace was assisted by the Very Rev. Canon Fitzpatrick, the Rev. Dr. Tynan, P.P. (SS. Michael and John's), and the students of Clonliffe. The Archbishop then celebrated Mass on the newly consecrated Altar. A further and special interest attached to the proceedings from the fact that the occasion was also availed of for the ordaining of a priest who had just completed his studies in Maynooth. The ceremonies did not conclude until close on eleven o'clock.

High Mass was celebrated at 12 o'clock, the Archbishop presiding. His Grace then gave the Benediction of the Most Holy Sacrament.

After the conclusion of the liturgical ceremonies, a public meeting was held in the church at half-past one o'clock to raise funds for repairing and decorating this, the oldest parochial church in Dublin.

Amongst those present were :—

The Right Hon. the Lord Mayor, M.P. ; the High Sheriff, P. M'Donald, M.P. ; H. J. Gill, M.P. ; C. Dawson, J. Talbot Power, John O'Connor, M.P. ; Rev. Dr. Tynan, P.P. ; Rev. C. P. Meehan, C.C. ; Rev. J. J. Nowlan, C.C. ; W. J. Dennehy, E. Burke, J.P. ; R. O'Reilly, T.C. ; C. Kavanagh, W. Slattery, J. M'Cann, J.P. ; F. R. Nowlan, J. Behan, P. B. Blayney, M. Nugent, C. Mooney, G. B. Star, J. V. Sheridan, J. Cavanagh, M. Eaton, Walter Roche, C. Ryder, J.P. ; Wm. Martin, Rev. F. Ivers, C.C. ; Rev. Father Duffy, C.C. ; Rev. Father Stafford, C.C. ; etc., etc.

The chair was occupied by the Archbishop.

In opening the proceedings, the Very Rev. Dr. Tynan, P.P., explained the object of the meeting, prefacing his statement with an expression of hearty and sincere welcome to the Archbishop, on his own part and in the name of the inhabitants of the parish.

Eloquent speeches were then made by the Right Hon. the Lord Mayor, Charles Dawson, Esq., and others in support of the parish priest's appeal for funds. A very large amount was then handed in amid loud applause. After which the Rev. Father Meehan read the following address to his Grace from the priests and people of the parish :—

MAY IT PLEASE YOUR GRACE,—We most joyfully greet you on this your first archiepiscopal visit to our parochial church, to which you alluded so feelingly a short time ago, in words which shall not be forgotten (applause).

We are proud to think that no other church in your Grace's diocese is dearer to you than this, at whose altar you often performed the pious function of acolyte, and within whose precincts you received the sacrament of Confirmation at the hands of one of the most illustrious of your predecessors. These remembrances will at all times be warmly cherished by us and by those who are to succeed us (applause).

As for ourselves we promise your Grace that we will do our utmost for the maintenance of our venerable and historic parochial church, and that we will beseech the Almighty to long protract your earthly career and fill it with every blessing you can desire (applause).

This doubtless will be a memorable day in the Fasti of our parochial church, and in years to come will keep alive recollections of yourself, the venerable Betagh, and the holy Bishop of Dromore, who presided over the destinies of this parish in the closing days of the penal laws, and are now, we fondly hope, enjoying the immortal guerdon reserved for the just (applause).

I would now ask to be permitted to add one word as “the oldest inhabitant” (applause and laughter). Your Grace served at my Mass, and I am glad to say that you find me now just as you left me (applause).

His Grace, who was received with loud and prolonged applause, said—Father Meehan, my Lord Mayor, ladies and gentlemen—I beg to tender to the parish priest, to his worthy colleagues, and to the parishioners of this old parish of SS. Michael and John, the expression of my most sincere thanks for the welcome with which they have met me on the occasion of this, my first visit as Archbishop, to the church of my native parish (loud cheers).

It is a church that is dear to me on many grounds (applause). My two good friends, the parish priest in his opening address, and Father Meehan in the address of welcome which he has just read, have set forth some of these grounds, but by no means all of them.

I was not indeed baptised within these sacred walls, for in the days of my infancy and childhood, and down to the time of the great Synod of Thurles, it was, as some of you no doubt remember, a very general usage to administer the Sacrament of Baptism in the houses of the parishioners, as it was then also not unusual to perform there many other religious rites which, in the altered circumstances of the time, we are now enabled to perform, in fuller accordance with the law of the Church's Liturgy, within the parish church. It is for this reason alone that I cannot now look upon this old parish church of SS. Michael and John's as the place where I received the grace of baptism. It was, however, at the hands of its parish priest, afterwards the venerated Dean O'Connell, and with water taken from its baptismal font, that this first great grace was imparted to me (applause).

And as at the beginning of my life within the Church, so in all its subsequent stages; I find myself united to this church of yours by the closest and the holiest of ties (loud applause). As your address reminds me, I have already, and on more than one occasion, made public

mention of the fact that it was within these walls, and under the instruction of the members of your edifying parochial Confraternity (hear, hear) that I received, I may almost say, my first lessons in the Christian doctrine.

It was here that I made my first confession. It was here that I received the Sacrament of Confirmation. Here, too, I was first permitted to minister in the service of the altar, and here I made my first Communion. It was here, in fine, that, assisted by one of the former pastors of the parish, the saintly Canon Roche, I first had the happiness of offering up the Holy Sacrifice (prolonged applause); for my first Mass was said at that old high altar which has since given place to this new and more suitable one, erected by your pious generosity as a tribute, I believe, to his memory—the altar over which it was this morning my privilege to perform that most solemn ceremony of our liturgy, the ceremony of consecration (loud cheers).

Specially grateful to me, then, must be your assurance that you, the priests and people of the parish, mean to do your utmost for the preservation and suitable maintenance of this church. In your address you speak of it as venerable and historic. It is so (cheers). Its claims to those dignified titles have, I know, within the last few weeks been put before you from its pulpit. Is it too much for me from this to take grounds for hope that the old church which is so dear to so many of us may yet have its history written—that the learned and eloquent preacher to whose discourse I have thus taken the liberty of referring may consent to become its chronicler, and may come to look upon the task of putting together some little record of its earlier years as an occupation not altogether unworthy of the pen that has done such splendid service to our Irish ecclesiastical history, in

perpetuating the name and the fame of so many of our Irish ecclesiastical establishments and institutions whether at home or abroad (loud and continued cheering)?

Of one thing, at all events, I have no misgiving. Whenever that history may come to be written, the writer of it surely will find no portion of his task more interesting to himself, or more likely to be edifying to his readers, than that in which he will record the virtues and the pastoral labours of those eminent ecclesiastics who have filled here from generation to generation the office of parish priest (loud cheers).

For my part I can say to you in all sincerity that it has been a source of comfort and of happiness to me that I have even already been able, at all events in this respect, to give some practical proof of my deep interest in all that concerns the welfare of my native parish. For when it fell to my lot to call to a more prominent sphere of duty your former parish priest, I was able to give you in succession to him another whom I felt that I could on many grounds regard as eminently qualified for this important pastoral charge. In placing Dr. Tynan (loud cheers) here as your pastor, I knew that I was placing in this office one of whom I could feel most fully assured that he would be in all respects a worthy successor to those that have gone before him; that he would speedily win, even on personal grounds, not only your respect and your esteem, but also, as I now see that he has already won them, your affections (great cheering); and that thus I should have the best of all guarantees for the fullest and most fruitful discharge of every pastoral duty.

Let what I have thus done be an assurance to you that in my care for all the interests of my extensive diocese I am not likely to lose sight of the special interests, which are so dear to me, of this, my native parish. Once

more, then, I beg to thank you most sincerely for the great and dutiful kindness of the welcome with which you have greeted me here to-day (continued applause).

The proceedings then terminated.

ADDRESS FROM THE IRISH NATIONAL FORESTERS.

ON Thursday, February the 4th, a deputation from the Irish National Foresters' Benefit Society waited on the Archbishop at his residence, to present his Grace with an address voted by the society on the occasion of his return from Rome. The deputation, which was instructed by Mr. E. Dwyer Gray, M.P., was composed of the following gentlemen :—

Bros. Peter M'Grane, H.C.R. ; James M'Ardle, H.S.C.R. ; Joseph Hutchinson, E.C.T. ; William Doyle, E.C.W. ; Mark Hanlon, E.C.T. ; Richard Byrne, E.C.T. ; Peter J. Thornton, A.G.S. ; John Nolan, General Secretary—Executive Council. Br. P. J. Shanley, District Secretary. Bros. Peter Byrne, T.C. ; Henry Holohan, T.C. ; James Martin, T.C. ; James M'Donnell, T.C. ; William O'Connell, John Doyle, T.C. ; Wm. Burke, Bray ; John Hart, C.R., Branch Red Hugh ; Thomas Leigh, Branch O'Byrne ; Joseph Kavanagh, Hon. Sec., Branch O'Connell ; Charles Fegan.

The deputation was introduced by Mr. Gray, who briefly explained to his Grace the nature and construction of the Foresters' Benevolent Society.

Mr. Hutchinson, the Treasurer of the organisation, then addressed the Archbishop as follows :—

May it please your Grace—Before reading the address which your Grace has so kindly consented to receive from the Irish National Foresters' Benefit Society, I may briefly explain to your Grace why that organisation was

founded, the object its founders had in view, and what its aims are in the future.

The Irish National Foresters' Benefit Society was founded in Dublin in September, 1877. The principal features of its constitution were—First, that candidates seeking admission to its ranks should be Irish by birth or descent; secondly, that branches should be established in all parts of the world where Irishmen are to be found; and thirdly, that the Executive Council or governing body of this organisation should be fixed permanently in Dublin, in order that that organisation might be governed in accordance with Irish national ideas.

The next great object of the foundation of the Irish National Foresters was the remedying of a long-standing grievance. Up to that time a large number of benefit societies existed, monster benefit societies, such as ours is rapidly becoming. These organisations were founded in England and Scotland, and eventually spread to Ireland; but, while professing to be non-sectarian and non-political, were extremely anti-Catholic and anti-national. As to the true nature of these organisations it will be sufficient to tell your Grace that in 1864, when one of the most contemptible characters in history—the infamous Garibaldi—visited London, and when the streets of that vast metropolis resounded with cries of “Away with the Papacy” and “Down with the Pope,” the voices of the most prominent members of one of those organisations were enthusiastically thrown in to swell the chorus. A number of Irishmen in the city of Dublin shortly after that time came to the conclusion that it was time to found an organisation that should be independent of societies of that character.

The next great object that the Irish National Foresters had in view was to unite all Irishmen, no matter where

resident, for two great purposes—the first a benevolent one and the second a national one. Members are bound by the rules of the organisation to be benevolent, to aid and assist each other at all times and on all occasions when necessity demanded; but, above and beyond all this, the members of Irish National Foresters are convinced that the call of public duty demands them to be National, as their name implies; and that they should be ready, as they always are, to come forward, not individually, but in a compact body, to render whatever service they can to the National cause when called upon by the trusted leaders of the Irish people.

But the next and greatest of all objects that the Irish National Foresters had in view was to establish an organisation that would meet the approval of the Irish bishops and clergy. Any Irishman who has paid any attention to the history of his country must know that no organisation ever can succeed in Ireland, that no organisation has ever succeeded in Ireland, that has not the sanction, the approval, and the blessings of the Irish bishops and the Irish clergy. That object, your Grace, we have attained. Wherever a branch of our society exists either at home or abroad, the members of that branch have invariably received, if at home, the blessings of our local clergy, and, if abroad, what, perhaps, Irishmen consider far more precious still, the blessings of the Irish priests in exile.

Before your Grace's elevation to the Metropolitan See we have on more than one occasion received the patronage and blessing of another illustrious patriot, and dear friend of your Grace's, the great Archbishop of Cashel, the Most Rev. Dr. Croke. The result of receiving this approval has been that though at the end of the first year of our existence we numbered less than a hundred members, at the

end of our eighth year now we number about 700. But we go forth to-day with new hopes and aspirations to throw ourselves into the work with renewed energy, knowing that we have your Grace's blessing and your Grace's approval; and if we have succeeded in the past we are sure we shall succeed much better in the immediate future.

This is the brightest day in the history of the Irish National Foresters. We feel confident that from this day forth the influx of Irishmen into our ranks will be equal in proportion to the love and veneration entertained for your Grace by the whole Irish nation, and to the unbounded expression of heartfelt joy and pride with which the children of our race hailed the elevation of your Grace to the Metropolitan See on the eve of what promises to be the most eventful crisis that has ever occurred in the history of our native land (hear, hear).

Mr. Hutchinson then read the address, which is in scroll form, and is composed of Celtic interlacing mixed with shamrocks on alternated grounds of gold, silver and vermilion, surrounded by bands of purple. At the top is a vignette of National subjects—harp, wolf dog, round tower, &c. At the right and left corners the armorial bearings of His Holiness Pope Leo XIII. and the Archbishop. Midway at either sides are portraits of St. Laurence O'Toole and his Grace. At the lower corners are paintings of two Foresters habited in their proper uniform and regalia; and the base is embellished with the arms of the four provinces, quartered and surmounted by the crest. The entire work bears evidence of patient labour and great artistic skill.

The following is the address :—

TO HIS GRACE THE MOST REV. W. J. WALSH, D.D., LORD ARCHBISHOP OF
DUBLIN AND PRIMATE OF IRELAND, FROM THE IRISH NATIONAL
FORESTERS BENEVOLENT SOCIETY—

MAY IT PLEASE YOUR GRACE,—We, the members of a society founded for mutual support in sickness, distress, or death, and the relief of widows and orphans of members—a society which repudiates in the strongest possible manner having any secrecy in its rules or in its workings—hail with unbounded joy and with *cead mille failltha* your Grace's return from the Eternal City, after your elevation to the throne of the great patriot prelate St. Laurence O'Toole.

We heartily thank our Holy and most beloved Father, Pope Leo XIII., for responding to the prayers of his Irish children at home and in exile.

We are proud that his Holiness recognised in your Grace those great gifts of profound piety, prudence, and knowledge, which will enable your Grace to walk in the footsteps of your illustrious predecessors. We are also proud of the wonderful talents and learning of your Grace, which have reflected a world-wide lustre on your native city and your native land.

We rejoice exceedingly to know that your heart beats responsive to the efforts now being made to restore to our beloved country her birth-right to be “a nation once again.”

The great and sainted patron of your Grace and of the archdiocese, dying in exile, beheld with aching heart his divided and distracted people falling an easy prey to their enemies. After long centuries of oppression it is given to your Grace, on taking possession of your see, to behold with joy a united nation of prelates, priests, and people marching onwards to peace, prosperity, and happiness.

We pray that in the very near future we shall have the privilege of beholding your Grace, surrounded by your clergy and devoted people, leading a grand *Te Deum* to celebrate the deliverance of Ireland from her long night of bondage, and that we shall participate in the blessing which, with solemn ritual and consecrated hands, your Grace shall bestow upon a free and emancipated nation.

In conclusion, we ask, with overflowing hearts, your Grace's blessing upon ourselves and upon our society, praying that length of years may be given to your Grace to rule and govern the flock committed to your charge, and that your episcopate may be crowned with

abundant fruit and be memorable for ages to come in the annals of the Irish Church and the Irish Nation.

Signed on behalf of the Executive Council and members,

Peter M'Grane, H.C.R. ; James M'Ardle, H.S.C.R. ;
Joseph Hutchinson, E.C.T. ; Wm. Doyle, E.C.W. ;
William M'Laughlin, E.C.B. ; Richard Byrne,
Mark Hanlon and Michael Kane, *Trustees* ; Peter
J. Thornton, A.G.S. ; John Nolan, G.S.

His Grace the Archbishop, in reply, said—I beg to thank you, gentlemen, as members of the Irish National Foresters' Benevolent Society, for your kindness in coming to me with this address of congratulation.

I feel, indeed, that I owe you a very special expression of my thanks. Your address was among the first of the many that were prepared for presentation to me on my return from Rome. It was also, however, one of the many addresses, for the formal presentation of which I was unable to assign as early a day as I could have wished. To you, then, as to many others who were early in the field in seeking an opportunity thus publicly to express their kindly and dutiful feelings towards me, I was obliged in the pressure of my manifold engagements to appeal for a little delay. I feel bound, then, to-day to tender to you—as I have already tendered to some, and as it will yet be my duty to tender to many others—a special expression of my thanks for the cheerfulness with which you met my wishes, and acquiesced in the postponement of your address to so late a date as this.

And now that I have at length been able to give you the opportunity of presenting it, you will allow me to express to you the deep feeling of gratification with which I have read in its very first paragraph your open and unqualified assurance, so explicitly tendered to me, that this society of yours, whether in its constitution or in its working, is clear of every suspicion of the taint of secrecy,

that fatal taint, the presence of which, as you know, would bring upon it, and upon all who might belong to it, or give it countenance or favour, the heaviest censures of the Church.

I fully accept this assurance of yours. But, in truth, I scarcely needed it. For, with the exception possibly of your financial regulations, as to which, of course, I am not in a position to speak, the rules of your society are, if I am not misinformed, identical in substance with those of another and older, but not exclusively Irish, branch of the Foresters' Association. And those rules, as I know, were submitted many years ago by the chief officers of the organisation to the judgment of one of my more immediate predecessors in this See of Dublin—the venerated Cardinal Cullen—and were then, after a minute examination, most carefully revised and modified so as to meet the wishes of his Eminence as to the safeguards to be relied upon for the protection of the society and its members against the presence or the introduction of that perilous element of secrecy, so sternly and so steadfastly reprobated by the Church.

I have also to thank you for the expression of your filial devotion to our Holy Father Pope Leo XIII. You speak of his Holiness as a patron of learning. I feel assured, then, that you will not be slow to speak out, if it should unhappily become necessary—but I trust indeed it may not—for the Catholic people of this city and diocese to do so, in protest against the insult that has recently been put upon us as Catholics, by a prominent public man, the English official who is now about to take up his residence amongst us as the working chief of that section of the new Ministry which is to be specially charged with the administration of Irish affairs, and with the solution of that critical problem known as the Irish difficulty.

I know nothing personally of our new Chief Secretary.

I cannot but appreciate and make public recognition of the kindly spirit which never fails to inspire his speeches and his writings upon the purely political aspects of those great questions of the day in which we, as Irishmen, take so deep an interest. But within the last few hours there has come into my hands an essay of his, just issued from the press. It is the leading paper of the February number of one of the leading English periodicals, *The Fortnightly Review*. And it shows us that, while on other grounds we may have reason, as in truth we have the best reason, in the special circumstances of the case, to greet with no unstinted welcome the appointment of Mr. Morley for the special work that it will be allotted to him to do, his appointment nevertheless as Chief Secretary of Ireland is one that in almost any other possible combination of circumstances should be protested against by every Irishman who sets store by the preservation of the faith of our Christian and Catholic people.

Let me read for you what this gentleman has written and published within the last few days. Speaking of the Church, he says :—

“The Church, it has been truly said, has broken with knowledge, has taken her stand upon ignorance, and is striving might and main, even in countries where she has no chance, to use the machinery of popular Government to keep back education. The worst enemy of science. . . . *c'est le clericalisme.*”

Wise and well-informed as Mr. Morley thinks himself to be, and as in many fields of knowledge he undoubtedly is, we may surely say of him—and I trust I may say it, as I wish to say it, without offence—that on one subject, at all events, he has something yet to learn.

But having thus done what I conceive to be my duty in making this public protest against the language of insult

in which he has had the bad taste to assail us, I shall say not another word upon this one unpleasant aspect of the present state of our public affairs. I repeat to you, then, what I have already said, that in the special and most exceptional circumstances in which our new Chief Secretary is about to come amongst us, we may safely receive him, and we are bound to receive him, with no unfriendly greeting. He is not coming to govern Ireland. He is coming to lend his help in the carrying out of the noble scheme of his great political leader, Mr. Gladstone, to set us free—as far as may be done within the limits laid down in the fundamental landmarks of the Constitution—to govern ourselves.

It is in these circumstances, but, manifestly, for the reason I have mentioned, it is in these circumstances only, that I, as a Catholic Bishop, or that the Catholic people of this city and diocese of Dublin, can feel free to join, as I for one do most heartily join, in the enthusiastic applause which has even already rewarded the heroic policy of the veteran statesman of England in sending to us, as probably the last English Chief Secretary of Ireland, a politician bearing the reputation which Mr. Morley unquestionably bears among the public men of England. For, let us willingly acknowledge it, we are bound to respect and honour him as one of the most prominent among the very foremost of those English public men who have had the independence of mind to rise above all prejudices of race in considering the great problem of how best to secure the permanent pacification and good government of Ireland, and who, having come to see that in one way, and in one way only, can those blessed results be attained, have manfully come forward, pledged to stand or fall by the success or failure of their honest effort to do us justice.

Thus, then, as you may see, I fully share in the feeling of hopeful confidence to which you have given expression in the closing paragraphs of your address. That address was written more than three months ago. Since then we have passed through many changes. In the minds of many, even of the most hopeful amongst us, hope and confidence have not unfrequently given place to gloom and disappointment, and, I may almost add, despair. For my part, let me say it, my feeling of confidence in the irresistible strength of an honest, unhesitating, while fully constitutional, expression of the voice of the Irish nation was never shaken. I never doubted the ultimate, or indeed the speedy, triumph of our cause. I never wavered. I never faltered. There is surely no reason why we should be less hopeful now.

I join with you, then, in your fervent prayer that it may speedily be given to us to witness the close of the long and bitter strife of centuries. And may God grant that on the day to which you so hopefully look forward, the day of the establishment of peace and reconciliation between two great nations, the people of Ireland will not forget in the hour of their deliverance, as they have never forgotten it through centuries of defeat and of oppression, that it is the duty of nations as well as of individuals to recognise in all the vicissitudes of fortune that they live, and move, and have their being, under the protection of His almighty hand (applause).

The members of the deputation, having been introduced individually to his Grace, then withdrew.

VISIT OF THE ARCHBISHOP TO INCHICORE.

PRESENTATION OF ADDRESSES.

ON Sunday afternoon, March 14th, his Grace paid his first visit to the House of the Oblate Fathers, Inchicore, and received another of the enthusiastic welcomes which have always attended his visits to the various parts of his diocese. Several handsome arches composed of flags were stretched across the streets. Four bands—the Phoenix Brewery Band, the Inchicore brass and flute bands, and the St. James's Band—performed their part in the welcome given to his Grace. Four addresses were presented from the Confraternity of the Immaculate Conception, the Inchicore Catholic Club, the Inchicore Branch of the Irish National League, and the New Kilmainham Township Commissioners. The addresses were presented in the grounds attached to the church.

Amongst those present were—

Very Rev. Monsignor Kennedy, V.G. ; Very Rev. Father Moore, P.P. ; Very Rev. J. Donovan, P.P. ; Rev. B. O'Reilly, C.C. ; Rev. Father Walsh, C.C. ; Rev. Father Fennelly, C.C. ; Rev. Father Hackett, C.C. ; Rev. Father Butterfield, C.C. ; Rev. Father Byrne, C.C. ; Rev. John M'Swiggan, C.C. ; Rev. William M'Gowan, C.C. ; Rev. A. O'Neill, Mount Argus ; Very Rev. Father Brady, O.M.I., Superior, Inchicore ; Very Rev. Father Gubbins, O.M.I. ; Very Rev. Father Tatin, O.M.I. ; Rev. Father King, O.M.I. ; Rev. Father O'Carroll, O.M.I. ; Rev. Father O'Reilly, O.M.I. ; Rev. Father Millar, O.M.I. ; Rev. Father Peytavin, O.M.I. ; Rev. Father M'Intyre, O.M.I. ; Mr. T. Cosgrave, P.L.G. ; Mr. Landy, T.C. ; Mr. Kelly, T.C. ; Mr. M'Cann, T.C. ; Mr. J. J. Kennedy, T.C. ; Mr. Murray, T.C. ; Mr. M. Flood, T.C. ; Mr. Broderick, Mr. P. Broderick, Mr. P. A. Tyrrell, Mr. Farren, Mr. Shiels, Mr. Saunders, Mr. Fitzpatrick, Mr. Wall, Mr. Healy, Mr. O'Kelly, Mr. Hassard, Mr. Doyle, Mr. Mullins, etc.

The following address was presented by the Confraternity of the Immaculate Conception :—

MAY IT PLEASE YOUR GRACE,—We, the Confraternity of the Immaculate Conception, proudly and gladly welcome you to Inchicore.

From the very beginning we had earnestly desired to approach your Grace with reverent and affectionate greeting. But, my Lord Archbishop, knowing the multitude of more important engagements you were almost forced to contract—engagements which sprang out of the universal joy and love of priests and people—we felt that, whilst intimating to your Grace our earnest desire to see and welcome you personally in our midst, we should best show our respect and prove our attachment by waiting patiently, but longingly, until you would find yourself free to come amongst us.

Yet, on the other hand, this delay has not been without its advantages. In the interval we have noted, day by day, the manifestations of those high and ennobling qualities of mind and heart which have made your name a pride and a glory to the Irish race all over the world. We have seen your indefatigable spirit of labour, which knows no tiring in promoting God's glory and the Church's good. We have read those noble pronouncements on the education question, which must have brought light and conviction to every unprejudiced mind, which, in the near future, must happily settle—nay, which even now we believe have virtually settled—that vexed question for ever.

If the hearts of Irish Catholics rejoiced at your appointment, and showed their joy by their enthusiastic welcome at your first coming, with how much great joy and pride and love they must regard and greet you now—now that they have before their eyes so many proofs that their hopes have not been mistaken nor the r love misplaced.

That you may be long spared, my Lord Archbishop, to rule this archdiocese, to fulfil for long more than the space of a golden jubilee the splendid promises of your first episcopal year, is the hope and prayer of your loving and obedient children, the Confraternity of the Immaculate Conception, Inchicore.

Signed on behalf of the Confraternity,

M. J. MILLAR, O.M.I., *Director.*

P. C. D. WARREN, *President.*

SILVESTER HOGAN, } *Secretaries.*
P. M'DONALD, }

Very Rev. Father Brady, O.M.I., read the following address from the Catholic Club :—

MAY IT PLEASE YOUR GRACE,—We, the members of the Inchicore Catholic Club, beg respectfully to offer to you a most hearty welcome to Inchicore, and our sincere thanks for the high honour you have conferred upon us to-day by your visit.

We need not tell your Grace with what more than feverish anxiety we watched the course of events which preceded your appointment to the Metropolitan See of Dublin, nor how deep and heartfelt was our joy when the glad news was flashed to our shores that the hopes of Catholic Ireland were realised, and that the Vicar of Christ had confirmed by Apostolic authority the choice already made by the unanimous voice of the Irish people at home and abroad.

Each day as it passes confirms us in the belief that the elevation of your Grace to your present high dignity at this momentous crisis in our history is not to be attributed to chance or accident, but to the working of an allwise and beneficent Providence over and directing the destinies of our sorely tried but ever faithful country.

In you we recognise not only a great prelate, called, as Aaron was, to the holy priesthood of your nation, but also a great leader like Moses, sent to guide us with unerring wisdom and prudence in the passage from bondage to the promised land of freedom and national independence. We were not, therefore, surprised to see your Grace, the moment you landed on Irish soil to take possession of your diocese, occupying your place at once in the first rank of the National movement. Nor are we surprised to see you using your eloquent voice and pen in righteous conflict against all who stand in the way of Ireland's regeneration, and especially against those who for their own sordid interests endeavour by slanderous misrepresentation to vilify our countrymen and blacken the fair fame of our beloved country.

Allow us, in conclusion, to say one word about the Catholic Club, to which we are proud to belong. This club, whilst affording opportunities for social intercourse, self-improvement, and innocent recreation to its members, has not been unmindful of higher duties ; and you will rejoice to know that, through its efforts since its establishment, it has secured for the people of this great Catholic district what they never enjoyed before—a fair and full representation on the township and poor law boards.

We wish your Grace a long, prosperous, and happy episcopate, and beg to subscribe ourselves your Grace's most devoted children,

Signed on behalf of the members of the Catholic Club,

P. R. BRADY, O.M.I., *President*, &c.

Mr. P. T. Cox read the following address from the Inchicore National League :—

MAY IT PLEASE YOUR GRACE,—We, the members of the Inchicore Branch of the Irish National League, heartily welcome you to our neighbourhood, and rejoice at the opportunity afforded us of tendering to you our grateful acknowledgments of the immense services rendered by you to the cause of Ireland.

Following faithfully in the footsteps of your great predecessor, St. Laurence O'Toole, whose name is enshrined in every true Irish heart, your Grace, as a firm, consistent, and indefatigable Nationalist, has earned the everlasting gratitude of our oppressed people, and the respect and love of all true patriots. As lovers of liberty we rejoice to find you take your stand with the selected of Ireland, battling for our freedom and ever ready to champion our cause.

We deplore the present depression of trade and want of remunerative employment prevailing throughout the country, and resulting in a great part from the operation of inequitable laws, too often harshly administered, and we ardently long to see this state of things altered by just laws, as between all sects, parties, and classes, justly administered, so as to encourage enterprise and develop the wealth and resources physical and intellectual, of our hitherto neglected country.

We are in the happy position at Inchicore of having in our midst a railway company and a tramway company fostering Irish industry to a great extent and with advantage to themselves; our countrymen in these establishments show that they are capable of meeting any foreign competition, and we regret that other Irish companies in Dublin do not, as they ought, follow their example.

We beg leave to refer with admiration to the work of the Irish Parliamentary Party, both in the present and past sessions, and as the result of their efforts, we earnestly hope that at no distant date we shall again meet your Grace at the inauguration of our own Parliament in College-green, and in conclusion we bid you in the idiom of our country, "Ceade Mille Failthe" to Inchicore.

Signed on behalf of the branch,

P. R. BRADY, O.M.I.,	<i>President.</i>	
J. J. KENNEDY, T.C., P.L.G.,	} <i>Vice-</i>	
JAMES DOYLE,		} <i>Presidents.</i>
P. T. COX,	} <i>Hon. Secs.</i>	
M. T. KELLY,		
J. HEALY,	} <i>Committee.</i>	
B. J. MULEINS,		
J. LANDYE,		

Mr. Thomas Cosgrave, T.C., P.L.G., read the following address from the New Kilmainham Township Commissioners:—

We, the Commissioners of New Kilmainham Township, being the representatives of the people, gladly avail ourselves of this opportunity, afforded by your Grace's visit to the Oblate Fathers at Inchicore, to wish your Grace a most hearty welcome, and hope you may long be spared to work for the great cause of faith and fatherland.

We beg to assure your Grace that in all Ireland there is not another township able to report such a hive of native industry as the one which we have the proud privilege to represent. We have in the Inchicore Railway Works native industry, fostered to a great extent, thereby a benefit to the employer and employed, also the building of our city tram cars, which does a great credit to Irish handicraft. It is the cause of extreme regret that other companies in the city have not encouraged home industry, but on the contrary have sent hundreds of thousands of pounds away, consequently depriving the people of the employment they so much need.

In conclusion, we trust that better times are near at hand, and with the restoration of our native Parliament, our industries and manufactures of various kinds, which once flourished will revive, and renewed prosperity prevail in our beloved country.

Signed,

Michael Kennedy, Chairman; Thomas Cosgrave,
P.L.G.; Richard F. Murray, Michael Flood,
Edward J. Broderick, Patrick J. Kelly, John
Landye, John Proctor, John M'Cann, Commis-
sioners.

In reply his Grace said:

MY DEAR FRIENDS,—It is indeed embarrassing to me to find myself received by you with all this exuberance of welcome.

It would be difficult, it would be impossible, for me to find words to express to you in distinct replies to each of your distinct addresses my feelings of thankfulness to you for so much kindness. I have thought it better, then,

to allow your four addresses to be read, before attempting to reply to any of them. It would be, in truth, as I have said, impossible for me to do otherwise. For unless I were to content myself with merely repeating, four times over, the same poor words of acknowledgment, I could not even attempt the task of giving expression to my feelings in witnessing this magnificent display of the dutiful, the reverential, the enthusiastic, welcome with which you have met me here to-day on my thus coming amongst you for the first time as your Bishop (loud cheers, and cries of "Welcome").

Thus, then, taking them all together, I beg to thank you for them all. I thank the members of the Confraternity of the Immaculate Conception and of the Catholic Club of the district, for their eminently Catholic addresses. These addresses have been, indeed, presented to me, here, outside the house of God, but they are not on that account the less expressive of that strong, and lively, and practical faith which binds together the members of these useful organisations in so close a union. I thank the members of the local branch of the National League for the address that they have been good enough to present to me. I find it, as a matter of course, expressive of their unflinching adherence to that good old cause of Irish nationality (loud cheers), that cause, of which, so far at least as human foresight may venture to peer into the secrets of the future, we may now most safely prophesy that the day of its peaceful triumph, so long deferred through centuries of depression, of defeat, and of disaster, is now at length at hand (cheers).

And also—but although in the last place, by no means in any lower degree—I have to tender the expression of my most grateful thanks to the members of that elected and representative body which has also come to welcome

me with an address, a body which indeed may be regarded as having from its representative character perhaps the strongest claim upon my words of recognition—the Chairman and Town Commissioners of this important township of Kilmainham (loud cheers).

Listening to these four addresses I could not but be struck with the marked identity of sentiment that finds in them such eloquent expression. I find here, and I note it with pleasure, a grateful recognition of what you owe to the generous encouragement given to you by those entrusted with the management of the affairs of the two commercial companies mentioned in your addresses—the Great Southern and Western Railway Company of Ireland, and the Dublin Tramway Company—your good employers, to whose public spirit, so nobly and so practically displayed in so many ways around us here, we owe it that Inchicore is today, as you describe it, a hive of industry. Yes, in truth it is so; and it is consequently a home of comfort, even now, while from the want of some such practical encouragement from other public companies or from the capitalists of our city of Dublin, so many thousands of our operatives, most able and most willing to work, are yet unable to find work to do, and so many hundreds, nay, thousands, of the families of the operative classes in our city are today in want of the common comforts, and even of the common necessaries of life, in want of food and fire.

I also find in your addresses the most outspoken expression of another sentiment—a sentiment the expression of which at any time and in any suitable place or circumstances I should note with pleasure, but which as coming from you, here in this home of peaceful and steady and persevering industry, has indeed a most special significance. You know what sentiment it is to which I thus refer. It is that sentiment, in ardent attachment to which the work-

men of Inchicore have never yet been found wanting ; that sentiment which thus so naturally rises to your lips to-day, and finds expression in these addresses that you have come here to present to me—the sentiment of deep and passionate devotion to the cause of Irish Nationality, or, in other words, of active zeal for the promotion of all that may tend to the establishment and to the lasting consolidation of constitutional government and of constitutional freedom, and thus of peace and prosperity, in your native land (loud cheers).

I note with special satisfaction your emphatic declarations on this great subject, which is of such absorbing interest to-day. And with them I call to mind your fidelity, so well and so widely known, in the active discharge of every public duty involved in the practical adoption of the political principles to which you thus proclaim your adherence. To all this, well and widely known as indeed it is, I feel that I am justified in making special reference here to-day. I do so for the sake of directing to it the earnest attention of those, no doubt well-meaning persons, who never seem to tire of telling us that it is to the patriotic instincts of our people, and to the interest which they so devotedly take in the public affairs of their country, that we are to ascribe as to their true and sufficient and necessary cause, the present wide-spreading decay of Irish industry, and the consequently wide-spreading increase of poverty among our people.

You, the working men of Inchicore, may lawfully take pride to yourselves in this, that in your own persons, by your steady and persevering application to the pursuits of industry, on the one hand, and by your no less steady and persevering zeal for the promotion of the public interest of your country on the other, you supply an argument, admitting of no possible answer, in refutation

of that foolish theory. You make plain to all who will open their eyes to see it, the folly of thus attempting to account for that decay of Irish trade, and for that increase in Irish poverty, which are perhaps the most prominent, as they are undoubtedly the most painful, features of the present social condition of our country (cheers).

From your address I can see that you look forward with no less confidence than I do, to the success of Mr. Gladstone in the noble work in which he has put his hand (cheers). But let us not conceal from ourselves that it is a work in which the difficulties to be surmounted are all but immeasurably in excess of those of which even he can have had experience, among the many gigantic difficulties which he has succeeded in overcoming throughout his long life of incessant labour.

I do not now speak of that difficulty which seems to occupy the thoughts of many public men, the apprehension that in this critical hour of his public life he will be abandoned by a number of those other statesmen of repute whose greatest glory it must be that he has so often led them to victory. To my mind the chief difficulty that may obstruct him in his beneficent work is a difficulty of another kind. And it is a difficulty with which it will be hard indeed for him to grapple. It is the difficulty of guarding against the danger of being misled by those malicious and lying statements, which we may be sure are now being poured in upon him in almost countless numbers from certain quarters in Ireland, and of the groundlessness and malice of which it will be hard indeed for him as an honourable man to form even a suspicion (hear, hear).

Let me put a case to you, and before I do so let me assure you that it is very far indeed from being a merely imaginary or fanciful one: you will see so before I have

done. We may safely assume that among the shoals of letters which must now be brought by every post to Mr. Gladstone, there are many in which the people of this country, and possibly even individuals amongst us, and by no means improbably myself among the number, are depicted in no very flattering terms (cries of "shame").

Our actions, you may be sure of it, are misrepresented. Our words are distorted. And where materials for the indictment thus framed against us cannot be found by means even of misrepresentation and of distortion, our so-called "loyalist" friends are not likely to stop short of downright fabrication, and fraud, and lies (groans). They will not scruple to ascribe to us—to myself, for instance, or to my illustrious and venerated colleague, the great Archbishop of Cashel—(loud cheering)—proceedings which it never entered into our imaginations to conceive. They will put into our mouths words and speeches that we never uttered. (Cries of "shame.") In pretending to quote from what we have said or written, they will use without scruple those inverted commas, or recognised marks of quotation, which by those who do not know how completely the persons to whom I am referring have fallen out of the ranks of honourable and truth-telling men, will be accepted without a moment's hesitation as an absolute guarantee of truth. And in all this course of fraudulent misrepresentation and invention, they will not stop short even of asserting that the "facts" thus concocted by them not only occurred, but occurred "within their own individual knowledge" (renewed cries of "shame").

Here, then, is, to my mind, the source of one of the greatest difficulties by which Mr. Gladstone's progress in the work of dealing with the Irish problem is of necessity beset. Himself a man of the highest honour and of the

most scrupulous regard for truth, he will on this account be all the more completely at the mercy of those with whom the success of their malignant effort to obstruct him in his noble work is, politically speaking, a matter of life or death (hear, hear). Accustomed, as he has been, all his life, to fighting the hardest battles, but to fighting them only in the open ground, and with the recognised weapons of honourable political conflict, how can he guard himself against the stealthy advance of those who, driven, as they have now been driven, in discomfiture from that open and honourable field, do not scruple to rely upon a skilful use of the envenomed weapons of calumny and fraud?

There may, perhaps, be some among you who think that I am overstating the difficulty. (Cries of "no, no.") But you will at all events agree with me in thinking that it is a difficulty the seriousness of which, so far as it does in reality exist, it would in such a case as this be impossible to exaggerate. Now, I have told you that the case I have been putting to you is by no means a merely fanciful or imaginary one. It is, on the contrary, a most stern and serious reality. And this, as I have undertaken to do, I now proceed to show you (cheers).

I have the most distinct proof of it here, in a newspaper that I have brought with me, one of the most respectably conducted of the leading newspapers of London. I can point out to you in it an instance of this shameful system of fraudulent fabrication which I have been endeavouring to describe to you. It is fortunately an instance in which the exposure of the fraud is a matter of the greatest ease. It has reference mainly to myself (loud cheers).

It occurs in a letter to which, as it was to be published in a newspaper, the writer had the good sense not to venture to put his name (laughter). But as a matter of

course he gave his name to the editor of this newspaper, the *Standard*, not for publication, but, as the newspaper phrase runs, "as a guarantee of good faith" (laughter). And we need have no doubt that the writer of it, and scores, and probably hundreds, of writers like him, have sent in this statement which I am about to read for you, and scores and hundreds of other statements like it, to Mr. Gladstone, in the full confidence that by him, a man of scrupulous integrity and honour, a circumstantial statement thus sent forward, and thus guaranteed for, would be accepted without hesitation or demur as a statement of the most unquestionable truth.

You will, of course, understand that in reading for you the statement which I have brought with me for the purpose to-day, I am not doing so with any view of contradicting it merely as a fabrication concocted against myself (cheers). Such a course of contradiction would indeed be a perilous course for me to enter upon. There is not a day in which I am not amused at hearing or reading some such statement, sometimes in one of the Protestant newspapers of Dublin, sometimes in English newspapers that are sent to me by friends, sometimes in other organs of public opinion. I have, of set purpose, made up my mind not to waste one moment of my time in the task of contradicting even one of the countless calumnies that are thus daily set in circulation against me (loud cheers). It would be impossible for me to contradict them all, and if I were to deal with some, leaving others unnoticed, how could I meet the criticism of persons unfriendly to our faith and nation, who would at once infer, or pretend to infer, that those which I did not notice were statements of which I could not dispute the truth? It is better then to leave them all to find their level. Truth in such a matter as this cannot fail to prevail in the end (loud cheers).

But the statement which I now hold in my hand claims notice from me on far higher grounds, on the grounds that I have already explained to you, and that, as you thus see, are in no way personal to myself. I take it as a sample of a class of similar statements of appalling malignity and of indefinite number and extent. It reveals the existence of a source of danger which is unsuspected, I am sure, by Mr. Gladstone, unsuspected possibly by any honourable man in England, and against which I consequently regard it as a matter of public duty to give public warning, as I now proceed to do (loud cheers).

Let me first tell you where this fabrication is to be found. It is published in a letter headed "The Existing Coercion in Ireland." The letter is signed "A Late Resident in Ireland." It is dated on the 20th February, and it appears in the *Standard* newspaper of Tuesday, the 23rd of the same month.

The writer of it sets out with the statement that he writes for the "information" of the Liberals of England and Scotland, and he has the audacity to add that the statements he is about to make are statements of matters within his own "individual knowledge." He furthermore goes on to say that if the accuracy of his statements is challenged, he is prepared to back them up by furnishing to the editor "explicit details" of each. He then goes on to set forth what he calls his facts. There are thirteen of them in all, and he puts them in thirteen distinct paragraphs, every paragraph being numbered with the most scrupulous accuracy—one, two, three, and so forth, down to the thirteenth and last.

Now it is a little amusing to compare the vagueness of most of his statements with the formality of his assurance that if their accuracy is challenged he is prepared to give details. They are in fact statements, which, with one or two exceptions, it would be absolutely impossible for any

one to challenge. Let us see what means of grappling with them this skilful calumniator of our country and of our people affords to any one who may wish to take up the challenge thus ludicrously thrown down. In the first of his thirteen cases, the only clue that he gives us to the identity of the individual mentioned is that he is a "farmer and shopkeeper in the county of Clare" (laughter). In the case of the second he does not even mention which of the thirty-two counties of Ireland the person referred to belongs (laughter). He speak of him merely as "a farmer who lately tried to pay his rent" (laughter). Another is the case of "a gentleman near Dublin," another of "an aged woman in a country town."

A Voice—The Widow Hamilton (laughter).

There is, indeed, one exception on which my eye has just rested. It is the eleventh, and although even vaguer than the statement regarding the farmer "in the County of Clare"—for the only indication of locality given is contained in the delightfully loose description, "a certain county in Leinster"—yet vague as it is, there is no difficulty, in disposing of it most conclusively, for it sets out with the ridiculous lie that the Protestants in the county in question are "all boycotted" (great laughter).

But the statement that concerns me is the thirteenth. It is the last of his paragraphs, it is the longest, it is the most circumstantial of all. If he had not forgotten his habitual caution, if he had told his story indefinitely of "a certain prominent ecclesiastic," or of "a certain prelate," or even of "a certain archbishop," he might possibly have escaped this exposure; but most fortunately his usual craftiness was here for once laid aside. He has had the folly to name the ecclesiastic, the prelate, the archbishop, who was to form the subject of his lying story, and he names myself (hisses).

Now, the paragraph in question contains three distinct

statements regarding me which I have no hesitation in branding thus publicly, not merely as falsehoods of the most baseless kind, but as falsehoods as to which it is impossible for me even to conjecture what could have even suggested the invention of them, or to account for the folly of the writer who, without a shadow of foundation to rest upon, has thus recklessly ventured upon a course so full of disaster to his cause and to the cause of his so-called "loyalist" brethren, by putting it in my power thus to shatter in pieces, by the most formal and unqualified contradiction, the fabric of misrepresentation which he has so elaborately built up (loud cheers).

"An English lady," he says, "of high scholastic reputation, established in Dublin an unsectarian academy for young ladies. The academy was attended, among others, by some twenty-two scholars belonging to Catholic families of position. A short time ago the fathers of these young ladies received from the Catholic Archbishop an intimation that they must at once remove their daughters from the school."

That is fabrication number one. And now, so utterly baseless and groundless is it, that to the present moment I have been unable to ascertain what school it can possibly be that he refers to (loud cheers). But it makes not the slightest difference what school he had in his mind when making up his story. The story, from beginning to end, is a monstrous fabric of calumny. If my duty, of course, required of me to take such a course in reference to any school where I regarded any of the children of my flock as exposed to danger—danger to the integrity of their faith or to the integrity of their morals—I need not say to you that I would not shrink from discharging that duty (cheers). But I am bound to repeat what I have stated to you before, that I am not even now aware of the existence

in Dublin, in the city or in the county, or throughout the whole extent of the diocese, of any such school as he has here ventured to describe (cheers). I have no reason even to suspect the existence of any such school. It is hardly necessary for me, then, to add that neither directly nor indirectly did I send, or did I dream of sending, an intimation, or mandate, or advice, or suggestion of any kind to any gentleman, Catholic or Protestant, as to withdrawing his children from the school referred to (cheers).

Secondly, he goes on to say, "A second mandate was issued by the Archbishop to the effect that the girls were to be sent to the school of a particular convent."

It is surely sufficient for me to repeat what I have already stated. I have, indeed, more than sufficiently contradicted this second statement in my open and unqualified contradiction of the first (cheers).

Thirdly, he asserts of me that in speaking on some occasion of Trinity College I spoke of it as "that nest of Protestants." Now here there is an instance, and a daring one, of the class of outrage I have already described to you. This anonymous slanderer has here set forth as an actual quotation from me, words which I never used, and which in no way resemble, either in substance or in form, any words that have ever fallen from my lips or from my pen. I have had on many occasions to speak of Trinity College, Dublin. I have written enough about it, and said enough about it, to furnish materials in abundance to anyone who wishes to discuss the accuracy of my views (hear, hear). But I never used, I never should think of using, in reference to it, language such as this—disrespectful to the institution itself, which I respect on many grounds, and disrespectful also to that great and respected body of our fellow-citizens and fellow-countrymen, the Protestants of Ireland (applause).

I have never indeed yielded one inch of the ground taken up by my two immediate predecessors, and by my brethren in the episcopacy of Ireland, in opposition to the maintenance of the monopoly so long enjoyed by that College and by the University which it now practically constitutes. I am as convinced as anyone can be, that the Catholics who enter it, some of them at all events, expose themselves to heavy risks, to the risk, for instance, of sullyng the purity of their Catholic faith, or to a risk of some want of fidelity in the discharge of those religious duties the observance of which is an essential part of Catholic morality. Nothing, indeed, has occurred during my time in the archbishopric to weaken the views that have thus been taken of the perilous influence that the academic system of that great College may exercise upon the faith of Catholics who dwell within its walls. Much on the contrary has occurred to strengthen those views.

And, moreover, from what I have read within the last few days, if I were not warned by experience to distrust the accuracy of the reports that appear in some of what are called the "loyalist" newspapers of Dublin, I should regard myself as fully justified in describing the students of the College as now exposed to a danger of another kind, a danger not merely to faith, or to morals, or to any merely Christian duty or virtue, but a danger to their fidelity in the observance of another code of laws, respect for which is still, among old-fashioned people at all events, an essential passport for admittance to the society of gentlemen—the laws of decency and of good manners (cheers).

But I have dwelt, I fear, too long, on what is necessarily a painful topic. For my part, indeed, I prefer to look forward, as I am surely justified in doing, to the better days that are before us, to that future of prosperity which the Irish nation of to-day now awaits in a spirit

of the calmest confidence, in a spirit, too, of the most hopeful reliance on the genius, the courage, the marvellous energy, and the persuasive eloquence of the aged statesman who has now so generously put his hand to the work, and has practically pledged himself to stand or fall as a public man by his success or failure in that which, if it be successful, as please God it cannot fail to be, must be the crowning glory of an honourable career of statesmanship—the closing for ever of the troubled reign of injustice and of oppression in Ireland (loud cheers).

The large meeting, which had listened with the closest attention to the address of his Grace, then separated.

Subsequently Benediction of the Most Blessed Sacrament was given by the Archbishop in the beautiful church.

His Grace remained to dinner with the Oblate Fathers. A large crowd assembled outside the monastery, and a number of bands discoursed a selection of National music. After nightfall the houses in the neighbourhood were brilliantly illuminated, and a display of fireworks was given. Shortly before nine o'clock his Grace left for the city. A torchlight procession was at once formed, and the Archbishop was escorted to the confines of the city by many thousands of persons, the members of the Catholic Club and the local branch of the National League walking in advance of his Grace's carriage.

APPENDIX.

APPENDIX A.

LETTERS OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

IT has been thought advisable to reprint as an Appendix to the collected edition of the Archbishop's replies to the addresses presented to him, the following public letters written by his Grace since his appointment to the Archbishopric. With scarcely an exception the letters here reprinted are incidentally referred to in some of his Grace's replies in the preceding pages.

I. LETTER ON THE ATTENDANCE OF THE CLERGY AT THE CONVENTION FOR THE SELECTION OF CANDIDATES FOR THE PARLIAMENTARY REPRESENTATION OF THE COUNTY OF WICKLOW.

The following letter was addressed in duplicate by the Archbishop to the Very Rev. Monsignor Dean Lee, V.G., D.D., and Parish Priest of Bray, County Wicklow, and to the Very Rev. Canon Dillon, Vicar Forane of the Deanery of Wicklow, and Parish Priest of Wicklow, where the Convention was to be held:—

4 Rutland Square, Dublin,
25th September, 1885.

MY DEAR MONSIGNORE,—I assume that many of the Clergy of the County of Wicklow will deem it their duty to attend the County Convention, to be held on the 5th of October, for the selection of two

candidates to be put in nomination for the representation of the county in the coming Parliament.

My views on the subject of the Convention have already been very fully expressed in an address which I had occasion to deliver in Enniskerry last Sunday,* and of which a full report was published in the Dublin newspapers, especially the *Freeman's Journal*, of Monday, the 21st inst. I there pointed out the importance of the work to be done at the Convention; the reason why, in my opinion, a strong representation of the Clergy should be present at it; the principles which, as it seemed to me, should guide it in the selection of the candidates to be put in nomination; the principles also to be borne in mind beforehand in the selection of delegates to represent the different districts of the County in the Convention; and, in fine, the necessity of so conducting all the proceedings of this Convention, that it may not only preserve for itself the character of a deliberate assembly, but that, as it is the first Convention to be held in Ireland in preparation for the coming elections, so it may serve as a model for all the others that are to follow.

Since I spoke at Enniskerry I have had frequent opportunities of conferring with those who are best qualified to form a judgment as to the probable issue of the Convention. I have now, practically, no doubt that the anticipations to which I hopefully gave expression there, will be fully realised.

I need not here repeat what I there set forth, I think at sufficient length, and I trust with sufficient clearness. There is, however, one point on which I dwelt with special emphasis, and which I now wish once more to bring under your notice. It is the necessity of maintaining the observance of that first and fundamental rule of deliberative assemblies—namely, that, except in cases of obvious and generally recognised necessity, no step of importance should be taken by such a body, of which full and sufficient notice has not previously been had by those who are called upon to bear the responsibility of taking part in it.

The names of those whose candidatures are likely to be submitted to the Convention with any probability of their being ratified by a vote of that body, are now generally known throughout the County.† I can scarcely anticipate, then, the possibility of any mishap occurring on this score. Yet it may be of use to have it kept prominently in view that the support of, at all events, so strong and compact a body as that of the

* See page 125.

† The two gentlemen thus referred to by the Archbishop were Mr. Corbet and Mr. Byrne. Both were unanimously selected by the Convention, the proceedings at which most amply justified the favourable anticipations to which his Grace gave expression in his letter. The result of the subsequent election for the county is set forth on page 327.

Priests of the County will be given to resist any attempt at surprise such as was made, and up to a certain point successfully made, on a former occasion in another County.

I may perhaps seem unduly cautious in guarding against what is in this case a merely possible source of danger. I feel, however, that in such a case, caution can hardly be excessive. This Convention is but the first of many, in several of which I cannot but have a very close interest.

I wish it then to be distinctly understood that, in my opinion, the Priests of this Diocese attending the Convention ought, as far as this matter is concerned, to be guided by the following principles. They ought, in the first place, to give every assistance in their power to the furtherance of any motion that may be made for the adoption of the candidature of the two candidates of most satisfactory antecedents—if really satisfactory—among those whose candidatures shall have previously been sufficiently before the knowledge of the members of the Convention. They ought, secondly, to offer every opposition in their power to the setting aside of any such candidature in favour of any other, of which sufficient notice may not have been given. And, thirdly, in the improbable supposition of any such contingency arising, they ought to use every effort to secure an adjournment of the Convention for a sufficient consideration of the case; and, failing this, to withdraw from further participation in its proceedings. So that if, by any possibility, any proceeding thus inconsistent with the character of a deliberative assembly should take place, it may be perfectly plain that they at all events stand clearly aloof from it.

When speaking at Enniskerry a week ago, I was able to say that, even then, I had no grounds to anticipate the occurrence of anything that could call for the application of the advice thus offered to the clerical members of the Convention. I may now go much farther. For we now have, I consider, every reason to believe that nothing of the kind will occur. Yet, as I have said, I do not think it will be regarded as an excess of caution in me thus again to refer to the matter. For I feel that in removing, as I have done, the barrier by which for some time past the Clergy of the Diocese of Dublin have been altogether excluded from taking part in such deliberations as those of the coming Convention, I have incurred a responsibility of more than ordinary seriousness. And so I deem it my duty to lose sight of no precaution that prudence may suggest as even in the most remote degree advisable to be kept in view.—I remain, my dear Monsignore, most sincerely yours,

✠ WILLIAM J. WALSH,
Archbishop of Dublin.

P.S.—I have more than once spoken of the confusion that resulted in another County from the hasty adoption of a candidate, of whose candidature no knowledge had previously been had by the members of the Convention by which it was adopted. I may add that even in the records of the Parliamentary representation of your own County of Wicklow, it is not difficult to find an illustration of how easily a serious mistake may be made, by the adoption of a candidate whose antecedents are not sufficiently known to the electors, to enable them to form an independent judgment as to his qualifications.

✠ W. J. W.

II. LETTER ON THE EDUCATION ENDOWMENTS' COMMISSION.

This letter was written by the Archbishop in reference to a Circular of Inquiry sent out by the Education Endowments' Commission, a body the anomalous constitution of which was made the subject of comment in more than one of his Grace's addresses.*

The letter is as follows :—

TO THE EDITOR OF THE FREEMAN'S JOURNAL.

October 20, 1885.

DEAR SIR,—I learn from an announcement in yesterday's *Freeman's Journal* that the Secretary of the new Educational Endowments Commission has been directed by the Commission to send out a circular to the various Intermediate Schools throughout Ireland, applying for information as to "the constitution, subject of instruction, and work of each school."

I am far, indeed, from wishing to imply that as regards our Catholic Intermediate Schools the information thus applied for should be defini-

* See, for instance, the Archbishop's address at Castleknock, page 65.

tively refused. But in a matter of such grave importance, so vitally affecting the interests of all our schools, it may be well to move slowly, so that the case can be carefully considered in all its bearings before further facilities are afforded for the working of this Endowments Commission, constituted as it is at present.

The Commission, as I have frequently taken occasion to point out, consists of five members—of whom three are non-Catholics and but two are Catholics. The Commission was thus constituted almost immediately after a resolution of our Episcopal Education Committee setting forth the indisputable claim of the Catholic body to a representation proportionate to our numbers in the country had been officially communicated to the Government. The open disregard of the reasonable claim thus put forward seemed to our episcopal body to raise an issue of such vital importance to Catholic interests that at the recent meeting of the bishops a number of resolutions on the subject were adopted, clearly setting forth the grounds of our claim, and expressing the opinion of the bishops, that in the event of no steps being taken by the Government to give effect to it, the Catholic Commissioners should at once resign.

It would seem that the constitution of the Commission as regards the placing of the Catholic representation in a minority upon it cannot now be altered except by an Act of Parliament. As yet we have indeed received no assurance that it is the intention of the Government to introduce such a measure. But it does not seem unreasonable to abstain from any action embarrassing to them until a fair opportunity has been afforded them of declaring their intentions in this matter if they think fit to do so. Is it too much to expect that in the meantime such influence as may be available in such a case should be used to keep the question a fully open one?

Writing, then, not as a member of the Episcopal Body, but as Chairman of the Committee of Catholic Head Masters—a body which it is obviously of the first importance at once to recall into active existence for the purpose of effectively guarding the interests of our Catholic schools under the operation of the Endowments Commission—I would suggest that before any facilities be given, by the communication of information or otherwise, for the working of the Commission, the matter should be carefully considered by the Episcopal Education Committee.

I shall next week be in a position to ascertain the opinions of the Bishops on this question. If that opinion be favourable to the giving of the information sought for, no harm will have been done by the short delay. If, on the other hand, the contrary view be taken as to what

Catholic interests require at this critical moment, we shall have been saved from what could not fail to be a source of the gravest embarrassment.

I remain, dear sir, faithfully yours,

✠ WILLIAM J. WALSH,
Archbishop of Dublin.

The decision of the Bishops, thus anticipated by his Grace, was to the effect that the information sought for by the Commission should not be supplied by the Catholic schools.

Subsequently the policy thus resolved upon was to some extent modified in consequence of the change of Government, and the return to power of the Ministry of Mr. Gladstone, who were in no way responsible for the constitution of the Commission, and who, in the special circumstances of the case, had a special claim that no embarrassing pressure should be put upon them for the introduction of any Irish measure, until the date fixed by Mr. Gladstone for the declaration of his Irish policy.

III. LETTER ON THE CATHOLIC COLLEGES AND THE ROYAL UNIVERSITY OF IRELAND.

The following Letter was addressed by the Archbishop to the London *Tablet*, and was simultaneously published by that newspaper and by the Dublin *Freeman's Journal*, in their issues of Saturday, November the 7th:—

TO THE EDITOR OF THE TABLET.

4 Rutland-square, Dublin,
3rd Nov., 1885.

DEAR SIR,—The fact of my appointment to the Archbishopric of Dublin has in no way lessened—and, indeed, it is hard to see why it should have lessened—the interest that I have always felt in the success of our Catholic Colleges as tested by the official awards of the Royal University. I fear, however, that some who have known the

feelings to which I have hitherto, on every suitable occasion, given expression in reference to one important aspect of our Catholic case in this respect, might consider that those feelings had undergone some substantial change, and that my interest in the matter had in fact died out, if I were to allow to pass in silence the account given in last week's *Tablet*, by your Dublin correspondent, of the results of the recent award of the University Honors and Exhibitions.

I still must hold, as I have always held, that substantial harm is done our general Catholic interests by the system so persistently pursued in the *Tablet*. I complained of it last year. I made good my complaint by setting forth the indisputable evidence, furnished by the official records of the Royal University, of the success of at all events one Catholic College, unnoticed by your correspondent—the French College, Blackrock. It is really too bad that it has been made necessary for me now to make the same complaint again. Your correspondent, indeed, now speaks in general terms of “the Catholic Colleges.” But outside this vague reference, when he goes on to speak of college successes in detail, he repeats the *suppressio veri* of which I had to complain last year, for, over and over again, he mentions by name one College—and one College only—the University College, so efficiently conducted by the Jesuit Fathers, in Stephen's-green. He mentions this College three times. No one, of course, can complain of his doing so. But what I do complain of, in the interest of our Catholic University—or, in other words, of the group of successful Catholic Colleges which collectively constitute our Catholic University organisation—is, that now, as last year, he mentions no other College but one.

Substantial harm, as I have said, is done to our general Catholic interests in the matter of University Education by this system of suppression. For in the minds of those who are necessarily unacquainted with all the facts of the case, an impression is thus created that our brilliant successes are confined to those which are so prominently recorded in the case of the one favoured College. By being thus persistently kept out of sight, the brilliant successes of the other Colleges—I deal now with only one of them, the College which I last year selected in illustration of my complaint then made—are in danger of being ignored.

Let me illustrate my meaning by a reference to the debate—most unfortunate in one sense, though most successful in another*—which took place on the Irish University question in the House of Commons, on the 28th of July, in the present year. That debate, from first to last, was conducted practically as if there was but one successful Catholic

* See page 88.

University College in Ireland—this being, of course, the favoured College in Stephen's-green, Dublin. The gist of the speeches made was to the effect that so marvellous had been the success of that College, that its claim to a Parliamentary grant for maintenance—a grant, I believe, of £5,000 was what was asked for—could not be ignored. Sir Michael Hicks-Beach, speaking for the Government, said :—

“It is remarkable that a college not directly endowed with any public money indirectly only receiving so small an amount as the Catholic University (meaning, of course, the University College, Stephen's-green, Dublin) receives, having to provide all its buildings and apparatus, still should in fair competition in University education with the students of the Queen's Colleges show such surprising results as have been stated to-night. In speaking of the Queen's Colleges I am excepting Belfast, which undoubtedly has held its own; but I refer to Galway and Cork. . . . Is it a fact, or is it not, that the money devoted to this purpose is applied in the best manner at present? (Irish cheers). Is it, or is it not?” (Renewed cheers).

Satisfactory as is this notable declaration of the opinion of the present Chancellor of the Exchequer, it is exceedingly unsatisfactory to reflect that (as the result, no doubt, of the persistent *suppressio veri* characteristic of so many statements that have been made as to the successes of our Catholic students in the Royal University) only one half of our case had been, on that occasion, presented to the notice of the House of Commons.

What, for instance, would have been Sir Michael Hicks-Beach's surprise if he had been put in possession of the following figures setting forth the results of last year's Royal University Examinations, as regards another of our Catholic University Colleges, as compared with the same two Queen's Colleges of Cork and Galway? I take the figures from the Blue Book of the Queen's Colleges Commission of last year.

TABLE I.—Showing the number of Undergraduates who passed the several Examinations in Arts of the Royal University in 1884 :—

Colleges.	1st University Examination.	2nd University Examination.	B.A. Examination.	Total.
Queen's College, Galway ...	13	10	6	29
Queen's College, Cork ...	11	5	11	27
Blackrock College ...	20	11	8	39

Or, to put the matter in a still more striking light, what would have been the surprise of the right hon. baronet if he had been put in possession of the following still more significant figures, which record the numbers, not of mere passes, but of Honors and Exhibitions awarded by the University to the students of those three Colleges at the same examinations.

TABLE II.—Showing the number of Honors and Exhibitions awarded :—

Colleges.	1st Univer. Examin.		2nd Univer. Examin.		B.A. Examin.		Total.		
	Honors	Exhibitions	Honors	Exhibitions	Honors	Exhibitions	Honors	Exhibitions	Total
Queen's College, Galway ...	3	0	2	0	3	0	8	0	8
Queen's College, Cork ...	7	2	6	1	5	0	18	3	21
Blackrock College ...	34	7	16	3	4	1	54	11	65

Is it, or is it not, a substantial drawback to the statement of our Catholic case that sets of facts such as these should be persistently kept in the background ; or, indeed, I should rather have said, persistently kept altogether out of sight ?

And passing from the past to the present, I may now ask what is to be thought of the *Tablet's* account of the recent award of Royal University Honors and Exhibitions, in face of the following facts ? In that account, as I have said, only one Catholic College is mentioned by name. This, as a matter of course, is the Stephen's-green College. No other College is mentioned by the *Tablet* correspondent. And no other College was mentioned by the official spokesman of the University, who had indeed the bad taste to parade the success of this one College—concealing, with the usual *suppressio veri*, the success of the Blackrock College—and to put forward this onesided version of the case in justification of the policy adopted by the University Senate at one of its meetings last year, a policy to which, on its own motion, the Senate then committed itself, in opposition to the policy advocated by his late Eminence Cardinal M'Cabe, acting in pursuance of a resolution of our Episcopal Education Committee.

“ What the Senate has done (said the Vice-Chancellor) is to concentrate the whole of the teaching power (of the Catholic Fellows of the Royal University) into one College

. . . . We were obviously right in believing that the way to obtain an endowment is to show one great and successful College. The College in which our Fellows teach has been eminently successful. At the examinations of last year its success was most remarkable, and the living and breathing instances of its success this year will soon come up before me to receive the rewards of their intellectual exertions?"

"One great and successful college." "The living and breathing instances of *its* success," etc., etc., etc. Is this, or is it not, a *suppressio veri*? And if it is, what influence is that suppression likely to exercise on the estimate of our Catholic success formed in the minds of those who derive their information on this subject from such sources as this one-sided official speech, or the similarly one-sided statement contained in the letter of your Dublin correspondent?

I say nothing of the substantial amount of University success which was in the first instance kept out of sight by the adoption of similar tactics last year, but which at length was brought into most striking prominence by the attention drawn to it in the correspondence to which you so kindly opened your columns just this time twelvemonths.

I take merely the recent examinations, the results of which are in question now. I call attention to the following facts—all set forth in the official lists read at the recent public meeting of the Royal University, with which your correspondent's letter deals.

I take in order the three University Examinations in Arts—the 1st University Examination, the 2nd University Examination, and the Examination for B.A. Under each heading I call attention to some noteworthy facts.

I. THE FIRST UNIVERSITY EXAMINATION.

In this instance Honours were awarded in 7 subjects. In 6 out of the 7 cases, the highest place on one of the Honour lists won by a student of any Catholic College was won by a student of one or other of the two colleges whose brilliant records of success the official and the journalistic *suppressio veri* forces me now to put in contrast. In no fewer than 4, then, out of these 6 cases, the highest place thus taken by a student of a Catholic College was taken, not by a student of the so-called "*one great and successful Catholic College*," but by a student of the slighted College at Blackrock! And the subjects in which Blackrock students were thus pre-eminently successful were Latin, Greek, Mathematics, and Experimental Physics.

Is this a set of facts to be kept in the background?

Again, on the general result of this examination, the number of Exhibitions won by students of these two colleges was 8. Now, of

these 8, no fewer than 5 (including the highest in order of merit) were won by Blackrock students. The remaining 3 went to students of the college which, great and successful as it undoubtedly is, I cannot, in my regard for our general Catholic interests, allow without protest to be paraded by a Royal University official as the "one" great and successful Catholic University College of the country.

May I not again ask, Is this a set of facts to be kept in the background?

2. THE SECOND UNIVERSITY EXAMINATION.

In this instance Honors were awarded in 11 subjects. In 8 cases out of the 11, the highest place on one of the Honor lists won by a student of any Catholic College was won by a student of one or other of the two colleges with which I am dealing throughout. Out of these 8 cases, the first place was taken in 4 instances by students of the Stephen's-green College, and thus in the remaining 4 by students of Blackrock.

Once more I ask, Is this a fact to be kept in the background?

Again, as in the former case, let us take the list of Exhibitions awarded on this examination. The number taken by students of these two colleges is 10. The 10 are in one sense equally divided, inasmuch as the number won by each college is 5. But the marvellous success of the Blackrock College is here shown in the fact that the 5 Exhibitions won by its students are all of the 1st class. The total number, in fact, of 1st Class Exhibitions awarded on this examination was 8. Of the 8, then, no fewer than 5 were won by Blackrock students. The other 3 Exhibitions of this class went—two to Stephen's-green and one to Queen's College, Belfast.

I ask, again, Is this a set of facts to be kept in the background?

3. THE B.A. EXAMINATION.

In this case the number of Honor lists was 7. In 6 cases out of the 7, the highest place on one of the Honor lists won by a student of any Catholic College was won by a student of one of the two colleges of Blackrock and Stephen's-green; and in 3, out of these 6 cases, the highest place was won, not by students of our so-called "one great and successful college," but by students of Blackrock.

Is this a fact to be kept in the background?

In fine, as to the list of Exhibitions in this examination, three Exhibitions of the first-class and two of the second-class were indeed won by students of Stephen's-green. But it is well to add that Blackrock, though we are expected not to regard it as either "great" or "successful," has two Exhibitions, both of these being of the first class.

Why, then, I again ask in conclusion, should the name of Blackrock College be left without even one solitary mention in the only account of the University Honors and Exhibitions set before your readers, while in that account, as in the official addresses of the Vice-Chancellor of the University, and even of the Viceroy himself, another College, and that other College only, is so prominently put forward, as if in fact its record of unquestionably brilliant success was the one record of brilliant or even of substantial success of which we Catholics have to boast?

The Vice-Chancellor of the Royal University speaks of our Stephen's green College as the "Cinderella" among the University Colleges of Ireland. Is this quite a fair statement of the case?

I remain, dear sir,

Faithfully yours,

✠ WILLIAM J. WALSH,
Archbishop of Dublin.

IV.—LETTER ON THE PARLIAMENTARY ELECTION IN THE CITY OF DUBLIN.

A few days before the election in the city of Dublin, the following letter was addressed by the Archbishop to the Very Rev. Monsignor Kennedy, Parish Priest of the city Parish of S. James, and one of his Grace's Vicars-General, as he had also been Vicar-General to the late Cardinal.

It may not be superfluous to remark that while written for another purpose—that of instructing the Catholic clergy of the city as to their duties in connection with the election contest then impending—the letter furnishes a striking illustration of the soundness of the view put forward by his Grace in one of his replies published in this volume.* A strange fiction seemed gradually to have

* See page 118

taken possession of the minds of some persons belonging to the more or less aristocratic, or would-be aristocratic, section of the Catholics of Dublin, that the interference in "politics" of the Archbishop or of the priests of the diocese of Dublin, was an unprecedented novelty, at variance with the established tradition of the Archiepiscopal See.

That all recollection of the long series of facts of well-known occurrence, such as that mentioned by his Grace in the following letter, can have passed out of the recollection of those who had come to labour under so strange a delusion is, of course, manifestly impossible. There is indeed but one principle on which the existence of such a delusion can be accounted for. It is that in the minds of persons such as the self-constituted critics referred to, the word Politics has, in such a connection, a very well defined, but undoubtedly a most arbitrarily restricted signification.

As was observed by his Grace himself, when referring to a similar criticism on the acts of some prominent ecclesiastics :*— "It seems very plain to me, as I think it will seem plain to all who will take the trouble of looking into the matter, that what is really objected to by those critics of so many of our prominent ecclesiastics and public men—though I am willing to assume that it in no way presents itself to their own minds—but what really objected to them is the contact of religion with "politics" of any hue or shape save one, the exception, of course, being in favour of that *which happens to coincide with their own personal views.*"

There is, indeed, no fact connected with the public career of that venerated prelate, his Grace's immediate

* See page 118.

predecessor in the See of Dublin, than that his "political" utterances—utterances, too, which formed a prominent feature even of his Eminence's Pastoral Letters to his flock—were of the most decided and outspoken kind.

The difference between the "politics" of the late Cardinal and those of the present Archbishop, was in one respect, and for the purposes of criticism such as that referred to, a very vital one. The Cardinal's views, which were in direct opposition to those of the vast majority of his own flock, as well as of the priests and bishops of Ireland, were in accord with the sentiments of the handful of critics, the insignificance of whose position in Irish public affairs has been so conclusively established by the late elections. The views entertained by the Archbishop on all the great questions of the day are the very opposite of all this. And as to the occasions on which his Grace has felt called upon to put them forward, he has been, as is manifest, most scrupulously careful to do so only on those occasions when the statement of his personal views on such matters could in no respect be deemed out of place.*

His Grace's letter to Monsignore Kennedy is as follows:—

4 Rutland Square, Dublin,
23rd November, 1885.

MY DEAR MONSIGNORE,—I am reminded that on the occasion of the last election contest in Dublin a strongly-worded letter on the subject of the election was publicly addressed to a respected and representative priest of the city by my venerated predecessor, our late Cardinal.

In that letter, his Eminence, having expressed his regret—a regret which indeed could not but be felt by any bishop—that the necessity

* In illustration of the observation here made, see the Archbishop's reply (page 20) to the Address of the Lord Mayor and Corporation of Dublin, presented on the occasion of his Grace's arrival in the city on Friday, September 4th, 1885.

should have been forced upon his priests to mix themselves up in the turmoil of a contested election, went on to point out that, however disagreeable the action thus forced upon them might be, it was nevertheless a duty that could not be shirked. By active co-operation in the popular cause, the clergy, as his Eminence observed, could secure at all events one good result. "It will," he said, "be a guarantee that charity will not be violated, and that nothing unworthy of religion will be admitted into the struggle."

In the same spirit, my dear Monsignore, I address this letter to you, the Cardinal's oldest and one of his truest friends among the clergy of Dublin. In doing so I venture to express a hope that, as a series of irritating contests* have now once more been forced upon us, you may see your way to taking such active part in the furtherance of the candidature of some of the popular candidates as will both facilitate their success in the coming elections and also serve as a useful guide, especially to the clergy of junior standing in the sacred ministry, in the expression, within due limits, of that strong and active sympathy which, as we know, the priests of Dublin feel with our people in their present constitutional effort to obtain the redress of so many long-standing grievances.

In the letter to which I have already referred, as written by the late Cardinal on the occasion of the last general election, his Eminence deplored the grasping exclusiveness of the Conservative party. Their effort, as he observed, was to obtain possession of the whole Parliamentary representation of the City—a monopoly for which they strove, in addition to the monopoly, of which they were then in assured possession, of the Parliamentary representation of the County and of the University of Dublin as well.

"I had hoped," wrote his Eminence, "that our city might be saved from the excitement of a contested election. But as the Conservative party, in the exercise of their undoubted right, have decreed otherwise, the people must meet the challenge peaceably but firmly."

And peaceably, firmly, and successfully the challenge was met. The Conservative or Tory party, as the result of their over-zeal, were ejected from the one city seat which they had previously held. The member thus defeated was Sir Arthur Guinness, whose brother is now the candidate of the same party in the effort which they are at present making to recover the ground thus lost by them at the last general election.

As regards the approaching contest, I have heard with some surprise

* See page 327, and page 357, footnote.

and indeed with a feeling bordering upon incredulity, that some electors of the city and county have been, to a certain extent, successfully hoodwinked by the astuteness of the Tory electioneering agents. The plea, I am told, has been set up that in this coming election a vote given for a Tory candidate will not be a vote for the Tory party, inasmuch as the issue between Tories and Liberals is not now to be raised at all! The various constituencies into which the city and county are now divided are supposed to be distributed with even-handed impartiality between Tory and Liberal candidates. In one set of divisions the Liberal voters are to be asked to vote for the Tory candidates; while in another set—in return for this, no doubt, valuable aid—the Liberal candidates are to be sustained by the whole strength of the Tory vote.

The plea thus clumsily fabricated is so manifestly at variance with the most publicly notorious facts that I should not have thought it possible that any voter, or at least any voter possessed of sufficient intelligence even to exercise the franchise, could have been deceived by it. I could not, indeed, have believed that anyone could have been deceived by it, but for the fact, which now seems indisputable, that two gentlemen, usually recognised as Liberals in politics,* have, apparently by means of it, been duped by the astute wire-pullers of the Tory party into accepting the position of candidates for some of the Dublin constituencies, so as thus to provide for the symmetrical grouping requisite for the carrying out of the Tory game.

Can those candidates—if indeed† it is not an abuse of the term to speak of them as candidates at all—have adverted to the fact that in becoming parties to the foolishly miscalled “Loyalist” combination of Tory and Liberal candidates and voters, they have fallen into an open trap?

Can they have adverted to the fact that while proclaiming, for the benefit of those whom they do not credit with sufficient intelligence to see through the extravagance of the allegation, that no party triumph, whether of Tories or of Liberals, is now to be thought of by any “loyal” man, the Tory managers have cleverly managed to fasten themselves, with all the tenacity of their traditional exclusiveness, upon the only division of the City in which it could for a moment be supposed that, even by a rare combination of lucky chances, any other than a Nationalist candidate could have the faintest prospect of success?

Can they have adverted to the fact that identically the same tactics have been practised upon them with equal cleverness as regards the County?

* Sir Rowland Blennerhasset, and Mr. David Sherlock, † See page 357, footnote.

Can they have adverted to the fact that, notwithstanding the boasted obliteration of party lines as between Liberals and Tories, no offer has been made to them of even one of the seats available as "loyalist" gifts, in the representation of that hereditary stronghold of Tory exclusiveness, the University of Dublin?

Can they, in fine, have adverted to the fact, that in the splendidly audacious scheme to which, so far at least, they have fallen victims, a Tory candidate has marked out for himself that very division of the City which is actually claimed by one of the sitting members,* a representative whose loyalty to the Crown and Constitution even Tory audacity has not ventured to call in question?

It is indeed sufficiently manifest that in the coming contest for the representation of our Dublin constituencies, the choice of the electors will be, not between the Nationalist candidates and the representatives of a new coalition party of so-called "Loyalists," but between those candidates and the representatives of the old Tory Ascendancy, whose challenge, thrown down to our people in the time of my predecessor, was then peaceably, but firmly, and most successfully, taken up. I find it difficult to believe that a different result awaits our people now in the contest that is to be decided within the next few days.† But it is no less manifest that it is a case in which, so far as it is possible by organisation to secure so desirable a result, the poll should be an exhaustive one, not a single vote being thrown away or lost.

For more reasons than one, I do not wish in this letter to dwell upon any of the merely political aspects of the case. But in a letter addressed by me, as Archbishop of this Catholic city, to you as one of my trusted counsellors and Vicars-General, it surely cannot be out of place for me to note that there are involved in this contest issues which far transcend in importance any of those to which mere politicians are likely to attach importance.

I need mention only one.

Every vote now given for a Tory, as distinct from an independent or Nationalist candidate, is given for the representative of a party which has hitherto—sometimes by action, sometimes by inaction, but always effectively—hindered the enactment of the sorely-needed reform of the constitution of our Poor-law Boards. Every such vote, then, is thus given in aid of a party which has made itself responsible for the continued maintenance of the present wretched system, under which it is of no infrequent occurrence that, even in this Catholic city of ours, the spiritual interests of the children of our Catholic poor are sacrificed by

* Dr. Lyons.

† For the actual result of the polling, see page 357, footnote.

the registering of those children in one of our workhouses as Protestants*—a proceeding of which no further explanation need be sought than that which is to be found in the fact that their poverty has placed them, their souls as well as their bodies, at the mercy of a board, the Protestant section of which is swelled into a working majority by the presence upon it of a sufficient number of irresponsible *ex-officio* Protestant guardians.

I remain, my dear Monsignore, yours faithfully,

✠ WILLIAM J. WALSH,
Archbishop of Dublin.

P.S.—It may be well to impress upon the clergy the necessity of conforming most strictly to the wise enactments of our National Synod of Maynooth which bear upon the subject of their action in reference to contested elections. Those enactments are to be found among the Decrees of the Maynooth Synod, in the paragraphs numbered 249, 250, 251, and 252. Over and above the manifest wisdom of those decrees and the ecclesiastical sanction attached to them, an additional motive for the most scrupulous care in their observance is furnished by the stringency of the provisions of the recent Act regarding undue influence and other forms of “corrupt practices” in connection with elections.

✠ W. J. W.

V. SECOND LETTER ON THE CITY OF DUBLIN ELECTION.

The *Dublin Evening Mail*, a leading Tory newspaper of the city, having implied that the Archbishop, in his letter to Monsignor Kennedy denied that the Conservative party were within their right in contesting the Parliamentary representation of any of the four divisions of the city, his Grace addressed the following letter to the Editor of that journal.

In the course of the letter the Archbishop, as will be observed, took occasion to sweep away also an incidental

* See page 456.

misrepresentation of the same Tory organ in reference to an imaginary conflict of views between his Grace and one of the Catholic Bishops of England, the Bishop of Shrewsbury, who, in writing upon an election contest in a constituency in his own diocese, had advocated the claims of the Conservative candidate.

The following is the Archbishop's letter to the *Dublin Evening Mail*:—

4 Rutland Square, Dublin,
November 25.

SIR,—While I have no complaint to make as to the tone of your reference to me in the articles in which my name is mentioned in the *Evening Mail* of yesterday, I feel that I am called upon not to let pass without protest some statements in those articles in which you seem to ascribe to me views for which I should be very sorry indeed to find myself made responsible.

In the first place, you plainly imply that the spirit in which I have written and spoken of the Parliamentary election contests now impending in the city and county of Dublin, and in the county of Wicklow, is at variance with that in which my predecessor in the Archbishopric, the late Cardinal M'Cabe, wrote of the contest of 1880, in his Eminence's letter published in the *Freeman's Journal* of the 29th of March in that year.*

Secondly, by placing as "a rejoinder to me" the letter of the "Roman Catholic Bishop of Shrewsbury," you imply that my views as to the opposition or support to be given to Tory or Conservative candidates at the coming election is at variance with that expressed by his lordship.

Now, as to the former of these points, I will ask you kindly to give me the opportunity of publicly stating in your columns that there is no shadow of difference between my view of the election contest of 1880 and the view of that contest so forcibly put forward by the late Cardinal in his published letter, already referred to. I should never, indeed, have thought of questioning that, on that occasion, the Conservative Party, whose candidatures the Cardinal vigorously called upon the Catholics of the city to oppose, were fully "within their undoubted," and I would add "indisputable," right, in challenging, as they did, the vote of the citizens. Although they were then beaten at the poll, the result of the voting showed quite plainly, as indeed every voter in the

* See page 446.

city had known beforehand, that they did not enter upon the contest without a very fair chance of success.* Now, allow me to quote the

* The result of the polling at the City of Dublin election of 1880, thus referred to, was as follows:—

Mr. M. Brooks (Home Ruler),	.	.	.	5,763
Dr. R. D. Lyons (Liberal),	.	.	.	5,647
Sir Arthur E. Guinness (Tory),	.	.	.	5,446
Mr. J. Stirling (Tory)	.	.	.	5,059

It will thus be seen that the Tory candidature of Sir Arthur E. Guinness (now Lord Ardilaun) was defeated only by the narrow majority of 201 votes.

The following comparative table sets forth the result of that election, in contrast with the result of the elections of 1885 in the three divisions of the city to which his Grace had referred when deprecating the action of the so-called "Loyalist," or practically Tory party, in throwing the city into confusion by the irritating contests of last year. This table shows at a glance the absurdity of the theory set up by the Tory organ that those latter contests were entitled to be regarded as on the same footing with the contest of 1880.

ELECTION OF 1880.

Constituency.	Successful candidate's poll.	Defeated candidate's poll.	Majority.
City of Dublin, .	5,647	5,446	201

ELECTION OF 1885.

Constituencies.	Successful candidate's poll.	Defeated candidate's poll.	Majority.
CITY OF DUBLIN:—			
St. Patrick's Division, .	5,330	1,162	4,168
Harbour Division, .	6,617	1,652	4,965
College Green Division, .	6,548	1,518	5,030
Total,	18,495	4,332	14,163
CO. OF WICKLOW:—			
Eastern Division, .	3,385	1,000	2,385
Western Division, .	3,721	871	2,850
Total,	7,106	1,871	5,235

words in which I spoke at Wicklow last week in reference to the coming election in that county. After saying that I regarded the contest as one manifestly raised, not for the purpose of obtaining a seat in Parliament or of influencing the choice of the electors in any way, but for a purpose totally different, I went on to say—

“ If that election contest were to be raised for the sake of testing the feelings of the electors, of affording to some candidate a reasonable chance, or, I would almost say, any chance, of obtaining a seat in Parliament, I should be the last to say one word against the proceeding.”*

I cannot see, then, how the expression of my views at Wicklow can be fairly represented as at variance with those which our late Cardinal, and I suppose I may add, every member of his flock, lay and clerical, held, and hold, regarding the action of the Conservatives in contesting the city of Dublin in the interests of their party at the last general election.

Allow me also to add that, so far as your article implies, as it seems to me most plainly to imply, that I represent the Conservative party as not being fully within their indisputable right in now contesting the St. Stephen's Green Division of the city, and the so-called “ Southern ” Division of the county of Dublin,† I must beg leave most emphatically

* See page 325.

† It may be useful also (see footnote, page 452) to set forth in similar form the results of the election contests in the two constituencies thus mentioned by the Archbishop. It will thus be seen that even in these constituencies the result of the poll very clearly showed that, whatever other justification there may have been for the action of the Tory party managers in plunging the districts in question into the excitement of an election contest, they can hardly venture to rely upon their having had any strong prospect or probability of success. Manifestly, then, the case was in every way different from that of the City election of 1880.

ELECTION OF 1880.

Constituencies.	Successful candidate's poll.	Defeated candidate's poll.	Majority.
City of Dublin,	5,647	5,446	201

ELECTION OF 1885.

Constituencies.	Successful candidate's poll.	Defeated candidate's poll.	Majority.
City of Dublin, St. Stephen's Green Division,	5,277	3,334	1,943
County of Dublin, Southern Division,	5,114	3,736	1,378

tically to protest against any such statement or view being ascribed to me.

So far for the first point. Now for the second. There is not a shadow of divergence between the views expressed in the Bishop of Shrewsbury's letter, which you published yesterday, and my views as to the coming elections in Dublin. His lordship's letter refers to the question of voting for a Conservative *in a contest between a Conservative and a Liberal candidate*. In my letter I was most careful to guard myself against even the possibility of my words being understood to refer in any way to this aspect of the case. You will find in my letter, in express words, that the case I dealt with was that of voting for a Conservative or Tory, "as distinct from an independent or Nationalist candidate." For this, in fact, is the issue before the electors of Dublin. As to the view put forward by the Bishop of Shrewsbury, it has, for many reasons, my most hearty concurrence.

I am sir, faithfully yours,

✱ WILLIAM J. WALSH,

Archbishop of Dublin.

VI. THIRD LETTER ON THE CITY OF DUBLIN ELECTION.

The occasion which called for the writing of the following is sufficiently explained in the letter itself:—

4 Rutland Square, Dublin,
27th November, 1885.

DEAR SIR,—I feel bound, as Archbishop of Dublin, to make a public protest, in vindication of the respect due to my office, against the insult which has been publicly offered to it, by the use made of the names of my three immediate predecessors, and by a most distinct reference to myself, in a letter signed by the Right Hon. W. F. Cogan, and published in the *Freeman's Journal* of to-day.

The writer of that letter has, it seems, within the last few days seconded the nomination of Sir Edward Cecil Guinness, the Tory candidate for one of the Divisions of the City of Dublin. He now claims that he has had "the political confidence and approval" of three of my predecessors in the Archbishopric—the Most Rev. Dr. Murray, Cardinal Cullen, and Cardinal M'Cabe.

“If, unfortunately,” he adds, “I am wrong in my political opinion, I am satisfied to err in such good company.”

I must protest against the flippantly offensive use thus made of the names of my three venerated predecessors.

If your right hon. correspondent and his brother champions of the candidature of a Tory candidate for Dublin wish to show that their political action is in accordance with the views of any members, past or present, of the Irish hierarchy, they must look for their sympathisers elsewhere than among the recent occupants of this Archbishopial See. I have not unfrequently heard the names of my three immediate predecessors coupled with an accusation of an undue leaning towards the Whig or Liberal side in Irish politics. It has been reserved for your correspondent to fabricate against them a charge so absolutely groundless as that which he has to-day succeeded in putting before the public through your columns.

The letter, in protest against which I write, contains also the following offensive statement:—

“It is the duty of every man to come forward and take his side: it is the part of the coward to shirk it.

“One *must* be in favour of law and order and loyalty *and the continuance of the Legislative Union of this country* under the sovereignty of the Queen, or in favour of *an illegal conspiracy against law and individual liberty*”—with much more to the same effect.

In other words, this gentleman, not satisfied with the libellous use which he has made of the names of my three predecessors, has thought it consistent with the respect which as a Catholic he owes to my office thus publicly to libel me.

I agree with him, indeed, that in the present crisis in Irish affairs “it is the duty of every man to come forward and take his side,” and that “it is the part of the coward to shirk it.”

Acting on this principle, I have “come forward.” It is publicly known throughout the city and throughout Ireland that I have done so. So, too, have my respected Vicars-General, without exception.

We have not, however, come forward in favour of the peculiar line in politics which your correspondent chooses to dignify with the names of “law” and “order” and “loyalty.” We have not come forward “in favour of the continuance of the Legislative Union.” Therefore we are arraigned by him before the citizens of Dublin as being “in favour of an illegal conspiracy against law.”

It will, indeed, surprise me if the gross language thus used by Sir Edward Cecil Guinness’s seconder does not open the eyes of many who, in a mistaken view of the line of action to which they were committing

themselves, have hitherto shown some favour to their Tory candidature, now so offensively championed.*—I remain, dear sir, most faithfully yours,

✱ WILLIAM J. WALSH,
Archbishop of Dublin.

VII. LETTER ON THE ELECTION OF POOR LAW GUARDIANS IN DUBLIN.

The following important letter was addressed by the Archbishop to Dr. Robert Kenny, as a member of a deputation which had a few days previously waited on his Grace from the Poor-law electoral organisation of the Rotundo Ward to solicit his co-operation in the furtherance of the candidatures of the Catholic and Nationalist candidates for the Poor-law Guardianship of the Ward at the coming elections.

The Archbishop's letter, it will be seen, while warmly recommending the candidature of those gentlemen, deals with the question of the Poor-law elections generally, as regards the duties and responsibilities of the Catholic voters of the city, without distinction of politics.

4 Rutland-square, E., Dublin,

9th March, 1886.

MY DEAR DR. KENNY,—I send you the enclosed cheque for £5, which I will ask you kindly to hand in to your Committee as my subscription to the fund for defraying the expenses of registration and other preliminary work in connection with the coming election of Poor-law guardians in this electoral division of Dublin.

* For the actual result of the election, see footnote, page 357.

It can hardly be necessary for me to add that the candidature of Messrs. Cummins, Brennan, and Crosby, for the furtherance of which this good work has been undertaken, has my best wishes for its success.

Judging from what has occurred on all former occasions of similar elections in Dublin, we must, I suppose, contemplate the possibility of the candidatures of the Catholic candidates in this and in the other divisions of the Dublin Unions being regarded with a certain amount of apathy by some members of our own Catholic body. For years past, notwithstanding the untiring efforts of my two immediate predecessors in the Archbishopric, and the earnest exhortations addressed by them year after year to the Catholic voters of the city, it has almost invariably occurred that, as a consequence of this apathy within a certain section of our ranks, the contests in one or more electoral divisions have resulted in the defeat of the Catholic candidates.

The principle, I believe, on which this abandonment of Catholic interests is sought to be justified by those who bear the responsibility of its consequences is that the Catholics who come forward as candidates for the office of Poor-law guardian are of a shade of politics differing from their own. In other words, they leave it to be inferred from their action that they are to be regarded as "politicians in the first place," and "Catholics only in the second."

Let me make use of this opportunity of pointing out to those who seem so thoughtlessly to act on so un-Catholic a principle, that every vote thus given at a Poor-law election to a non-Catholic, or withheld from a Catholic candidate, may not improbably have the effect of bringing about the registration of many Catholic children in our workhouses as Protestants.

I am making no imaginary case. Within the past twelve months, in one of our city Unions, cases have actually occurred in which the religion of a poor child admitted to the workhouse was decided, not upon the known or probable merits of the case, but simply as a matter of voting power. In defiance of the strong probability to the contrary, arising from the enormous preponderance of Catholics among our people, and most especially among the poorer classes, the children in question were registered as Protestants, simply because there was present at the Board meeting *a majority of Protestant guardians*.

I am, I must confess, utterly at a loss to comprehend how any Catholic elector of the city can be found who is willing to take upon himself a share in the responsibility of proceedings such as these. Yet, let the truth be told, it is a responsibility that, hitherto at all events, some have not shrunk from undertaking.

In several of the instances to which I have referred, the majority by which the child was registered as a Protestant was so small that the presence of even two or three Catholic guardians, in place of the same number of Protestants, would have decisively turned the scale. In other words, this result would have been attained if the Catholic candidates at the preceding Poor-law elections had been successful in any one of these electoral divisions where they were unfortunately defeated.

We cannot, indeed, envy the feelings of any Catholic voters who, on reading the reports of such transactions in the newspapers, have had to make the bitter reflection that, if, instead of abstaining, they had voted at the election, or if their votes had been given on the Catholic side instead of against it, a sufficient number of Catholic guardians would have been elected, so that those poor children, instead of being dealt with as Protestants, would have been baptised and brought up as members of that Church, which they, at all events, as Catholics, must recognise as the one true Church of Christ.

One of the Protestant newspapers of this city has recently ventured on the daring assertion that the question of religion does not enter at all into this matter of the election of Poor-law guardians; that it should in no way be introduced into them; and that it could not indeed be introduced except under the influence of a principle of religious exclusiveness and intolerance against which it is the duty of every citizen of Dublin to set his face.

Fortunately there are but few of the Catholics of Dublin who are at all likely to take their views either as to their duties or their rights as Catholics from the editorial columns of the journal to which I refer. But there may still be, as undoubtedly there always have been, some not unwilling to do so. If, then, there are any such, I would ask of them to put to themselves the following questions before making up their minds to vote, on this, as they have voted on former occasions, against the Catholic candidates for their electoral divisions, or to abstain from voting in their favour:—

Is there, or is there not, a possibility that by their votes, and the votes of friends likely to be influenced by their example, the scale may be turned as between the Protestant and the Catholic candidates in the electoral division to which they belong?

Is there, or is there not, a likelihood that on the election of Protestant and the non-election of Catholic guardians, in those electoral divisions, may depend the presence of a majority of Protestant guardians at some meeting of the poor-law board when one of the questions to be decided by the votes of the guardians present, will be whether some poor child is to be registered as a Catholic or as a Protestant?

And is there, or is there not, a practical certainty that if there should be present on any such occasion a majority of Protestant guardians strong enough to effect their purpose, the decision of the board will be that the child shall be registered as a Protestant?

A moment's reflection on the points raised in these three questions will surely show that unfortunately the religious aspect of the case is one that has to be kept most prominently in view by every Catholic voter. We have, however, the satisfaction of knowing that it is not by our action, but by that of our opponents—influenced, I have no doubt, as many of them are, by the purest and most conscientious motives—that the election of poor-law guardians, unlike those of our Parliamentary or municipal representatives, now stand upon a footing in which, for the reason I have mentioned, and for other reasons as well, the religion of the candidates is a point which we are constrained to take so largely into account.—Believe me to be, my dear Dr. Kenny, most faithfully yours,

✠ WILLIAM J. WALSH,
Archbishop of Dublin.

P.S.—I trust it will not be deemed out of place for me, even here, to acknowledge our indebtedness to the Protestant guardians, especially of the ex-officio section of our poor-law boards, whose cordial co-operation with their Catholic fellow-guardians has in so many ways secured or facilitated the carrying out of so many useful works in the religious interests of the Catholic poor entrusted to their care.

APPENDIX B.

To complete the record of the part taken in public affairs by his Grace since his appointment to the Archbishopric of Dublin, it has been thought well to insert here in a special Appendix the Resolutions on the Education and other questions, adopted by the Archbishops and Bishops of Ireland at their annual meeting in Clonliffe College, on the 7th of October, 1885; and the letter, bearing his Grace's signature, addressed to Mr. Gladstone from a representative meeting of the Bishops held in Dublin on the 16th of February, 1886.

I. RESOLUTIONS OF THE ARCHBISHOPS AND BISHOPS OF IRELAND, ADOPTED AT THE EPISCOPAL MEETING HELD IN, HOLY CROSS COLLEGE, CLONLIFFE, ON THE 7TH OF OCTOBER, 1885.

The following resolutions were adopted at this meeting:—

1. That the Catholic people of Ireland are entitled to share, in due proportion, in the public endowments for University education, without being obliged to make any sacrifice of their religious principles.

2. That at present those endowments are almost entirely applied to the maintenance of a system of education which has been repeatedly condemned by the Catholic Bishops of Ireland and by the Supreme Head of the Catholic Church.

3. That the continued exclusion of the Catholics of this country from their due share in the aforesaid endowments is not only a serious obstacle to the progress of education, but is a great and irritating grievance, calculated to keep alive a spirit of disaffection and discontent.

4. That we renew our condemnation of the Queen's Colleges and of Trinity College, Dublin, and warn Catholic parents of the grave dangers to which they expose their children by sending them to institutions conducted on a system repeatedly condemned by the Holy See as intrinsically dangerous to faith and morals.

5. That the small proportion of students in Arts of the Royal University who attend the lectures of the Queen's Colleges affords a clear proof that these Colleges, on which the endowments of the State have been so lavishly expended, have failed to bring home the advantages of collegiate education to the great body of the academic youth of Ireland.

6. That we claim our due share also in the public endowments for Intermediate Education on such conditions as are consistent with Catholic principles.

7. That with respect to the Educational Endowments (Ireland) Act, recently passed, we feel called upon to declare that the changes hurriedly made in the Bill, in Committee of the House of Commons, have grievously disappointed the hopes that were raised when the Bill was introduced by the late Government, and will injuriously affect the interests of the Catholic body.

8. That we feel bound to protest in the strongest manner against the constitution of the Commission appointed under this Act, in which Catholics are again placed in a minority, notwithstanding that their claims to a due representation on all educational Boards was, immediately before the passing of the Act, pressed on the attention of the Government in a Resolution of the Bishops.

9. That this unequal treatment of the Catholic body is the more striking and the more obviously indefensible, inasmuch as the boys of the Catholic schools have carried off more than 60 per cent. of the Prizes, Exhibitions, and Medals awarded by the Intermediate Education Board during the last four years.

10. That we call on the Government to reconsider the constitution of this Endowments Commission, so as to give to Catholics their due proportion of representation thereon; and we declare our opinion that if no action be taken to give effect to our claim, the Catholic Commissioners should at once resign.

11. That without referring to other defects in the so-called National system of education, we protest against the manifest inequality with which the denominational Training Colleges are treated, as compared with the official Training College under the management of the National Board.

12. That we hereby adopt and renew the following resolution, passed

by the Episcopal Education Committee in July last—"That on commissions or other public bodies appointed for educational purposes we claim, as a matter of justice, that the Catholic body should have a representation proportionate to their numbers; and that the Catholic representatives should be persons enjoying the confidence of the Catholic body."

13. That we rely on the Irish Parliamentary Party to assert, by every constitutional means in their power, the rights of Irish Catholics in matters of education; to press forward their claims to a due share in all public endowments for educational purposes; and to oppose all Parliamentary grants by which the present unequal and unjust distribution of those endowments is maintained.

14. That we regret and condemn the acts of violence and intimidation which have recently occurred in some parts of the country.

Though alive to the provocation given to the tenant-farmers of Ireland by the landlords who in these times of agricultural and commercial depression refuse reasonable abatements, we warn our flock against those illegal and immoral excesses, which, if continued, could not fail to bring down the anger of God on those who are guilty of them, and disgrace in the eyes of the civilised world those districts of the country in which such outrages occur, and in some measure our country at large.

We have read with much satisfaction the condemnation publicly and repeatedly pronounced by the leaders of the Irish Parliamentary Party, and other notable Irishmen, against these outrages, and we have no doubt that their view of the political consequences of such acts will be universally accepted by the people.

✠ WILLIAM J. WALSH,
Archbishop of Dublin, *Chairman*.

✠ BARTH. WOODLOCK, Bishop of Ardagh and Clonmacnoise,	} <i>Secretaries.</i>
✠ MICHAEL LOGUE, Bishop of Raphoe,	

II. EPISCOPAL LETTER TO MR. GLADSTONE.

A representative meeting of the Irish Bishops happened to be held in Dublin, on Tuesday, the 16th of February, on the day which Mr. Gladstone's letter to

Lord De Vescei expressing his desire to obtain information as to the "wants" and "wishes" of the Irish people, appeared in the Dublin newspapers. Next day the following letter was addressed to Mr. Gladstone, signed by his Grace the Archbishop of Dublin, as Chairman of the Episcopal meeting:—

4 Rutland-square, Dublin,
February 17th, 1886.

SIR,—Your letter to Lord de Vescei, which was published in the Dublin newspapers of yesterday, has been under the consideration of a large and representative body of Irish Catholic Bishops assembled here to-day on important ecclesiastical business. The prelates so assembled substantially represent the whole Irish Episcopacy. At the request of their lordships I beg to lay before you, in response to your expressed desire, the views they entertain regarding "the wants and wishes" of the Irish people.

There are, as you observe, three great Irish questions demanding the immediate care of the Government—namely, self-government, the settlement of the land question, and social order.

1st. As regards "self-government," or Home Rule, it is our firm and conscientious conviction—a conviction based, as we believe, on the fullest, most varied, and, at the same time, the most reliable information—that it alone can satisfy the "wants and wishes," as well as the legitimate aspirations of the Irish people.

Those wishes and aspirations have been expressed with unmistakable clearness by the constituencies of the four provinces of Ireland at the recent elections. We venture to remind you that immediately before those elections you had appealed to the people of this country to speak out their mind on this great question, and that in doing so you clearly laid down the lines within which you believed it to be a question of practical politics. We regard the issue of the elections as the answer given by the Irish people to that appeal. We are fully satisfied that the demand for Home Rule, thus put forward, in no way transgresses the constitutional limits marked out by you. Its concession cannot trench either on "the supremacy of the Crown," or on "the unity of the Empire;" nor can it interfere with "the maintenance of all the authority of Parliament necessary for the consolidation of that unity." This being so, we feel convinced with you that the granting of Home Rule within those limits will be, "not a source of danger but a means

of averting it," as furnishing "a new guarantee for increased cohesion, happiness, and strength."

2nd. As regards "the settlement of the land question," we have no hesitation whatever in stating that, in our opinion, it now imperatively calls for a final solution, and that this cannot be better effected than by some such measure as that which certain English journalists and statesmen have recently advocated—that is, the purchase up by Government of the landlord interest in the soil, and the reletting of the latter to tenant farmers, at a figure very considerably below the present judicial rents.

In addressing one of the foremost financiers, as well as most enlightened statesmen of the age, we do not presume to enter into the details of this weighty, and, no doubt complicated project, but are perfectly satisfied to leave them to your own sense of what is due to the equitable claims of existing landlords on the one hand, and of the future tenants of Ireland on the other. We desire, however, to have it perfectly understood, that the Irish people do not aim at the confiscation of any species of property, but only ask for fair play as between man and man, or what has been well described as the right to "live and thrive" in their native land.

3rd. As regards "social order," we shall confine our remarks to two aspects of the case, public outrages, namely, and what is called personal intimidation, or as you otherwise express it, "the fulfilment of contracts and personal liberty of action."

It is our deliberate opinion that no just cause of complaint, on either head will, or, indeed, can exist, after the settlement of the land question on the basis just indicated, or on any other basis which supposes the utter effacement of that system of landlordism which has so long and so ruinously existed in Ireland. In point of fact, every disturbance of social order that has occurred for years amongst our people has arisen from the sense of wrong entertained by a large majority of the occupiers of the soil, owing to the remorseless exaction of needy or extravagant landlords.

Even now the peace of the country is seriously imperilled by the fact that very many landlords, as if making a final but fruitless effort to collect impossible rents, have entered on an ill-considered course of eviction against their unfortunate tenants.

We would, therefore, earnestly and most respectfully urge that, pending the final settlement of the Land Question, which, we are confident, is now near at hand, the power of eviction be suspended in Ireland; at the same time that in the most impoverished districts some provision, in the shape of remunerative labour, be made out of the

public purse to support the starving poor in the present, and help them on to better times.

Wishing you every success in your renewed efforts to restore peace and prosperity to our long-tried and much-loved country,

I have the honour to be, sir, your very faithful servant,

✦ WILLIAM J. WALSH,

Archbishop of Dublin, Chairman of
Episcopal Meeting.

R E P L Y.

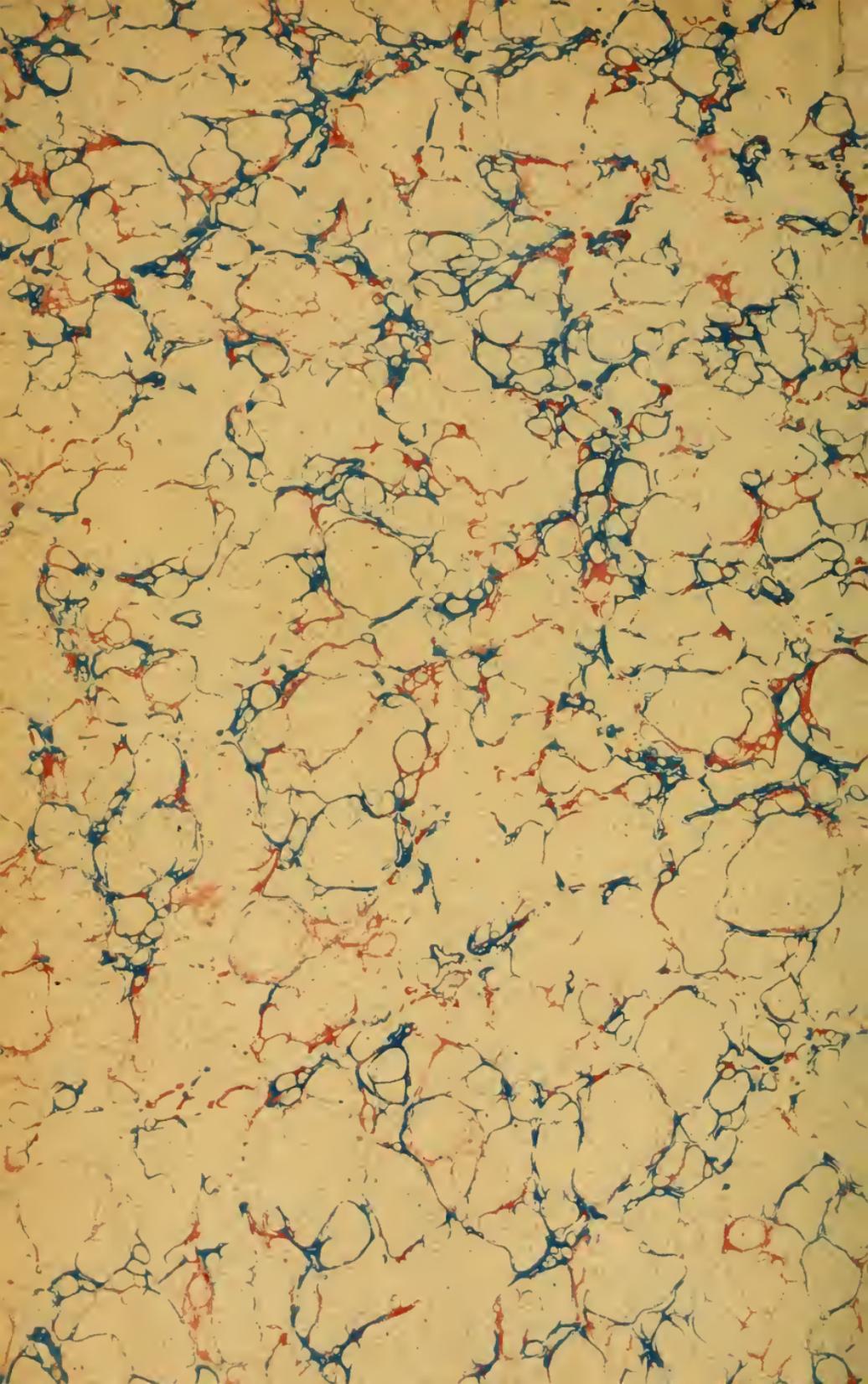
10 Downing-street, Whitehall,
Feb. 20, 1886.

MY LORD ARCHBISHOP—I have the honour to acknowledge your Grace's communication to me on the 17th, of the views entertained on pending questions with respect to Ireland by yourself and your episcopal brethren. And I request your Grace to accept my sincere thanks for this communication.

I remain, my Lord Archbishop, your most faithful servant,

W. E. GLADSTONE.

The Most Rev. Dr. Walsh, Archbishop of Dublin.



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Addresses

