"IRISH INDEPENDENT"
EUCHARISTIC CONGRESS
SOUVENIR AND RECORD
1932.

IRISH INDEPENDENT EUCHARISTIC CONGRESS SOUVENIR NUMBER 1932

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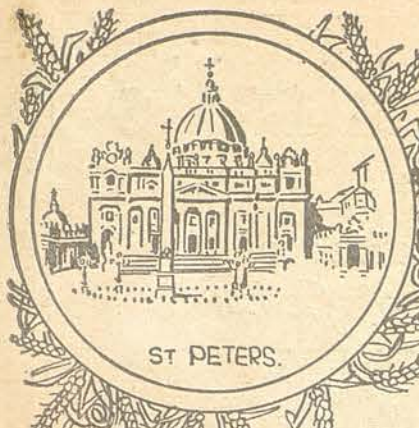


The Supreme Pontiff

His Holiness the Pope

Achille Ratti, 265th Pope

Born, Desio : : :	1857
Titular Archbishop of Lepanto	1919
Proclaimed Cardinal : :	1921
Archbishop of Milan : :	1921
Elected and Crowned Pope	1922

A Golden Page in Ireland's History

The Celebrations of the Centenary of Catholic Emancipation

NOW in the midst of the preparations for, and later during the actual ceremonies of the Eucharistic Congress, the minds of Irish people must be impelled back to the other great event in the history of the Church in Ireland just three years ago.

In June, 1929, coinciding nearly to the day with the Eucharistic Congress celebrations, Ireland expressed in a glorious, unforgettable demonstration her thanksgiving to God for a century of religious freedom.

THREE-FOLD OBJECT.

One hundred years had elapsed since the Liberator had won Emancipation for his country, and the celebrations of three years ago achieved a three-fold object—they were the embodiment of Ireland's love for the Faith, an act of gratitude for the strength that had overcome all obstacles, and a tribute to the memory of O'Connell.

In world importance the Eucharistic Congress must overshadow the Emancipation Celebrations. More representative of the Faith in every land will undoubtedly be the approaching event; greater numbers will participate; but no Irish man or woman who lived through the week of the Catholic Emancipation Celebrations in Dublin could ever forget the inspiring scenes. They must remain an undying memory. They will be linked with the Eucharistic Congress to be described to generations to come.

ORGANISATION WORK.

For weeks before the celebrations the organisation had gone on perfecting every detail, and when the first ceremony took place nothing had been left undone, so far as human skill and care were possible, to make positive that from that point of view the commemoration would be a success. As events proved the organisation was a complete triumph.

The formal celebrations opened on Wednesday, June 19, with Solemn Votive Mass in the Pro-Cathedral, at which his Grace the Archbishop of Dublin presided. The celebrant was Rt. Rev. Dean Dunne, P.P., V.G.; deacon, Very Rev. J. Canon Williams, P.P., Terenure; sub-deacon, Very Rev. J. Canon Boylan, D.D., Maynooth College; assistant priest, Very Rev. J. Canon Watters, P.P.; assistants at Throne, Very Rev. P. Canon Monahan, St. Audeon's, and Very Rev. Canon McMahon, Pres., Holy Cross College, Clonliffe; master of ceremonies, Rev. M. Murphy, C.C.

CHURCH AND STATE.

The Pro-Cathedral was crowded with a congregation which included practically all the members of the Hierarchy, Ministers and members of the Oireachtas, and many distinguished citizens.

"The purpose of this great celebration is not merely to commemorate the achievement of 1829, but to recall with gratitude to Almighty God the splendid harvest of Catholic progress whereof the Act of Emancipation was but the sowing."

This is a quotation from the inspiring sermon preached on the occasion by the Most Rev. Dr. McNamee, Bishop of Ardagh, on "The Struggle for the Faith."

4,000 AT GARDEN PARTY.

In the afternoon, in honour of the Irish Hierarchy, the largest and most fashionable garden party ever held in Dublin took place in the grounds of Blackrock College. Over 4,000 people attended, and among them were the leaders of the Church in Ireland and the most outstanding of Ireland's citizens.

Beautiful weather favoured the event, and the crowds of fashionably dressed ladies moving in a setting of sylvan grandeur made a most impressive spectacle.

The Round Room and Oak Room of the Mansion House were crowded to overflowing at night, when Prof. O'Sullivan, then Minister for Education, delivered an address on "St. Patrick's Apostleship," and Rev. M. V. Ronan, C.C., read a paper on "The Church of St. Patrick." Most Rev. Dr. Harty, Archbishop of Cashel, presided, and among the members of the Hierarchy present on the platform was Most Rev. Dr. MacRory.

Several thousand people were unable to gain admission, and, congregated in Dawson St., they heard the addresses through loud speakers.

A GREAT EVENT.

In the course of an inspiring address, Most Rev. Dr. Harty said that in celebrating the Centenary of Catholic Emancipation they did so in no controversial spirit. They assembled to remember a big event in the history of religious liberty. . . . They took the Act as the landmark of the progress of religious liberty and as a symbol of victory over the forces of oppression and bigotry.

Great enthusiasm prevailed during the demonstration, and the members of the Hierarchy were loudly cheered as they entered the hall and again as they left.

HOLY FATHER'S INTEREST.

The interest of the Holy Father in the celebrations was demonstrated by the presence of Mgr. Peter Pisani, Archbishop of Constantia, who arrived in Dublin on Thursday, 20th, the bearer of a message of the Holy Father in the form of a Pontifical Letter to the Bishops and Faithful of Ireland. Archbishop Pisani was met on arrival by his Grace the Archbishop of Dublin.

The celebrations on Thursday began with Solemn Votive Mass of the Holy Ghost in St. Andrew's, Westland Row, his Grace Most Rev. Dr. Gilmartin, Archbishop of Tuam, presiding.

The celebrant was the Rt. Rev. Mgr. Dean Macken, P.P., Claremorris; deacon, Rev. P. J. Moane, C.C., Ballyhaunis; sub-deacon, Rev. H. Curley, C.C., Castlebar; assistant priest, Very Rev. M. Canon MacDonald, P.P., V.F., Newport; assistant priests at the Throne, Very Rev. Canon Monahan, P.P., St. Audeon's, High St., Dublin, and Very Rev. Canon Boylan, Maynooth College; master of ceremonies, Rev. R. Rafter, C.C., St. Andrew's, Westland Row, Dublin.

ENTHUSIASTIC MEETINGS.

In the afternoon a great meeting was held in the Mansion House, at which his lordship Most Rev. Dr. Hackett, Bishop of Waterford and Lismore, presided, and at which a paper on the Penal Laws was read by Rev. A. M. Crofts, O.P.

Again at night in the Mansion House there was another enthusiastic meeting, with the thousands who were unable to gain admission listening to the addresses through loud speakers. His Grace Most Rev. Dr. Gilmartin, Archbishop of Tuam, presided, and Rev. P. J. Gannon, S.J., read a paper on "The Elizabethan Persecution," and Mr. L. J. Walsh a paper on "The Cromwellian Persecution."

One of the most thrilling scenes of the celebrations took place in the Mansion House on Friday night at a remarkable demonstration. Most Rev. Dr. MacRory, who presided, read a message from the Holy Father which was brought to Dublin by Archbishop Pisani.

Cheer after cheer was given for the Pope, the Hierarchy, and Archbishop Pisani, and the vast audience joined in singing "The Song for the Pope"—a thrilling moment. Most Rev. Dr. MacRory, before reading the letter, said: "This is the last of the evening meetings of this memorable week, but it is by no means the least. We have kept the good wine until now, for on this evening, in the words of one of our greatest poets, 'There is wine from the Royal Pope.'"

Archbishop Pisani also spoke.

In the morning Solemn Votive Mass of the Holy Ghost was celebrated in the Pro-Cathedral, his Grace Most Rev. Dr. Harty, Archbishop of Cashel, presiding. The celebrant was the Ven. Archdeacon Cotter, P.P., V.G., Tipperary; deacon, V. Rev. J. McCarthy, P.P., Hospital, Limerick; sub-deacon, V. Rev. N. Cooke, Pres., St. Patrick's College, Thurles.

In the afternoon a meeting was held in the Mansion House, his lordship Rt. Rev. Dr. Amigo, Bishop of Southwark, presiding, and a paper on "Pre-Emancipation Catholic Associations" was read by Very Rev. Canon Monahan, P.P., V.G.

At the meeting at night in the Mansion House at which the Pope's letter was read a paper on "Faith and Language" was read by Rev. J. Clenaghan, P.P., Carnlough, and on "The Emancipation Struggle" by Rev. A. H. Ryan, D.D., Ph.D.

GREAT ACT OF FAITH.

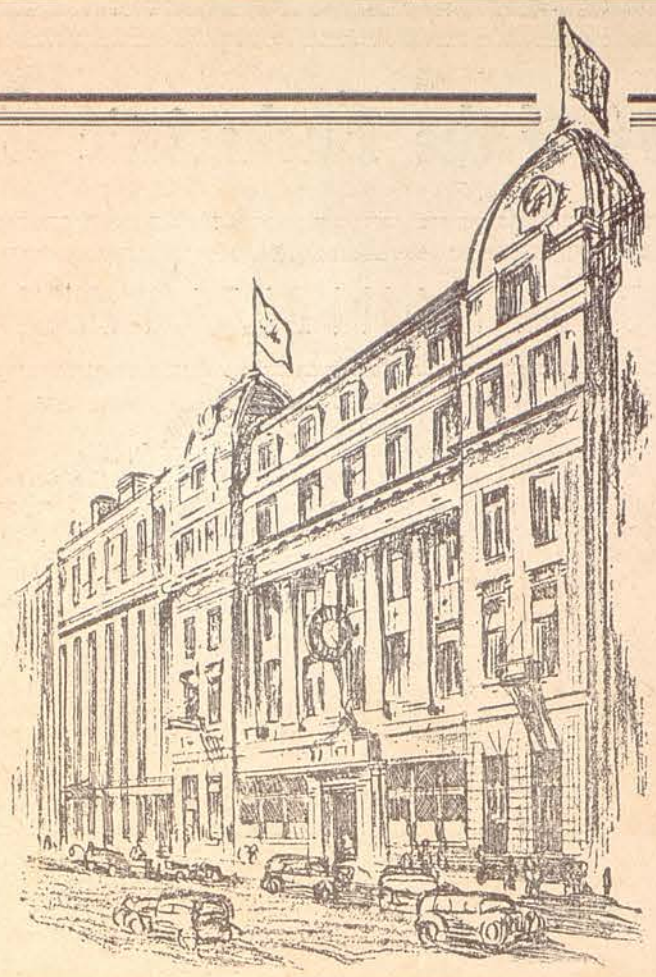
The events of the week culminated in a great demonstration on the broad plain of the Fifteen Acres in the Phoenix Park on Sunday, June 23.

Half a million people from every city and town, from every hamlet and village, assembled for the High Mass in the Park.

The whole nation was represented in the great Act of Thanksgiving, for the fervour and dimensions of which there had rarely been an equal in any country. The vast assemblage

(Continued on Page 16.)

INDEPENDENT HOUSE, DUBLIN



THE HOME OF INDEPENDENT NEWSPAPERS

EDITORIAL

Le teacht na bliadna 1932 tá muinntear na hÉireann ag ceiliúradh cúig céad bliadan déag de dílreacht don Eaglais, dílreacht nách bfuil a samhailt mar cúis mhaoithe ag tír ar bith eile. Náisiúin mhóra Caitilice na hEórpa—an Fhrainnc, an Spáinn, an Iodáil—tréigeadar í ar uairibh, tré uaibhreas, tré uaill-mhian sa náisiúntacht, tré eagla roimh comhacht saoghalta an Phápa. Tárla dóibh fiú amháin í a céasadh.

Tré na céadta bliadan, pé aca fé buaidh nó fé dhaoirmacht dí, d'fan Éire dílir. Ar a son san, is mó é ár n-ádar de bárr na h-onóire móire atá ár n-Athair naomhta, an Pápa, tar éis a thabairt dúinn agus a dheonughadh gur i n-ár dtír-ne a chionólfaí i mbliana Comhdáil Chuirp Chríost don aonmhadh uair déag is fiche. Is fearr a thuigimíd-ne, Gaedhil, an onóir mór san de bárr ceódhacht agus bhfoghmhaireacht an Chreidimh i n-Éirinn, agus ní mirbe dúinn a rádh nách beag an méid a dhein muinntear na hÉireann sa cúig céad bliadan déag atá imtigthe tharainn leis an luach saothair seo a thuilleamh.

Is oireamhach mar ba mian le n-a Naomhtacht, an Pápa, a fuim mór i n-ár dtír a thearbáimt agus an bliain seo chuimneacháin teacht Phádraig Naomhta go hÉirinn a thogadh leis an Comhdáil seo Chuirp Chríost a chomóradh innti. Tagann an Comhdáil mar bárr glórmhar ar na bliadantaibh fada úd i n-ar fan Éire dílir don Eaglais agus don Chreideamh, agus is léir dúinn gurb é mian an Phápa 'ná a thearbáimt gur cuig ré chomh dlúth is atá an dá oideas-san, dílreacht don Eaglais agus cuimneamh ar Phádraig Naomhta, ceangailte le céile i gcroidhthibh na nGaedheal. An creideamh a bunaig Pádraig, choidh na Gaedhil ar a son.

Da dheas on Papa freisin an Cairdinéal Lauri a thogadh mar legáid. Is mó baint a bí ag an gCairdinéal le hÉirinn cheanna féin. Nuair a bí sé i n-a ollamh i gcoláiste Phropagandha bí a lán de na fagartaibh is mó le rádh i nEaglais an hÉireann indiu mar dhaltaí aige—an Dr. Ó Broin, Árd-Easbog Átha Cliath, agus an Dr. de Bál, Árd-Easbog Thasor. De bárr na h-aithne seo a cuir sé cheanna ar mhuinntir na hÉireann is cinnte go mbeidh cion agus mear aige orthu, agus is cinnte freisin go bfuil an cion agus an mear céadna aca air.

Is ar an easrán so an chuimneacháin sé atá cuirtha romhainn againn ná cuir síos go gearr ar an dtroid atá curtha suas tré na céadta bliadan ag Éireannaigh, i mbaile is i gcéin, ar son an Chreidimh. Cuimneacháin é gur fiú é a coimeád, mar sinn, toirc a úsáthar ó thaobh a adhbair agus ó thaobh luacht a tsmíochta, agus ó thaobh a mhaire agus a fuime freisin.

WITH the coming of 1932 Ireland celebrates fifteen hundred years of loyalty to the Church such as no other country can boast. The great Catholic nations of Europe—France, Spain, and Italy—have all fallen away at times. Swayed by vanity, by perverted nationality, and by fear of the Pope's temporal sway, they have sometimes fallen away from, sometimes even persecuted, the Church.

Through all the centuries Ireland has remained faithful, whether in her days of triumph or her days of persecution. For this reason we are all the more proud of the great honour our Holy Father the Pope has conferred on us by giving to our country the privilege of being the venue of the Thirty-first International Eucharistic Congress. The very vitality of the Faith in Ireland makes Irishmen the more conscious of this honour, and we cannot but feel proud of the fact that in the past fifteen hundred years we have done not a little to merit the reward.

His Holiness has shown an especially kindly interest in selecting the year of the fifteenth centenary of St. Patrick's coming to Ireland. The Eucharistic Congress will form a glorious climax to those centuries of loyalty and devotion, and we cannot but see in the choice made by his Holiness a manifest recognition of that tradition that was founded by St. Patrick and that inspired Ireland's long fight for the Faith.

It was also indicative of a personal interest to select as Cardinal-Legate Cardinal Lorenzo Lauri. Cardinal Lauri has many associations with Ireland. In earlier years, as a Professor, he instructed many of the most prominent members of the Irish Church, including his Grace Most Rev. Dr. Byrne, Archbishop of Dublin, and Most Rev. Dr. Wall, Bishop of Thasos. His association with Ireland alone will endear him to the Irish people just as, we feel sure, they have endeared Ireland to him.

In this Souvenir we have endeavoured to give a brief review of Ireland's fight for the Faith at home and abroad. We have striven to give a Souvenir of the Congress that will have a permanent value because of its authenticity, its subject-matter, and its contributors, and at the same time to give the Souvenir an individual and distinctive merit that will enhance its value and increase its interest.

The History of the Eucharistic Congress

INSPIRATION OF A SAINTLY FRENCH WOMAN

THE Thirty-first International Eucharistic Congress is another landmark in a movement nearly six decades old and without parallel in history.

Some sixty years ago a humble and saintly woman of France, Mary Martha Emily Tamisier, who was born at Tours in 1834, became inspired with the idea of organising public meetings in honour of the Blessed Sacrament, to which she was particularly devoted. These meetings gradually took the form of pilgrimages to shrines sanctified in previous years by Eucharistic miracles. By 1874 the support and enthusiasm aroused gave definite shape to the movement towards the establishment of International Eucharistic Congresses, and in 1878 the Papal approval was obtained.

THE FIRST CONGRESS.

During the next few years, amid public and widespread approval, preliminary organisation took place. The prime movers were Mlle. Tamisier and Monsignor Gaston de Segur, President of the Organising Committee. June, 1881, saw the triumph of their endeavours in the holding at Lille, amid scenes of indescribable fervour and piety, of the first International Eucharistic Congress.

UNIVERSAL CHURCH.

With permanent headquarters and a Permanent Committee, of which Monsignor Heylen is the sixth President, the movement gained in vigour and widened in scope. France, Italy, Belgium, Switzerland, England, Austria, Spain—each country of Europe supplied the locale for succeeding Congresses.

In 1893 the Congress of Jerusalem marked the unity of the Catholics of the East and of the West. Seven years more, and the venue was changed for the first time to the New World, the twenty-first Congress being held at Montreal. The Congress of Chicago in 1926, the Congress of Sydney of 1928, and the Congress of Carthage in 1930 bore further testimony to the universality of the Church.

IRELAND, A MILLION.

Monsignor de Segur died in 1881. Mlle. Tamisier in 1910, but the ever increasing numbers of the faithful attending the Congresses speaks eloquently for their successors. At the second Congress, that of Avignon in 1882, some six thousand were present. A year later at Liege the number had increased to ten thousand.

The fourth Congress saw two hundred thousand attending. Half a million Catholics at Cologne in 1909, three-quarters of a million at Chicago in 1926. May it be Ireland's lot in 1932 to furnish numerical proof of the truths which her tradition has so often upheld.

R. J. M.

PREVIOUS CONGRESSES

Lille, France	1881	Tournai, Belgium	1906
Avignon, France	1882	Metz, Germany	1907
Leige, Belgium	1883	London, England	1908
Fribourg, Switzerland	1885	Cologne, Germany	1909
Toulouse, France	1886	Montreal, Canada	1910
Paris, France	1887	Madrid, Spain	1911
Antwerp, Belgium	1890	Vienna, Austria	1912
Jerusalem, Palestine	1893	Malta (in Mediterranean)	1913
Rheims, France	1894	Lourdes, France	1914
Paray-le-Monial, France	1897	(Suspension of Congresses owing to World War.)	
Brussels, Belgium	1898	Rome, Italy	1922
Lourdes, France	1899	Amsterdam, Holland	1924
Angers, France	1901	Chicago, United States	1926
Namur, Belgium	1902	Sydney, Australia	1928
Angouleme, France	1904	Carthage, Africa	1930
Rome, Italy	1905		

PAPAL APPROVAL

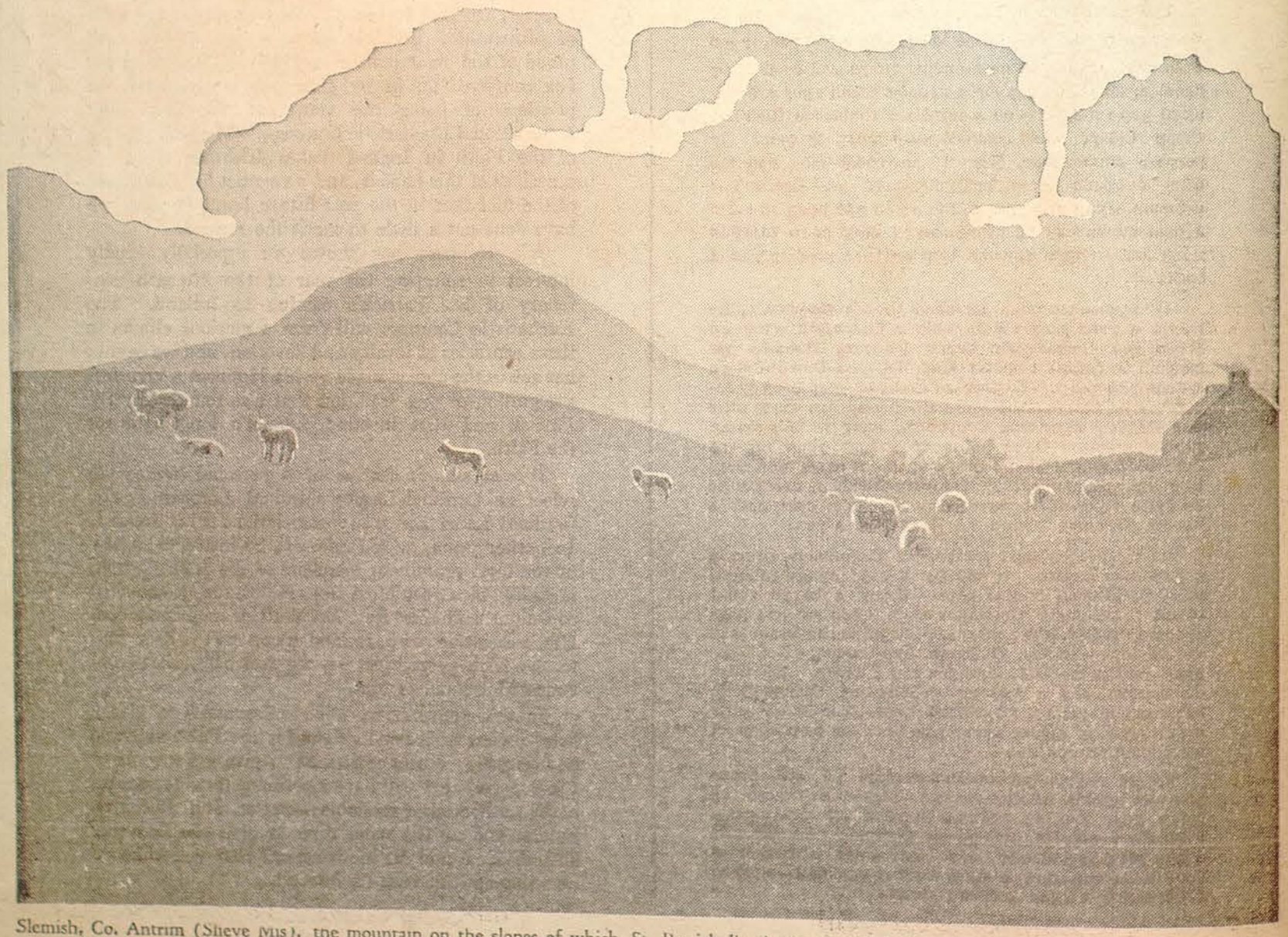
The Supreme Pontiff's Letter in 1881

ON May 16, 1881, his Holiness Pope Leo XIII. sent the following letter of approbation to the organisers of the First Eucharistic Congress.

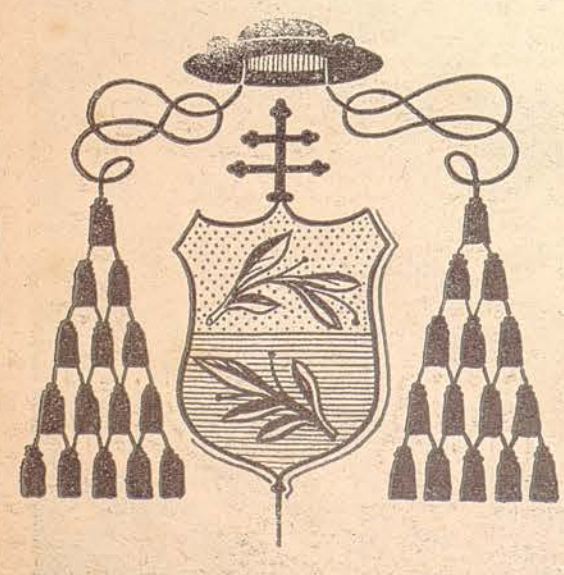
"It is in accordance with the devotion of the Faithful to celebrate solemnly the memory of the institution of such a salutary and admirable Sacrament. Thus we will venerate the ineffable way by which God is present in this visible Sacrament. Thus we will praise the Divine Power which operates so many wonders in this same Sacrament. Thus also we will render to God the thanks which are due Him for so salutary and sweet a benefit. Hence, it is, dear Son, that we grant with special affection the Apostolic Blessing to you and to all who will assist in this Congress.

"LEO XIII."

WHERE ST. PATRICK TENDED THE FLOCKS OF MILCHU



Slemish, Co. Antrim (Slieve Mis), the mountain on the slopes of which St. Patrick lived as a youthful slave tending the sheep and cattle of Milchu, who lived at Skerry, Co. Antrim.



Papal Legate

✠

His Eminence
Cardinal Lorenzo Lauri
Grand Penitentiary

Born, Rome : : :	1864
Tit. Archbishop of Ephesus	1917
Papal Nuncio to Peru :	1917
Papal Nuncio to Poland :	1921
Proclaimed Cardinal :	1926

Winning Back Our Long Lost Fame

MODERN ECCLESIASTICAL ART IN IRELAND

By Rev. Thomas F. Ryan, S.J.

MANY centuries separate from our time the days when Irish artists and craftsmen illuminated the Book of Kells and fashioned the Cross of Cong and produced those other relics that prove the existence of a native religious art in by-gone days in Ireland. The history of the intervening years sufficiently explains why those artists had not a continued line of successors; persecution raged in Ireland, churches were pillaged and destroyed, and the concealment rather than the adornment of their places of worship occupied the minds of the pastors.

Little more than a hundred years ago this period came to an end, and it was possible for Catholics to worship publicly once more; it then became necessary for them to replace by new churches those that had been stolen or destroyed. Priests and people set to the task with a will, and the past century has been an era of church building in Ireland.

OUTSIDE INFLUENCES.

In the absence of native models or tradition those who undertook the building and adornment of churches were dependent on the influences that prevailed in neighbouring countries, and it is unfortunate that this was a period of debased religious art. The churches that were built were, with a few exceptions, poor in design, and all were furnished with altars, statues, stained-glass windows, and paintings imported from abroad, and all completely devoid of artistic merit.

An inevitable consequence was a low standard of taste in church furnishing and decoration; priests and people alike became accustomed to Italian marble altars of decadent Gothic, mass-produced stained-glass windows from Germany, and characterless statues from France, and were quite satisfied to keep on importing them. The artist was ousted by the tradesman, and when any enterprising Irishman attempted to compete with the foreigner in supplying the needs of the new churches, he aimed at nothing more than providing the commercial article which the foreigner supplied.

IRISH CRAFTSMANSHIP.

Here and there, it is true, was to be found an individual church patron or architect who rose above the prevailing decadence and tried to impress his ideas on others, but such as he were few, and they met with scant encouragement. It was only towards the close of the last century that the slightest sign of a change became apparent.

Thanks to the compelling beauty of the work of some of our artists, notably those of An Túr Gloine and the Dun Emer Guild, there began a movement towards the artistic instead of the tawdry in the adornment of churches, and, though we have not yet reached the point where good taste in religious art is universal, we have happily in the country a body of native artists and craftsmen who can supply almost every need of those who wish for the fitting decoration of God's house, and they have won the recognition of their fellow-countrymen.

The standard of present-day ecclesiastical art in Ireland is, in fact, so high that its fame has spread far beyond our shores, and specimens of modern Irish craftsmanship are to be found in many churches in far distant countries.

STAINED-GLASS ARTISTS.

Stained-glass deserves first mention, for it was in the production of this that our native artists achieved their first and eventually their greatest success. Thirty years ago windows from Munich and Birmingham disfigured almost all our churches; to-day Irish stained-glass can stand comparison with anything that is being produced in any country.

The credit for this is due to Miss Purser and her associates of An Túr Gloine and to Harry Clarke. The group of artists who were assembled by Miss Purser did heroic pioneer work, and by producing in twenty-five years over six-hundred windows, all of conspicuous merit, did much to educate popular taste.

Examples of the work of this studio are to be found in every part of Ireland. The most conspicuous among the associated artists are Miss W. M. Geddes, who is now working in England, and Michael Healy and Hubert McGoldrick, now the two leading stained-glass artists working in Ireland.

THE LATE HARRY CLARKE.

While the artists of Miss Purser's studio were labouring hard to raise the level of stained-glass, there appeared from an entirely different quarter Harry Clarke, the greatest artist in this medium that Ireland has ever produced. The son of a stained-glass artist, he showed signs of genius from his earliest student days, and while he was still in the early twenties he ranked among the greatest living artists in stained-glass.

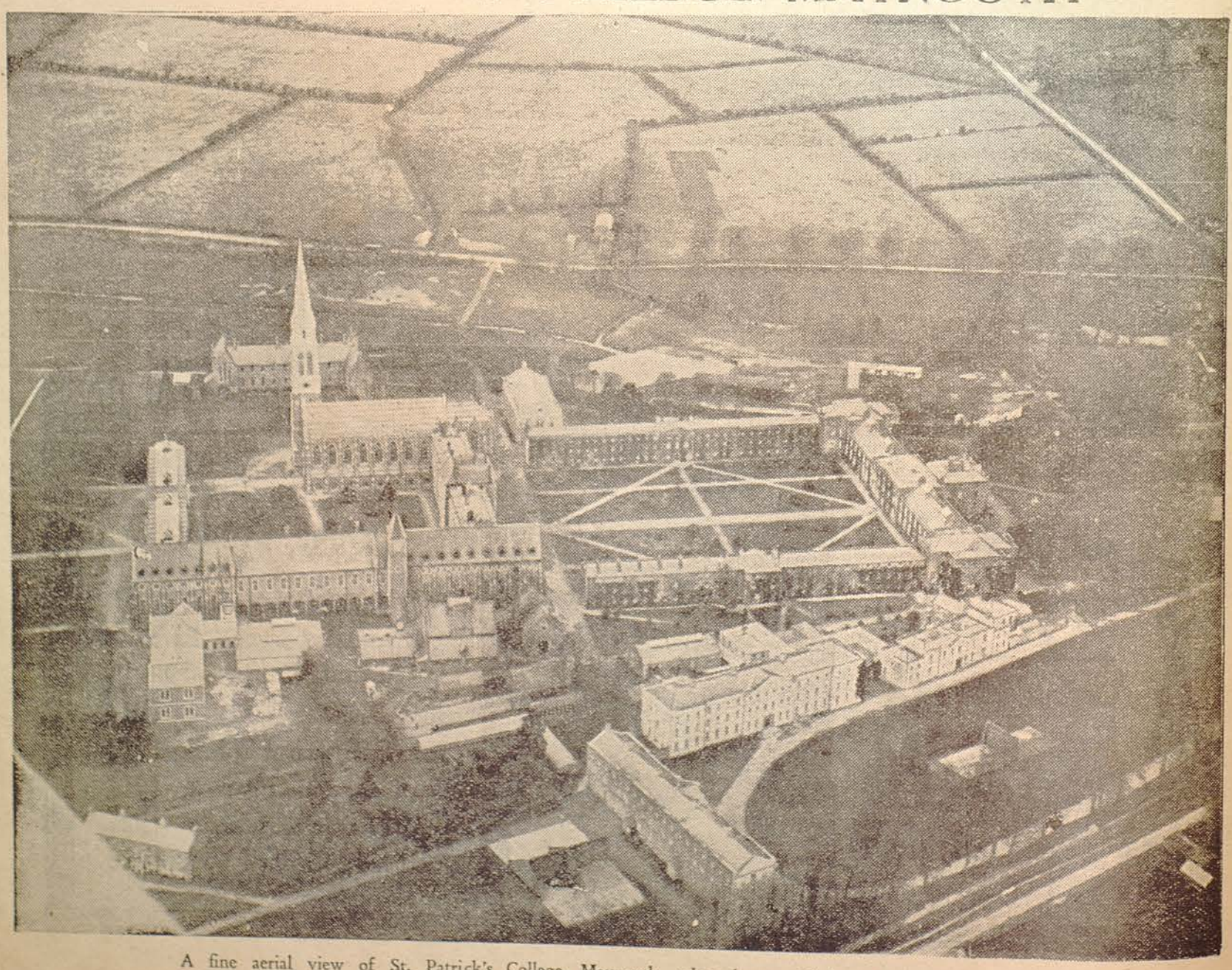
His early death in 1931 was a national calamity, but his industry was such that he left behind him a great number of works that enrich many churches at home and abroad. In their brilliancy of colouring, delicacy of design, and jewel-like quality his windows are unmistakable. Some of his best work may be seen in the Honan Hostel Chapel, Cork, and in the Parish Church, Terenure.

Harry Clarke also proved brilliantly successful as the designer of schemes of church decoration, and two fine examples of his work are to be seen in Dublin in St. Mary's, Haddington Road, and the chapel of Milltown Park.

STATIONS OF THE CROSS.

The artists of An Túr Gloine, from the very beginning, did not confine

ST. PATRICK'S COLLEGE, MAYNOOTH



A fine aerial view of St. Patrick's College, Maynooth, taken by an *Irish Independent* Staff Photographer.

their activities to the production of stained-glass, and the most successful of their other works are the sets of Stations of the Cross in opus sectile, designed and executed by Miss Ethel Rhind and Hubert McGoldrick.

There is no feature of a church that is so difficult to supply in a satisfactory manner as that of the Stations of the Cross, and experiments in producing them have been carried out in a great variety of media. Notable among the experiments by modern Irish artists are the set incorporated in the windows of the church of St. Patrick's Purgatory in Lough Derg, by Harry Clarke, and the large oil paintings in the chapel of Clongowes Wood College by Sean Keating.

IN OPUS SECTILE.

Both of these are, however, something of a *tour de force*, and in the set of Stations which Miss Rhind executed in opus sectile for the church in Spiddal we have probably the most harmonious and effective Stations of the Cross in Ireland. The same medium has been chosen by the builders of several churches, especially in the North-west corner of Ireland, and in each case the result has been excellent.

The advisability of incorporating the Stations of the Cross in the design of a new church is now recognised, and it has become an increasingly common practice to choose a medium for them which will allow them to be set in the actual structure of the building. Mosaic has been sometimes chosen, but in each case in which a comparison is possible native produced opus sectile has proved much superior to imported mosaic.

IRISH MARBLE ALTARS.

In the Italian marble altars of the last century beauty seemed to be regarded as proportionate to the number of crockets, and it is even now difficult to kill the belief that altars must be imported and that all imported altars are works of art. Yet the best altars in our churches are those designed by Irish artists, and, in spite of the limitation of native materials, among the best are certainly those made of Irish marbles. Examples of the latter are the beautiful side altar of the Blessed Virgin in Loughrea Cathedral, designed by the late William Scott and executed in Kilkenny marble, and the altars of native marbles in the new Co. Mayo churches designed and executed by Albert Power.

FAMOUS SCULPTORS.

Among the sculptors whose work has proved that statues far in advance of most of those that are imported from abroad can be produced at home are John Hughes, Albert Power, and Michael Shortall. Mr. Shortall's carving of the corbels and of the capitals of the pillars in Loughrea Cathedral is unique in Irish churches, and is one of the most distinctive features of that remarkable church.

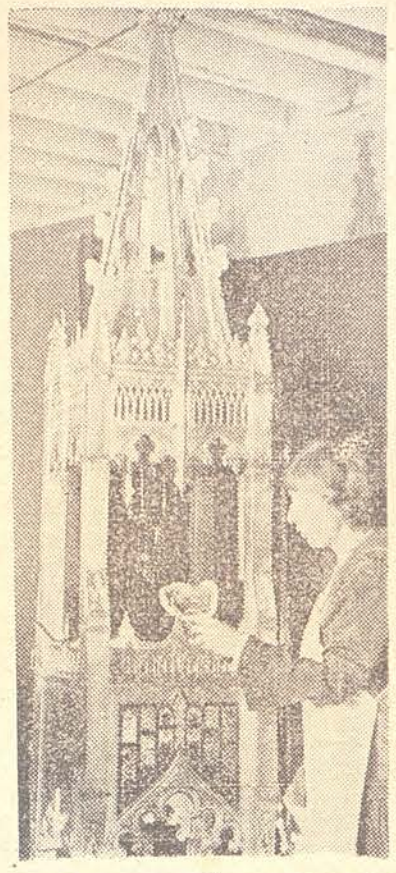
DUN EMER GUILD.

In the provision of all that is required for the service of the altar, Irish artists of this new renaissance have proved no less successful than those who devoted themselves to the adornment of the fabric of the church buildings. Too much credit cannot be given to Miss Evelyn Gleeson, Miss Kathleen McCormack, and the other workers of the Dun Emer Guild for their vestments, banners, altar carpets, and other forms of woven and embroidered work.

The work of this Guild is now as well known outside Ireland as is the work of our stained-glass artists, and it has done as much to enhance the artistic reputation of the country. Some cloth of gold vestments made for a San Francisco church some years ago were fairly described as the most beautiful things to leave the country in the present century, while the tapestry and antependium of the sanctuary and altar in the Honan Hostel Chapel, Cork, recall the golden days of mediaeval craft work.

ART OF METAL WORK.

It is particularly gratifying to national pride that in the art of metal work, in which Irish workers at one time excelled, as the exhibits in our National Museum prove, we have at least one worker of the very first rank. This is Miss Mia Cranwell, most of whose work has, unfortunately, gone out of the country. It is a few years since the monstrance which Miss Cranwell executed for St. Patrick's Church, San Francisco, was exhibited in Dublin, but it is still vividly remembered by all who saw it, and the massive silver sanctuary lamp for the same church, recently completed after three years' work, can challenge comparison with the product of any country to-day.



Miss Mia Cranwell at work on the silver sanctuary lamp which she executed for the Church in San Francisco.

In connection with metal work it is necessary to mention again the name of the late Professor William Scott, the most remarkable Irish architect of this generation, who not only left his mark on the church building of his day, but also did more than any man of his age to foster Irish craftsmanship.

Mr. Scott designed some remarkable altar lamps, especially those of Spiddal and Loughrea, and a very beautiful set of altar plate for the Honan Hostel Chapel, Cork. The most remarkable piece of this set is the monstrance, Celtic in inspiration but original in treatment, and the forerunner of a departure from the more conventional form of monstrance design.

BEAUTIFUL CHURCHES.

The three churches just mentioned should be visited and examined in detail by anyone who wishes to know what ecclesiastical artists of this century have done in Ireland. Spiddal church is the only one of the three that was designed by Scott. It is a simple building, and it taught the value of simplicity and good taste to many who hitherto favoured excessive ornateness in church building and decoration.

Loughrea Cathedral, owing to the enlightened direction of successive Bishops of Clonfert, has been adorned with the work of a great many modern Irish artists of high rank. It is an object lesson to church decorators and furnishers of our day.

Most remarkable of all, however, and easily the most notable church in Ireland to-day, is the small chapel attached to the Honan Hostel in the grounds of University College, Cork. Everything in this chapel is of native workmanship, and any country and any century that could produce it has nothing to fear for its artistic reputation.

In addition to its stained-glass windows, opus sectile Stations of the Cross, altar plate, dossal and antependium, to which reference has already been made, it has a few other features that well deserve mention: the metal grille, the tabernacle door, and the altar charts.

The grille of wrought iron was designed by William Scott, and is a gateway of striking beauty and a fine example of contemporary iron work. The tabernacle door in enamel was executed by Oswald Reeves, of the Metropolitan School of Art, whose work is well known for its technical perfection and the mystical beauty of its design. The altar charts were designed by Joseph Tierney, and are not unworthy of comparison with the ancient illuminated manuscripts that are the chief glory of Celtic art.

Though Mr. Tierney is unhappily no longer resident in Ireland, others have followed in his footsteps, and on many an altar the crudely designed charts, printed on the Continent and badly framed, to which we were long accustomed, have been replaced by artistic charts of native design and execution.

FAME RE-WON.

Though, as was already said, there is no constant tradition of Irish ecclesiastical art, it is worthy of note that practically all the artists who have re-won for Ireland the fame of skill in the arts of the Church have found their inspiration in what we possess of ancient Celtic art. The novel and the grotesque, that have attracted so many modern artists of Continental countries even when they were designing ecclesiastical ornament, have not found favour in Ireland, and one result is that there is a sense of fitness and a feeling of reverence in all that our native artists produce for the Church. At the same time, there is no slavish copying of ancient forms. The ecclesiastical art of our day is a live art, vigorous and sincere, and, as in the past, it is one of the most powerful cultural agencies in the country at the present day.

Monasterboice and Its Crosses

MONASTERBOICE, in the Co. Louth, holds a foremost place among the religious remains of ancient Ireland. There in the early years of the sixth century a monastery was founded by Saint Bute, or Boetius. Scandinavian invaders set fire to the famous Round Tower of Monasterboice in 1097, destroying the treasures and books of the monastery. But the tower still stands, though scarred with fire, one of the finest in Ireland.

Two ruined churches also remain, and three crosses of stone, beautifully designed and carved, which have been pronounced the finest monuments of their age and time to be found in the Christian world. Of these the cross represented on the cover of this Supplement is the smallest. Yet it stands about sixteen feet high, a fine ringed cross with mouldings along the angles, and containing a figure of the Crucifixion in the centre of the east side.

Most renowned of these crosses of Monasterboice is the Cross of Muiredach, Abbot of Monasterboice from 890 to 923 A.D. This is a massive ringed cross, also of Celtic design, and standing about eighteen feet high. It contains no less than seventy panels, engraved with representations of Bibical scenes in high relief and with many varieties of skilful geometrical designs.

The monastery lasted until the middle of the twelfth century, when it was probably ousted by the newly established Cistercian House of Mellifont. With Monasterboice will always be associated the name of another great man, Lann Mainstrech, the most learned historian Ireland had up to then produced.

STRAIGHT TALK TO LEG SUFFERERS.

By "VERAX."

If you are a Bad Leg Sufferer, then read my remarks below. Every word is true, and gives sound advice to you. I write of a famous TREATMENT for leg troubles, which is a thoroughly genuine treatment, and carried out by genuine people.

Under this Treatment unsuitable or incurable cases are not accepted. WITHIN THE LAST FEW YEARS THOUSANDS OF CASES WITH FEES EQUAL TO £20,000 (TWENTY THOUSAND POUNDS) HAVE BEEN REFUSED BY THE MEDICAL STAFF, RATHER THAN SUPPLY THE TREATMENT WHERE, IN THEIR OPINION, THE CASE WAS NOT SUITABLE. Documentary proof of this fact can be seen by anyone interested. This statement being absolutely true, furnishes the best evidence possible of the sterling character of the Treatment. My advice is—Do not let your own leg trouble become incurable. Read on, and write for the book mentioned below, which tells you all about the Tremol Treatment and how your leg can be made well now—before it is too late. The Book is priced 3 6, but is sent free to sufferers.

CONSIDER THAT OPEN WOUND ON YOUR LEG. What of it? Don't tinker with it. Don't waste time and money and suffer needless pain. You cannot possibly heal that wound by the usual methods. You cannot heal it with Ointment, and you cannot heal it with Lotion. You cannot heal it with bathing. You cannot heal it with Medicine. It will only get larger and more painful until you are crippled. You probably know this from experience. There is a reason. All the stuff in the chemist shops will not avail. There is not a drug in the British Pharmacopœia which will of itself cure a Varicose Ulcer. Doctors know this to be true. Your leg requires more than drugs. It requires experience, skill, and knowledge. There is, however, one way in which you surely can heal that wound. Write for the Book and find out for yourself. It is free to you.

A WORD ABOUT THOSE SWOLLEN LEGS OF YOURS, which you think look so unsightly. They are almost too painful and heavy to drag along. What do they indicate? A swollen leg indicates the development of a Varicose leg, the coming of painful ulcers, the day and night torture of white leg, the swelling means overcharged blood vessels and lymphatics, which will soon be at bursting point. In short, a very LAD LEG. What will cure your swollen leg? What will take away those unsightly swollen ankles? Not resting in bed—you know that. When you get up from bed and go about, the swelling comes back again, does it not? The vessels of your legs are clogged, overcharged, stretched at high tension. You should get those swollen legs cured before it is too late. But how? That is the question. Not by rubbing them, not by resting in bed. Not by applying Lotion. No. You must get at the root cause. You must remove the cause. The Book tells you how you can cure your swollen leg at home in comfort and with ease. Write for it to-day and read it.

THOSE PSORIASIS AND ECZEMA PATCHES. What of them? The state of the blood and defective circulation is the cause of those skin patches. Those scaly eruptions on the knees and the shins, that irritable weeping raw Varicose Eczema below the knee and round the ankle. The itching irritation, burning and smarting, and the intolerable daily annoyance. Get rid of all this. Have done for ever with this irritation and annoyance. Get a new clear skin that functions naturally and healthily, same as you used to have. To do this is both plain and easy. The Book tells you how, and costs you nothing to get it. See below and sign the coupon and get the Book.

THOSE VARICOSE VEINS.—There comes a time when Varicose Veins become incurable. Then the greatest specialist in the World could not cure them. They cannot be cured by an operation, for if they are cut out, the other veins, having more work to do, will become varicosed, too. Delay and neglect, with increasing tensions in the vessels, will so stretch the vein walls that the veins lose all elasticity. They will become like an overstretched and slack piece of ruined elastic. Sufferers from Varicose Veins should take the trouble in time. Treat the Veins while they retain their elasticity and contractile power. Get the Book and learn how. It is free to you if you suffer from Varicose Veins.

CONSIDER THOSE SWOLLEN, PAINFUL KNEES AND JOINTS. They require correct and proper Treatment before it is too late. If there is a gnawing or cutting pain at the joint, if the knee is tender and swollen, if the joint cracks and creaks with movement. If it is stiff when you arise to walk after resting, it is high time you gave the matter serious attention. Trying a "bit of this" and a "bit of that" will bring no lasting good. Possibly your trouble is Synovitis or Rheumatism or Arthritis. It is important to know and act. Fibrositis may be growing around the joint to fix it like a vice. Then it will be too late. There is little hope for a fixed ankylosed joint. The ravages of prolonged Arthritis can never be undone. Some joint troubles never can be cured. There is, however, an earlier stage of hope and cure. Do not let joint troubles grow worse until too late.

Sign the coupon below and get the Book. If your case is a curable one the Book will tell you how it can be cured.

A limited number of copies of this interesting Book, with all particulars of the Treatment, will be sent Free to Sufferers. If you suffer from BAD LEGS, SWOLLEN LEGS, ECZEMA, or SWOLLEN AND PAINFUL KNEE JOINTS, write to-day before the books are exhausted.

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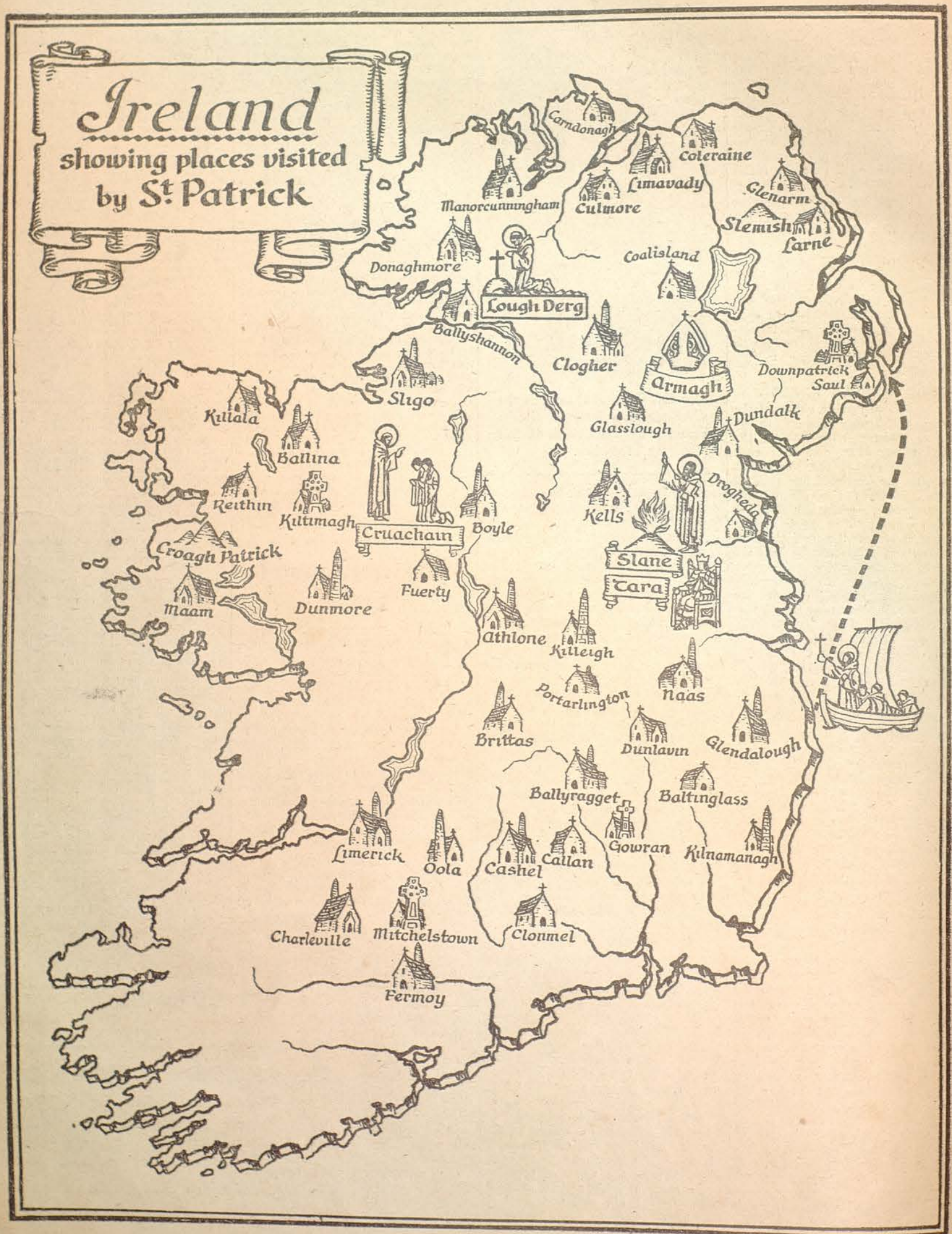
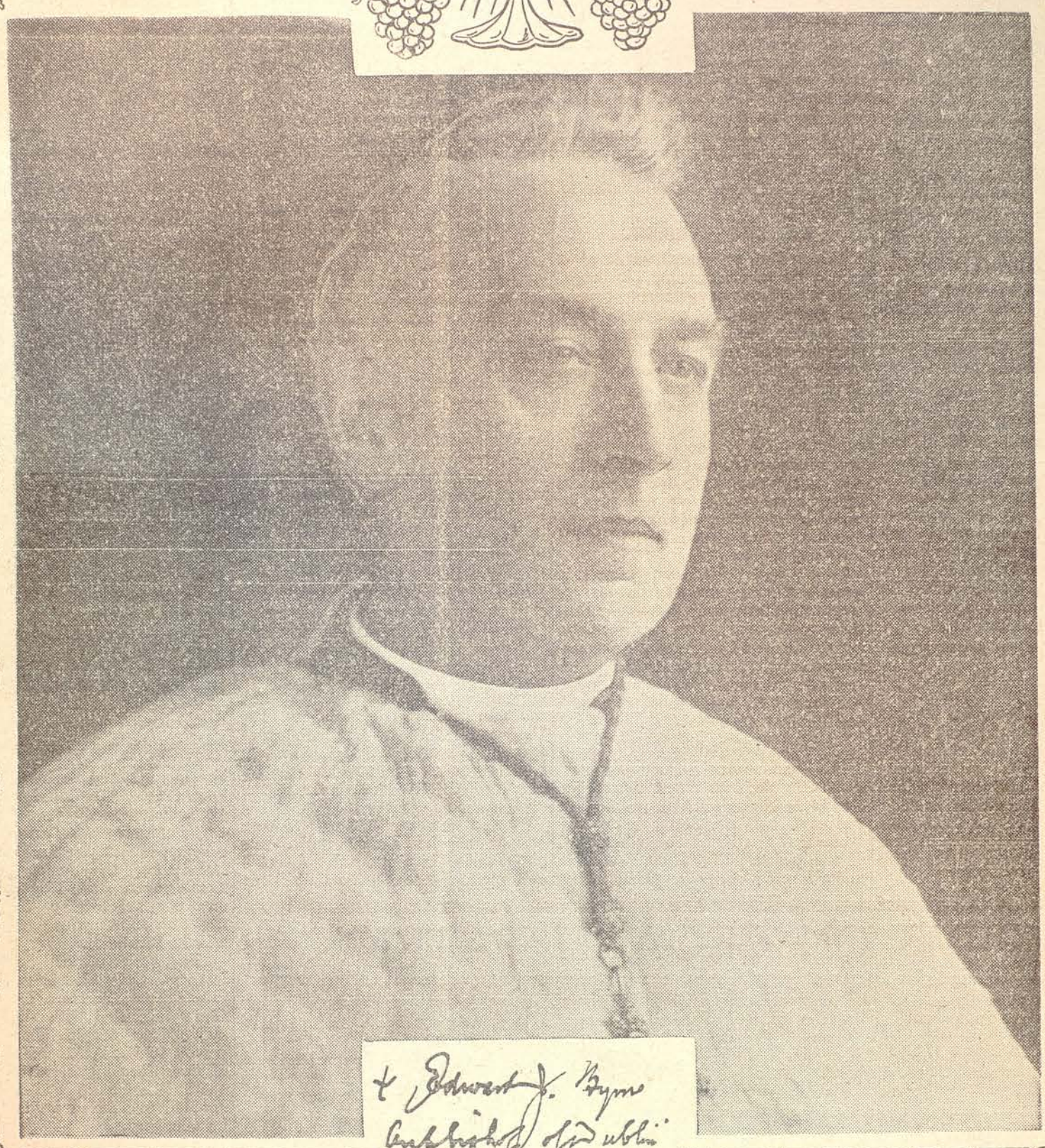
PLACES HALLOWED BY THE PRESENCE OF ST. PATRICK

How the Torch of Faith was Carried Through the Country by Our National Apostle



An Article " In the Footsteps of St. Patrick " by Rev. P. J. Gannon, S.J., will be found on pages 12-13



† Edward J. Byrne
Archbishop of Dublin

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His Grace
Most Rev. Edward J. Byrne

Archbishop of Dublin
Primate of Ireland

Born, Dublin : : : :	1872
Ordained : : : :	1895
Vice-Rector, Irish Coll., Rome	1901-04
Auxiliary Bishop of Dublin and Titular Bishop of Spigaz :	1920
Archbishop of Dublin : :	1921

The Maynooth Mission to China

SOCIETY THAT HAS GROWN A HUNDRED FOLD IN SIXTEEN YEARS

BY REV. JOHN BLOWICK

THE Maynooth Mission to China, or the Chinese Mission as it is popularly called, came into existence in the year 1916. Its appearance in the autumn of that year was a sudden, almost a dramatic, one.

> "While we lay, as it were buried in sleep, the Spirit of God passed over Ireland in an extraordinary manner. We awoke one morning to find at our door the strangest sight imaginable—a band of young Irish priests begging for assistance. And for what enterprise? That they might be allowed to go and preach the Gospel to the heathen millions of far-off China."

This is how our beginnings appeared to the Bishop of Killaloe (Most Rev. Dr. Fogarty).

A little earlier in that same year another call had been made to the soul of Ireland; the challenge of Easter Week was still fresh in people's minds; high ideals were surging through the souls of our young men and women, and Ireland was prepared for the preaching of a still higher idealism. "Ireland was growing proud of her national heroes; she was prepared to look with pride on the would-be heroes and martyrs of her Faith. It was in her tradition and in her blood to hold them in reverence; but now she would take them to her heart."

TO CONVERT THE HEATHEN.

And take them to her heart she did! We were in the throes of a World War at the time, but Ireland never did summon up much enthusiasm for that war. She understood quite clearly the value of the many shibboleths and catch-cries which the war makers were using in their endeavour to interest her. This new call to arms for the sake of perishing souls appealed far more to the Irish people.

The conversion of the heathen was something our people understood; it was the kind of warfare that our country had been engaged in for many centuries; it was the kind of warfare in which we knew what we were fighting for. Moreover, it was the first time that Ireland was called upon to lay the foundations of a national missionary organisation. This work was to be her own. And so we forgot the war and gave our whole attention to the promotion of the new enterprise.

BISHOPS' BLESSING.

This action, so characteristic of a spiritually minded people like ours, was a source of puzzlement and annoyance to those who were bent on more material aims. Other nations were calling back priests from the missions and placing them in the trenches; Ireland resolved to send priests to take their places.

In October, 1916, the Irish Bishops assembled at Maynooth gave their encouragement and blessing to the new enterprise, and for the next fifteen months the five priests who were the beginning of the enterprise preached from parish to parish all over the country.

Five priests! It was, indeed, a weak beginning; but their work was made singularly easy by the enthusiasm with which they were everywhere received by priests and people. It seemed that the mighty faith and zeal of our people was waiting for someone who would come forward and provide an outlet.

THE PEOPLE'S DUTY.

This foundation of a new missionary society in our own times shows very clearly how the faithful people are expected to co-operate with the Sovereign Pontiff in the conversion of the pagan. The Holy Father is under a grave obligation arising from the Divine command to "preach the Gospel to every creature." The Pontiff himself cannot do this; he must have assistance; and where is he to obtain this assistance unless from people like ourselves who have already received the inestimable treasure of the Faith?

If the Catholic people of the world refuse to assist the Pope in the conversion of the pagan world the result will be that the pagan world will not be converted. For the work of conversion priests are needed and funds are needed. If all of us say "This work does not concern us," where will the priests be found? Where will the funds be found to enable priests to preach the Gospel? If the Holy Father cannot rely on us, his faithful children, to whom can he turn for aid?

IRELAND'S ANSWER.

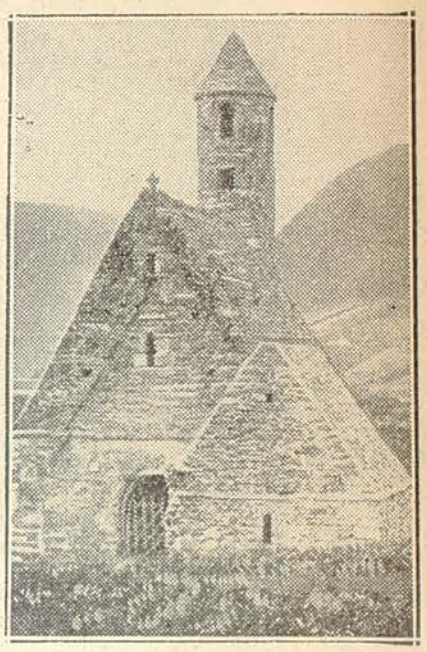
The people of Ireland understood this very well. They have the Faith, and they value it. They know that if St. Patrick had refused to listen to the call of our ancestors we should now, probably, be steeped in paganism as bad as that which exists in China. And so when those five priests of the new Maynooth Mission to China appealed to them for aid they gave it, and gave it with characteristic generosity.

So generous was the response of the people that, fifteen months after the project was first mooted, a college for the education of students of philosophy and theology was opened in Dalgan Park, in the Diocese of Galway. On the day of opening, January 29, 1918, nineteen students entered into residence. To-day, after fourteen years, the students number over 130.

Since 1918 almost 120 priests have been ordained in Dalgan Park. The old mansion is now much too small and unsuitable for such a large body of students, and the Superiors of the Mission are engaged in preparing for the erection of a suitable college at St. Columban's, Navan.

MISSIONARY SISTERS.

In 1922 permission was obtained from the Holy See to found a new Congregation of Irish Missionary Sisters. That movement also was favoured by Providence, and at present the new Congregation numbers over fifty Sisters, with branches in America and China. They are known as "The Missionary Sisters of St. Columban."



St. Kevin's Kitchen, Glendalough.

The Mission has also two large colleges in America and one in Australia; and the Society, which, in 1916, began with five priests, has now a grand total of 401 members, made up of 143 priests, 248 students, and 10 Brothers.

The work is still only in its infancy. Only God knows what the future holds in store for it. With God's help and with the continued aid of our people, there is every reason to hope that before the end of the present generation the Maynooth Mission to China will have doubled or trebled its numbers and its efficiency.

AN UNLIMITED FIELD.

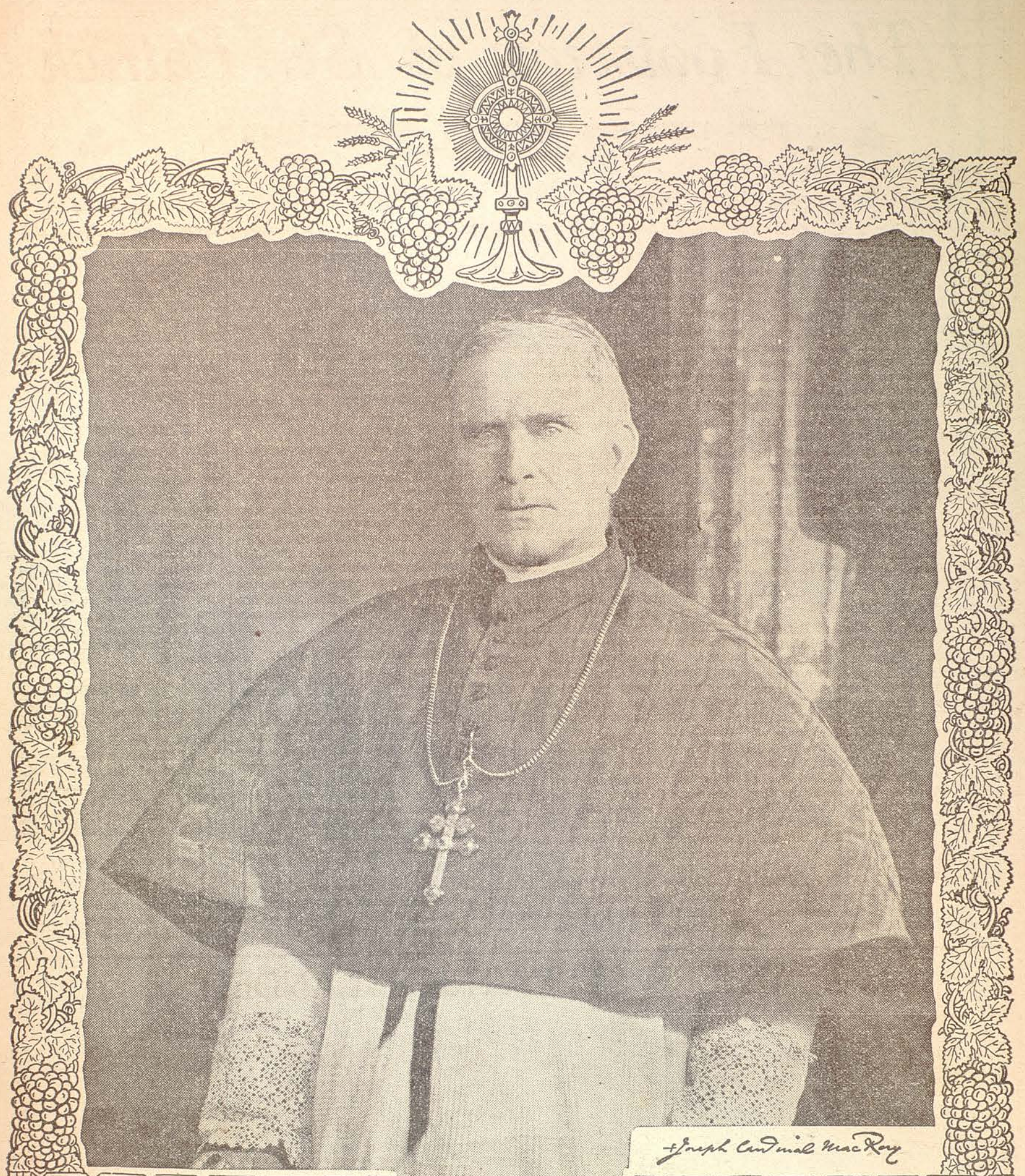
The work at home in the college and the convent is vital. It produces the power which is to be released in China for the real work of the Mission. The field in China is unlimited. Not scores or hundreds of priests and Sisters are needed—thousands will be required if we are to play any important part in the conversion of that vast country.

Already 67 priests of the Maynooth Mission are working in two large districts in China, and four are labouring in a rather small area in the Philippine Islands.

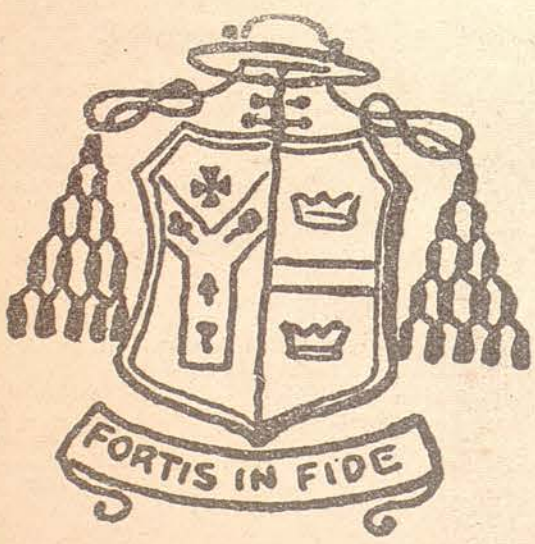
Frequently we have received appeals from the Holy See and from Bishops in various parts of the pagan world to take over large sections of those benighted lands. The Maynooth Mission has done what it could according to its numbers and its resources, but, unfortunately, it has been obliged to wait for further aid from home before embarking on larger enterprises. However, there is every hope that the time is not far distant when it will be in a position to enlarge the scope of its work and send more missionaries every year into the vineyard of the Lord.

PILGRIMS ON CROAGH PATRICK

Pilgrims on Croagh Patrick, the Mayo mountain where St. Patrick fasted and prayed for forty days and forty nights. The pilgrimage to "the Reek" is made annually on the last Sunday in July.



+Joseph Cardinal MacRory



The Cardinal Primate

✠

His Eminence
Joseph Cardinal MacRory

Archbishop of Armagh
Primate of All Ireland.

Born, Ballygawley, Co. Tyrone :	1861
Ordained : : : : :	1885
Prof. Maynooth College :	1889-1915
Vice-Pres. Maynooth College	1912-1915
Bishop of Down and Connor :	1915
Archbishop of Armagh : :	1928
Created Cardinal : : :	1929

The Footsteps of St. Patrick

IRELAND'S GREATEST BENEFACTOR

By Rev. P. J. GANNON, S.J.

IT is as difficult to follow the footsteps of St. Patrick in the literal as in the figurative sense. His lofty and austere personal sanctity, somewhat obscured in the Legend but clearly manifested in his own writings, makes imitation a task beyond spiritual mediocrity. On the other hand, the vagueness and incoherence of the two brief documents from his own pen, together with the confused and often contradictory nature of the accounts left us by Muirchu, Tirechan, and the later biographers, render an accurate reconstruction of th details of his life a problem for criticism. But as the result of the labours of many devoted students the broad outline of his career has been rescued from the shadows. This and this only shall I attempt to reproduce here.

HIS BIRTHPLACE.

The Saint calls himself Patricius (Patrick), but he is also styled Sucat or Sochet, Magonius, and finally Cothrige or Cothraige. He gives the name of his birthplace as Bannavem Taberniae. Muirchu calls it Ventre; Probus, Nentriae; the Génair Patric, Nemthur. Four identifications of this little town have been proposed, but only two retain favour. It was either near Dunbarton at the mouth of the Clyde or some spot in the valley of the Severn (Bury, Mrs. Concannon, and Prof. Eoin McNeill, who identifies it with Venta Silurum, the later Caerwent).

His birth is variously assigned to the years 385, 386, or 389. As little depends on the exact year, let us say he was born in the penultimate decade of the fourth century.

IN CAPTIVITY.

In his sixteenth year he was carried into captivity, with "many thousands" of others, by Irish raiders, and sold into slavery in the valley of the Braid, Co. Antrim. Bury has contested this and places his captivity in Tirawley, Co. Mayo, under Mount Egli, now Croagh Patrick. But the hypothesis has found few followers, and may be disregarded.

For six years the captive boy herded flocks (pecora) on the slopes of the neighbouring mountain (Slemish), and in his lonely communings with God was raised to the mystic stage of sanctity, which is the highest and usually the last.

SUPERNATURAL WARNING.

At the end of this period, in answer to a supernatural warning, he fled, and journeying some 200 miles reached a port where a ship rode at anchor. Repulsed at first, he was later taken on board by the pagan captain and crew. Three days' sail brought them to a land unnamed, which authorities now agree to have been Gaul.

The party then travelled twenty-eight days through a desert, which shows us, incidentally but vividly, with what thoroughness the Vandal invasion had wasted this once flourishing province of Rome. Here the sequence of events becomes tantalisingly obscure. Indeed, from this point—somewhere between 407 and 411—till 432 our Saint moves in an historical mist which lifts a little now and then only to descend again immediately.

SECOND CAPTIVITY.

He speaks of a second captivity of two months' duration, of a visit to his family in Britain ("after a few years," with the *terminus a quo* characteristically vague). A *Saying* of his preserved in the Book of Armagh and accepted as authentic runs: "I had the fear of God for companion in my journeyings through Gaul, Italy, and the islands which are in the Tyrrhene Sea."

In his old age he confesses to a yearning to revisit the saints of Gaul. All this confirms the tradition of the later Lives that his years of preparation were spent moving from sanctuary to sanctuary in Gaul, seeking to prepare himself for the mission first, apparently, revealed to him when he was on the visit to his family, which must have taken place as soon as he could effect it after his release from that mysterious second captivity.

RETURN TO IRELAND.

The Lives assign him long years at Marmoutier, Lerins, and Auxerre. Criticism rejects Marmoutier as doubtful and his discipleship to St. Martin as impossible, but retains a stay at Lerins for some years and a stay at Auxerre under St. Germanus for a still longer period. There is no reasonable doubt that he studied and prayed amid the learned shades of St. Honoratus's holy home, and prepared himself more immediately and directly for his apostolate under Germanus.

Indeed, it was almost certainly this great soldier saint who consecrated him and sent him to Ireland in 432 to continue the work inaugurated by Palladius the year before. Our Saint simply took up the pastoral staff which had fallen from the hands of Celestine's delegate of the previous year. Prof. McNeill, in *St. Patrick: A Fifteenth Century Memorial Book* (C.T.S., 1932, p. 15) has refuted finally, let us hope, the hoary fiction of a schismatical Patrick founding a schismatical Church.

LANDED AT WICKLOW.

The Apostle, with some assistants, landed at Inver De in Co. Wicklow, but did not linger there. Putting to sea again he coasted northward, touched at Innis Patrick, Skerries, perhaps also at the mouth of the Boyne, and ultimately landed at Inver Slaney in Strangford Lough.

He immediately set about the evangelisation of Ulidia, and met with considerable success. But he soon felt that Tara, the seat of the High King, was the central citadel of that heathenism which he had come to convert.

TO TARA.

To Tara, then, he set his face in the Lent of 433. Then followed the lighting of the Paschal Fire on the Hill of Slane and the interview with Laoghaire at Tara, from whom he obtained leave to preach the new Faith in Meath. We next find him at Telltown, later at Rath Cruachan in Roscommon, later at the Wood of Fochlut in Mayo.

But from now on his apostolic wanderings become a matter of conjecture rather than of history. Order and chronology are confused in the accounts. He travelled much. He carried the Gospel to the ultimate

WHERE ST. PATRICK LANDED

View from the summit of Slievewillin, Saul, Co. Down, overlooking Strangford Lough. The spot, Inverslanny where St. Patrick landed is indicated (X) by the inlet in centre of photograph. On Slievewillin the XV. Centenary of St. Patrick Memorial Committee propose to erect a huge open-air altar and a statue of the National Apostle.

verge of the land beyond which no man dwelt.

As his "laborious episcopate" lasted at least 29 years (432-461) there is no reason to question the tradition which carries him into all the then existing divisions of Ireland He was most active in Ulster, Connacht, and Meath (i.e., the Midlands); less so personally in Leinster and least of all in Munster, though he most probably did visit many parts of it.

THE CELTIC CHURCH.

Everywhere he reaped abundant fruit, inaugurating churches, ordaining priests, and consecrating Bishops. He founded the Celtic Church on the model he had known in Gaul and Britain. He could not have done otherwise. It was episcopal, though he certainly did not consecrate the whole army of Bishops attributed to him in the Lives and Annals.

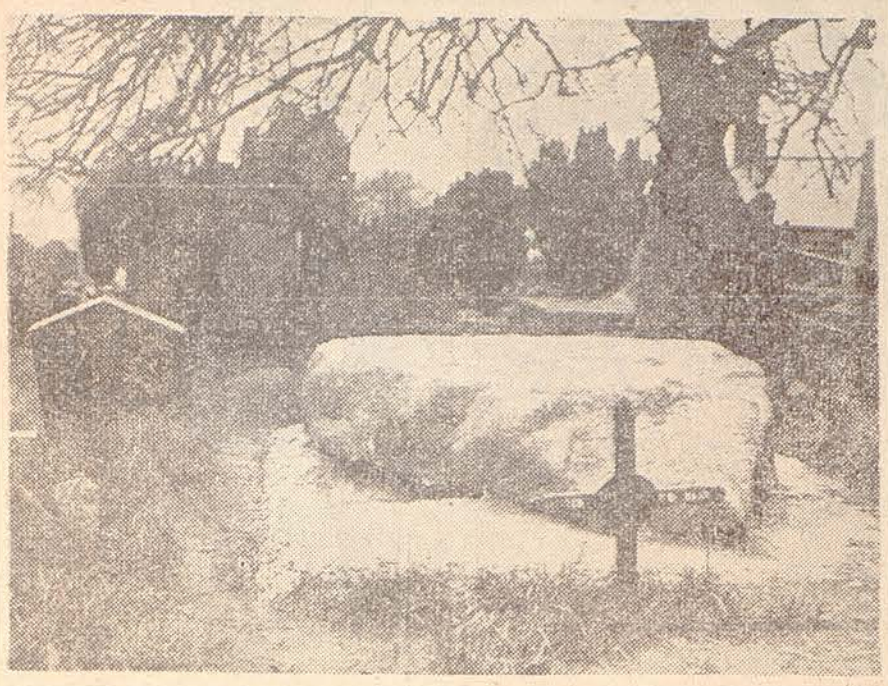
Prof. McNeill even questions whether till after 439 there were more Bishops in Ireland than Patrick himself, with Secundinus, Auxilius, and Iserninus, who would appear to have been consecrated in Gaul and sent to his assistance (439).

THE PRIMATIAL SEE.

It is probable that about 440 he went to Rome to give an account of his stewardship to Leo the Great, and it is certain that, whether present or absent, he was "approved in the Faith." In 443 or 444 he set up his primatial See at Armagh, and doubtless from this on would have resided chiefly there. In his declining years he seems to have left Benignus as coadjutor in Armagh and himself retired to Saul to prepare for death.

Here he wrote his *Confessio*, and, possibly, the *Epistola in Coroticum*, the exact date of which is still undecided. Here, too, in 461, he went to his reward, leaving Ireland a Christian land in the sense that the mind and conscience of the nation had been won for the Faith and the foundations of the Church securely laid, not in the sense that the Gospel had penetrated into every home or every locality.

ST. PATRICK'S TOMB



The Tomb of St. Patrick at Downpatrick, Co. Down.

APOSTLE OF IRELAND.

Possibly the converts at his death were less than half the population. But heathenism was already a vanquished and dying tradition when he died. He is thus in the truest meaning of the word the Apostle of Ireland, the chief actor in the most important ecclesiastical event of the fifth century.

Hence he is a world figure of no mean significance. But above all he is the greatest benefactor Ireland has ever known, and the legends which cluster round his life like ivy round an ancient ruin are true to this extent—that he, even more than Cuchulain or Fionn, is the genuine epic hero of our history.

We shall be well advised to keep his memory green and follow in his footsteps to the end. It is of happy augury, too, that, however much we may differ on other points, all sections of our scattered race are agreed at least on this.

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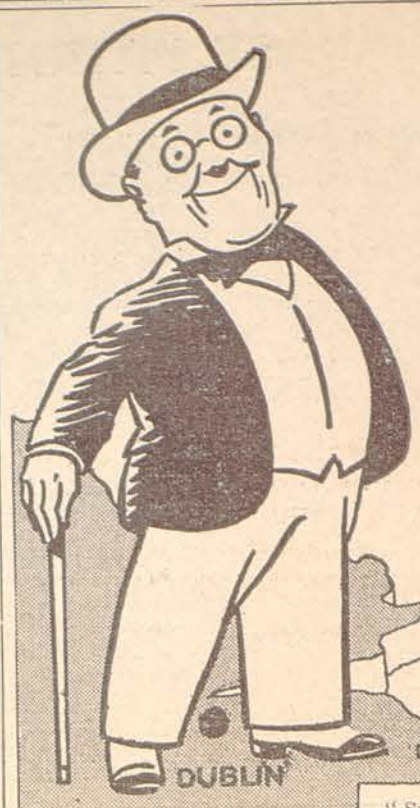

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IRISH LOURDES, INCHICORE

Visitors to the Congress will no doubt make a point of seeing the now famous Lourdes Grotto, erected in the grounds of the Oblate Fathers' House of Retreat, Inchicore. Though only two years in existence, this Grotto, which has come to be known familiarly as the Irish Lourdes, has inspired remarkable scenes of public devotion, and attracted pilgrims from every part of the country. Even from England and Scotland, organised groups have come on pilgrimage to the Shrine.

Apart from the religious aspect, the Grotto, from the architectural point of view, is a remarkable achievement. It is an exact replica of the world-famous shrine of Massabielle at Lourdes. It has been constructed meticulously to the measurements, details and general appearance of the rugged cliff where the Virgin miraculously appeared to Bernadette in 1858. Anyone who has visited the French shrine will be struck immediately by the remarkable manner in which every striking characteristic of the original has been reproduced.

The structure was planned and erected by an Oblate Brother, who went specially to Lourdes beforehand to study the original in every detail. It is 43 feet deep, 130 feet wide, and 53 feet high. The cave, which is the centrepiece of the Grotto, measures 55 feet across.

In the niche above the cave stands, as at Lourdes, a statue of the Blessed Virgin in white Carrara marble, a replica of the statue which Bernadette chose as the nearest reproduction of the vision she had seen. A wrought iron railing, corresponding in measurements and design to that of Lourdes, encloses the opening of the cave, and extends along the base of the Grotto to the right. Detail has been followed out, too, in the erection of the altar inside the cave, and the permanent pulpit to the right of the entrance.

The erection of the Grotto occupied 18 months, and cost almost £6,000. The funds for the purpose came from devoted people throughout the entire country, and from other countries as well. The names of benefactors were inscribed on a "Grotto Scroll," which was afterwards sealed in a specially-prepared niche in the Grotto.

The material work of construction entailed an enormous amount of labour, and the Brother was ably, and indeed most willingly, assisted by relays of men from Inchicore and the surrounding district who gave their services voluntarily after their ordinary day's work. During the winter months, the work was carried on far into the night under the light of arc-lamps, and attracted an amount of interest at the time.

The ceremony at the solemn opening of the Grotto, in May, 1930, was admitted on all sides to have been, with the exception of Emancipation Day celebrations, the greatest religious demonstration the capital of Ireland had ever seen. It had been calculated that the grounds around the Grotto could accommodate 80,000 people. Every available space was occupied, and still many thousands had to remain outside the gates.

The opening ceremony was performed by His Grace the Archbishop of Dublin, in union with the Bishop of Raphoe and the Bishop of Ossory. The sermon delivered from the Grotto pulpit and the subsequent ceremonies were broadcast by means of a system of amplifiers installed for the occasion. Some of these amplifiers have been retained, and are at present used for public devotions at the shrine.

Many groups of visiting pilgrims for the Congress have signified their intention of including an official visit to the Irish Lourdes in their programme during their stay in Dublin.

THE WORLD'S OLDEST BISHOP

Most Rev. Dr. Redwood Who Has Come From New Zealand for the Congress

I HAD the privilege of meeting the venerable Archbishop of Wellington, Most Rev. Dr. Redwood, who has made the long journey from New Zealand to attend the Eucharistic Congress in Dublin, writes an *Irish Independent* London representative.

Dr. Redwood, who is in his 94th year, is the oldest Bishop in the world according to consecration, and is also the oldest member of his Order, the Society of Mary, the founder of which he knew.

Speaking to Dr. Redwood, one finds it hard to realise that he was born in 1839. His frame is sturdy, his bearded face is bronzed and almost unlined, and his eyes are keen, and expressive of gentle and kindly humour.

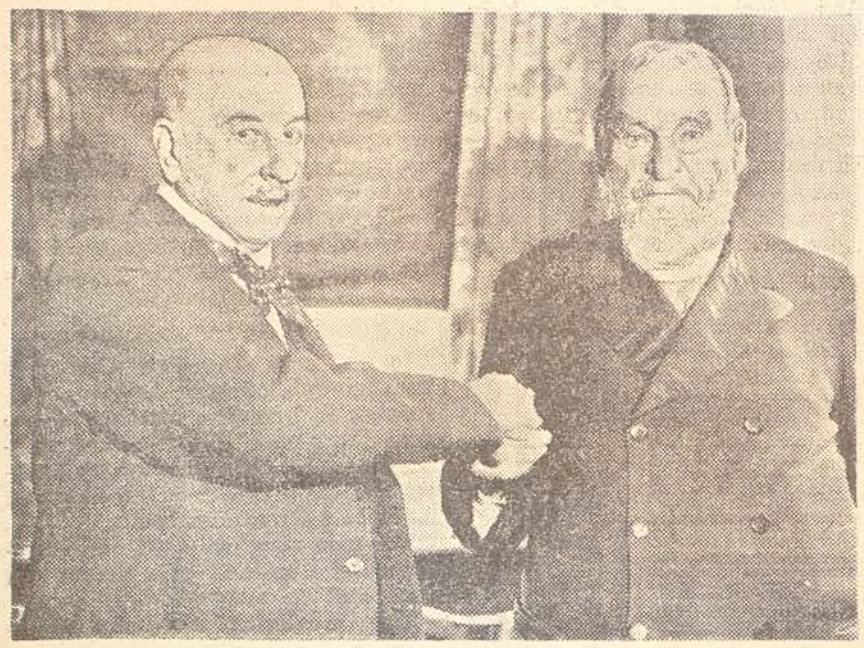
"I am full of records," said his Grace with a smile. "I was ordained in Maynooth in 1865, and I was consecrated Bishop in 1874, at the age of 33, being the youngest Bishop at the time. Now I am the oldest."

Dr. Redwood was made Archbishop in 1887. His Grace has a great reverence for St. Patrick.

"I have come," said his Grace, "not only to celebrate the Eucharistic Congress, but also to celebrate the 15th Centenary of St. Patrick's coming to Ireland. I was consecrated on St. Patrick's Day, by permission of the Holy See, because it was not a consecration day, and I believe it is through the intercession of that great Saint that I am able to do my work to-day in spite of my age."

His Grace said that the Church in New Zealand was strong and growing. The majority of Catholics there were Irish or of Irish descent. Dr. Redwood's coadjutor Archbishop is Most Rev. Dr. O'Shea, who was born in Ireland and brought up in New Zealand. Archbishop O'Shea is administering the archdiocese during the absence of Dr. Redwood.

Dr. Redwood taught in the Marist College at Dundalk and in Dublin.



His Grace Most Rev. Dr. Redwood (94), Archbishop of Wellington, New Zealand, who, sixty years ago, was the world's youngest, and is to-day the world's oldest, Bishop, being greeted on his arrival in London by Mr. Moss Davis, his 85-year-old friend.

MASTER GENERAL OF DOMINICANS

First Visit to Ireland

THE Most Reverend Stanislaus Martin Gillet, Master General of the Dominican Order, and 78th successor of St. Dominic, its founder, being a member of the General Committee of Eucharistic Congresses, has come to Dublin for the Congress.

Though Pere Gillet has travelled widely not only in France and other European countries, but also in the Americas and in the Near East, this is his first visit to Ireland.

Still a comparatively young man, he has won for himself a great reputation as a writer and lecturer on social and moral questions. He is the author, in fact, of a small library of books upon these matters; and these, as well as his public Conferences, display effectively the remarkable range of his intellectual gifts.

REMARKABLE CAREER.

Born in 1875, he passed, after the completion of the normal pre-University studies, to the Grand Seminaire at Verdun, and, later, to the Dominican Houses of Formation and Studies at Amiens, Flavigny, and Ghent. In 1905 Pere Gillet received the Degree of Doctor of Philosophy at the University of Fribourg. The Thesis which he sustained in connection with this, "Du Fondement Intellectuel de la Morale d'après Aristote," already showed his marked preference for those moral and social studies in which he was so soon to become a world-wide authority.

From 1905 to 1909 Pere Gillet occupied the Chair of Moral Theology in the well-known Dominican Stadium at Louvain. Thence he was transferred to the House of Studies at Saulchoir, Belgium, where he took the Chair of Dogmatic Theology until the outbreak of the Great War, when he was detailed to the French Red Cross.

HIGH HONOURS.

In 1921 a new field of activity was opened to him when he was appointed Professor of Moral and Social Science at the Catholic Institute of Paris. In 1927 he was elected Provincial of France, and in 1929 Master General of the whole Dominican Order.

Amongst the published works of Pere Gillet there is one of outstanding merit: "Conscience Chretienne et Justice Sociales." As an exposition of the traditional teaching of the Church on social justice, as a study of the social implications of the Divine virtue of charity, it is unsurpassed.

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A Golden Page in Ireland's History

(Continued from Page 2.)

instinctively forced one to look back into the history of the Faith in Ireland, when Mass in the Penal Days was celebrated under conditions far removed from those of that Sunday in June, 1929.

What all must recall was the glorious weather that marked the day. Brilliant sunshine shone on the great multitude. So warm was the day that many suffered from the combination of the heat and exhaustion of many hours' journeying and waiting.

THOUSANDS OF VISITORS.

Into Dublin poured thousands upon thousands of people by rail and road. Over 50,000 passengers arrived at the various railway termini in the city. Many people had been travelling throughout the night, to arrive in the city at such early hours of the morning as 4 o'clock and 5 o'clock.

At 8 o'clock, with a four hours' wait in front of them before the Mass began, many hundreds of people arrived at the Park, and from then until 12 o'clock the human tide moved into the Park. About 1,500 Guards and 8,500 stewards controlled the traffic.

The Irish Hierarchy, led by Most Rev. Dr. MacRory, was in full attendance; the State was represented by the Ministers and members of the Oireachtas; practically all the members of the Diplomatic Corps in Dublin were present; the Judiciary, the Army, the higher ranks of the Garda, and the professions were all fully represented.

The late Venerable Archdeacon Baxter, P.P., Clondalkin, who was assisted to the seat reserved for him beside the altar, had the unique distinction of being about the only person present who knew the Liberator.

A SEA OF FACES.

The Mass was celebrated at the altar in the Fifteen Acres, and stretching away for hundreds of yards was the great congregation, half a million in numbers, uniting in one body the North, the South, the East, and the West, for an Act of Thanksgiving by a staunchly Catholic nation.

Like every other part of the great celebration, the arrangements for the Mass were carried out with perfect precision. At 12 o'clock the procession of Archbishops and Bishops proceeded from the marquee where they had robed to the front of the altar, the junior Bishops leading, followed by the senior Bishops and Archbishops.

When they had ascended the steps of the altar, the Most Rev. Dr. Byrne, Archbishop of Dublin, who presided, took his place at the Throne on the Gospel side, the other Archbishops occupying seats at this side also, with Archbishop Pisani nearest the altar. The Bishops occupied the places on the Epistle side.

OFFICIATING CLERGY.

The celebrant of the Mass was the Most Rev. Dr. MacRory, Archbishop of Armagh, Primate of All Ireland. The other officiating clergy were:—Deacon, Very Rev. M. Canon Cronin, D.D., P.P., Rathgar; sub-deacon, Very Rev. Canon Lyons, P.P., V.F., Ardee; assistant priest, Rt. Rev. M. Dean Quinn, P.P., V.G., Dungannon; assistant priest at the Throne, Rt. Rev. Mgr. Dean Dunne, P.P., V.G., Donnybrook; assistants at the Throne, Very Rev. Canon Boylan, M.A., D.D., Maynooth College, and V. Rev. Canon M'Mahon, Clonliffe College; master of ceremonies at the Throne, Rev. M. Murphy, C.C., Pro-Cathedral; master of ceremonies, Rev. J. B. O'Connell, C.C., Drumcondra, assisted by the Rev. J. Fitzgibbon, C.C., the Rev. M. Boylan, C.C., and the Rev. John Burke, Dean of University College, Dublin.

The other Archbishops and Bishops present were:—Most Rev. Dr. Harty, Archbishop of Cashel; Most Rev. Dr. Gilmartin, Archbishop of Tuam; Most Rev. Dr. Mulvany, Bishop of Meath; Most Rev. Dr. McNamee, Bishop of Ardagh; Most Rev. Dr. MacKenna, Bishop of Clogher; Most Rev. Dr. O'Kane, Bishop of Derry; Most Rev. Dr. Mulhern, Bishop of Dromore; Most Rev. Dr. Finegan, Bishop of Kilmore; Most Rev. Dr. MacNeely, Bishop of Raphoe; Most Rev. Dr. Codd, Bishop of Ferns; Most Rev. Dr. Cullen, Bishop of Kildare and Leighlin; Most Rev. Dr. Collier, Bishop of Ossory; Most Rev. Dr. Browne, Bishop of Cloyne; Most Rev. Dr. Cohalan, Bishop of Cork; Most Rev. Dr. O'Brien, Bishop of Kerry; Most Rev. Dr. Fogarty, Bishop of Killaloe; Most Rev. Dr. Keane, Bishop of Limerick; Most Rev. Dr. Roche, Bishop of Ross; Most Rev. Dr. Hackett, Bishop of Waterford; Most Rev. Dr. Dignan, Bishop of Clonfert; Most Rev. Dr. O'Doherty, Bishop of Galway; Most Rev. Dr. Naughton, Bishop of Killala; Most Rev. Dr. Doorly, Bishop of Elphin; Most Rev. Dr. Morrisroe, Bishop of Achonry.

The Lord Abbots of Mount Melleray, Cappoquin, of Mount St. Joseph's, Roscrea, and of Welbeck; Dr. Brown, Bishop of Pella; Dr. Amigo, Bishop of Southwark.

Very Rev. M. J. O'Reilly, D.D., represented the Hierarchy of Australia.

IMPRESSIVE SCENES.

The scenes at the Mass had a profoundly impressive effect, and there were moments when words seemed altogether too feeble to convey the thoughts that arose in the mind. Hearts were filled with devotion and pride. One such moment was that which followed the silence at the Elevation at the Solemn Pontifical Mass of the Holy Trinity in the Fifteen Acres in the Phoenix Park.

Shortly before the congregation joined with the choir in the singing of the Credo in a great crescendo of sacred music which was amplified by the loud speakers and carried across the Park to die away in the distance.

THE ROYAL SALUTE.

The clash of the bayonets of the Guard of Honour and the crash of the bugles sounding the Royal Salute was followed by a pause, in which the whole vast congregation, with bowed heads, seemed to hold their breath, so intense was the silence.

The rustling of the palms on the altar as they were shaken by the western breeze was the only sound that broke the solemn silence. It was a moment never to be forgotten.

At the conclusion of the Mass there was the historic procession to Watling St. Bridge, where Solemn Benediction was given on a specially erected altar. A tablet on the bridge to-day commemorates the wonderful event.

THE PROCESSION.

At a given signal two huge columns eight abreast moved off from the centre of the congregation. The advance guard of the procession consisted of two groups of mounted troops of 12 men each, with an officer with drawn sword held at the salute in charge of each section.

It was a most colourful pageant, as, preceded by a banner of the Blessed Sacrament and the Civic Guard Band, two columns of men proceeded along the main road of the Park.

The Confraternity of the Blessed Sacrament, St. Andrew's, Westland Row, 5,000 strong, in charge of the Rev. T. F. Ryan, Adm., and Rev. W. Burke, C.C., headed the procession.

ARCHBISHOPS CARRY HOST.

The Blessed Sacrament was borne in turn by the Archbishops, and immediately after came the Archbishops, Bishops, and other prelates.

Next came Ministers of State, Foreign Consuls, representatives of City Corporations in their robes of office, and representatives of public bodies.

The following groups of laymen acted in turn as canopy bearers:—

President Cosgrave, Prof. M. Hayes, Ceann Comhairle, Dail Eireann; Senator Westropp-Bennett, Caothairleacht, Seanad Eireann; Prof. J. M. O'Sullivan, Minister for Education.

Chief Justice Kennedy, Mr. Justice Sullivan, Judge Davitt, Mr. Cussen, D.J.

Mr. de Valera, T.D., Chancellor, N.U.I.; Dr. D. Coffey, U.C.D.; Prof. Merriman, Pres., U.C.C.; Prof. J. Howley, Pres., U.C.G.

Commissioner S. Murphy, Chairman, Dublin City Commissioners; Ald. S. French, T.D., Lord Mayor of Cork; Clr. M. J. Keyes, Mayor of Limerick; Clr. E. Walsh, Mayor of Waterford.

Ald. P. Farrell, Mayor of Drogheda; Ald. R. Corish, T.D., Mayor of Wexford; Ald. J. Magennis, Mayor of Kilkenny; Ald. T. J. Condon, Mayor of Clonmel.

Ald. C. P. Roche, Sligo; Mr. T. J. Harbison, M.P. (Tyrone); Mr. T. J. O'Connell, T.D.; Senator T. Farren.

Mr. H. Kennedy, Sir Jos. Glynn, Dr. M. S. Walsh, Chairman, Medical Sub-Committee; Mr. J. Geoghegan, K.C.

Mr. T. J. Campbell, K.C., Belfast; Dr. J. B. Moore, do.; Clr. Jas. Kilpatrick, and J. Finnegan.

Remarkable scenes, never paralleled before, were witnessed as the Sacred Host was borne past. People, fifteen and twenty deep, lined the main road of the Park and the quays to Watling St. Bridge, and as the Host was carried past they knelt, and every head was bowed in prayer. They joined in the singing of the hymns and the reciting of the Rosary by those in the procession.

Pages of Pictures of the celebrations throughout the country will be found elsewhere.

FROM EVERY DIOCESE.

In the procession were thousands from every diocese in Ireland, and, viewing it from the junction of the main Park road with the road leading from the Fifteen Acres, the procession took two and three-quarter hours to pass a given point.

The men marched 8, 10, and sometimes 12 deep, and at a very quick step; and the women 16 to 20 deep.

The provincial diocesan contingents, the pride of place being given to the Archdiocese of Armagh, took about half an hour to pass by.

The Dublin diocesan contingent of men took exactly an hour, going at a very fast pace, and sometimes in double file.

The women of Dublin Diocese took about 27 minutes to pass a single point, going in double file, 16 and 20 deep. There were some very large contingents of women from Dublin and the provinces.

A conservative estimate placed the number in the procession at 230,000 to 250,000, and the total number in the Park from 450,000 to half a million.

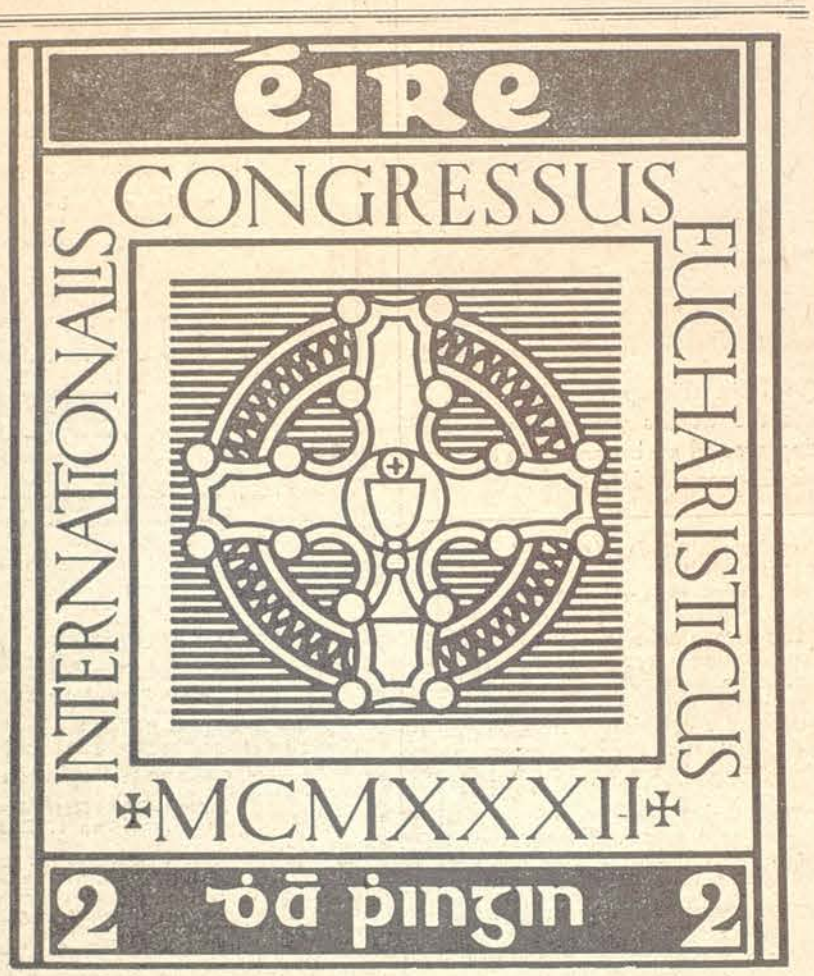
THE BENEDICTION.

His Grace the Archbishop of Dublin was the celebrant of the Solemn Benediction, and another noble moment of the day was as his Grace raised the monstrance aloft to impart the Benediction to the huge multitude that knelt along the quays and the bridges. Army bugles sounded the salute, and the military guard of honour stood to attention.

A GREAT TRIUMPH.

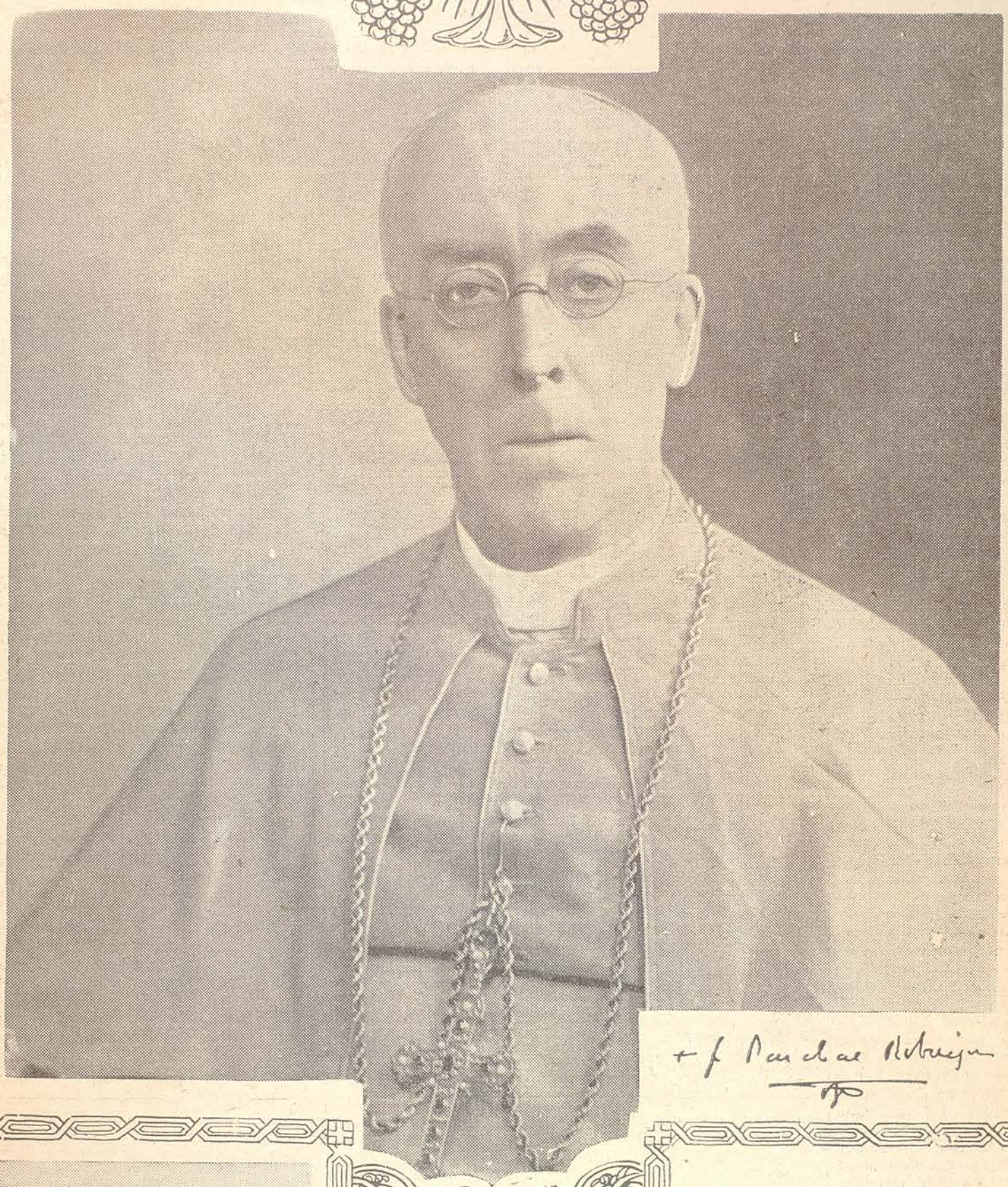
Apart from the purely religious side of this historic day, one feature predominates in the memory—the marvellous perfection of organisation. Something was here attempted that had never been done in this country before—the control of a congregation numbering nearly half a million and of a procession of over a quarter of a million. From the moment that the first person arrived in the city in the early hours of the morning until the streets were emptied late at night there was not a hitch in the organisation; not an untoward incident—it was all a wonderful demonstration of perfect foresight and of discipline on the part of the Irish people.

Gen. O'Duffy was Chief Marshal, and Mr. F. J. O'Reilly was then, as he is for the Eucharistic Congress, Director of Organisation, and for them and all associated with them it was a supreme test of ability and tact, and they emerged with colours flying.



The special postage stamp issued to commemorate the International Eucharistic Congress in Dublin.

He is not a truly patient man who will suffer no more than he thinks good and from whom he pleaseth. The truly patient man minds not by whom it is he is exercised, whether by his superior or by one of his equals, or by an inferior, whether by a good and holy man or by one that is perverse and unworthy.



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His Excellency

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Entered Franciscan Order : :	1895
Ordained, : : : :	1911
Apostolic Visitor for Palestine	1925-28
Titular Archbishop of Tyana :	1927
Del. Apostolic for Malta (March)	1929
Apos. Nuncio to Irish Free State (December) :	1929

NAOM PÁDRAIC, 432-1932

Cúig Céad Déag Bliadain do Seancar Amail na Cúig Ruindiamar Déag don Corom Muire

Le Eiblín Céile Tomáir Uí Conceanainn

NUAIR a cuir Éire a gairmreoite amach cuig Náiriúm an domain, act go ronnradad cuig Clainne Gaedeal ar fud na fiogaċtaí, innse rí an fud cóir agus an fud ceart furdeacán a Toiceartail a cur mor-timceall atóir an airrinn.

Agus tá ré com cóir agus com cuibe céadna gur do gud cloigin Naoim Pádraic a cromfar na fluaigte a geloigne go h-urramach nuair a craidfear amír é ag airfeann Fearlonaid an Páp a ar an Domnac Mór (26-6-'32).

Cloigin Naoim Pádraic! Tá cúig déag de céadaib bliadain imdigte caric—lán pairtin don Corom Muire, mar a déarfáid—ó cloinfear do gud an céad lá amach i nEirinn. Agus anoir, taréir tú beit in do cort leir na céadta bliadain, nuair a bainfear fuaim agus ceol amír arat, teagan ftáir na gcianta or comair ár fúl i cumraideacd aon Corom Muire mór amáin.

Tá na cúig céad déag bliadain rin do feancar na hEirneann amail na cúig fúmdiamar déag don Corom Muire; agus ir cig linn iad do roinnt in a fúmdiamar fólárdca, in a fúmdiamar dólárca, agus in a fúmdiamar glórmara.

Ir féidir a rád gurab é teacd Naoim Pádraic go hEirinn an céad fún fólárdc aca, mar do craobrgaoil ré an creideamh go fóirleacan ar fud na tire. agus do rinne ré rin gan an oifead ir aon deoir amáin fola do doirtead—fuid nár deinead in aon cir eile fór ariam.

Aoir órda na hEirneann ir cóir a cabairt ar an aoir a cug dúinn Colm Cille agus na mirúnóiri eile:—Columbán. Naoim Gall, Naoim Furrais, Naoim Cillin, Naoim Fiacra agus go leor eile nac miad—Gaedil a rinne raigdiúireacd ar ron Criort ar fud na hEórapa fré céile.

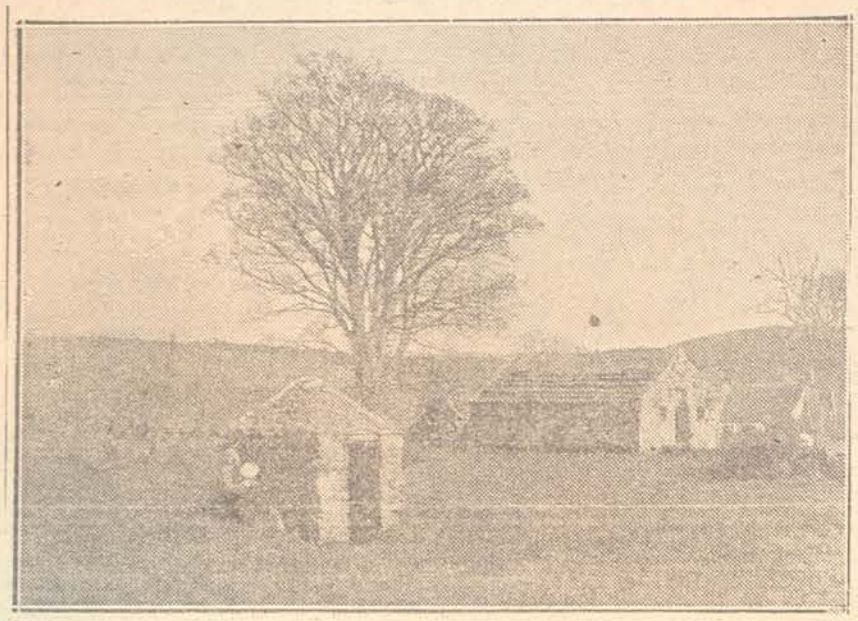
Agus cé gur cáinig na Danair agus na Normanaig cugainn mar náimde, cáinig ré ran raogal gur meall agus gur múin na Gaedil com mór rin cun creideamh Pádraic an tá dream rin, go rabadar com tugta agus com ceanamail don Criortaideacta, go raib riad ní ba Gaedealaige ná na Gaedil iad féin. agus go rabadar ag comlinnt le céile, mar a déarfá ag tógail Árd Eaglaireaca agus Teampoill móra in ainm agus in onóir na Trionoide Ró-naomta. Níor dréag ré na nÁrd Eaglaireaca agus na mainirtreaca a cabairt ar an aoir rin. Sin iad na fúmpólaraca.

Cuireád cúr ar na fúmpólaraca nuair a rinne an tOctmad Annraoi tréan-iarracd ag an gcreideamh Gallda a cur ar múinntir na hEirneann le fóirneart agus foirbéigin. Agus ir féidir a rád le fírinne gur fan an dólár gur cuireád deireád leir na dligte peannaideaca.

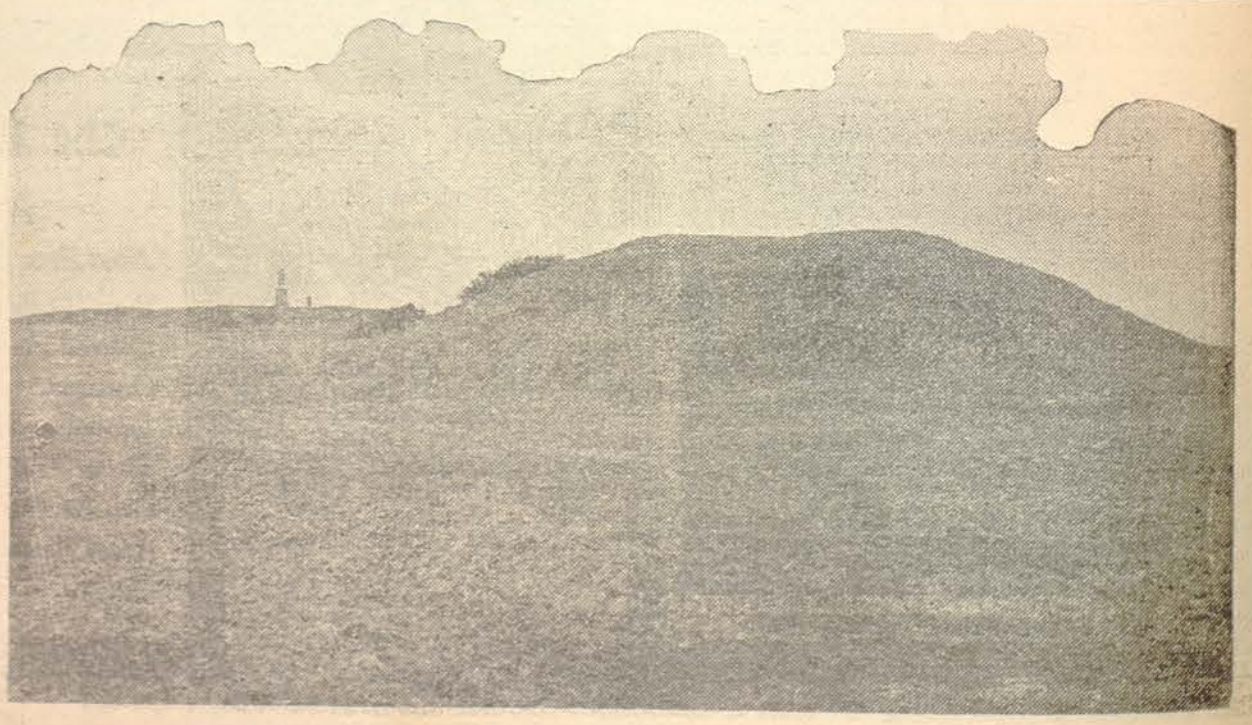
Taréir ré dub, dorca na peannaideacta a beit cart do rgaipt gnan an Creideamh, agus le tear na spéine rin. d'fár teagarg agus creideamh Pádraic ar a nuaid i riocd ir go rabadar ní ba dilre agus ní ba creire agus níor caomdúcraicdaig ná mar bíodar—fuid roime rin. Tá an cráidbeacd agus an caomdúcraicd a rinne Eirinn a lár na hoctmad aoire déag. San am rin bí Gall darab ainm dó Cadvell in a comnuide i nDún Pádraic. Bí faoi teac mór a déanam dó féin, agus ní fárócd' fud ar bit ra doman é no go bruigead ré leac na haltóra ar Mainirtir Sabaill cun go gcuirfead ré or comair a dórais amach í.

Fuair ré cairt agus péire mór bullám go ndeacadar com fada leir an Saball cun an leac a cabairt go Dún Pádraic. Cuireád an leac beannuigte irteac ra cairt, acd nuair a bí rin déanta aca, corr ná carr, anonn ná anall, ní féadfaid a baint ar na dáim, ir cuma c'én bualad ná c'én bagairt a rinnead orra. Acd ra deireád riar do pideadar in a gcor-in-áirde; do h-iompuigead ar cairt drium ar n-air; bruread leac na haltóra in a dá cuid ar cuitim don talam di, gur d'fan rí ran áit ar cuir rí ar an gcairt ar fead bliadanta fada nó gur cóig an Sagairt Mac Artain leir go hurramach í agus cuir ré in ruideád arír í ran réipéilín a cóig ré féin do muinntir a pairirte taca na bliadna 1772. Leagad an réipéilín a rinne an Déagánac Mac Artain ran mbliadain 1856 agus cóig an tAcdair Criocaid réipéal níor mó agus níor áronóraig, agus cuireád leac an altóra ann, mara bfuil rí le feiceál go dtí lá an lae indiu.

Ceaptar gur ón altóir reo a cug Naom Tarac ar ablainn naomta mar lón bócair do Naom Pádraic nuair a bí ré ag fágail báir. Deir agairid na nGaedil ar an Saball go deo, agus go ronnradad i mbliadna coirc gurab ann a léig an Naom a céad Aifreann ar talam na hEirneann, agus freirim gur ann a fuair ré bár. Agus an cloigin Airrinn céadna a bí ag Naom Pádraic ag an Saball deir ré le cloirteáil, arír Domnac an Tóicartail, agus cuirfid ré i gcuimne dúinn gac gnióm mór i raogal Naoim Pádraic. Cloirfid rinn arír gur tréicfeac, caicréimeac an cloig rin ag deancad riar dúinn ar Cnoc Slainge an lá úd a fadnigead an Teine Cásga



St. Patrick's Well at Struell, Co. Down.



Mound of the Hostages, Tara Hill.

—an teine nać múchfaí, le congnamh Dé, in Éirinn go deo na ndeor.

Samhluigeann muid go maith gur an cloig le Pádraic, agus muid ag faire air an easbal agus ar a complacht ag siúbal dóid suas Cnoc na Teamhrach cun dul a charraigeacht le cumacht Rí Laoghaire agus a cuid draoithe cun cruthughadh dóib go mba treise agus go mba tréime Criost, a Thigearna féin, ná ceachtar acá-san. Chonn muid mar a théanfaidh an cloigín múirneach seo dul céim ar céim le Pádraic ar a siúbal dó mór-timcheall na tíre cun solus an Chreidimh a chraobhscaoileadh dár sean-aithreacha na págánaigh; agus cloineann muid in ár gcluasa fuaim binn an cloig sin marar craiceadh é ins gach ceann de na "teachtaí ceatha" a chuir sé ar dun i gConnacht; agus ag na hAifrinn a léig sé ag gach "seacht n-iomaire" i gCúige Mumhan. Cloincear aris a gcuid ag baisteadh Rí Aongusa i gCaiseal; ag Rath an Bhile nuair a géill Rí Laighean do Chuing Criost; agus ag Ard Macha nuair a bí an Naoimh múrneach ag tómais agus ag teagann amach teoranna na talman in a raibh sé leis an Ard Eaglais a tógáil. Acht go sonnradhach cloincear a binneas agus a ceolmhaireacht ag Tobar Cliabhach agus é ag baisteadh clann Ingean Rí Laoghaire. Agus fós aris cloincear é ag bualadh go buan agus go seasamhach ó barr na Cruaiche mara chualadh fearr Éireann é.

Má leanfar torann an cloig racaid muid go Cruachán agus Croghe muid Pádraic ar a mullach. Agus annsain dúinn bhéidir go dtuigfeadh muid níos fearr an fáth gur eirig leis an Naoimh an Creidimh a chraobhscaoileadh com héasgaidh ar fud na tíre. Da fear an-iongantach ar fad é Naoimh Pádraic. Is iomda sin buaidh a bí aige, acht bí cré buaidh go sonnradhach aige. Siad sin buaidh an diograis agus an tseasmhacht in a chuid urnaighe; muinighin agus dóchas dar barr as gráidh Dé, agus gráidh dar meadoin aige do muinntir na hÉireann. Bí gráidh com mór sin aige dóib gur iarr sé fadhair com h-iongantach sin ar Dia ar a son, is gur ceap an t-aingeall a chuir Dia anuas chuige ó neamh, go raibh a gráidh dúinn go héasmhaiseach, agus go raibh an té a bí ag achuinge ar ár son "in a huime ceannrána." Agus cadéis an imdearga sin a tug an t-aingeall dó ní fágfaidh sé an Chruach no go bhuigeadh sé freagra sásamhail.

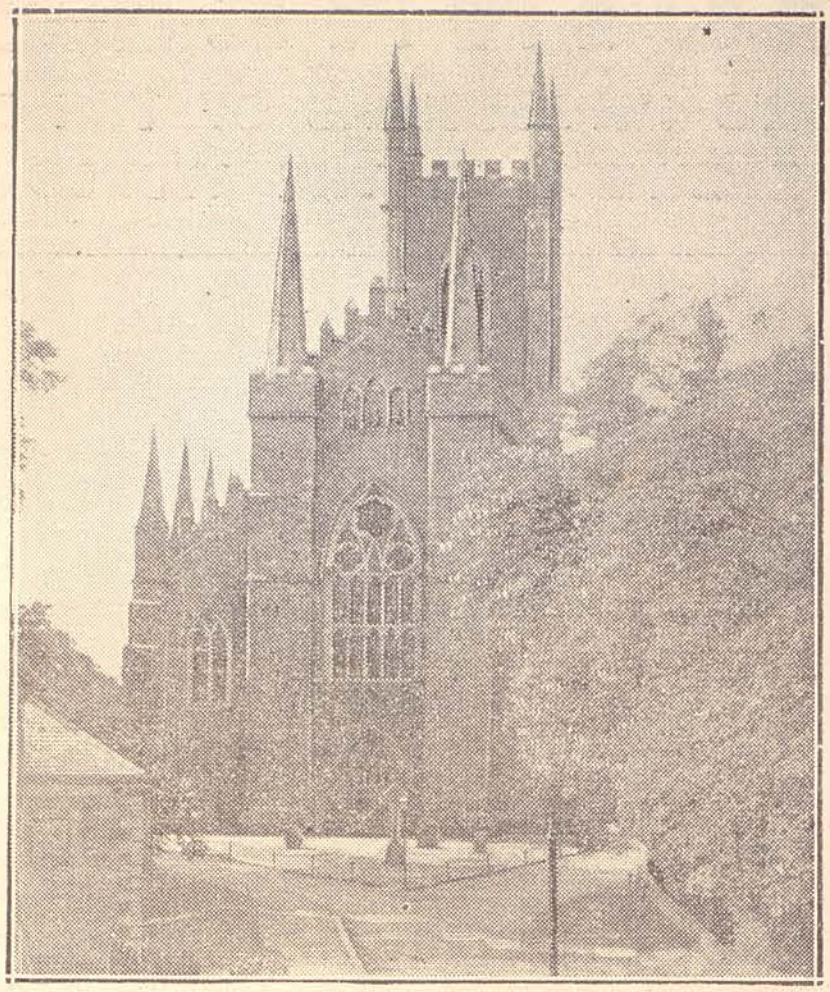
"Ní aon mhaith duit a beith ag caint liom. Ní fágfad an Chruach go bhuige mé bás mara ngeobaidh mé gach achuinge ó Dia ar son mo chloinne—muinntir na hÉireann."

Deirtear linn ins na sean leabhra gur chomhuige sé annsain ar an gCruach ag fulaing gach cruadtan dó, san biadh, san deoch, san fosgadh, ó thosach go deireadh an Charraigis.

Da uathbásach ar fad an ionnsuibe a b'éigin dó fulaingt ar feadh an Charraigis sin. I dtosach báire bí diabhail agus deamhain ag fabhail dó a gcumraidheacha éanlaith duibh. Agus bí an oiread sin aca ann nár bhéidir leis neamh ná talamh feiscint aca. Do gab sé sailm eascaine orra. Nior thibir sin cun siubhail iad. Táinig tadhg feirge annsain air leo. Chatann sé a chlog leo agus bí an torann com mór sin gur chualadh feara Éireann a gcuid; agus cait sé an clog leo, agus bain sin mannt nó dearna as, agus ón lá sin go nuige seo tugtar "Dearna Bhrighde" ar an mannt sin. Do tosuigh Pádraic ag gol agus ag caoi nó go raibh a éadan agus a éideadh ar a bhrollach fliuch. Nior táinig deamhan na diabal go talamh na hÉireann go ceann seacht mbliadhna, seacht mí, seacht n-oidhche, agus seacht lá ina diaidh sin. Táinig an t-aingeal cun forcadh a thabairt do Pádraic; do glan sé a éideadh agus tug sé éanlaith geala leis timcheall an Chruachain agus do chanadar ceolta binne dó. Da iad seo anamnacha Naoimh na hÉireann nár ruigadh fós a bí bhrúgadh timcheall ar a n-adair. Déarfar buaidh duit an oiread anamnacha a thabairt as péin is ata do éanlaith mór timcheall orc, maille leis an méid eile is lionas talamh is tráigh, aer agus fairrge ar fad do radhairc, arsa an t-aingeall. Ceapfaidh duine go sásóch sin Pádraic, acht ba fada uaidh é. Ni abróchaidh sé "Tá mo dóthain san méid sin agus imtheochad ón gnoc anois." Aris agus aris eile b'éigin don aingeal méadughadh ar a chairdsinc. Geall sé don Naomh, i dtosach, go mbeadh sé do buaidh aige len a chuid urnuighe, an oiread anamnacha a saothrughadh ó péin is a lionfadh aer agus talamh, ó mullach na sléibhte go h-imigéin na tíre agus na mara. Agus aris go leigfeadh sé saor ó Purgadóir mór-sheisear anamnacha gach Satharn go dtí lá deireadh an domhain. Nior sásuigh sin Naoimh Pádraic. D'éigin don aingeal méadughadh ar a geallamhaint, agus geall sé go leigfidh saor dó ó pianta Purgadóir doiséine anamnacha gach Diardaoin agus mór-sheisear gach Satharn. "Agus anois, a racadh tú sios ón gCruach?" arsa an t-aingeal. "Ni racadh mé sios nó go bhuige mé cuilleadh. Céard eile atáthar le tabairt dom," arsa Pádraic. "Tá," arsa an t-aingeal," go dtiucfadh an muir mór os cionn na hÉireann seacht mbliadhna roimh lá an bhreitheamhnais; agus anois imtheig leat sios ón gCruach." "Ni racadh," arsa Pádraic, "nó go bhuige mé cuilleadh." "Agus céard eile atá uait?" arsa an t-aingeal. "Tá," arsa Pádraic, "go ruaigfear na Sasannaigh, dá nuoin no dá n-aindeoin, glan amach as an tír." "Seobhfaidh tú t-achuinge, agus anois imtheig leat sios," arsa an t-aingeal. "Ni racadh," arsa Pádraic, "agus ni bheidh mé sásta no go bhuige mé an achuinge eile seo ó Dia: Ar teacht do lá deireadh an domhain, an lá sin in a mbeidh an dá Easbal déag ina suidheadh ar a seathaoir riogha ar Chnoc Sion, agus a mbeidh na ceithre aibhne teine mór-timcheall an t-sléibhe, agus go mbeidh a bhuil ins na Flaithis, ar an talamh agus in ifreann cruinnighe le chéile ann, leigfear dom féin, agus dom féin amháin, breitheamhnas a théanamh ar fearaibh agus ar mnáibh na hÉireann an lá sin." Chuaidh an t-aingeal ar ais do na Flaithis aris leis an achuinge seo a leagann os comhair Dé, agus chuaidh Pádraic ag léigeadh an Aifrinn. Ag meadon an lae, go dtí eag, táinig an t-aingeal ar ais. "Cé'n sgéal atá agat dom?" arsa Pádraic, agus is mar so a d'fhreagair an t-aingeall é: "Gach féidhe so-feicsidh agus do-feicsidhe, maille leis an dá Easbal déag, chuadar ag achuinge chun Dé ar do shon, agus fuaireadar uaidh do guidhe. Dubairt an Tigearna nár táinig ariamh agus nach dtiucfadh aris go deo, daoibh amuigh do na tEasbail, fear nios fearr na tú marach com ceannrádha is tá tú. Gach ar guidhe tú ar a son caithfidh tú iad fágail. Duail do chlog anois agus tabair do beannacht neamhda do mhuinntir na hÉireann i riocht is go mbeidh sé do buaidh aca a beith in a nduine naomhta go lá deireadh an domhain." "Beannacht ar Rí mór na glóire a tug éisteacht do m'achuinge. Anois fágfad an Chruach," arsa Pádraic.

Agus cé go bhuair Naoimh Pádraic a achuinge, d'fág sé fear faire ar an gcnoc naomhta go deo, agus cloistear a chlog go minic, cé nach mbíonn an fear féin le feiscint—go deimhin deirtear gur fág sé fear faire ar gach cnoc agus sliabh in Éirinn le beith ag faire agus ag áireamh ar a chlann; ar a ngoirt, ar a mbailte, ar a mbuailteacha, agus ar a dteaghlaigh in Éirinn go deo. Agus mar sin a béas, le congnamh Dé, nó go múchfaidh an muir mór cnoic agus sléibhte na hÉireann seacht mbliadhna roimh lá an bhreitheamhnais.

DOWNPATRICK CATHEDRAL



The 11th century part of Downpatrick Cathedral, built by De Courcy, Earl of Ulster. Over the large window in front can be seen three niches intended for statues of St. Brigid, St. Columcille, and St. Patrick. The story goes that it was revealed to De Courcy in a dream that all three were buried here.

Croppies' Stone, Tara.

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GUINNESS

A VISITOR'S IMPRESSIONS OF THE LARGEST BREWERY IN THE WORLD

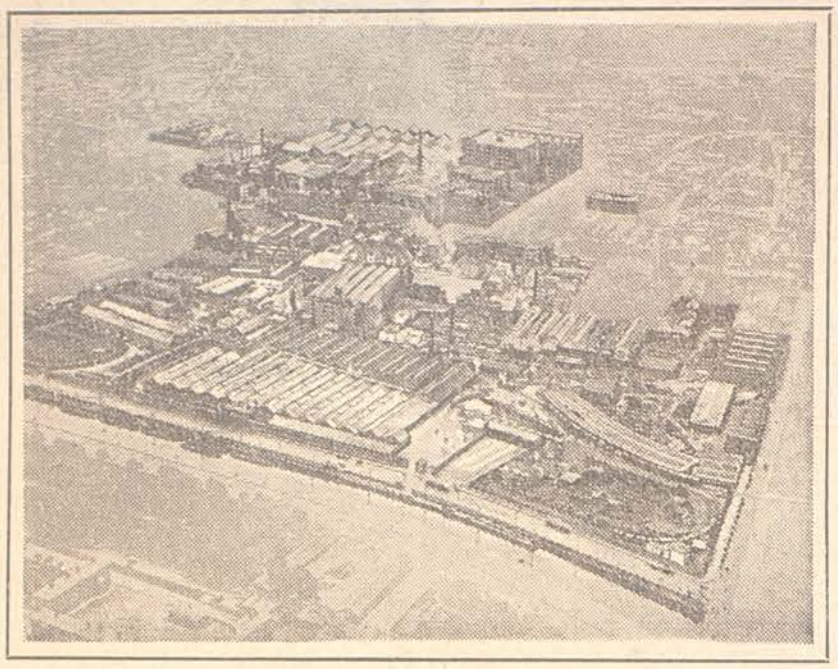
MESSRS. GUINNESS'S BREWERY, at St. James's Gate, Dublin, is the most important commercial undertaking in the Free State, and the aerial view, which we publish in these columns, shows the extent of its premises. Its products are known in every corner of the globe; its revenue, apart from the large sums which it pays in duties, supports nearly 5,000 employes directly, including pensioners; while its payments for brewing materials and other purchases are computed to maintain indirectly about 3,500 persons. If to all these are added those who are engaged in selling its products it would appear that the Brewery supports, directly or indirectly, some 14,000 persons, not including dependents.

GRAVITY MAINTAINED.

The volume of the firm's business is enormous. Its maximum day's sales of stout amounted to 632,164 gallons, its maximum year's sales to 115,442,340 gallons, and the peak figure for the Government duties which it paid in any one year was £16,141,559. The incidence of Government duties per standard barrel, immediately before the War and the present time, reveals some interesting comparisons. Then the duty was 7s. 9d., which amounted to a halfpenny per pint of the firm's EXTRA STOUT; now the Free State's Excise duty is 100s. a barrel, or fourpence a pint. The Customs duty in Great Britain and Northern Ireland, since the introduction of the National Government's Emergency Budget, is 135s. 4d. per standard barrel, less 20s. per bulk barrel, or 4¾d. a pint. Unlike many breweries, Messrs. Guinness have not reduced the gravities of their stouts to meet this new impost, and their products still maintain the high standard which has made the buff-labelled bottles famous throughout the world.

THREE BREWS.

Guinness's stout at present is manufactured by the company in three kinds. The PORTER, which is the lightest, is brewed exclusively for home consumption; the EXTRA STOUT is the variety which is best known on the other side of the Channel, and the FOREIGN EXTRA STOUT, which is brewed specially in the coolest season of the year, is stored in vats for a long time and prepared for bottlers in Dublin, Liverpool and London, who distribute it to all countries. Some idea of the care taken to ensure that every bottle of stout shall be in proper condition when it is drunk can be gauged from the fact that the company's travellers are instructed to restrain customers from purchases in too great bulk.



An Aerial View of Messrs. Guinness's Brewery, Dublin.
"Reproduced from an aerial photograph obtained by Army Air Corps, Oiglaigh na hEireann, Stationery Office Copyright."

A walk through the Brewery, which can be accomplished any day upon presentation of a suitable letter of introduction, is an entrancing experience. Though a mere tour, of course, is not sufficient to give the visitor more than a general idea of the processes, it is sufficient to show him the remarkable degree of scientific development to which the brewing of stout has been brought by Messrs. Guinness.

From the moment when the malted barley, after being met by hot water, in a cylinder, is passed into the mash-tuns or "kieves" as they are called in Ireland, the visitor is filled with mingled feelings of expectancy and awe. The immensity of the New Brewery, which is the building selected for these tours, and the huge tureen-like kieves—the illustration gives an excellent idea of their appearance—in which the malt is being further mixed with water by means of rapidly revolving rakes are most impressive. The sweet liquor, or wort, which is drawn off as a result of some hours of this process is conveyed by pipes, which link up every stage of this building, to the coppers, where the hops are added, and the mixture is boiled for some hours. The effect of the hops is to give the bitter flavour and to add preservative qualities to the wort.

TRANSITION.

After the hopped wort has been examined in the coolers, where actually very little cooling takes place, it is cooled artificially to about 60 degrees Fahrenheit on the refrigerators, and it is then ready for fermentation. The new Sulzer cooling machines deserve specially careful attention.

Fermentation, whereby the wort is converted into stout by the addition of yeast, takes place in the fermenting tuns, which, both in size and shape, are not unlike squash racquet courts. This process, perhaps, is the most intriguing to the layman, not only because it marks the actual transition into stout, but because of the remarkable behaviour of the yeast. During fermentation, which on the second and third days becomes very strong after a quieter beginning, the yeast reproduces itself about fifteen times.

After fermentation has finished the stout is transferred to the skimmers, which are large tanks surrounded by a sort of trough, and here the now abounding yeast continues to astonish the uninitiated. Rising to the surface, it obligingly overflows into the trough and is collected. A certain amount is kept for the next day's brew, while the remainder is sold. Thus a kind of hereditary sequence is maintained in the fermenting process, and Messrs. Guinness keep several "families" of yeast, whose lineage to-day is both ancient and authentic.

COOPERAGE AND RAILWAY.

The stout now goes to the storage vats for a short stay before it is passed by gravity to the racking shed and put into casks for the trade.

It is on his journey from the new Brewery to the Cooperage and Racking Department that the visitor gets a full idea of the huge extent of Messrs. Guinness's business. Illustration No. 3, showing the pyramids of casks—and only a section of the Cooperage Yard can be seen in the picture—is a sufficient proof of this. Moreover, eight miles of narrow-gauge railway link up the three levels of the premises, and, owing to its steepness, the ascent from the middle to the upper level is made by means of a corkscrew tunnel, such as that with which the traveller in Switzerland is familiar on the line between Bellinzona and Luzern. A broad gauge line from the Kingsbridge Station connects the Brewery with the whole Irish railway system, while at the immediately adjacent Victoria Quay the company's barges await barrels as soon as they are ready to leave the racking shed on the other side of the road.

The racking and filling stores, with their several abutting platforms for the despatch of the stout by road, rail and water to all parts of Ireland and the world seem to be an endless parade ground for the casks, which are rolled in orderly procession to their several departure points.

FILLING.

Most of the casks, which are made in five sizes—the firkin of 8 gallons, the kilderkin of 16 gallons, the barrel of 32 gallons, the hogshead of 52 gallons, and the butt of 104 gallons—are made in the Company's Cooperage, which is next door to the place where they are filled. Cleaning is a most important part of the Cooperage's work, for no barrel is allowed to be re-filled until it has been thoroughly cleansed by machinery.

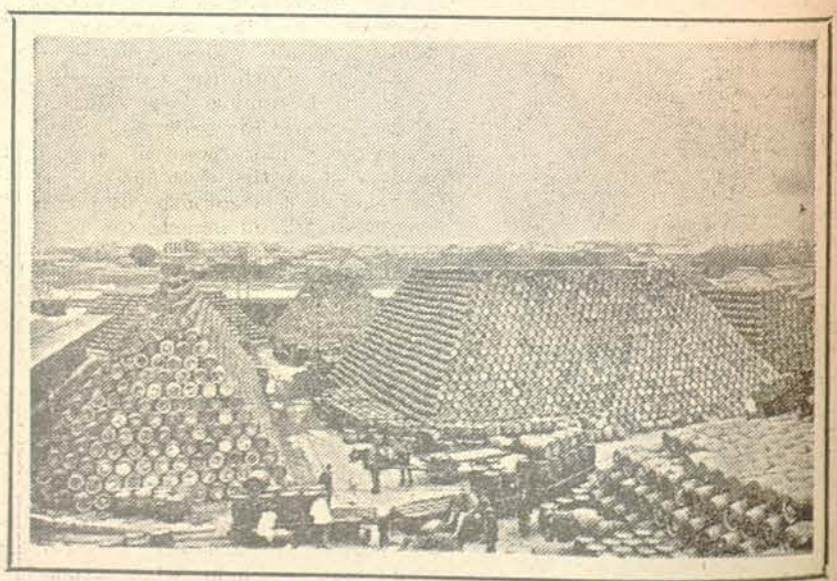
Before arrival at the Cooperage and Racking Department a visit is made to the Malt Store in Robert Street, and to the Maltings in Cooke's Lane. In the malting process the barley is artificially germinated to the desired point by immersion in cold water and subsequent exposure for about nine days in thin layers of from 4 to 6 inches deep. At the end of the growing period the process is stopped by loading the "green malt" into the kilns, where the temperature is gradually raised to about 200 degrees Fahrenheit.

IRISH BARLEY.

At this point the work which the firm has done for Irish barley-growing deserves to be mentioned. Messrs. Guinness always have been anxious that as much as possible of the 1,200,000 cwts. of their annual malt supplies shall be obtained from barley grown in Ireland. To this end they initiated experiments in conjunction with the Department of Agriculture, and it is due to these efforts that the "Archer" variety was introduced into Ireland from Denmark. The "Spratt-Archer" barley, the latest production, has more than repaid the trouble lavished on it, both as regards quality and yield per acre. Efforts to cultivate the hop failed owing to its dislike of our climate.

The enormous sales of what is known all over the world as "Guinness" have been due, not only to the appreciation of the public of its intrinsic merits as a beverage, but to the recommendation of its medicinal qualities by the medical profession. Thousands of letters have been received by the company from doctors, recording their experience of the value of "Guinness" to patients suffering from various maladies and disabling conditions. It is for these reasons that the Brewery grew to be the largest in the world.

Mash Tuns in which Malted Barley is mixed with water.



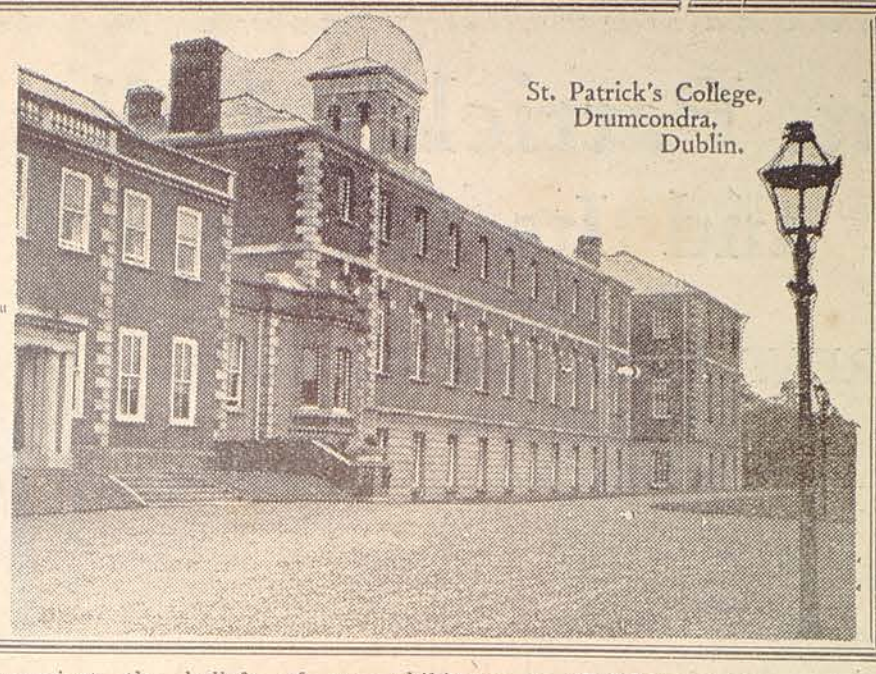
Portion of Cooperage Yard.

GUINNESS IS GOOD FOR YOU

THE CATHOLIC RESTORATION

How the Educational Ruin of the Penal Days was Repaired

By Patrick F. Donovan, M.A., H.Dip. in Ed.



St. Patrick's College, Drumcondra, Dublin.

A NOTEWORTHY chapter in the history of Irish Catholic restoration and reconstruction is that which tells the story of the successes won for Catholic Education in repairing the ruin of the Penal Days. Amid the developments of the national life of Ireland which have followed the reliefs afforded to Catholics by the Irish and the English Parliaments from 1782 to 1816, none has been more significant than the organisation of the education of our Catholic population. In all departments of education, Primary, Secondary, and University, the advance has been steady, although the struggle has been difficult and long.

To-day the Irish people possess an educational system which, under the care of our Irish Government, is both progressive and in its main features acceptable alike to their national and religious sentiments. This happy position is wholly due to the efforts of the Catholic leaders of the people in the last century and a half.

PENAL DAYS AND AFTER.

During the long period of British rule in Ireland the policy of the State in Education had for its object the anglicising of the people, with a view to making them loyal subjects of the British Crown. Two obstacles, closely bound together, frustrated the State in the achievement of its purpose. The religion and the nationality of the people withstood the attack of the Penal Code in the attempt to brutalise and impoverish the mass of the population.

When the Penal Code failed more subtle means were adopted. The Charter Schools of Marsh and Boulter had as their purpose "to rescue the souls of thousands of poor children from the dangers of Popish superstition and idolatry." Children were taken from their Catholic parents, given free education, food, and clothes. The boys were apprenticed to Protestant masters, the girls sent to serve Protestant mistresses. Public money was lavished freely by Irish and English Parliaments, before and after the Union, on schools such as these, which were the only State-endowed schools to which Catholic children had access. Their condemnation by the Catholic authorities was universal, and the condemnation of their management and administration followed the Union.

THE NEW SCHOOLS.

To take the place of the Charter Schools in 1811 was founded "A Society for Promoting the Education of the Poor in Ireland," better known as "The Kildare Place Society." Its schools were non-denominational and open "to all classes of professing Christians without interfering with the peculiar religious opinions of any." In these schools "the Scriptures, without note or comment, should be used to the exclusion of all catechisms and books of religious controversy." Compared to those that had preceded them the new schools were an advance. They were accepted by a number of Catholics, and were given a grant from public funds which soon amounted to £30,000 annually. Actually the religious organisation of the schools was based on the Protestant principle of "the open Bible" to be read without guidance or instruction, and on that ground the Catholic authorities voiced their opposition to them. That opposition became general in 1820 when the proselytising purpose of the schools, first suspected by John MacHale, later Archbishop of Tuam, was openly proclaimed by the Society's alliance with three proselytising institutions. The Catholic members, of whom O'Connell was one, resigned from its committee, and the limited toleration of the schools by Catholics was withdrawn.

CATHOLIC EMANCIPATION.

With the passing of the Catholic Emancipation Act the question of popular education became urgent. In 1831 the Government admitted the failure of "The Kildare Place Society," and proposed a plan of reform. The grant to the Society was transferred to a Board for the Control of National Education. This Board was to have Catholic and Protestant members, and it was to administer a system of education of which the schools should be open to Protestant and Catholic alike.

Four days a week were to be devoted to the joint moral and secular education of the children of both religions, the other day being set aside for separate religious instruction. The supreme power was to be vested in the hands of the Board, which was to guard against even the suspicion of proselytism, but the clergy were eligible as managers. The plan, with some modifications of detail, was adopted, and there was enshrined in the system of National Education the principle of mixed education for the children of all denominations.

CLAIM FOR FREEDOM.

Apart from the Catholic objection to this principle of mixed education, the working of the system stimulated Catholic opposition to it. The strict insistence on the separation of secular and religious instruction in schools, of which the number was from the beginning large and increasing, where the children were all of the same faith, was an injustice against which the Catholic authorities protested vigorously and continuously. Placed outside the scope of the system, and deprived consequently of State aid, were the schools of the Christian Brothers and Orders of Nuns who had made the education of the poor in the cities and towns their special care. An hour or half-hour each day was set aside for religious instruction in all schools under the control of the Commissioners of National Education, and outside those hours all reference to the religion of the pupils was rigorously excluded, a severe disability to a religion which teaches that religious and secular teaching cannot be divorced if the child is to receive a sound moral and religious education.

The Catholic claim was for freedom for religious instruction where such instruction would not be offered against the beliefs of any child attending the school where the children were all of one denomination. Catholics were willing to accept the Commissioners' restrictions where the school population was mixed and was insufficient to support separate schools for the children of different religious bodies. They did not ask or expect the State to expend money on the provision of religious education for the children, but to be allowed to supply it themselves.

THE MODEL SCHOOLS.

Dissatisfaction with the National Board was increased by the organisation of the Model Schools, which formed part of a scheme for the training of teachers for the National Schools. These Model Schools were managed by the Board, and the influence of Catholic management was thus excluded from them. The Central Model School, founded in Dublin in 1838, was followed by the foundation of twenty-eight others in Dublin and through the country. They met with considerable local opposition in many districts, and their further extension was prevented in 1866 by a successful protest of the Irish Hierarchy. Though enjoying the special favour of the Board, they failed in their triple aim of promoting mixed education; of demonstrating the best methods of secular teaching; of educating prospective teachers for the schools, and they were condemned unreservedly on educational and religious grounds by a Royal Commission of Inquiry in 1868.

BISHOPS' PROTEST.

The Irish Catholic Bishops continued their protest against the mixed system of education. Their objections were upheld by the Royal Commission in its report. Minor successes were won. Objectionable books were removed from the syllabus of the schools, Catholics were given equal representation on the Board, but on the main question the Board's attitude remained unchanged.

The debate on the Irish Education Act of 1892 saw the Government accept in a limited way the Catholic view and agree to a modification of the system which would allow the Christian Brothers' Schools to share in the financial benefits of the scheme. This acceptance was defeated by the secularism of the Chief Secretary, John Morley, who refused to recommend to the Lord Lieutenant the ratification of the necessary regulations.

This defeat, when victory was so near, was fatal. Modifications, since introduced, have allowed a freer play for religious teaching and have allowed the Christian Brothers' Schools to accept the system; but the Bishops of Ireland, in their last Synod at Maynooth, while tolerating, were forced to withhold their approval of a system of which mixed education remains a basic principle.

TRAINING OF TEACHERS.

On one great and essential point Catholic opinion won a complete victory. The Commissioners, in arranging for the training of teachers for the National Schools, again adopted the principles of mixed education and State management. There was no official recognition or provision for the teaching of religion in the colleges set up for the training of teachers, and the Irish Bishops condemned them, with the result that no Catholic could enter them, and the further result that the greater number of the teachers in the National Schools remained untrained.

To remedy this grave evil, in 1883 the Government took action and instructed the Commissioners to proceed with the reform of the training system. It was recommended that the English system, where the principle of mixed education had failed from the onset, should be adopted, and denominational training colleges, privately managed under State inspection, set up. Two Catholic Training Colleges were built and furnished by private funds in Dublin. When built the State contribution to their maintenance was only three-fourths of their total cost, the remainder of the money being provided by private subscription and fees paid by the teachers in training. They did not receive equality of financial treatment with the official undenominational college, built and maintained entirely at the cost of the State. This injustice continued until 1890, when Mr. Balfour, as Chief Secretary, took note of the Catholic grievance. He introduced a plan of reform, placing all the training colleges, Catholic, Protestant, and non-denominational, on an equal basis in respect of State aid.

The victory for Catholic education was valuable. It enabled the Training Colleges at Drumcondra and Blackrock, in Dublin, and later in Waterford, Limerick, and Belfast, free of any disability, to supply the National Schools under Catholic management with a capable body of well-trained teachers, fitted to give a sound Catholic education, within the limits of the system of National Education, to the children under their charge.

SECONDARY EDUCATION.

The condition of Catholic Secondary Education at the close of the 18th century was no better than that of Primary Education. The Penal Laws prevented a Catholic from keeping a school, acting as a tutor, sending his children abroad for their education. Monetary reward was offered for the discovery of a Popish schoolmaster. While these penalties might be and were evaded, a system of secondary education was impossible. Nor could Catholic schools hope for any State recognition or aid in remedying the evils of centuries of proscription.

As late as 1814, so slow was the process of relief and so humiliating was the procedure to be complied with in order to secure a licence to keep a Catholic school, that, on the refusal of the parish minister of Clane to give the necessary recommendation, a licence "to keep a school within the said Parish for the Education and Instruction of the children of persons professing the Roman Catholic Religion" was denied to the Rev. Peter Kenny, of Clongowes Wood. There were endowments available for Intermediate Education, but they were wholly in possession of Protestants for the benefit of Protestant institutions.

DIOCESAN COLLEGES.

The first signs of the Catholic reaction against this condition of affairs came with the passing of the Relief Acts

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St. Patrick's Bell and Its Shrine

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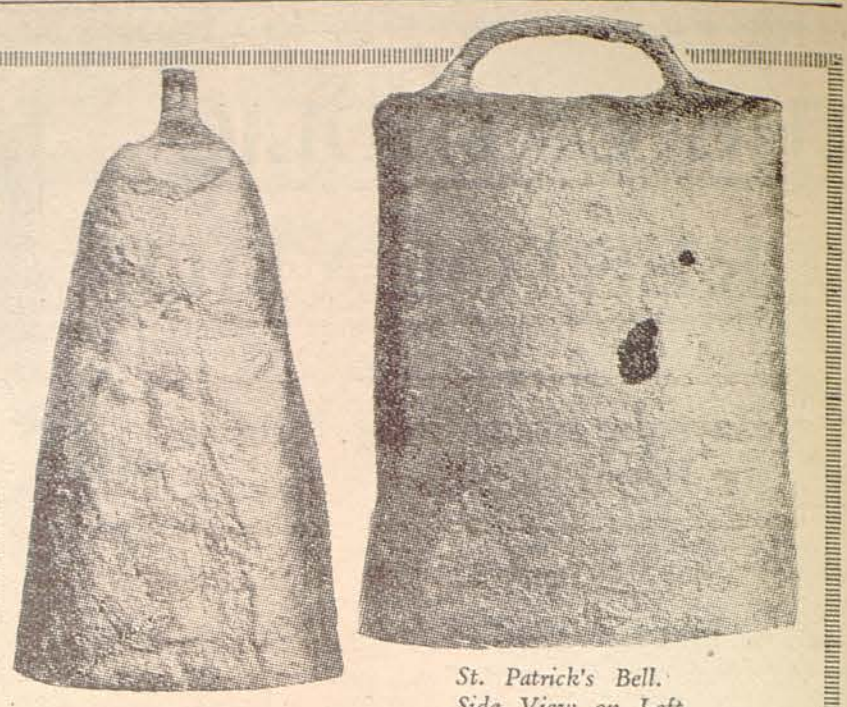
GREAT RELIC TO BE USED AT CONGRESS MASS



St. Patrick's Bell. Side View on Left.

ONE of the most precious relics in Ireland—St. Patrick's Bell—will, with the permission of the authorities of the National Museum, Dublin, its present custodians, be used at the Pontifical High Mass in the Phoenix Park on Sunday, June 25, and in the Procession of the Most Blessed Sacrament.

The following story of St. Patrick's Bell and its shrine is taken from the late Canon O'Laverty's History of the Diocese of Down and Connor (1884):—

Some time before 1819 there lived in the now obliterated village of Edenduffcarrick one Henry Mulhollan, who had studied for the priesthood but did not enter into Holy Orders. He became master of a school in the village, and one of his pupils was the late Mr. Adam McClean, who gave his name to McClean's Fields, Belfast. When Mulhollan became old Mr. McClean was kind to him, and the old man on his death bed requested him to dig in his garden for an oak box which contained all that he valued in the world, and which he now bestowed to his friend and former pupil.

In the box were found a copy of Bedell's Irish Bible and the ancient bell called *Clog-an-edhachta*—"The Bell of the Will (of Patrick)"—of which his ancestors were the hereditary keepers. Mr. McClean highly prized the ancient Bell, but after his death his sons sold it and its shrine to the late Dr. Todd, of Trinity College, Dublin, whose executor sold it to its present possessors, the Royal Irish Academy (it is now in the National Museum), for £500, part of which was a special grant from Parliament and part was made up by subscriptions.

THREE GREAT RELICS.

There were three great relics belonging to the See of Armagh, each of which had a special *maer*, or keeper, who enjoyed certain lands and privileges for the performance of his duty. One of these was the *Clog Phadruig*, which was entrusted to the families of O'Maelchallan (O'Mulhollan), and O'Meallan (O'Mellan or O'Mallin), who probably enjoyed it by alternate succession—alternate succession of families to certain high positions was of frequent occurrence among the Irish, thus the sovereignty belonged alternately to the Southern and Northern Hy Nialls.

The compiler of the *Annals of Ulster* writes under the year 552:—"I have found what follows in the Book of Cuana. The relics of Patrick were placed in a shrine by Columcille, sixty years after his death. Three precious reliquaries were found in his tomb—to wit, the Cup, the Gospel of the Angel, and the Bell of the Will. The Angel in this manner shewed to Columcille how to distribute the three reliquaries, namely, the Cup to Down, the Bell of the Will to Armagh, the Gospel of the Angel to Columcille himself; and it is called the Gospel of the Angel because Columcille received it at the Angel's hand."

THE SHRINE.

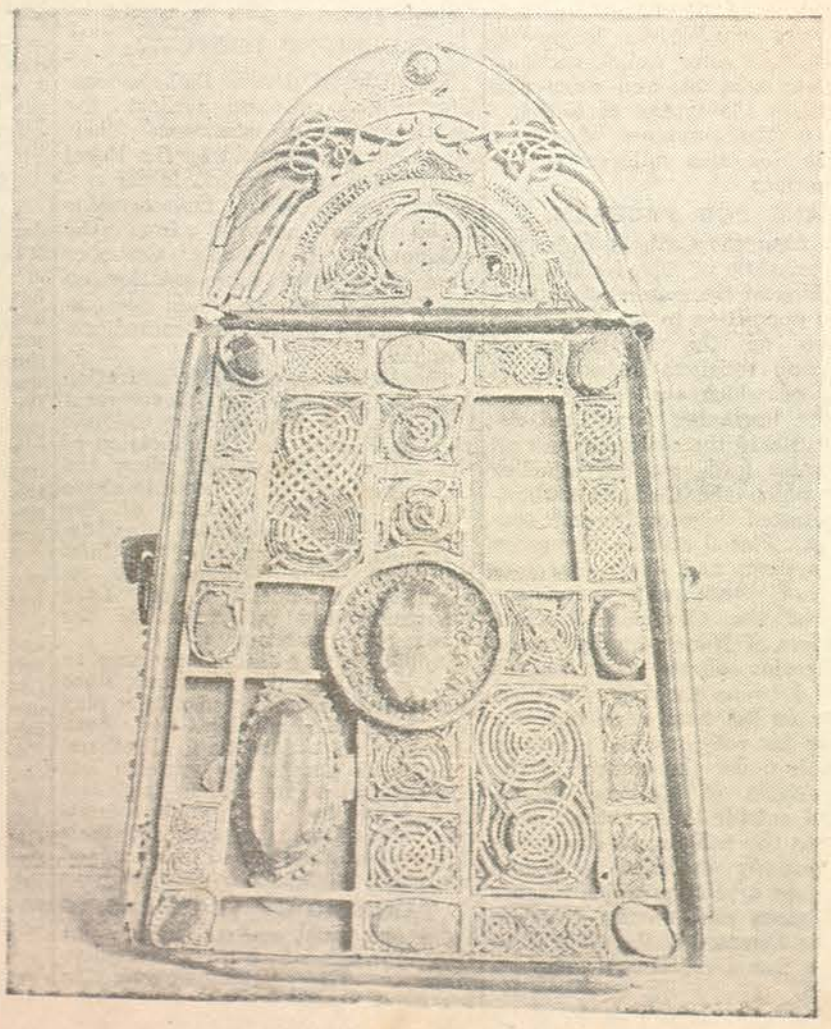
In a manuscript of Irish poems ascribed to Columcille, which is preserved in the Bodleian Library, Oxford, is one purporting to be addressed to the *Clog-an-udhachta*. The *Annals of Ulster* at the year 1044 record two predatory excursions undertaken by the Kinel Owen princes "in revenge of the violation of the Bell of the Will."

About sixty years after this occurrence the bell was enclosed in its present costly shrine, as we learn from the Irish inscription which runs along the edges of the silver frame that covers the back of the shrine:—"Or do Domnall U Lachlaind las i n'dernad in cloc sa, ocus do Domnall chomarba Phatraic ico n'dernad, ocus do Chathalan U Maelchalland do maer in Chluic, ocus do Chondulig U Inmainen co na maccib ro cumtuig."

Dr. Reeves's literal translation of the inscription is:—"A prayer for Donnell O'Lochlain, through whom this Bell (or Bell-Shrine) was made; and for Donnell, the Successor of Patrick, with whom it was made; and for Cathlan O'Mulhollan, the keeper of the Bell; and for Cudulig O'Inmainen, with his sons, who covered it."

KEEPERS OF THE BELL.

Donnell O'Lochlain, or Mac Lochlain, Monarch of Ireland, died in 1121. Donnell, *the Successor of Patrick*, was Primate from 1091 to 1105, between which years the Shrine must have been executed. The keeper of the Bell, when the Shrine was made, was an O'Maelchallan (O'Mulhollan), but in 1356 its keeper was an O'Mellan; under that year the *Four Masters* record:—"Solomon O'Mellan, keeper of the Bell of the Will, died. He was the general patron of the clergy of Ireland."



The Shrine of St. Patrick's Bell.

The next keeper seems to have been an O'Mulhollan, for in Primate Sweteman's Register there is a document dated A.D. 1365, in which the Primate grants to Cuuladh O'Molkallan, keeper of the Bell, and to his clan—"to all of his nation"—a special exemption from any interdict that might be laid upon the diocese. In 1425 the keeper was an O'Mellan; the *Four Masters* under that year record that "O'Mellan, keeper of the Bell of St. Patrick's Will," and others, were made prisoners by Lord Furnival, who conveyed "these chieftains to Dublin." In Primate Prene's Register there are two documents dated A.D. 1441, by which the Primate removes the keeping of the Bell from John O'Mellan, "who is chief of his clan, and one of the keepers of the Bell of our most blessed patron, Patrick," and confers it on "Patrick O'Mulchallynd (O'Mulholland), chief of his clan, the other keeper."

LOST FOR YEARS.

In 1446, the Bell was again in the keeping of "Twol et Johannes O'Mellan," who are deprived of their office and its privileges by Primate Bole. This is the last time we hear of the Bell of the Will, until it is found in the possession of Henry Mulholland, the schoolmaster of Edenduffcarrick. Some entries in the Irish Bible, which accompanied the Bell, enable us partially to trace the migrations of the family. On the title page is written, "Ex libris Edmundi Mulhollan, in comitatu Antrim, Anno Domini 1750.—*Emun Ua Mhaolchallan.*" This Edmond, the father of Henry, lived at Shane's Castle, in the capacity of an under-agent to the O'Neill family.

TOWN OF THE BELL.

Another entry relates that his father, Bernard Mulhollan, died in the year 1758, at Moyagall, in the Parish of Maghera, which serves to show that the family belonged to that portion of the County of Derry, where persons of that name have been numerous for several centuries, and near which, in 1458, resided "Magonius O'Mulhallan," who was directed by the Primate to use what force might be necessary to restrain certain ecclesiastics from disturbing Patrick O'Kegan in the enjoyment of his rectory of Inisthayde (Ballyscullion), *Reg. Prene*; but a cancelled entry in Prene's Register, *Patricii O'Mulchallynd de Ballyclug*, enabled Dr. Reeves to discover that the Parish of Ballyclug—"the town of the bell"—two miles north of Stewartstown, Co. Tyrone, was once occupied by them. Many of the name seem to have migrated to the County of Antrim, probably at the period of the Clannaboy Invasion; they occupied lands in the Parish of Killead and the last Prior of Muckamore was Bryan Boy O'Mahallan. A sept of the O'Mellan's, so late as 1609, occupied the See lands of Lurgyvallen—the *lurga*—the low ridge (lit. shin) of O'Mellan. It is probable that these families alternately enjoyed the keepership of the Bell, with its privileges and emoluments, until the temporalities of the Church passed from the Catholics, and that after that period the Bell remained with the descendants of the last endowed keeper.

THE BELL DESCRIBED.

The Bell is quadrilateral, and formed of two plates of sheet iron, which are bent over so as to meet, and are fastened together by large headed iron rivets. After the Bell was thus formed, it received a coating of bronze by being dipped into melted bronze. The clapper is of iron, and seems of much later construction. The handle, also of iron, is rivetted to the ridge of the Bell. The height of the Bell (including the handle) is 7¾ inches, exclusive of the handle is 6½ inches. The breadth at the mouth is 4⅞ inches, and the width 3¾ inches, and its girth 16 inches. The breadth at the top is 5 inches, and the width 1½ inches. Its weight is 3lb. 11oz. The Bell, therefore, in itself is uninteresting, but the beautiful and costly Shrine in which it was kept proves how it was valued.

The framework of the Shrine is bronze, which is covered with beauti-

THE PATRON OF THE EUCHARISTIC CONGRESS

Spanish Shepherd Boy Who Became a Franciscan Saint

THE International Eucharistic Congress of Dublin draws attention to the patron Saint of all Eucharistic Associations and Congresses, St. Pascual Bailon. Until 1911, when the Congress was held at Madrid, comparatively few Catholics knew of the last resting place of this ardent lover of our Eucharistic Lord and Saviour.

The body of the Saint is reverently guarded in the church of the ancient Franciscan monastery in the quaint, little Spanish city of Villarreal on the Mediterranean coast, a short distance north of Valencia. The church and small monastery, now used by the nuns of St. Clare, are built in the Corinthian style. The exterior has but little to attract attention; it is the precious treasure beneath the little dome of the richly decorated "camarín" that absorbs our interest.

SAINTLY FRANCISCAN.

Above the main altar and visible both from the church and from within the "camarín" to the rear of the altar, is the tomb of the saintly Franciscan, whom the Sovereign Pontiff, Leo XIII., named as patron of Eucharistic works.

The tomb is of beautifully carved wood and of glass. The body, clothed in a rich habit of gold cloth, lies as if in sleep, with the head supported by two cushions. A touch of an electric button brilliantly illuminates the "camarín" and the interior of the tomb or reliquary of the Saint.

A SHEPHERD BOY.

St. Pascual Bailon was born in 1540, in Torrehermosa, in Aragon, Spain. Among the rocky hills the thoughts of the little shepherd lad early turned to God. Later, when Divine grace inspired him to embrace the humble, mortified life of the barefoot religious of St. Francis, though believing himself unworthy of being numbered among the sons of the holy man of Assisi, he corresponded to God's call with a fervour and generosity of soul that made him the object of Heaven's special favours and blessings.

He pronounced his solemn vows in 1565. Briefly, his life may be summed up as a story of solid mortification, profound humility, and intense love and union with Jesus in the Blessed Sacrament. It was here at Villarreal, in this same convent and church, that he passed the last days of his saintly life, breathing his soul into the hands of God on May 17, 1592.

ful and elaborate designs in filagree work in gold and silver.

ON CROAGH PATRICK.

Apropos of St. Patrick's Bell, the following extract from an account of the Saint's life by the late Cardinal Moran is of interest:—In the far west of Connaught there is a range of tall mountains, which, arrayed in rugged majesty, bid defiance to the waves and storms of the Atlantic. At the head of this range arises a stately cone in solitary grandeur, about 4,000 feet in height, facing Clew Bay, and casting its shadow over the adjoining districts of Aghagower and Westport. This mountain was known in pagan times as the Eagle Mountain, but ever since Ireland was enlightened with the light of Faith, it is known as Croagh Patrick—i.e., St. Patrick's Mountain—and is honoured as the Holy Hill, the Mount Sinai of Ireland. St. Patrick, in obedience to his Guardian Angel, made this mountain his hallowed place of retreat. In imitation of the great Jewish legislator on Sinai, he spent forty days on its summit in fasting and prayer, and other penitential exercises. His only shelter from the fury of the elements, the wind and rain, the hail and snow, was a cave, or recess, in the solid rock, and the flagstone on which he rested his weary limbs at night is still pointed out. The whole purpose of his prayer was to obtain special blessings and mercy for the Irish race, whom he evangelised.

FIGHT WITH DEMONS.

The demons that made Ireland their battlefield mustered all their strength to tempt the Saint and disturb him in his solitude, and turn him away, if possible, from his pious purpose. They gathered around the hill in the form of vast flocks of hideous birds of prey. So dense were their ranks that they seemed to cover the whole muontain like a cloud, and they so filled the air that Patrick could see neither sky nor earth nor ocean. St. Patrick besought God to scatter the demons, but for a time it would seem as if his prayers and tears were in vain. At length he rang his sweet-sounding bell, symbol of his preaching of the Divine truths. Its sound was heard over the valleys and hills of Erin, everywhere bringing peace and joy. The flocks of demons began to scatter. He flung his bell among them; they took to precipitate flight, and cast themselves into the ocean. So complete was the Saint's victory over them that, as the ancient narrative adds, "for seven years no evil thing was to be found in Ireland."

CLONMACNOISE

CLONMACNOISE, in the County of Leix, was founded about the middle of the sixth century by Saint Kiaran. A central spot in early Christian Ireland, accessible by water from all the monasteries of the Shannon and its tributaries, the monastery was soon a great collegiate city, a focus of piety and learning. Saint Columba visited it in 580, and in 800 Charlemagne's counsellor, Alcuin of York, sent money for the scholars to the Senior Lecturer.

Many historic remains can be seen there, notably the fine castle, which was built about 1210, and O'Rourke's Tower, over sixty feet high, in the building of which the King of Meath and later the King of Connaught had some share. In the famous cemetery at Clonmacnoise were buried many of the bishops and nobility of Ireland. Over one hundred gravestones, with Celtic inscriptions and beautifully decorated, are still preserved; also two fine sculptural crosses. Of the many churches at Clonmacnoise, perhaps the best is that known as the Nuns' Church, which has a remarkably fine chancel arch.

Clonmacnoise suffered perhaps more than any monastery in Ireland. It was frequently plundered by Danes, Normans, and opposing Celtic tribes, but continued to flourish as an abbey until the time of Henry VIII. The bishopric survived the dissolution for some time, the last bishop dying in 1568. To-day the ruined churches, the shattered fortress with its towers, the green earthworks, the high crosses and tombstones present a striking memorial of our past.

St. Patrick's Blessing on Munster.

The following is a translation of the blessing bestowed by St. Patrick from the hills of Tipperary on the people of Munster:—

A blessing on the Munster people—
Men, youths, and women;
A blessing on the land
That yields them fruit.

A blessing on every treasure
That shall be produced on their plains
Without any one being in want of help,
God's blessing be on Munster.

A blessing be on their peaks,
On their bare flagstones
A blessing on their glens,
A blessing on their ridges.

Like the sand of the sea under ships
Be the number of their hearths;
On slopes, on plains,
On mountains, on hills, a blessing.

How refreshing it is to sleep soundly and naturally the whole night through! How delightful to awake with new health and vigour!

You, too, can enjoy this restful sleep every night by drinking a cup of delicious 'Ovaltine' before going to bed.

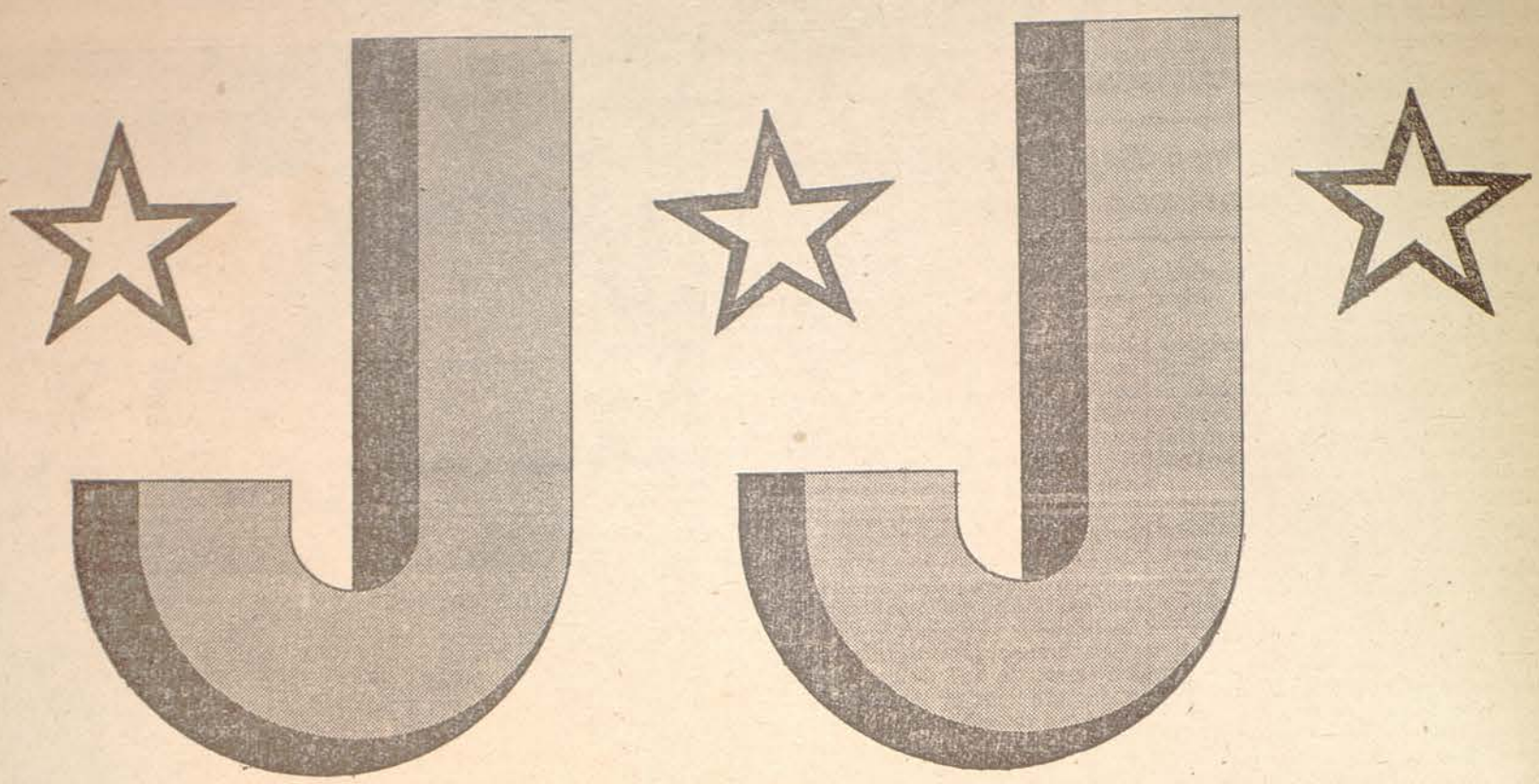
There is nothing to equal this delicious concentration of malt, milk and eggs for soothing the tired brain and the worn nerves so that you fall asleep—quietly and peacefully.

'OVALTINE'

TONIC FOOD BEVERAGE

Ensures Sound, Natural Sleep

(Prices in Northern Ireland, 1/1, 1/10 and 3/3)



FIFTEEN DECADES OF GLORIOUS CONSISTENCY!

A century and a half of progress! Half a dozen revolutions in modes, manners, science and discovery have flamed and glowed and died down again—and still Ireland's most famous whiskey stands where it always stood. From the days of Grattan's Parliament to the days of Parnell, from the days of Parnell to the new age of the Free State—first in unvarying quality and matchless flavour—first in the hearts of its countrymen. In each decade ever the same—good and old, and pure as gold! John Jameson!

JOHN JAMESON WHISKEY

ESTABLISHED 1780

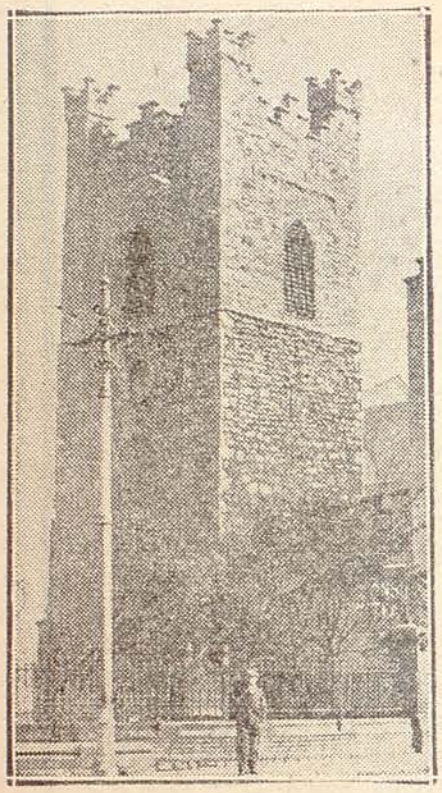
Ireland's Capital

THE STORY OF THE CITY OF DUBLIN

By Terence O'Hanlon

STRANGE to say, the story of the Irish capital does not become the story of the capital of the Irish people until a period long after the first foundation of Dublin. Owing its origin as a city to Danish auspices, Dublin was neither built by Irish hands nor peopled at the outset by men of the Irish race.

It is true its site had some importance for upwards of a thousand years before the coming of the Danes, for here from pre-Christian times a



St. Audeon's, High St., Dublin. —*Irish Independent* Photo.

hurdle ford carried traffic across the Liffey, and the place was known as "Ath-Cliath," the Ford of Hurdles. When the Vikings landed about the middle of the 9th century and made this one of their raiding bases, the settlement to the native race became known as "Baile-ath-Cliath," the Town of the Ford of Hurdles; the foreigners called it "Dubh-linn," or Black Pool, from the darkness of the river.

So it is that the Gaelic name of Dublin to-day links the city with the more remote ages, and the Anglicised name with the period of Danish supremacy.

OUSTED BY NORMANS.

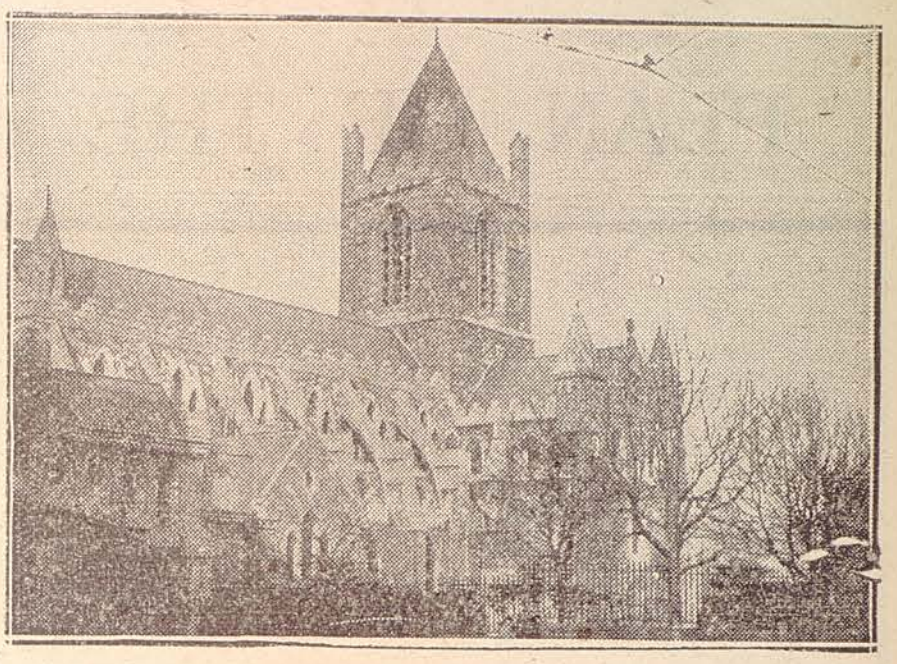
Other invaders from the Northland came later, but were not welcomed by those already in possession. After a succession of struggles, however, the opposing elements were welded into a solid confederacy under the rulership of King Aulaf, and it is in King Aulaf that we are to recognise the true founder of Dublin. For more than a century and a half following, what is now the capital of Ireland was the seat and centre of a Scandinavian kingdom stretching from Waterford to the Orkneys.

Although the famous victory of King Brian at Clontarf in 1014 broke the power of the invader in Meath and Leinster, it failed effectually to deliver Dublin from foreign rule. It was only with the coming of the Anglo-Normans half a century after that Norse power ended here.

Thus it is that the oldest memorials outside the museums that Dublin can boast of to-day are those of its early Norse inhabitants. Its oldest Cathedral—Christ Church—was founded by one of its Scandinavian kings; its oldest church—St. Michan's—recalls a Scandinavian saint.

AN ENGLISH STRONGHOLD.

While the sway of the foreigner was still dominant in the city when Strongbow laid siege to it—its stoutest defenders against the Anglo-Normans were the Norsemen—the population was largely native Irish, and a native Irish prelate, the sainted Laurence O'Toole, ruled its See. The fighting men having been driven forth by the new invaders, Dublin was marked out as England's chief stronghold in Ireland. And such it was destined to be through all the anguish of 750 years, down to the close of 1922.



Christ Church Cathedral, Dublin. — *Irish Independent* Photo.

The newcomers walled it stoutly and built the fortress that was to become a symbol of political tyranny in the minds of the Irish race. After these precautions the citizens—now mostly a mixture of new settlers from Bristol, Flanders, and elsewhere—felt themselves secure against surprise attacks by clansmen from the neighbouring hills, who had already taken swift revenge upon them.

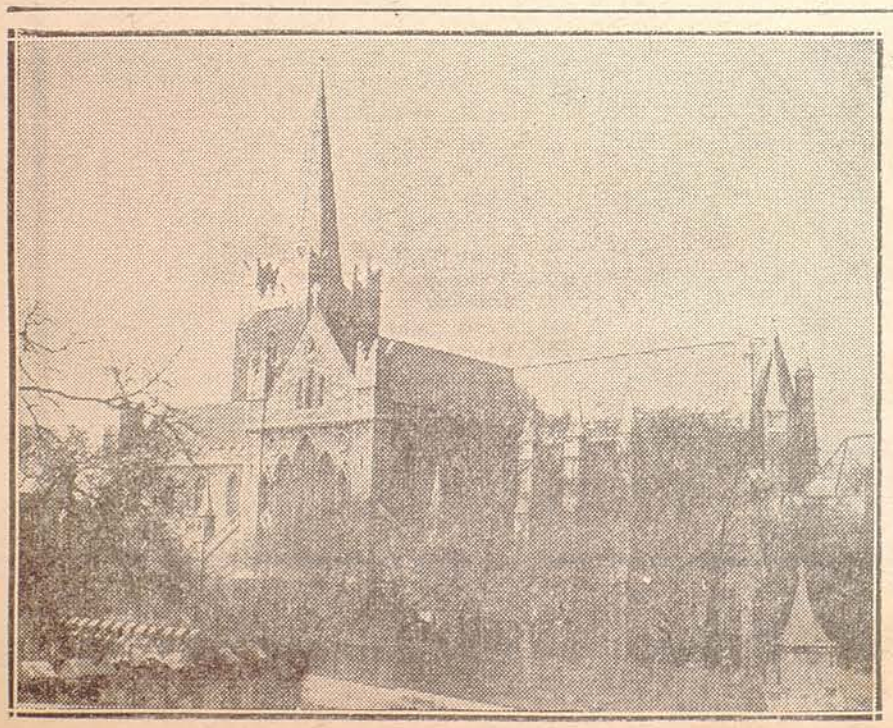
HOW DUBLIN HAS GROWN.

The limits of mediaeval Dublin, as encompassed by the walls and turrets designed to defend it, were surprisingly narrow, probably no more extensive than is Stephen's Green Park to-day. Its expansion since the opening of the present century—down to which time the city was understood to mean the area within the North and South Circular Roads, a circumference of nine miles—has been greater than that of the first six centuries of its history. With the suburbs included its population likely reaches half a million.

As late as the Cromwellian era it was still a walled town, and it was only at the close of the 17th century, when Gaelic and Catholic Ireland had been crushed and driven under, that any considerable changes in the geographical outline of the city took place. In the hundred years following, Dublin ranked as one of the great capitals of Europe. Monuments of its splendour in that age are with us still; but it was a splendour raised on tyranny and squalor, a case of cause and effect.

THE UNION AND AFTER.

When the Act of Union was passed in 1800, the wealthy folk moved to London, their mansions passed to professional men, and an era of economic depression set in. Popular discontent found expression at intervals in open but futile revolt, until in 1916 a flame was kindled in the heart of Dublin which spread through Ireland and resulted at length in leaving this old Scandinavian and English stronghold the capital of the Irish Free State.



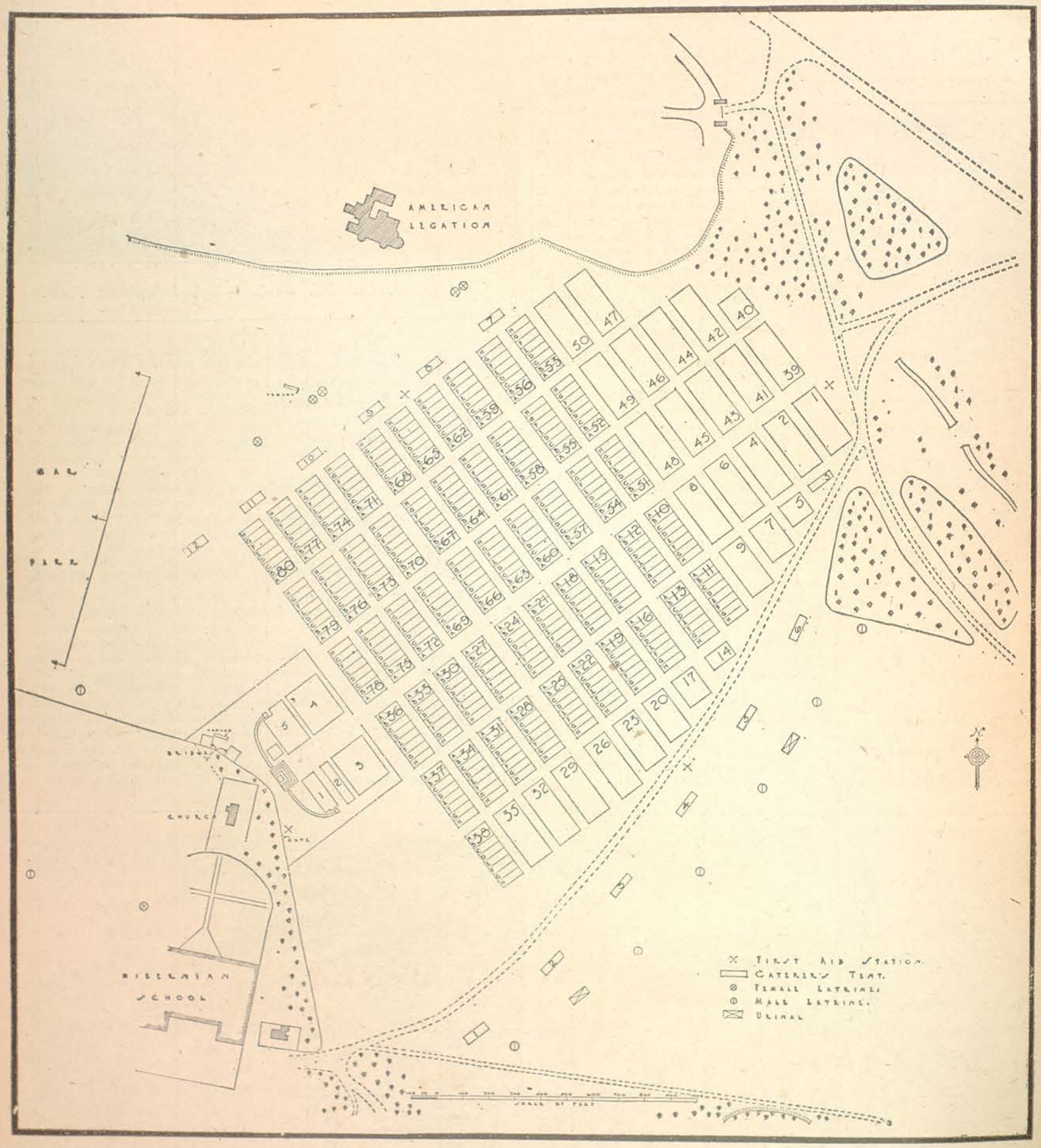
St. Patrick's Cathedral, Dublin.—*Irish Independent* Photo.

St. Andrew's Church, Westland Row, Dublin.

The End of a Great Task

Allocating Places in the Phoenix Park to Hosts of Visitors

PLAN OF THE FIFTEEN ACRES


AMERICAN LEGATION
GATE
GATE
CHURCH
GATE
BRIDGE
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GATE
GAT

31st INTERNATIONAL EUCHARISTIC CONGRESS, DUBLIN, 1932.

ALLOTMENT OF POSITIONS IN PHŒNIX PARK

NATIONAL SECTIONS

National Sections	MASS MEETINGS		CHILDREN'S MASS		FINAL SUNDAY	
	Men	Women	Boys	Girls	Men	Women
	23rd June	24th June	25th June		26th June	
AMERICA	79 G H left	79 C left			37 A B C D	73 A
ARGENTINE	36 G½ right	79 F			36 G½ right	73 H½ left
AUSTRALIA	36 H left	79 F			36 H left	73 G½ left
BELGIUM	36 F right	79 F			36 F right	73 H right
CANADA	36 H½ left	79 F			36 H½ left	73 G½ left
CZECHO-SLOVAKIA	36 H½ right	79 F			36 H½ right	73 G½ right
ENGLAND	33 D E F	79 A				
Diocese of Brentwood	...	...	...	...	21 E right	74 D left
Archdiocese of Birmingham	...	...	...	...	22 C	74 E left
Diocese of Clifton	...	...	...	...	22 G	74 G½ right
Archdiocese of Cardiff	...	...	...	...	22 A B	74 F left
Diocese of Hexham and Newcastle	...	...	...	...	19 C D	74 H right
Archdiocese of Liverpool	...	...	...	...	19 E	74 A
Diocese of Lancaster	...	...	...	...	19 H	74 H½ right
Diocese of Leeds	...	...	...	...	19 F	74 E right
Diocese of Middlesboro'	...	...	...	...	19 G	74 G right
Diocese of Menevia	...	...	...	...	22 H	74 F right
Diocese of Northampton	...	...	...	...	22 D	74 D½ left
Diocese of Nottingham	...	...	...	...	22 E	74 G left
Diocese of Portsmouth	...	...	...	...	21 H	74 D right
Diocese of Plymouth	...	...	...	...	21 E left	74 D½ right
Diocese of Southwark	...	...	...		21 F G	74 C
Diocese of Shrewsbury	...	...	...		22 F	74 G½ left
Diocese of Salford	...	...	...		19 A B	74 H left
Archdiocese of Westminster	...	...	...		21 B C D	74 B
FRANCE	36 F½ right	79 F			36 F½ right	73 H right
GERMANY	36 G left	79 F			36 G left	73 H left
HOLLAND	36 G right	79 F			36 G right	73 G left
HUNGARY	36 H right	79 F			36 H right	73 G right
ITALY	36 F left	79 F			36 F left	73 H½ right
LITHUANIA	36 H right	79 F			36 H right	73 G½ right
NEW ZEALAND	36 H left	79 F			36 H left	73 G½ left
POLAND	36 G½ left	79 F			36 G½ left	73 H left
PORTUGAL	36 G½ right	79 F			36 G½ right	73 H½ left
SCOTLAND	34 A B	79 B				
Diocese of Aberdeen	...	...	...	...	69 G	77 H left
Diocese of Argyll and the Isles	...	...	...	...	69 H	77 H½ left
Diocese of Dunkeld	...	...	...	...	72 H	77 H½ right
Archdiocese of Edinburgh	...	...	...	...	69 A B C D E F	77 F
Archdiocese of Glasgow	...	...	...	...	72 A B C D E F	77 G
Diocese of Galloway	...	...	...	...	72 G	77 H right
SOUTH AFRICA	36 H½ right	79 F			36 H½ right	73 G left
SPAIN	36 F½ left	79 F			36 F½ left	73 H½ right
YUGO-SLAVIA	36 G½ left	79 F			36 G½ left	73 G right

IRISH PROVINCIAL SECTIONS.

DIOCESE OF ACHONRY	37 C left	78 F left	33 D½ left	75 D left	12 E F right	68 A left
DIOCESE OF ARDAGH	37 A B	78 E	36 E	78 D	15 A B C right	68 G
ARCHDIOCESE OF ARMAGH	37 A B	78 E	36 E	78 D		
Armagh	...	...	...	...	75 D right	77 C left
Ardee	...	...	...	...	75 D left	77 C right
Drogheda	...	...	...	...	75 B left C	77 B
Dundalk	...	...	...	...	75 A B right	77 A
Portadown	...	...	...	...	75 D½ right	77 C½ left
All Others	...	...	...	...	75 D½ left E F	77 C½ right D E

IRISH PROVINCIAL SECTIONS.—Continued.

Irish Provinces	MASS MEETINGS		CHILDREN'S MASS		FINAL SUNDAY	
	Men	Women	Boys	Girls	Men	Women
	23rd June	24th June	25th June		26th June	
ARCHDIOCESE OF CASHEL	37 C right	78 F right	36 G left	75 C left		
Thurles	...	...	...	...	27 A	79 C D
Tipperary	...	...	...	...	27 B	
All Others	...	...	...	...	27 C D	
DIOCESE OF CLOGHER	37 A B	78 E	36 E	78 D	15 C left D E	62 G right H
DIOCESE OF CLONFERT	37 C left	78 F left	33 D½ left	75 D left	12 H	68 B right
DIOCESE OF CLOYNE	37 C right	78 F right	36 G left	75 C left	13 A B	76 C right D
DIOCESE OF CORK	37 C right	78 F right	36 G left	75 C left		
Cork City	...	...	...	...	33 A B C D	76 A B C left
All Others	...	...	...	...	33 E F	
DIOCESE OF DERRY	37 A B	78 E	36 E	78 D	60 A B C	65 G H left
DIOCESE OF DOWN AND CONNOR	37 A B	78 E	36 F	78 E left		
Clonard, Belfast	...	...	...	...	66 A B	71 A B C D
St. Peter's, Belfast	...	...	...	...	66 C D	
All Others, Belfast	...	...	...	...	66 E F	
Remainder of Diocese	...	...	...	...	66 G H, 63 A B	71 E F
DIOCESE OF DROMORE	37 A B	78 E	26 E	78 D		68 E F
Newry	...	...	...	...	78 F G left	
All Others	...	...	...	...	78 G right H	
DIOCESE OF ELPHIN	37 C left	78 F left	33 D½ left	75 D left	12 A B C right	80 G
DIOCESE OF FERNS	37 G left	78 G right	34 A	75 A	28 D E F	67 E
DIOCESE OF GALWAY	37 C left	78 F left	33 D½ left	75 D left	12 C left D	68 A right
DIOCESE OF KILDARE AND LEIGHLIN	37 G left	78 G right	34 A	75 A		
Carlow	...	...	...	...	25 A	70 A
All Others	...	...	...	...	25 B C D E F	70 B C D
DIOCESE OF KILLALA	37 C left	78 F left	33 D½ left	75 D left	10 E F G right	68 B left
DIOCESE OF KILLALOE	37 C right	78 F right	36 G left	75 C left	28 A B C	76 E F G left
DIOCESE OF KILMORE	37 A B	78 E	36 E	78 D	60 D E left	80 H
DIOCESE OF KERRY	37 C right	78 F right	36 G left	75 C left	16 A B C D E	79 G right H
DIOCESE OF LIMERICK	37 C right	78 F right	36 G left	75 C left		79 A B
City	...	...	...	...	30 A B C D	
All Others	...	...	...	...	30 E F	
DIOCESE OF MEATH	37 A B	78 E	36 E	78 D		
Mullingar	...	...	...	...	18 B	65 B
Navan	...	...	...	...	18 A left	65 A left
Drogheda	...	...	...	...	18 A right	65 A right
Kells	...	...	...	...	18 C right	65 C right
Tullamore	...	...	...	...	18 C left	65 C left
All Others	...	...	...	...	18 D E F	65 D E F
DIOCESE OF OSSORY	37 G left	78 G right	34 A	75 A	16 D left E F G	67 A B C D left
DIOCESE OF RAPHOE	37 A B	78 E	36 E	78 D	63 H	65 H right
DIOCESE OF ROSS	37 C right	78 F right	36 G left	75 C left	33 G right	73 E right
ARCHDIOCESE OF TUAM	37 C left	78 F left	33 D½ left	75 D left	60 F G	80 F
DIOCESE OF WATERFORD AND LISMORE	37 C right	78 F right	36 G left	75 C left		
Waterford City	...	...	...	...	24 A B C D	70 E F left
All Others	...	...	...	...	24 E F	70 F right G

DUBLIN PAROCHIAL SECTIONS.

Archdiocese of Dublin:						
Arklow	30 H left	36 E left	34 B right	76 C left	13 F left	55 F right
Arran Quay	79 D E	30 D E	38 B C left	78 E right	54 A B	59 E F
Aughrim Street	78 A B	73 C D	37 C left	79 H right, H½ left	51 A B	59 C D
Athy	78 H½ right	36 H right	34 D left	76 C right	25 H left	52 C left
Balbriggan	33 C left	76 F right	34 C right	76 A right	10 G left	53 D right
Baldoyle	33 H left	78 G left	34 D½ right	76 D right	60 E right	53 G left
Ballybrack	34 H right	30 F right	38 G½ left	80 E left	13 E right	52 F right
Ballymun	78 E	37 A	37 C right	79 B right	54 F	56 A
Berkeley Road	34 F	37 C	37 H left, H½ right	79 D E left	63 G	56 C
Blackrock	37 H	73 H	38 D right	80 E right	31 E	58 C
Blanchardstown	78 H left	30 G left	38 C right	80 B left	51 E left	56 H right
Booterstown	73 E right	79 H right	38 G right	80 G left	31 H left	58 D left

DUBLIN PAROCHIAL SECTIONS.—Continued.

Archdiocese of Dublin —(Continued.)	MASS MEETINGS		CHILDREN'S MASS		FINAL SUNDAY	
	Men	Women	Boys	Girls	Men	Women
	23rd June	24th June	25th June		26th June	
Bray and Little Bray ...	75 F	34 E F right	38 D left	79 E right	25 G H right	73 D E left
Cabinteely and Foxrock	37 E left	30 F left	38 G right	80 H left	16 H left	52 E left
Castledermot	72 H½ left	30 H½ right	34 D½ left	76 C½ right	13 G left	52 G right
Celbridge	72 G left	34 D left	34 E left	76 E½ left	13 C left	52 D right
Chapelizod	31 F right	30 G right	38 C½ left	79 F left	34 H right	53 D left
Church Street	33 B C right	78 C D	38 B C left	78 E right	18 G H	53 B C
City Quay	73 F	78 H right	33 B right	79 B left	33 G left H	70 H
Clarendon Street	37 D E right	79 G H left	36 C D	78 F G left	12 F left G	58 E F left
Clondalkin	72 G right	73 F right	34 C½ right	76 D left	13 D right	52 F left
Clontarf	33 G	34 A	38 G left	80 C left	60 H	68 H
Coolock, Raheny and Killester	36 D	31 E	33 C	75 E left	10 D	62 E
Corpus Christi	78 F G left	37 B	37 C right	79 B right	54 G H left	56 B
Cullenswood	73 D	30 C	33 E½ left	76 B½ left	34 G	64 H
Dalkey	79 H right	36 G left	38 G½ left	80 E left	13 D left	58 F right
Dolphin's Barn	30 B	72 F	38 C½ right	80 D left	28 G	61 G
Dominick Street	75 A B	37 F G	36 A B	78 A B C	57 A B	56 F G
Donabate	75 H left	76 H left	38 F½ left	79 H left	57 F left	53 E left
Donnybrook	30 E	79 E	33 D left	75 D½ left	30 H	76 G right H
Donore Avenue	73 C	76 E	38 A	80 D right	31 D	67 H
Dundrum and Kilmacud	34 H left	31 H left	34 C½ left	80 E½ left D½ left	10 H right	52 G left
Dun Laoghaire	30 A	36 F G right	38 E left	80 F right	27 E F right	58 G H left
Enniskerry	72 H left	30 H right	38 H left	80 E½ right	13 G right	52 D left
Fairview	75 C D left	33 F G right	37 A B left	79 A	57 C D left	68 C
Finglas	78 G right	37 H right	38 F right	80 F left	54 H right	56 H left
Francis Street	73 G H	34 F left G H	37 B right	80 A	31 F G H right	79 E F G left
Gardiner Street	34 C D E	31 A B C D	36 A B	78 A B C	63 C D E F	62 A B C D
Garristown	75 H right	76 H½ right	34 E½ left	76 D½ right	57 G½ right	53 F½ right
Glasnevin	78 E	37 A	37 C right	79 B right	54 F	56 A
Glasthule	36 E left	73 G left	38 E right	80 G½ left	13 E left	58 H right
Glendalough	72 H½ right	30 H left	38 H left	80 H right	10 H½ left	52 D½ left
Goldenbridge	31 H left	72 E	36 G right H	78 G right H	37 H left	61 D right
Greystones	72 H right	36 H left	38 G½ right	80 H left	10 H left	55 H right
Haddington Road	30 D	72 A	37 H right	80 B right	30 G	61 A
Halston Street	79 F	78 B	37 B½ left	80 C right, C½ left	57 H	53 A
Harrington Street	31 B left C	34 B C	37 D E	79 G right, G½ left	34 C D	55 D E
High Street	31 F left	78 A	38 F right	80 F½ left	34 F	52 A
Howth and Sutton	33 H right	37 H left	38 G left	80 H½ left	10 C	59 H right
Inchicore	31 E	79 C right D	36 G right H	78 G right H	37 E F	58 A B
Iona Road	79 A B left	31 F G right	34 C left	76 B left	54 C D left	62 F G left
James's Street	31 G H right	72 C D	36 G right H	78 G right H	37 G H right	61 E F
John's Lane	33 A	72 G	38 F right	80 F½ left	15 H	61 H
Killester (See Coolock and Raheny)	36 D	31 E	33 C	75 E left	10 D	62 E
Lower Exchange Street...	76 B right	76 F left	33 A	75 B	24 H left	67 D right
Lusk	75 G½ right	76 G½ right	38 F½ right	80 G½ right	57 G½ left	53 F½ left
Malahide	75 G½ left	76 G½ left	38 F left	79 G left	57 F½ right	58 E right
Marino	75 D right E	33 G left H	37 A B left	79 A	57 D right E	68 D
Maynooth and Leixlip ...	72 F left	31 H right	38 H½ left	80 G right	16 H right	52 F left
Meath Street	73 A B	76 C D	38 A	80 D right, D½ left	31 B C	67 F G
Merchants' Quay	36 B left C	76 A B	38 F right	80 F½ left	15 F G	73 B C
Monkstown	36 E right	73 G right	38 E½ right	—	13 F right	58 D right
Mount Argus	30 F	36 A	34 B left	76 A left, A½ right	31 A	55 C
Naul	75 H½ right	76 H right	34 E right	76 D right	57 G right	58 F right
William Street, North ...	79 B right C	73 E F left	37 F G left	79 C	54 D right E	59 G H left
Our Lady of Lourdes ...	37 F G right	75 F G	36 A B	78 A B C	75 G H	71 G H
Phibsborough	78 C D	37 D E	38 B C left	78 E right	51 C D	56 D E
Pro-Cathedral	72 A B C D E	75 A B C D E	36 A B	78 A B C	78 A B C D E	80 A B C D E
Rathdrum	72 H½ right	30 H left	34 E left	76 E left	10 H½ left	52 D½ left
Rathfarnham and Bohernabreena	73 E left	78 H left	38 H right	75 D right	34 H left	52 B
Rathgar	76 C	30 A	33 E left	75 E right	21 A	64 F
Rathmines	76 A B left	36 D E right	34 B left	76 A left, A½ right	24 G H right	55 G H left
Ringsend	30 G H right	72 B	33 D½ right	76 B right	27 F left G	61 C D left
Rush	75 H½ left	76 H½ left	38 F½ right	80 G½ right	57 F½ left	53 E½ left

DUBLIN PAROCHIAL SECTIONS.—Continued.

Archdiocese of Dublin —(Continued.)	MASS MEETINGS		CHILDREN'S MASS		FINAL SUNDAY	
	Men	Women	Boys	Girls	Men	Women
	23rd June	24th June	25th June		26th June	
Saggart and Rathcoole ...	78 H right	36 H½ left	34 E½ left	76 D½ right	51 E right	52 C right
Sandyford and Glencullen	72 H½ left	30 H½ right	38 G½ right	80 H right	13 G½ right	52 C½ right
Sandymount	34 G	75 H	33 D right	76 B½ right	27 H	61 B
Seville Place	36 A B right	73 A B	37 G right	79 F right, F½ left	10 A B	59 A B
Skerries	75 G right	76 G right	38 F½ left	79 H left	57 G left	53 F left
Swords	75 G left	76 G left	38 F left	79 G left	57 F right	53 E½ right
Terenure	30 C	30 B	33 B left	75 C right	28 H	64 G
University Church	31 D	34 D right	37 D E	79 G right, G½ left	34 E	55 F left
Westland Row	76 D E F G H	33 A B C D E	36 C D	78 F G left	36 A B C D E	64 A B C D E
Whitefriar Street	31 A B left	36 B C	33 A	75 B	34 A B	55 A B
Wicklow	72 F right	31 G left	34 D right	75 E½ left	13 C right	52 E right
Other Dublin Parishes ...	28	72 H	33 F G, 34 F G	75 F G H, 76 F G H	11	52 H, 53 G right H.

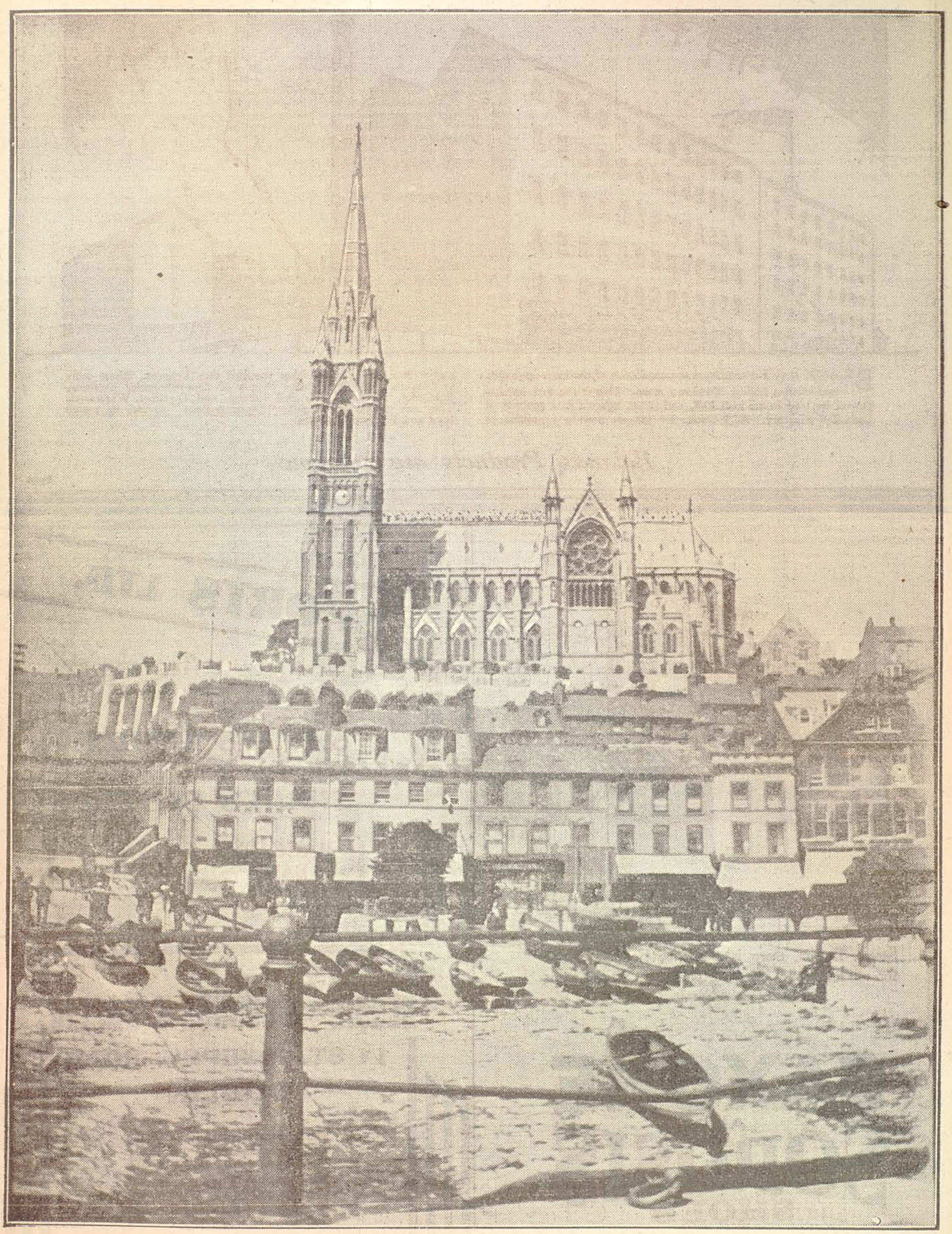
WHERE OVER A MILLION OF HIS SUBJECTS WILL HONOUR CHRIST THE KING

An aerial view of the Fifteen Acres, Phœnix Park, Dublin, which will be the scene of an immense gathering of Catholics from all over the world on Sunday, June 26. The specially erected altar where the Pontifical Masses will be celebrated can be seen in the centre of the picture.

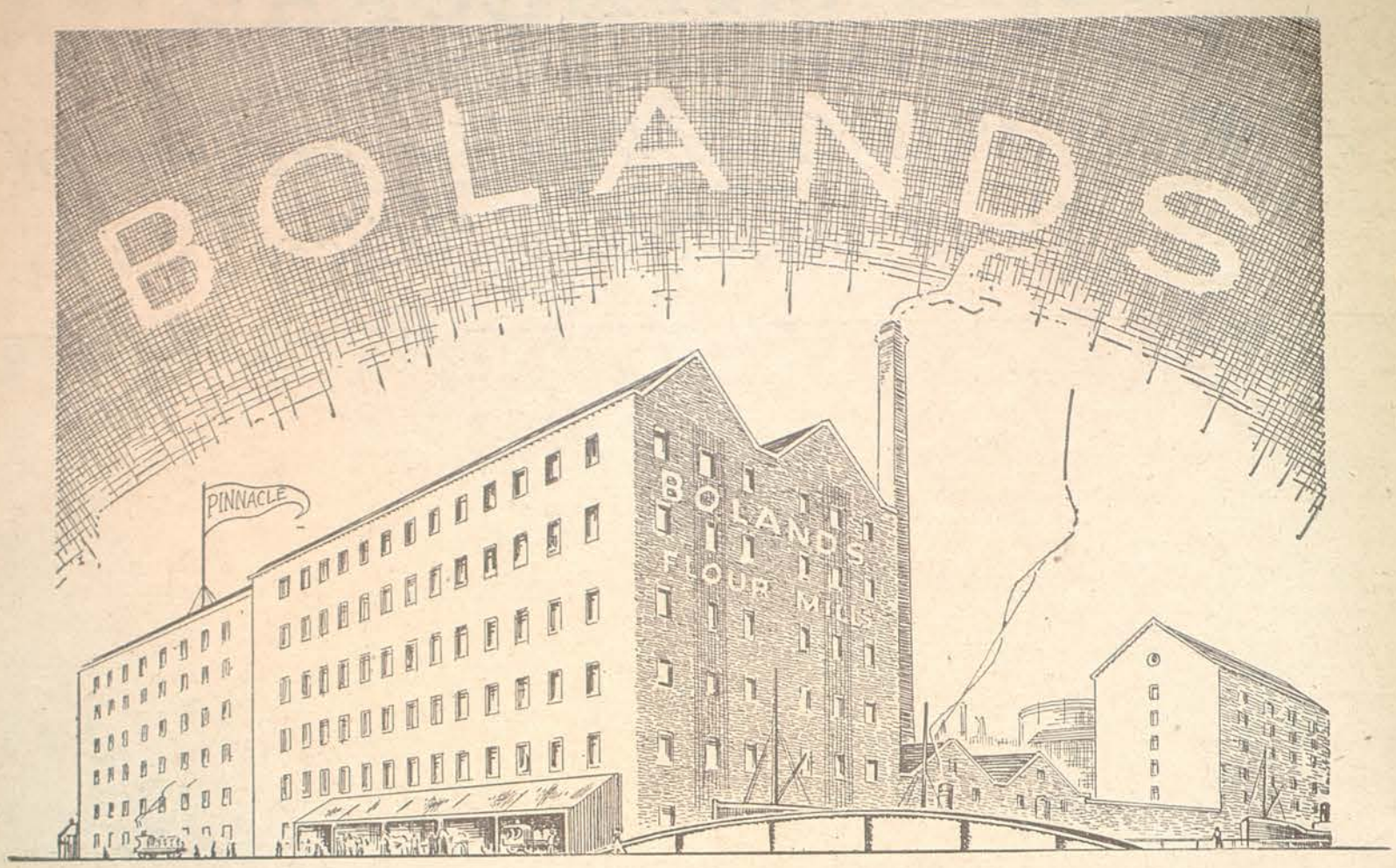
This photograph was taken by an *Irish Independent* staff photographer.

COBH CATHEDRAL

A View that Gladdens the Hearts of Returning Irish Exiles



A splendid picture of Cobh Cathedral which towers high above the town.



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Bolands Products are supreme

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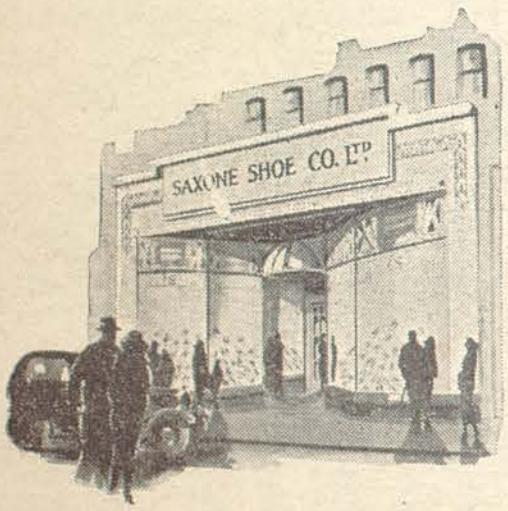

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K.A.A.

A GREAT FIGURE

Life Story of President of the Permanent Committee

BISHOP HEYLEN OF NAMUR

THE President of the Permanent Committee of the International Eucharistic Congress, the Right Rev. Thomas Louis Heylen, D.D., Bishop of Namur, was born at Casterlee, a village near to the town of Turnhout, Belgium, on February 5, 1856. When he was thirteen years of age he got first place in an examination held for the children of his own and forty-two other neighbouring Primary Schools. At the age of sixteen he entered the Apostolic School of the Jesuits in the town of Turnhout. There he finished his Humanities in three years, being all the time first in his class. He entered the Order of the White Canons of St. Norbert at their most famous Belgian House, the Abbey of Tongerloo. This was on August 28, 1875; and, on the same day, two years later, he made his vows. In the year 1881, on June 11, he was ordained priest in the Cathedral at Malines.

COMPLIMENTED BY POPE.

His superiors then sent him to Rome for the higher studies at the Gregorian University. There he read a most distinguished course, and he received the Doctorate of Philosophy in somewhat exceptional circumstances, for on July 27, 1883, at the Vatican, in the Clementine Hall and in the presence of Pope Leo XIII., surrounded by his Court, and in the presence also of ten Cardinals, many Bishops and prelates, priests and laymen, Father Heylen, C.R.P.—as he was then—defended against all comers, for nearly four hours, two hundred and fifty propositions covering the whole field of Philosophy. The Pope himself spoke at the end and complimented the new Doctor on his masterly performance, and gave him as a souvenir a precious gold medal. After a further course of studies Dr. Heylen took his Degrees as Doctor in Theology and Bachelor in Canon Law.

Ill-health then compelled him to return to Belgium. In the year 1887, on July 12, he was blessed Abbot of Tongerloo. In 1889 he founded a residence for his Canons at Manchester. In 1897 he sought other Canons to help in the evangelisation of the Belgian Congo, and he brought about the union with the rest of the Order of the French branch of the White Canons.

CONSECRATED BISHOP.

On November 30, 1899, he was consecrated Bishop of Namur. He had previously sought and fought strenuously to avoid this responsibility, which Pope Leo XIII., his great friend, wished him to accept. Thus a son of Flemish-speaking Belgium became the father of a large portion of the Walloon-speaking part of that country. But he was no stranger in that district, where centuries ago the work of his spiritual father, St. Norbert, was a household word, and where he founded his first daughter-house, Floreffe, at present one of the minor seminaries of the diocese of Namur.

In 1901 Mgr. Heylen was chosen President of the Permanent Committee of the Eucharistic Congress. This was, and is, a worthy post for a spiritual son of St. Norbert, the Apostle of the Holy Eucharist. His diocese contains 36 deaneries and 723 parishes. He has the help of four Vicars-General. And it was not until this year, owing to increasing eye-weakness, that he has obtained the assistance of an auxiliary Bishop. The story of his administration of so huge a diocese is really wonderful, and still more striking is his record during the time when the Germans invaded his territory. His experiences during the Great War, his sufferings, both mental and physical, his spirited defence of the national flag, the National Anthem, and especially of his right to rule his people, make interesting reading and show him to have been in the eyes

DR. HEYLEN.

of his fellow-countrymen as great a patriot as was his friend, Cardinal Mercier.

MANY HONOURS.

In addition to the work of ruling his own diocese in those troubled times, the Pope asked him to take charge of six French dioceses which, at the time, had been deprived of their respective Bishops.

For his distinguished services to the Church Bishop Heylen has been made Assistant at the Papal Throne, and also a Roman Count. By his own King he has been made a Knight of the Order of the Crown, and a Greater Knight of the Order of Leopold. Further, he has been invested with the "Grand Cordon" of the Order of Leopold II. From France he has received the French Military Cross and Palm, and he was mentioned in the daily dispatches of the "Grande Armee." He is also a member of the Civil Order of the British Empire.

In spite of all his honours, and of his outstanding gifts of intellect, he remains just a simple religious. His life is regular, and almost monastic. To bed at 8 p.m. and astir at 3 a.m., he is of tremendous vitality, of deep humility, and of intense piety. His love of the Holy Eucharist is the strongest ever seen in these days, and it is a thing of grace to see him at the altar and to hear him read Mass. And he loves Ireland. He loves her especially because she is a Eucharistic Nation. This year, on November 30, he will have been Bishop of Namur for thirty years.

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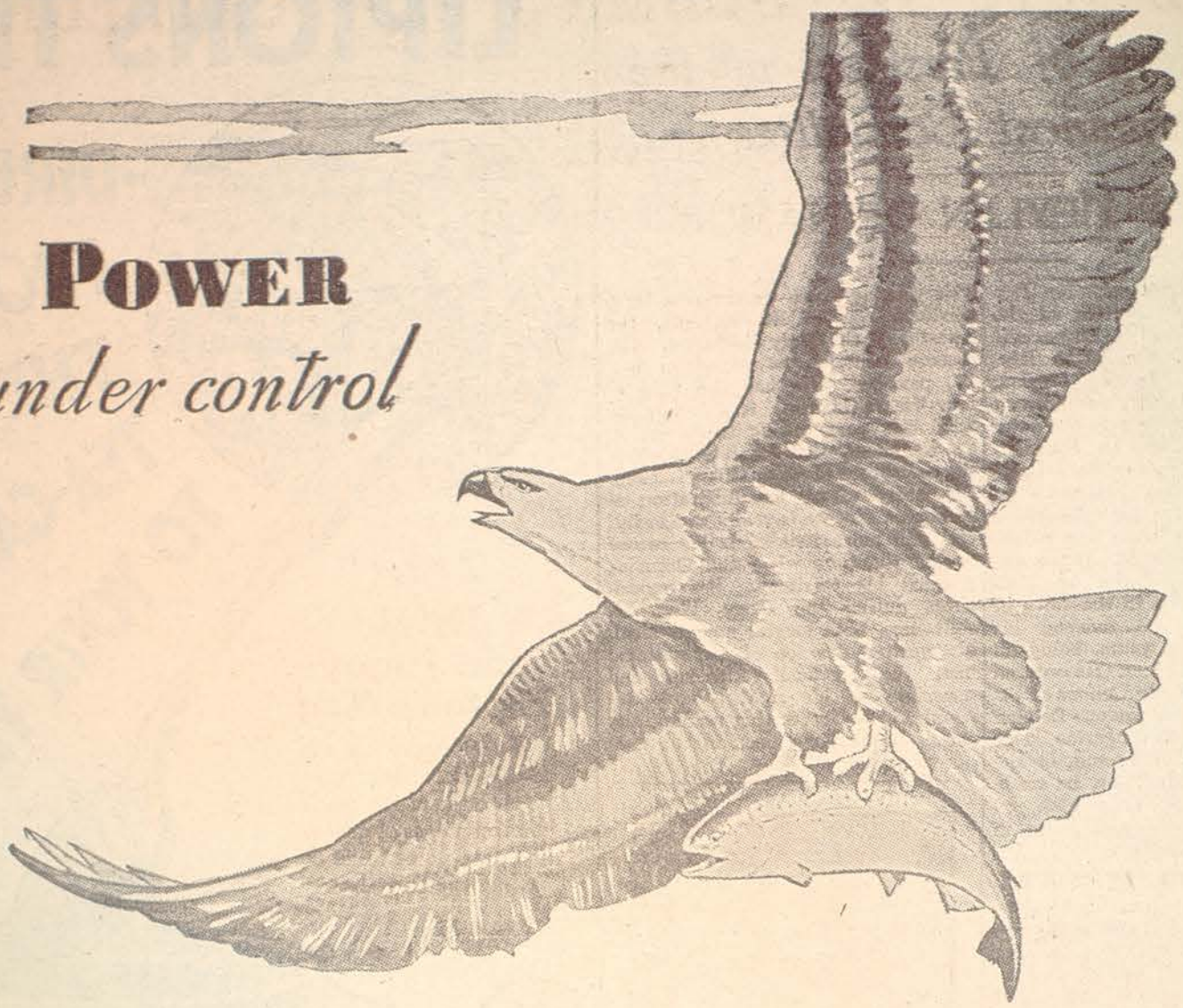

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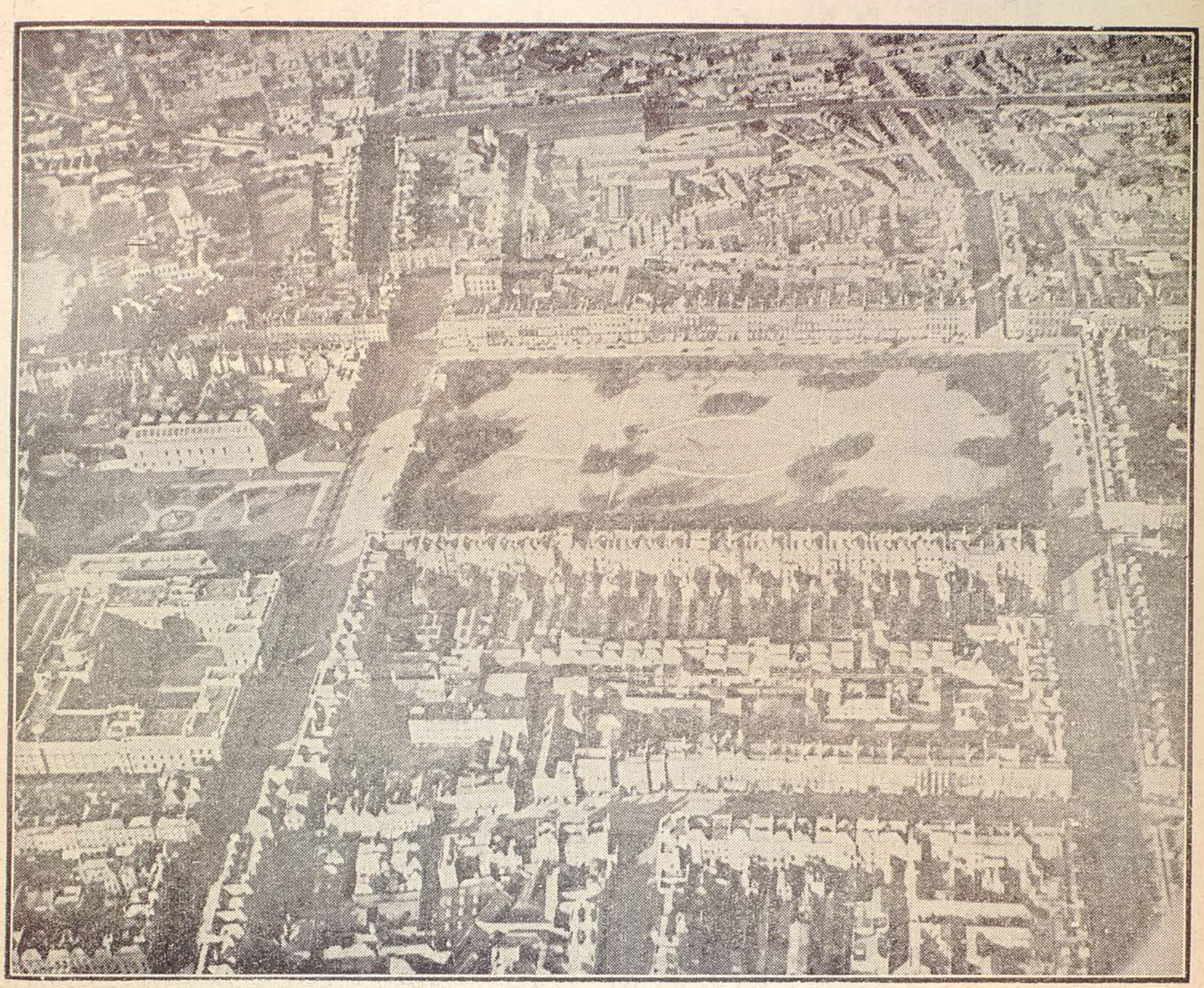


An aerial view of Merrion Square, Dublin, the Site of the New Cathedral

ON July 12, 1930, the glad tidings were conveyed to the Faithful through the following letter from His Grace the Archbishop:—

"For many years the Catholic people of Dublin have felt keenly that the Pro-Cathedral, Marlborough Street, was not only inadequate, but unworthy, as a Cathedral of the Capital of this Catholic nation. It is not my wish to deprecate unduly our Pro-Cathedral. God forbid! I have too deep an affection for it (and its parishioners). It would be strange, indeed, if I did not love it. I lived so long under its shadow, and when I had left it I came back to it to be consecrated Bishop, and there I was received as the successor of St. Laurence.

"A few years ago it became necessary to effect some restorations in the Pro-Cathedral. Many structural repairs, which for the most part do not strike the eye of the casual observer, were found to be necessary. I took the opportunity of the presence of the contractors with all requisite appliances on the spot to make considerable extensions to the church with a view to giving the congregation more room and more air-space, both of which were badly needed. It must, however, be admitted that, notwithstanding all these improvements, the fine and dignified church, built before Catholic Emancipation, and destined to serve for many years to come, remains inadequate as a Cathedral for Catholic Dublin, and is still not worthy of the Catholicism of the Irish nation.

Great Obstacle Overcome.

"The great and vital obstacle to the building of a worthy Cathedral was the securing of a suitable site. We cast longing eyes on several sites and got the greatest help from some of the highest in the land. Nothing came of these negotiations—fortunately, for the best was yet to come.

"Some time ago it came to my knowledge that it would be possible to buy Merrion Square (that is, the part within the railings) from the Earl of Pembroke and Montgomery. His representative was approached by a well-known Dublin Catholic gentleman, and it was found that Lord Pembroke was prepared to sell the Square as a Cathedral site. It was understood that the interest of the Merrion Square Commissioners should be acquired at the same time.

"The Commissioners of Merrion Square, who are a Statutory body brought into being by an Act of Parliament in 1791, hold the ground within the Square for the term of one hundred and forty-seven years, expiring on May 1, 1938. The acquisition of the Commissioners' interest in the Square was not found feasible, and that ended the matter for the time being.

Archbishop's Offer Accepted.

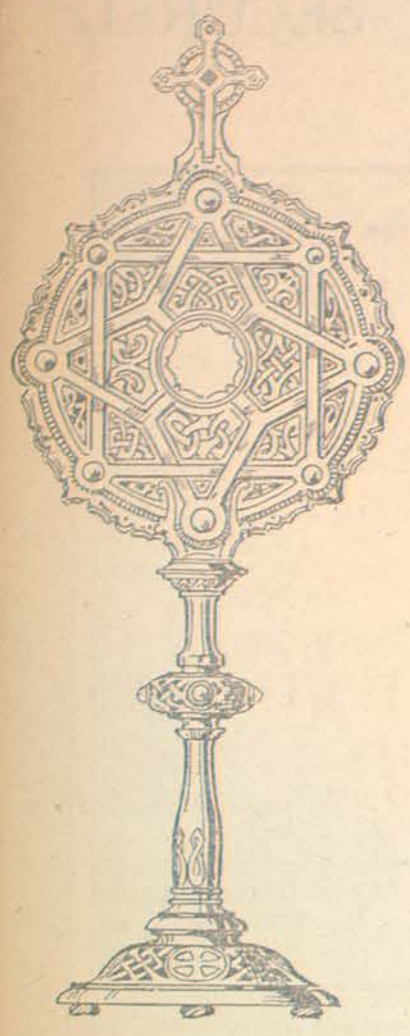
"The scheme lay dormant for a considerable time before any further move was made in the matter. Then I made a formal offer through Lord Pembroke's agent to buy the Square from Lord Pembroke as a Cathedral site, leaving the Commissioners exactly as they were. This offer was accepted, and an agreement between Lord Pembroke and myself has been signed. The purchase price was fixed at £10,000. The diocese will not enter into possession until May, 1938. The interval will give us time to look around and view the question of a Cathedral from the new standpoint.

"It may be well to state here that the idea commonly held that a vast sum of money (estimated at anything above £250,000) lies at the disposal of the Archbishop of Dublin for a Cathedral is completely groundless. The total available for all purposes is approximately £2,500. However, it will not be necessary for some time to face the question of raising the large sum that will be required for the erection of the Cathdral. In any case, until 1932, all our energies will be concentrated on the preparations for the great International Eucharistic Congress, which has first claim on our resources.

"The faithful of the diocese will join with me in offering deep gratitude to Almighty God that at long last a noble site has been acquired which makes the erection of a Cathedral no longer an improbable dream."

Merrion Square is the second largest square in Dublin. It contains about 12¼ acres and was laid out in 1762, when the North side was commenced, houses being built up to 1820. It is surrounded on three sides by houses. On the West side it is faced by Leinster Lawn, the National Gallery and Museum, Leinster House, where the Oireachtas meets, and Government Buildings. On Leinster Lawn is the Cenotaph erected in memory of President Arthur Griffith and General Michael Collins.

Dromore Monstrance



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AT THE CONGRESS IN CHICAGO

An American Journalist's Pen-Picture of the Late Cardinal O'Donnell

The Late Cardinal O'Donnell.

YESTERMORN I saw the successor of St. Patrick at worship, at work, and at play. All he did, all he saw, and all whom he met, Cardinal Patrick O'Donnell, Archbishop of Armagh and Primate of All Ireland, loved.

He loved the children, and played with them, and blessed them. He loved the lake, and thanked God for it, saying, "'Tis one of the most beautiful waters the hand of the Creator has made." He said that as he stood before the altar of his Master.

On the suave lawns of Immaculata School, from which he could see his new found love, Lake Michigan, he gathered the children around him and forbade them not.

"ROSEMARY, LITTLE ROSEMARY."

He patted the auburn curls of a little girl—aged 5—and sighed with half comic, half rueful yearning, "O my dear little miss, I hope it'll be many a long day before your hair'll be grey—grey like mine! There's sunshine in it now."

"Rosemary," said she, when he asked her name.

"Rosemary!" he echoed softly. "'Tis a pretty, pretty name. Rosemary."

With quizzical wonder he looked into the eyes of an American boy—a slip of a boy wearing heavy glasses—and exclaimed, "O my little man!" Why do you have to wear spectacles like me?"

A cleric making the presentations subtly shaped the whisper, "From Galway, your Eminence, Lieut. Connors."

So by the time that Patrick Connors of Town Hall Station had risen from his knees, the Cardinal had caught up his cue and was saying, "From Galway, lieutenant? That's a wee bit of a way ye are from home this morn!"

"THAT'S A GOOD BOY."

To mothers who brought their children to his knees he would fleetingly assume a weighty, judicial air, and, appraising the subdued mite of humanity before him, would say, "That's a good child! That's a good boy!"

And the poor wight thus acclaimed will—you could foretell it from the light in the proud mother's eye—have indefinitely to live up to the appraisement.

And upon a newspaper man who has followed him day and night from New York Bay and waked him at unearthly hours for "statements" he fixed an eye of mock austerity and remarked, "I recommend a good night's sleep for all newspaper men, and that—in passing—may give me a chance for one."

THE FORGOTTEN BIRETTA.

On another of the same guild who seems o'er young for the rigours of the craft he bestowed a fatherly pat, saying, "You're not a newspaper man—you're only a boy!" But later he subjected the "boy" to a close examination as to how newspapers of 40 pages could be sold for 2 cents.

And to a girl student of the Immaculata who, with pretty obeisance, brought him the flame coloured biretta he had left in the drawing-room of the Sisters and had quite forgotten, he held out no hope of Cardinal rank for her sex, and said, "Thank you, my dear, for bringing it. You know"—this by way of half-whispered confidence—"you know, it's no good to you and it's very useful to me."

And finally to one who had served at the altar, but now stood modestly aside, "Well, well, you're last, my son, but truly not least." And he blessed the boy.

FLITS FROM WHIMSEY TO WISDOM.

The venerable man bewitched the multitude. For one and all he had a weighty word of admonition and a honeyed word of blarney. He was tireless. Within two hours he pontificated, he preached a homily on the higher education of women, he submitted to three interviews, and he flitted from wisdom to whimsey and back again.

"Work, work, work incessantly," he pleaded, "for the glory of God, for those ideals and for the training in those ideals that are best for the Faith and best for human society; work after the pattern which Our Lord would like us to follow."

Then with a whimsical hint of apology he pleaded for a bit of playtime for certain young ladies who seem to him beautifully to have done their work that morning and faithfully to have prepared themselves for the work. And that brilliant and difficult task was the singing by the girls' choir of Immaculata School of the "Missa Choralis" of Refice and the "Ecce Panis Angelorum" of Mendelssohn.

"The one thing I wanted most to say," he said before he descended from the stage of the school hall where the altar had been erected for this Pontifical High Mass, "well, that one thing I forgot. It was to convey to these young ladies how much I appreciate the beautiful manner in which they sang the Mass. And I am sure that for what so beautifully has been done the Sisters will give the girls something in the way of a holiday, if only because they

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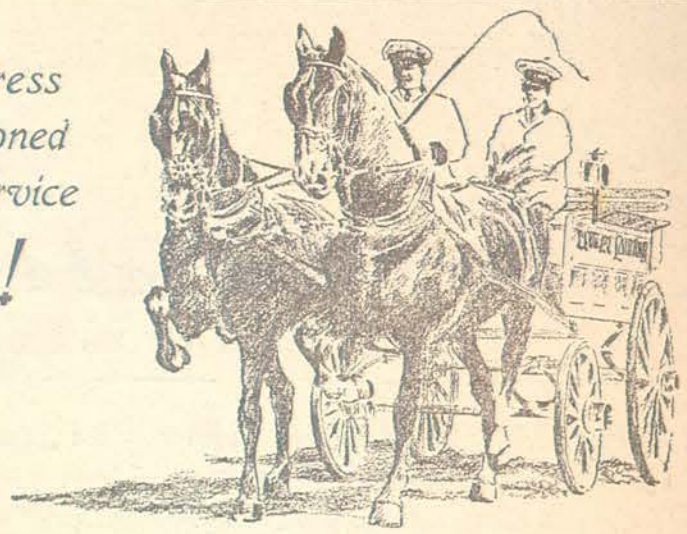

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The late Cardinal O'Donnell photographed on the tender at Cobh on his return from the Eucharistic Congress in Chicago in June, 1926.

have brought joy to the heart of a very humble Catholic like myself."

A TRADITION OF GOOD CHEER.

In his comings and goings from school hall and lawn and breakfast table the Cardinal touched to life and laughter the tradition of the cheerfulest Saint in the Catholic calendar, whose ancient seat at Armagh he now occupies—that Bishop Patrick who fifteen centuries ago founded the see city of Armagh and who became the patron saint of the Green Isle. From the gently undulant, genial county of the eight baronies and from its city set upon a hillside—that is what Ard-Macha, or Armagh, means, that is "high field"—Patrick's successor comes to the Eucharistic Congress and with him brings the spirit of his region of perennial streams, pure springs, smooth lawns, and clear skies, and he releases it in speech that is velvety with the brogue.

A graver spirit of his city he also brings, and that is the spirit of its proud tradition of and its ardour for education. That tradition Patrick O'Donnell is manfully carrying forward with little money but with a brave heart, even as the first Bishop of Armagh carried it 1,500 years ago, and it was as an educator that the Cardinal best liked to speak to the nearly 50 ladies of Immaculata and the nearly 1,000 pupils whom the ladies marshalled before him yesterday.

He beamed upon the teachers and the misses and called them "my dear friends"—how dear to him he could, so he said, more fondly impart, perhaps, if they would let him speak for an instant in his beloved Gaelic and call them "A Cairde Dil," which means the same and yet to him means more.

PLEADS FOR EDUCATED WOMEN.

And then his little homily on the higher education of women, which later he expanded in the drawing-room. Did he fear that the higher education of women would make women restless? Nay, it would make them one of the Church's greatest assets, and, thank God, in Ireland women were going into the professions.

"No field," he continued, warming to his theme, "is so well worth cultivating as the human mind, and the mind of a good woman is a very precious creation of the hand of God. Fears have been expressed in many countries that modern education would tend to concentrate too much on intellect and too much on physical drill to leave room for the higher development of family life and of woman's character.

"No, Sisters, for neither exercise of the body, nor intellectual pursuits of the highest order, can be held to be in any way inconsistent with the training of heart and with the development of that sympathy which adorns women of the highest type in every sphere of life—and not the least in the domestic sphere, where woman is queen and should reign supreme. For in that supremacy shines forth the inherent nobility and unselfishness of her disposition.

"No, I do not fear. The trends of modern education do not make me apprehensive. Those trends lead to new opportunities of an exceptional character, and they will make women better and better, fitter to do their work in the Church of God and to help others, and help themselves, to the way of salvation.

"The Holy Father has said emphatically what I am trying to say. For the canonisation last year of Mme. Barat and of Mme. Postel, founders in the last century of schools for the education of girls, was the Church's recognition of work that you, Sisters, are doing here on the shores of this beautiful lake."—(By James O'Donnell Bennett in the "Chicago Tribune," Saturday, June 19, 1926.)

Cím so maiċ.

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"I heartily wish him the success which he so thoroughly deserves."

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THE BISHOP OF KOTTAYAM

A Visitor from Malabar Coast

A NOTABLE visitor to the Congress is the Rt. Rev. Alexander Chulaparambil, Bishop of Kottayam, writes an *Irish Independent* correspondent. His lordship, who is a fluent English speaker and writer, celebrated his sacerdotal Silver Jubilee only recently. His diocese is situated in the State of

RIGHT REV. ALEXANDER CHULAPARAMBIL.

Travancore, and is thus on the picturesque Malabar Coast.

On this coast Portuguese navigators found in the 16th century upwards of 200,000 Persians or Syriac Christians, who called themselves Christians of St. Thomas. Up to that time they had conducted their own rites, as handed down to them by St. Thomas, in the Syriac language. In course of time they were persuaded to adopt the Latin language and rites and become directly subject to the Pope.

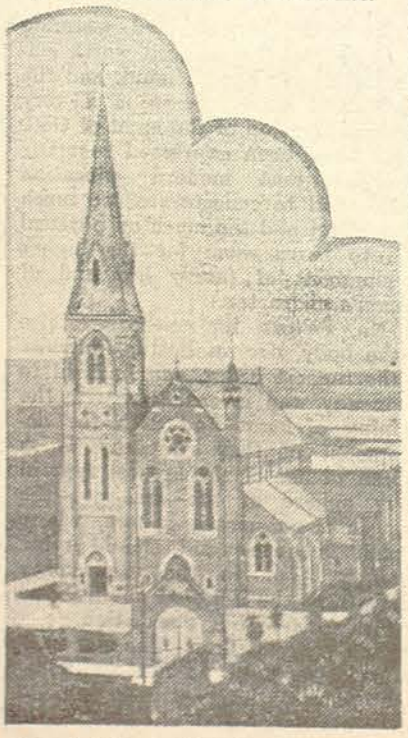
LOYALTY TO POPE.

While they have never swerved in their devotion to the Papacy, they have never relaxed their claim to come under the jurisdiction of the Chaldean Patriarch, who, residing at Mosul, where he is in charge of the Catholic communities of Mespotamia and Persia, is himself subject to the Pope.

To the Catholics of the Malabar Coast the Papacy has, to show its appreciation of their loyalty, satisfied their aspirations to a large extent by conceding them Bishops of their own race and rite, and the use of Syriac as the liturgical language in which they are permitted to celebrate Mass.

During his stay in Dublin the Bishop will be the guest of a resident at Grosvenor Square, Rathmines.

THE CATHEDRAL, LOUGHREA.



See Article on Ecclesiastical Art in Ireland on Page Six.

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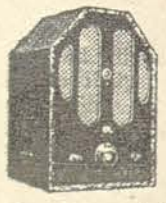

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THE ARDAGH CHALICE

THE Ardagh Chalice is a unique specimen of early Celtic art-workmanship. It was discovered in the parish of Ardagh, Co. Limerick, about the year 1868. Standing only seven inches high with a bowl diameter 9¼ inches and of depth 4 inches, upon examination it proves to be of marvellous construction.

Bronze, brass, copper, lead, gold, and silver have helped in its making, while three different kinds of enamel and forty different varieties of design have been used in the ornamentation. Twelve plaques of gold stand at equal distances around the cup, which is inscribed with the names of the Apostles, and between the plaques are ten enamelled heads. The handles are composed of enamel and plaques of gold filigree work. Some idea of the skill used in its construction may be gathered from the fact that the number of pieces of which the chalice is composed total three hundred and fifty-four.

There is some doubt as to the date of the chalice, but the extreme beauty, grace, and delicacy of workmanship point to the tenth century. Archæologists are unanimous in awarding it first place among the treasures of ancient Ireland, while it is doubtful if anything so lovely has been found in any Continental art at so early a period.

The chalice is at present in the National Museum, and can be seen at any time during the usual visiting hours.

MELLIFONT ABBEY

THE ancient historic abbey of Mellifont, Co. Louth, was founded in 1142 by Saint Malachi. Endowed and enriched by native princes and saintly prelates, this first house of the Cistercian Order in Ireland prospered exceedingly and in nine years had six important filiations, the abbeys at Bective, Newry, Boyle, Athlone, Baltinglass, and Manister.

At Mellifont more than one important Synod was held, notably that of 1157 at which the King of Meath was excommunicated. Among those present was Devorgilla, wife of Breffni, who was to end her days some forty years later in those same cloisters.

With one interval, when it was plundered by the King of Down, the abbey seems to have continued in power and prosperity until 1534, when Henry VIII. was declared head of the English Church. Five years later, Mellifont was dissolved. It passed into English hands and as Moore Abbey saw Hugh O'Neill make his fateful submission just before the death of Elizabeth. In 1727 it was deserted by the Moores and fell into ruins.

Remains of the nave, chancel, and transepts of the abbey church may still be seen, a perfect specimen of the Cistercian type, cruciform in shape, built of red sandstone, and of very beautiful architecture. The ruins of the Chapter House and other parts of the abbey also stand.

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Dunlop Clipper, Goodyear Pathfinder, Firestone Oldfield, Pirelli Wayfarer.					
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27 x 4.40	—	36/6	700 x 80	—	24/0
30 x 4.50	—	42/0	26 x 3	—	24/0
28 x 4.75	—	43/0	710 x 90	—	31/0
29 x 5.00	—	44/6	28 x 3½	—	31/0
30 x 5.00	—	52/6	30 x 3½	—	33/6
28 x 5.25	—	51/0	31 x 5.25	—	67/6
30 x 5 H.D.	—	91/0	33 x 5	—	107/6
31 x 5.00	—	54/6	32 x 6 H.D.		149/6

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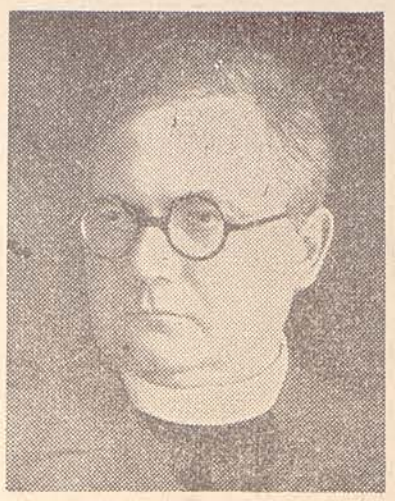
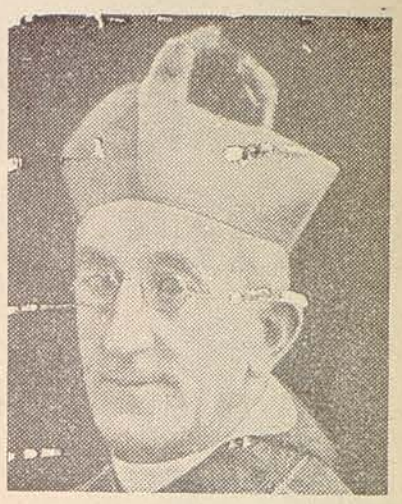
DISTINGUISHED ECCLESIASTICAL VISITORS

HIS EMINENCE
CARDINAL VAN ROEY,
Archbishop of Malines, who will preside at the meetings of the Belgian Group during the Congress.

MOST REV. JOANNES H. G. JANSEN, D.D.,
Archbishop of Utrecht, and Primate of Holland, who will preside at the meetings of the Dutch Group.

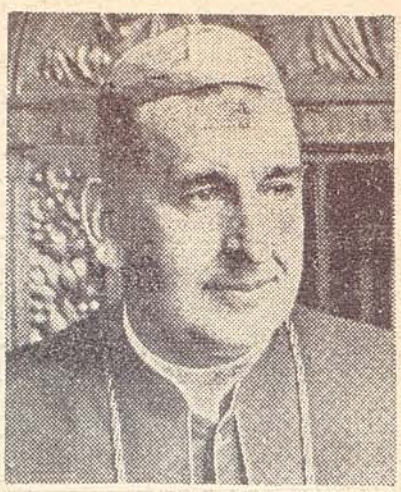


RIGHT REV.
MGR. GEORGE SCHREIBER, D.D.,
who will read a paper at the meeting of the German Group on Friday, June 24.



MOST REV. ROBERT W. SPENCE, O.P., D.D.,
Consecrated Titular Archbishop of Pessinus, Coadjutor Archbishop of Adelaide, August 16, 1914. Succeeded to See of Adelaide July 6, 1915.

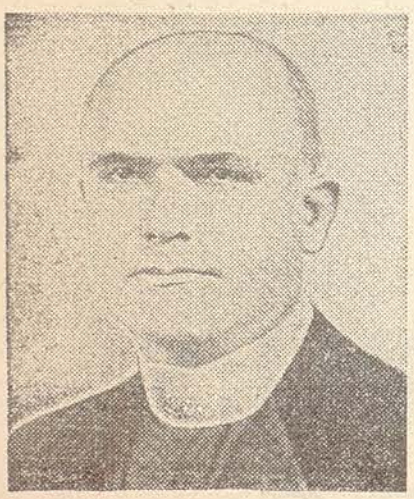
RT. REV. MGR. L. LAGODA,
Paris, who will read a paper at the meeting of the Polish Group on Friday, June 24.



MOST REV.
JOANNES D. J. AENGENEUT,
Bishop of Haarlem, and Promoter of the Dutch Eucharistic League.

VERY REV. J. L. VAN MULUKON,
who will read a paper at the meeting of the Dutch Group on Thursday, June 23.

VERY REV. A. P. CANON FLYNN,
Parish Priest of the Madeleine, Paris, who will read a paper at a meeting of the French Group on Saturday, June 25.



REV. FRANCIS P. DUFFY,
the famous U.S.A. Chaplain, who will be one of the American pilgrims.

RIGHT REV. BISHOP MICHAEL d'HERBIGNY.

MGR. GERLIER,
Bishop of Tarbes and Lourdes.

MOST REV. DR. ANDOLLENT,
Bishop of Blois, who will preside at the sectional meetings of the French Group.

THE PRIMATE OF SERVIA,
MGR. MICHOLAS,

DR. ZAVOVAL,
Leader of Czechoslavakian Pilgrimage.

MGR. ANDRE SZEPTYSKI,
Rumania.

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Thrill to the music you would have walked ten miles to hear in your schooldays—and to the side shows you would thought worth a fortnight's pocket money!

Here's clean, honest amusement that will make the Talkies seem dull—Thrills that will take your breath away—Comedy that will make you split your sides. Bring your family along and give the kiddies a treat—hear their bubbling laughter . . . and their shrieks of excitement—you will forget you ever had a worry. Bring your friends along to lose or gain a copper fortune at Roulette—all the thrill of Monte Carlo!

And if all the fun cannot tempt you, reflect on this: Your presence there will help a glorious cause and cannot fail to bring down on you the blessing of He to Whose honour the Grand Enterprise of providing a Church and Schools for the thousands of Cabra's needy residents is dedicated.

Trams No. 11 and 16 and practically all Northward bound 'buses pass the door. "This way, ladies and gents, this way! ALL THE FUN OF THE FAIR!"

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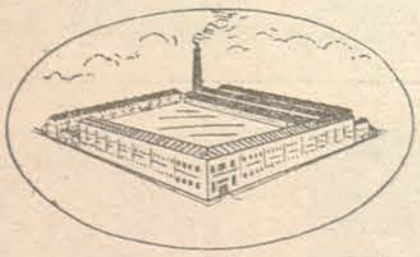

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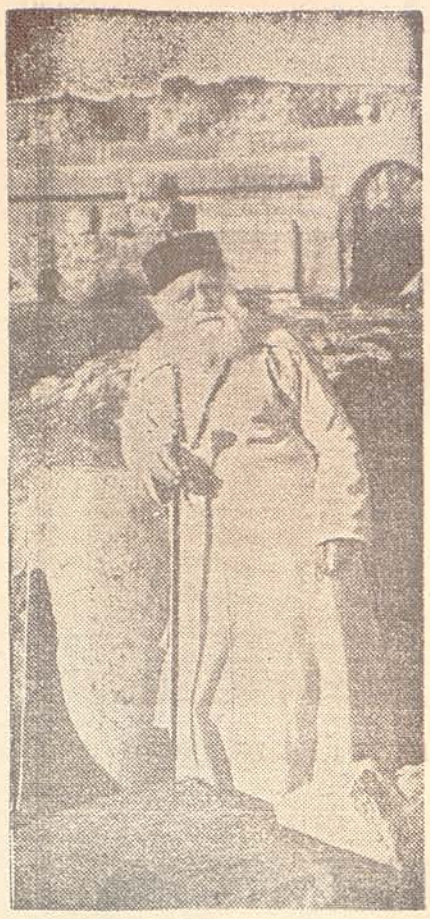
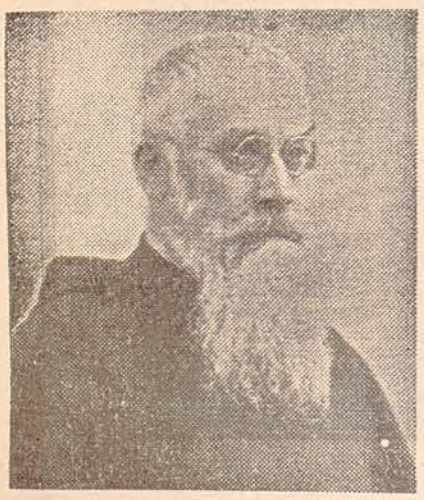


MGR. R. P. DELATTRE,
Carthage.

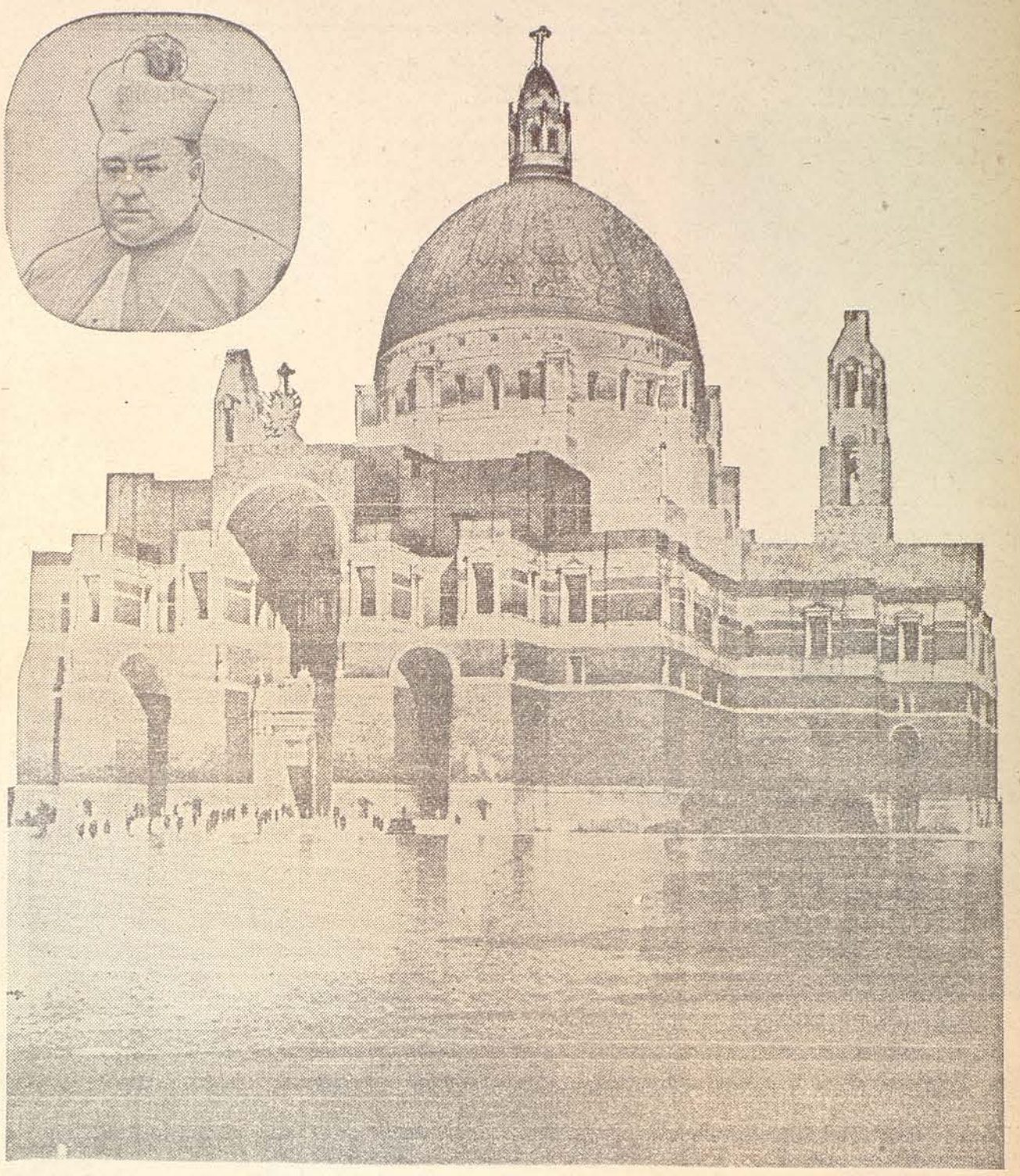
RIGHT REV. COUNT O'ROURKE,
Bishop of Danzig.

RT. REV. MGR. D. J. O'DOHERTY,
President of the Irish College,
Salamanca.



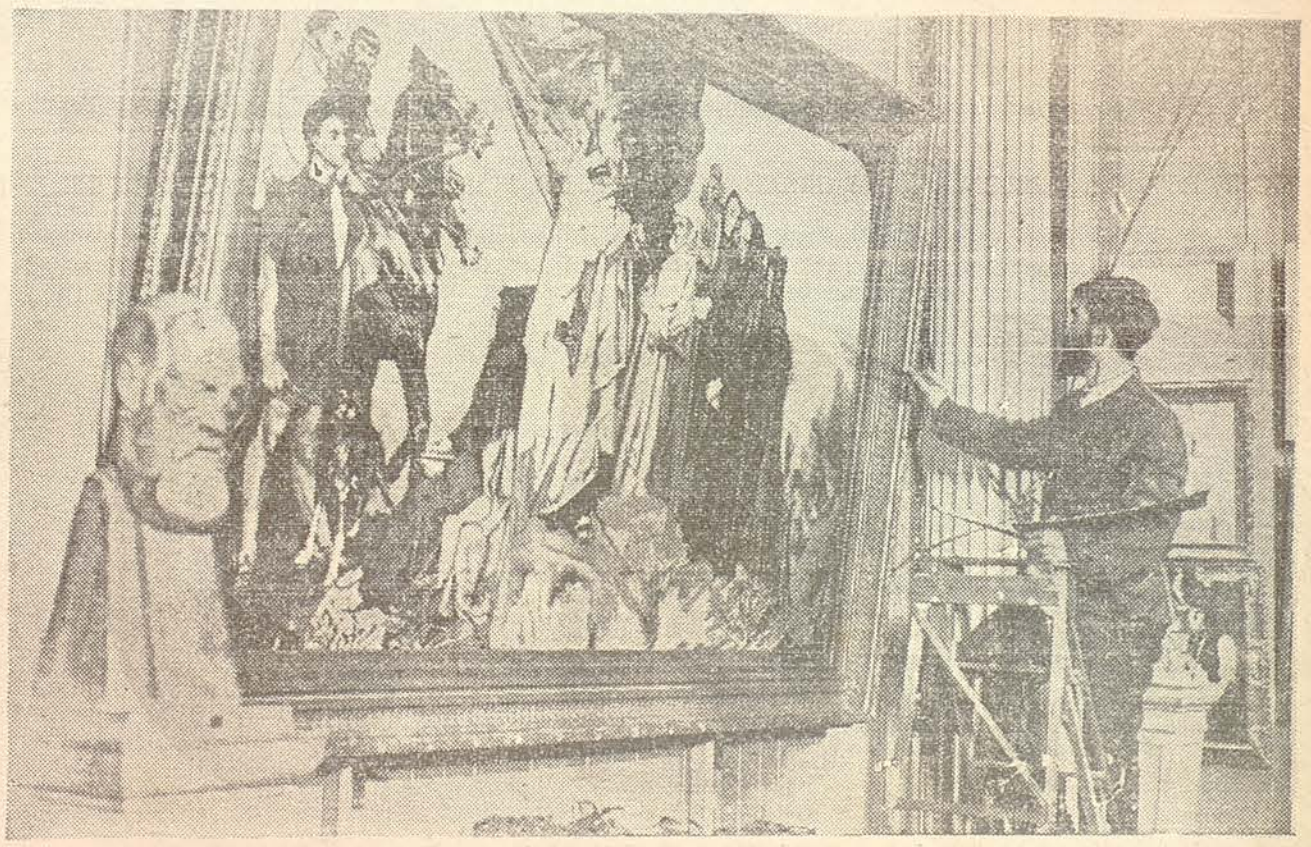
FR. R. C. EUTROPE CHARDAVOINE,
Joint General Secretary of the National
Eucharistic Congress Committee.

WHAT LIVERPOOL'S NEW CATHEDRAL WILL BE LIKE



A sketch by Sir Edward Lutyens of the huge Cathedral he has designed for Liverpool. When completed, the building will be second in size only to St. Peter's, Rome. Inset—Most Rev. Dr. Downey, Archbishop of Liverpool.

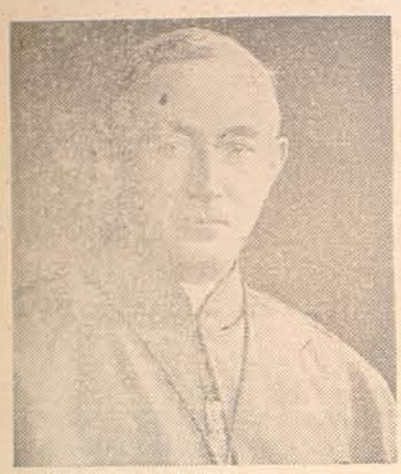
ST. PATRICK LIGHTING THE PASCHAL FIRE



Mr. John Keating, R.H.A., the well-known Irish artist, at work on his painting of St. Patrick lighting the Paschal Fire.

THE PRELATES OF IRELAND

CLOYNE.

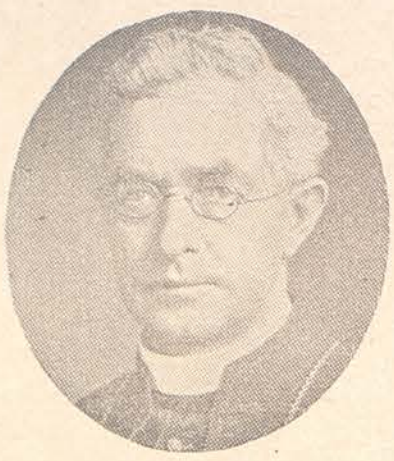


MOST REV. DR. ROCHE (Coadjutor)

LIMERICK.

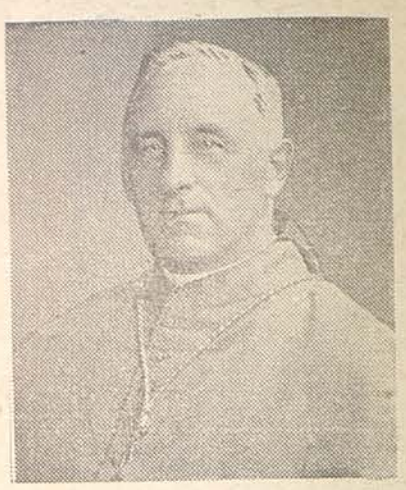
MOST REV. DR. KEANE.

KILLALOE.



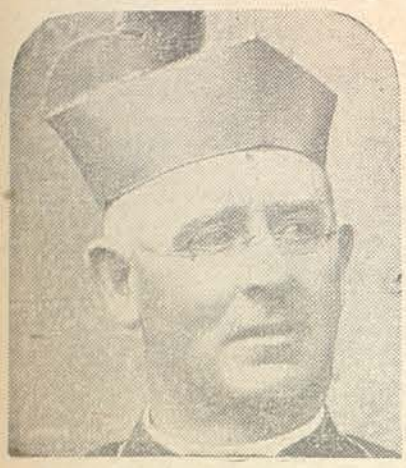
MOST REV. DR. FOGARTY.

FERNS.



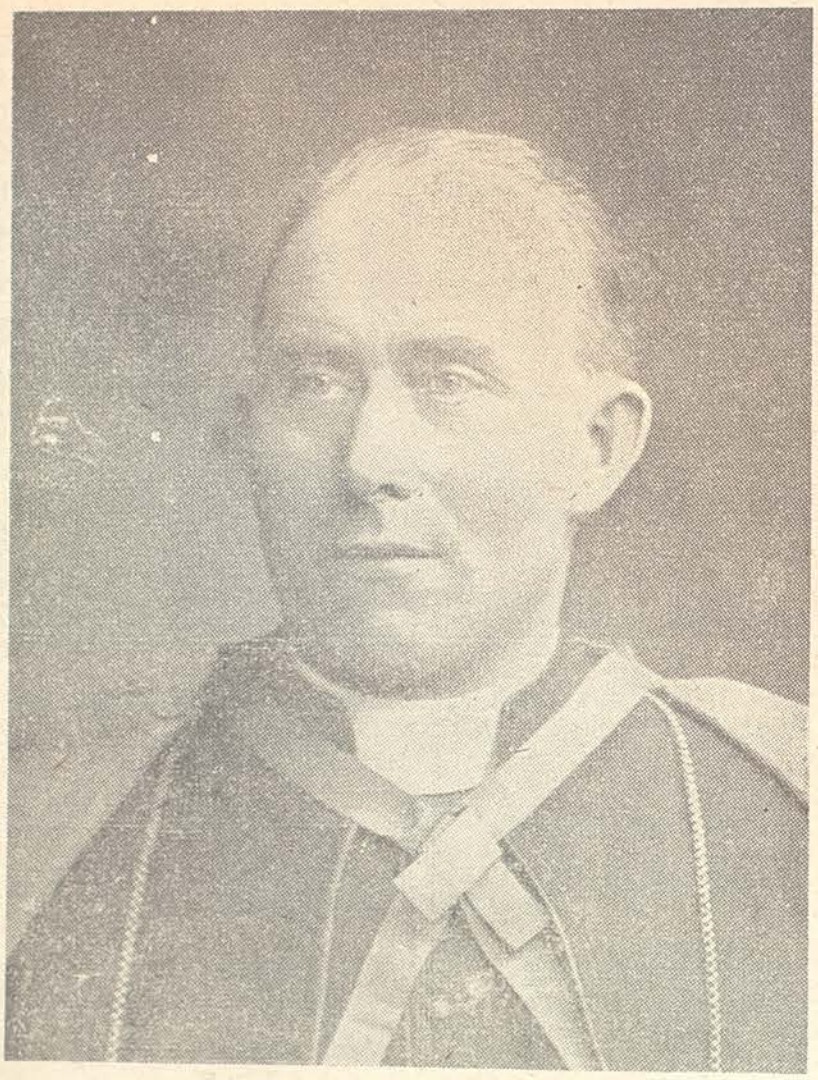
MOST REV. DR. CODD.

OSSORY.



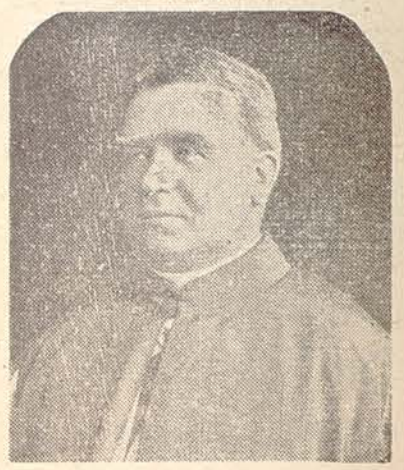
MOST REV. DR. COLLIER.

CASHEL



HIS GRACE MOST REV. DR. HARTY, ARCHBISHOP OF CASHEL.

DUBLIN.

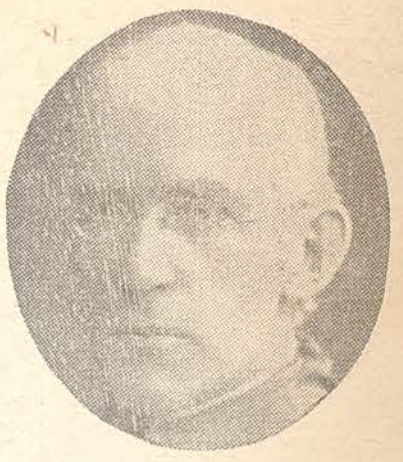


MOST REV. DR. WALL
(Auxiliary Bishop).

KILDARE AND LEIGHLIN.

MOST. REV. DR. CULLEN.

CORK.



MOST REV. DR. COHALAN.

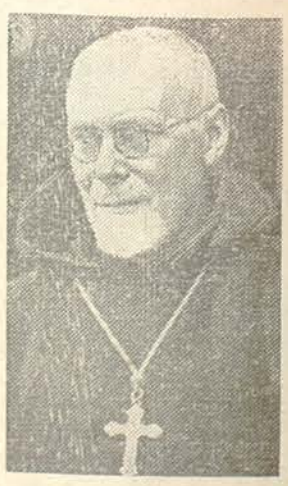
KERRY.

RT. REV. STANISLAUS HICKEY,
Abbot, Mount Melleray.

MOST. REV. DR. O'BRIEN.

CLOYNE.

MOST. REV. DR. BROWNE.



RT. REV. JUSTIN MacCARTHY,
Abbot, Roscrea.

THE PRELATES OF IRELAND

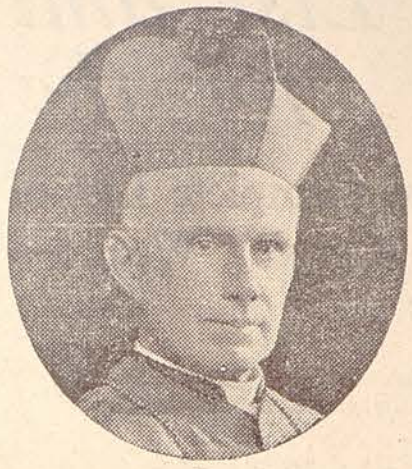
ACHONRY

MOST REV. DR. MORRISROE.

CLONFERT.

MOST REV. DR. DIGNAN.

ELPHIN.



MOST REV. DR. DOORLY.

MEATH.

MOST REV. DR. MULVANY.

ARDAGH.

MOST REV. DR. McNAMEE.

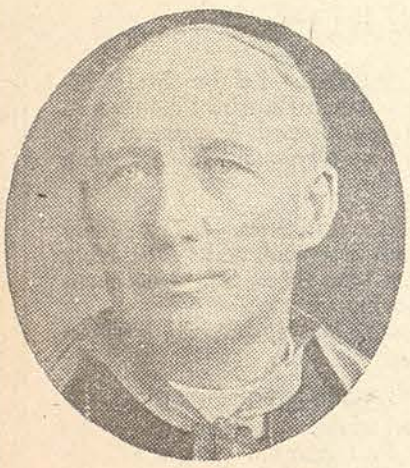
TUAM

HIS GRACE MOST REV. DR. GILMARTIN,
ARCHBISHOP OF TUAM.

KILLALA.

MOST REV. DR. NAUGHTON.

KILMORE.



MOST REV. DR. FINNEGAN.

DERRY.

MOST REV. DR. O'KANE.

DROMORE.

MOST REV. DR.
MULHERN.

RAPHOE.

MOST REV. DR.
McNEELY.

GALWAY.

MOST REV. DR.
O'DOHERTY.

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MAGEEAN.

CLOGHER.

MOST REV. DR.
McKENNA.

PROGRAMME OF THE CONGRESS

Complete List and Order of Events for the Week

Following is the Complete List of Events Arranged in Connection with the Congress for the Coming Week:—

SUNDAY, JUNE 19th.

General Communion of Men throughout Ireland. Close of Retreats for Men in all the churches of the City of Dublin and the Coastal Borough.

8 p.m.—Triduum for the success of the Congress begins in all the churches of the Archdiocese of Dublin.

MONDAY, JUNE 20th.

Afternoon.—Arrival of His Eminence the Cardinal Legate at Dun Laoghaire. Reception by His Grace the Archbishop of Dublin, the President and Members of the Executive Council, representatives of the Council of the Borough and of the Congress Committee. Triumphal Procession to City Boundary, where His Eminence will be received by the Right Hon. the Lord Mayor of Dublin and the City Corporation, and conducted to the Pro-Cathedral, where he will be received by His Grace the Archbishop of Dublin, the Bishops of Ireland, and the Metropolitan Chapter of Dublin.

Route of Procession.—*Dun Laoghaire to City Boundary via Longford Terrace and Rock Road; City Boundary to Pro-Cathedral via Merrion Road, Ballsbridge, Northumberland Road, Lower Mount Street; Merrion Square, Clare Street, Nassau Street, College Green, Westmoreland Street, O'Connell Street, Cathal Brugha Street, and Marlborough Street.*

His Eminence the Cardinal Legate kneels at the Faldstool. The Dean of the Chapter, at the Epistle corner, sings or says the Versicles "Protector Noster," etc., and the Prayer "Omnipotens Sempiterne Deus." The Choir sings the Antiphon and the Versicle and Response of the Titular of the Church—i.e., the Immaculate Conception. During this His Eminence the Cardinal Legate ascends the steps, kisses the Altar, and, going to the Epistle corner, sings the prayer of the Immaculate Conception.

Then returning to the middle of the Altar, His Eminence the Cardinal Legate gives his blessing.

8 p.m.—Triduum continues.

TUESDAY, JUNE 21st.

(On this day is solemnised the Feast of St. Aloysius, Patron of Youth). General Communion for Children throughout Ireland.

3 p.m.—Garden Party at Blackrock College given by the Archbishops and Bishops of Ireland in honour of His Eminence the Cardinal Legate.

8 p.m.—Triduum closes.

9.30 p.m.—State Reception in honour of His Eminence the Cardinal Legate at St. Patrick's Hall, Dublin Castle.

WEDNESDAY, JUNE 22nd.

3 p.m.—Formal Opening of the Congress at the Pro-Cathedral by His Eminence the Cardinal Legate.

Address by His Grace the Archbishop of Dublin.

Address by His Excellency the Bishop of Namur.

Address by His Eminence the Cardinal Legate.

Declaration of homage and loyalty to the Apostolic See and to Our Holy Father Pope Pius XI.

Bishops and Clergy and Members of the Permanent Committee of Eucharistic Congresses go to their places in the Church before Procession is formed. Procession from Robing Rooms in Central Model Schools in following order:—His Excellency the Bishop of Namur, Mgr. Heylen, President of the Permanent Committee of International Eucharistic Congresses; His Grace the Archbishop of Dublin; His Eminence the Cardinal Legate; the other Cardinals and their respective suites.

The Choir sings "Ecce Sacerdos Magnus" as Procession enters Church. When all are in their places the Apostolic letters are read (in Latin and English). Then follow the addresses. Benediction of the Most Blessed Sacrament.

9 p.m. to Midnight.—Exposition of the Most Blessed Sacrament in every church in the City of Dublin and Suburbs (and in other churches of the Archdiocese of Dublin outside that area, if Priests-in-charge so desire), concluding with Benediction of the Most Blessed Sacrament.

Fervorinos by visiting Bishops or as otherwise arranged by the Parish Priests or Priests-in-charge.

Illumination of the City from dusk till dawn.

THURSDAY, JUNE 23rd.

12.30 a.m.—Midnight Mass in all the churches of the City of Dublin and suburbs (and in other churches in the Archdiocese of Dublin outside that area, if Priests-in-charge so desire, and if Exposition of the Most Blessed Sacrament has been held).

CONGRESS MASS

Solemn Pontifical High Mass in the Pro-Cathedral.

CONGRESS MASS

11.0 a.m.—Solemn Pontifical High Mass, Pro-Cathedral.

MUSIC

Missa	"Lauda Sion"	*Palestrina*
	"Sicut Cervus Desiderat"	*Palestrina*
	"Jubilate Deo"	*Aichinger*
	"Tantum Ergo"	*Vittoria*

The music will be rendered by the Pro-Cathedral Choir under the direction of Mr. Vincent O'Brien.

12.30 p.m.: MEETING FOR PRIESTS (in Latin), Mansion House (Supper Room). ADDRESS:—"The Apostolic Union of Secular Priests," by Very Rev. Mgr. Delany, P.P., V.F. *Speaker:* M. l'abbé P. Flynn. *Chairman:* His Excellency the Archbishop of Ottawa.

EXPOSITION OF THE MOST BLESSED SACRAMENT.

Exposition of the Most Blessed Sacrament will be held in many churches of the City of Dublin (and in other churches outside that area where the Priests-in-charge desire) from the conclusion of last Mass until 2 p.m.

GENERAL MEETINGS

3.0 p.m.: IN IRISH. THEATRE ROYAL.—Leigheacht: "Na Seana Ghaedhil agus Corp Críost," An t-Athair Risteárd Phléimeann. (Address:—"The Ancient Gael and the Blessed Sacrament," by Very Rev. Richard Fleming, D.Ph., P.P.). *Chairman:* His Lordship the Bishop of Down and Connor.

IN ENGLISH, SAVOY THEATRE. Addresses.—"The Holy Eucharist in Early Ireland," by Dr. Eoin MacNeill, and "The Holy Eucharist in Medieval Ireland," by Rev. John Ryan, S.J. *Chairman:* His Excellency the Archbishop of San Francisco.
Organ Recital from 2.45 p.m. to 3 p.m., and at interval between papers.

8.0 p.m. MASS MEETING OF MEN IN PHŒNIX PARK.—His Eminence the Cardinal Legate presiding. Léigheacht.—"An t-Aifreann Laetheamhail," Easboc Ro-Urramach Ratha Bhoth ("Daily Mass," by His Lordship the Bishop of Raphoe). Address in English.—"The Blessed Eucharist the Sacrament of Charity and Peace," by His Excellency the Archbishop of St. Louis (Most Rev. Dr. Glennon). Hymns in Irish and English. Benediction of the Most Blessed Sacrament will be given by His Eminence the Cardinal Legate.

All present should hold aloft, in their right hands and slightly over shoulder height, a lighted candle. The candles should be lighted when the Blessed Sacrament is being brought to the Altar for Benediction, and they should be extinguished when the Blessed Sacrament is brought back to the chapel in the Hibernian School. All should kneel during the period the candles are lighted. Care should be exercised to prevent fire, and to see that candle grease is not sprinkled on clothes.

On the conclusion of Benediction His Eminence the Cardinal Legate will pass among the congregation—all men standing to attention. During the period the Cardinal Legate is passing through the congregation, hymns will be sung by all in the following order: "God Bless Our Pope" (English). "A Ṗáṫraig ṫo Ċéad-Lar" ("Hail Glorious St. Patrick") (Irish). "Holy God" (English). "A Ċreiṫiṁ Aṫarṫa" ("Faith of Our Fathers").

The congregation should remain in their divisions until His Eminence the Cardinal Legate returns to the Sanctuary and the dispersal is sounded by trumpet.

PROGRAMME OF THE CONGRESS

(CONTINUED).

ARRANGEMENTS FOR THE FINAL DAY IN THE PHOENIX PARK

FRIDAY, JUNE 24th.

CONGRESS MASS

11.0 a.m.: Solemn Pontifical Mass, Pro-Cathedral.

MUSIC

Missa in honorem SS. Sindonis, by Ignatius Mitterer, Opus 76, for four male voices.

Motet—"Cantate Domino" *(Hasler)*.

Proper—"In nativitate S. Joannis Baptistae." Plain Chant.

The Music will be rendered by a Choir of thirty Priests of the Archdiocese of Dublin.

12.30 p.m.: MEETING FOR PRIESTS (in Latin), Mansion House (Supper Room). Address.—"The Priest's Eucharistic Hour," by Very Rev. M. Canon MacMahon. *Speakers:* Rev. J. D'Alton, M.A., D.D., D.Litt.; and Rev. J. Duff, M.A., B.D., B.Litt.

EXPOSITION OF THE MOST BLESSED SACRAMENT.

Exposition of the Most Blessed Sacrament will be held in many churches in the City of Dublin (and in other churches outside that area in the Archdiocese of Dublin where the Priests-in-charge desire) from the conclusion of last Mass until 2 p.m.

GENERAL MEETINGS

3 p.m.: IN IRISH. THEATRE ROYAL. Address.—Leigheacht: "Ruindiamhair Cuirp Chriost i n-Eirinn o thus an chreidimh ghallda go dti an la indiu," An t-Athair P. Mac Giolla Cearr. (Address.—"Mysteries of the Blessed Eucharist in Ireland from the introduction of the Alien Faith to the Present Day"), by Very Rev. P. Kerr, B.D., B.C.L. *Chairman:* His Lordship the Bishop of Raphoe.

IN ENGLISH. SAVOY THEATRE. Addresses.—"The Holy Eucharist in Ireland during the Persecutions," by Professor John M. O'Sullivan, T.D.; and "The Holy Eucharist in Modern Ireland," by Right Rev. Mgr. McCaffrey, D.D. *Chairman:* His Lordship the Bishop of Southwark.

Organ Recital from 2.45 p.m. to 3 p.m., and at interval between papers.

8.0 p.m. MASS MEETING OF WOMEN IN THE PHŒNIX PARK. His Eminence the Cardinal Legate presiding. Leigheacht.—"Cuarta ar an t-Sacraimint Ró-Naomhtha," Easboc Ro-Urramach Dhúin agus Choinnire ("Visits to the Blessed Sacrament," by His Lordship the Bishop of Down and Connor). Address in English.—"Frequent Communion," by His Grace the Archbishop of Manila (Most Rev. Dr. O'Doherty). Hymns in Irish and English. Benediction of the Most Blessed Sacrament will be given by His Eminence the Cardinal Legate.

A special Choir of Ladies will lead the singing with the aid of michophones and loudspeakers. On arrival of the Cardinal Legate they will sing "Ecce Sacerdos Magnus" *(Max Filke)*. (1) Opening Hymn, in Irish, by Choir and congregation, "Naomhuigh-re m'Anam" ("Soul of My Saviour"). (2) Short Sermon in Irish. (3) Hymn in English, "Hail, Queen of Heaven." (4) Short Sermon in English. (5) Hymn in English, "Sweet Sacrament Divine." (6) Solemn Benediction. Hymns: "O Salutaris Hostia." "Tantum Ergo." Divine Praises in Latin (in English on Microphone). "Adoremus" and "Laudate Dominum."

All present should hold aloft, in their right hands and slightly over shoulder height, a lighted candle as at the Men's Meeting on Thursday.

On the conclusion of Benediction His Eminence the Cardinal Legate will pass among the congregation—all women standing. During the period the Cardinal Legate is passing among the congregation, the following hymns will be sung by all:—(1) "God Bless Our Pope" (in English). (2) "A Phádraig do Céad-Lar" ("Hail, Glorious St. Patrick") (in Irish). (3) "Sweet Heart of Jesus" (in English). (4) "A Chreidim Athardha" ("Faith of Our Fathers") (in Irish).

The congregation should remain in their divisions until His Eminence the Cardinal Legate returns to the Sanctuary and the dispersal is sounded by trumpet.

SATURDAY, JUNE 25th.

12 noon: SOLEMN PONTIFICAL HIGH MASS FOR CHILDREN, Phœnix Park. His Eminence the Cardinal Legate presiding.

MUSIC

Missa	"Missa de Angelis"	*Marcello Capra N.*
Motets	"Ecce Sacerdos Magnus"	*Max Filke*
	"Adoro Te"	*Griesbacher*

The Choir will be under the direction of Mr. Vincent O'Brien.

Before Mass the children will sing in Irish the hymn "Naomhuigh-re m'Anam" ("Soul of My Saviour"). On arrival of His Eminence the Cardinal Legate, the special Choir will sing "Ecce Sacerdos Magnus" *(Max Filke)*.

Music: Ordinary and Proper, Plain Chant. Motet at Offertory: "Adoro Te" *(Griesbacher)*.

After Mass His Eminence the Cardinal Legate will move among the children. During that period the following hymns will be sung:—"Dialé n-Ár bPápa," "A Phádraig do Céad-Lar," "A Chroide Oil Iosa," "Iosa a Thigeanna," "A Chreidim Athardha."

The children must remain in their places until the Cardinal Legate returns to the Altar and the dispersal is sounded by trumpet.

SUNDAY, JUNE 26th.

1.0 p.m.: SOLEMN PONTIFICAL MASS, PHŒNIX PARK.

MUSIC

Missa	"Missa Brevis"	*Palestrina*
Motets	"Panis Angelicus"	*Cesar Franck*
	(The Motet will be sung by John Count McCormack.)	
	"Exultate Deo"	*Palestrina*

The Choir of 500 men and boys will be under the direction of Mr. Vincent O'Brien.

Organist: Mr. Louis O'Brien. *Supervisor of Amplification of Music:* Mr. Joseph O'Brien. *Organists during Procession:* Mr. Louis O'Brien, Mr. Joseph O'Brien and Mr. Andrew Keane.

At the end of the Mass, while His Eminence the Cardinal Legate is unvesting, the Choir will sing "Exultate Deo" *(Palestrina)*. When the Procession returns to the Hibernian Military School an announcement will be made on the loud speakers in various languages, that there will now be an interval of half an hour before the Procession of the Blessed Sacrament commences. It will also be announced that all present may, if they wish, leave their divisions and go to the catering tents, etc. They will be recalled to their divisions by two short bugle calls. All must be in their divisions within ten minutes from that call.

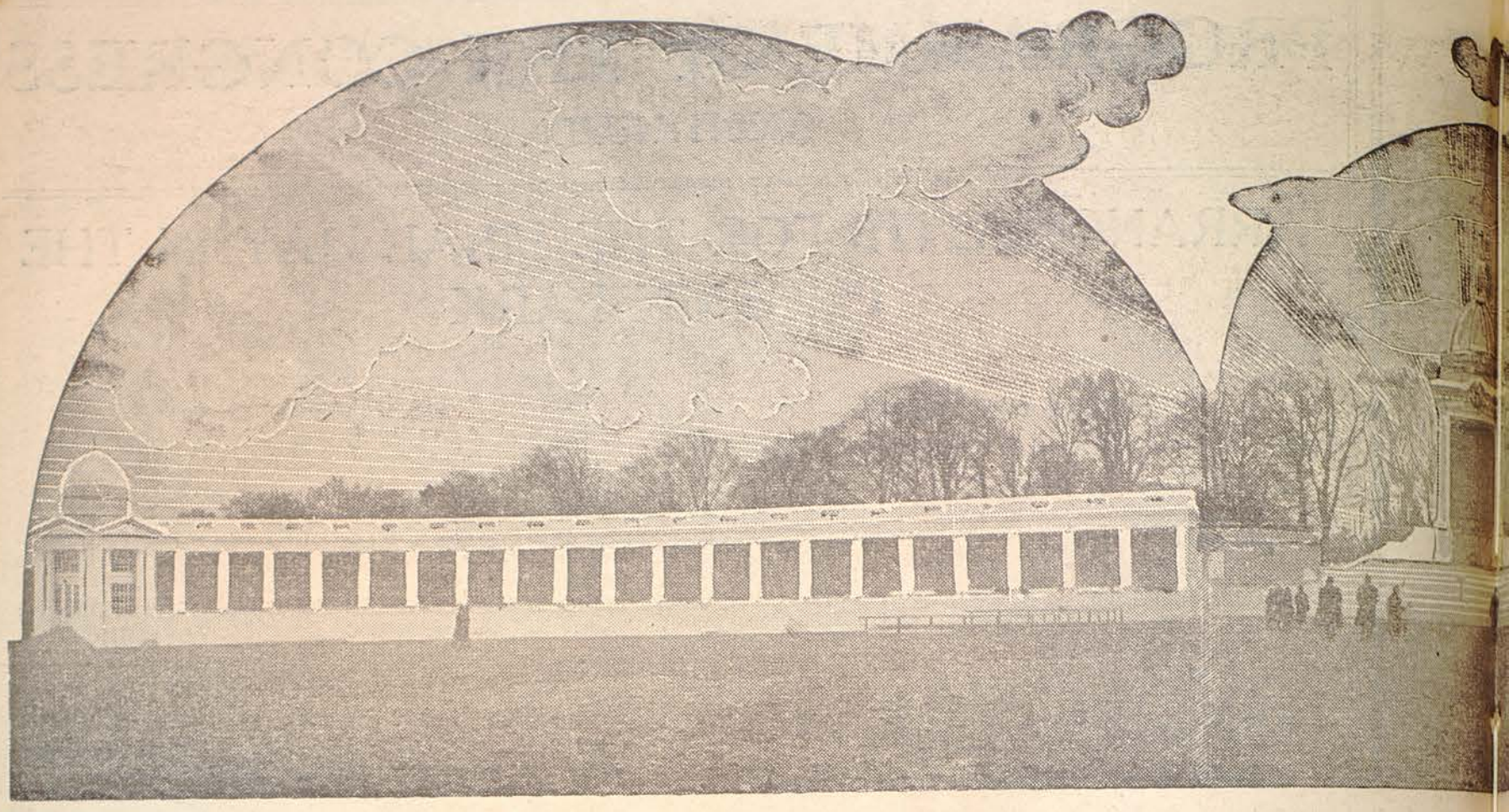
The Blessed Sacrament will be conveyed to the Altar from the Chapel of the Hibernian Military School shortly after the calls have sounded. Immediately the Blessed Sacrament has been brought to the Altar the Procession will move off, singing the hymn, "O Salutaris." The opening bars of that hymn, sung by the choir and broadcast on the loud speakers, will be the signal to start. At the end of the hymn, the following further hymns will be sung in the order shown:—"Pange Lingua" (Hymn Book, page 36). "Adoro Te" (Hymn Book, page 7), "Lauda Jerusalem" (Hymn Book, page 9), "Lauda Sion" (Hymn Book, page 10), "Holy God" (Hymn Book, page 46) (in English), "Iosa a Thigeanna" ("Jesus, My Lord, My God, My All") (Hymn Book, page 48) (in Irish), "Soul of My Saviour" (Hymn Book, page 49) (in English), "A Chroide Oil Iosa" ("Sweet Heart of Jesus") (Hymn Book, page 51) (in Irish), "To Jesus' Heart All Burning" (Hymn Book, page 53) (in English), "Dé Dheadh Corp mo Rioghe" ("Sweet Sacrament Divine") (Hymn Book, page 55) (in Irish).

When the hymns as set forth above have been sung, they are to be repeated in the same order (including "O Salutaris") until Benediction at the Altar on O'Connell Bridge commences. Hymns sung in English on the first occasion will be sung in Irish on the second occasion; those sung in Irish on the first occasion will be sung in English on the second occasion, and so on. All hymns will be broadcast by the loud speakers along the processional route. Persons who cannot sing the hymns in the language being broadcast, should sing them in their own tongue. In the intervals between each hymn, a Priest will recite litanies or a decade of the Rosary. The processionists and those along the processional route should join in the prayers and responses, which will be broadcast on the loud speakers. The responses should be made in the language being broadcast, or in each person's native language.

PROCESSION OF THE MOST BLESSED SACRAMENT.

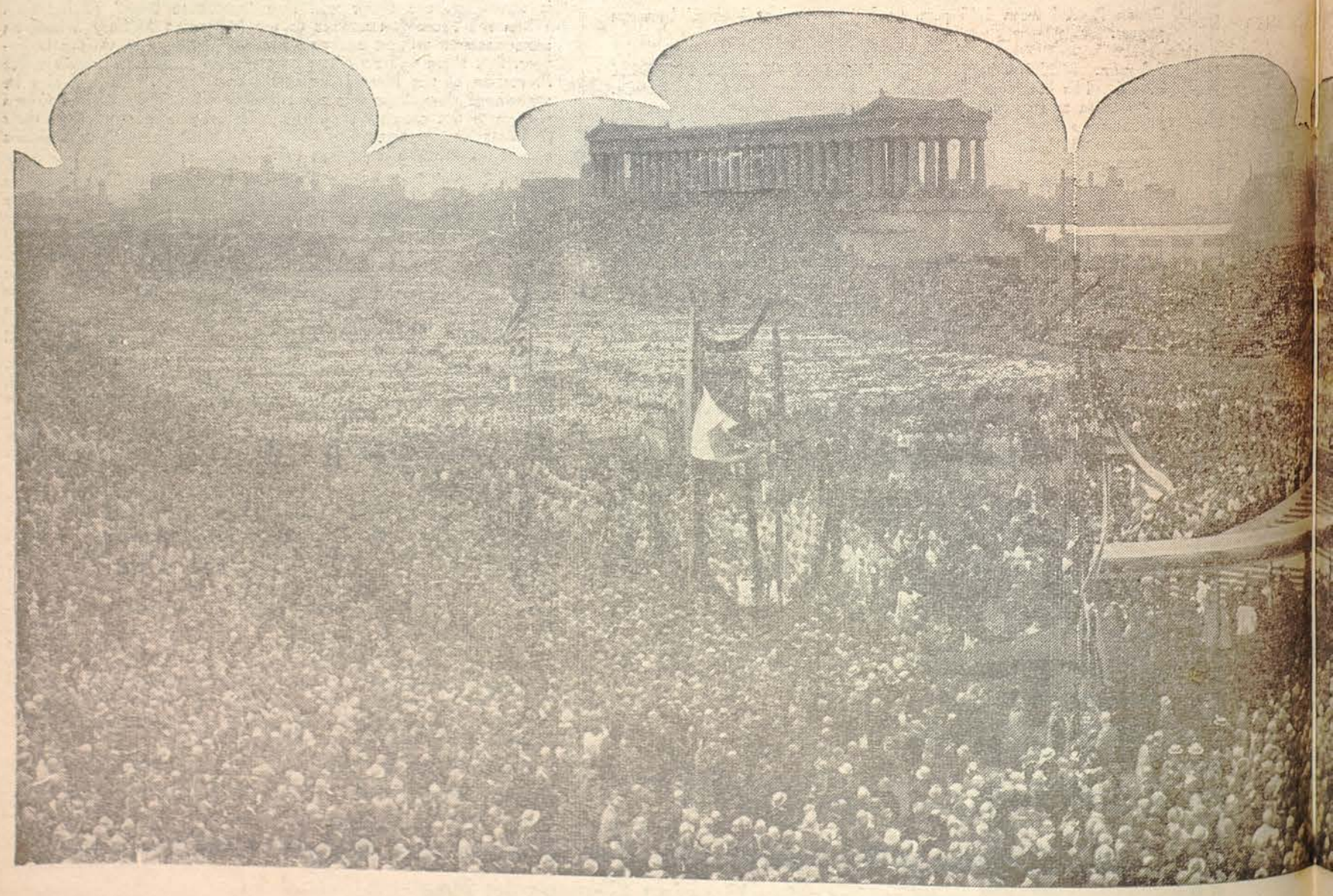
The Most Blessed Sacrament will be borne in solemn procession by

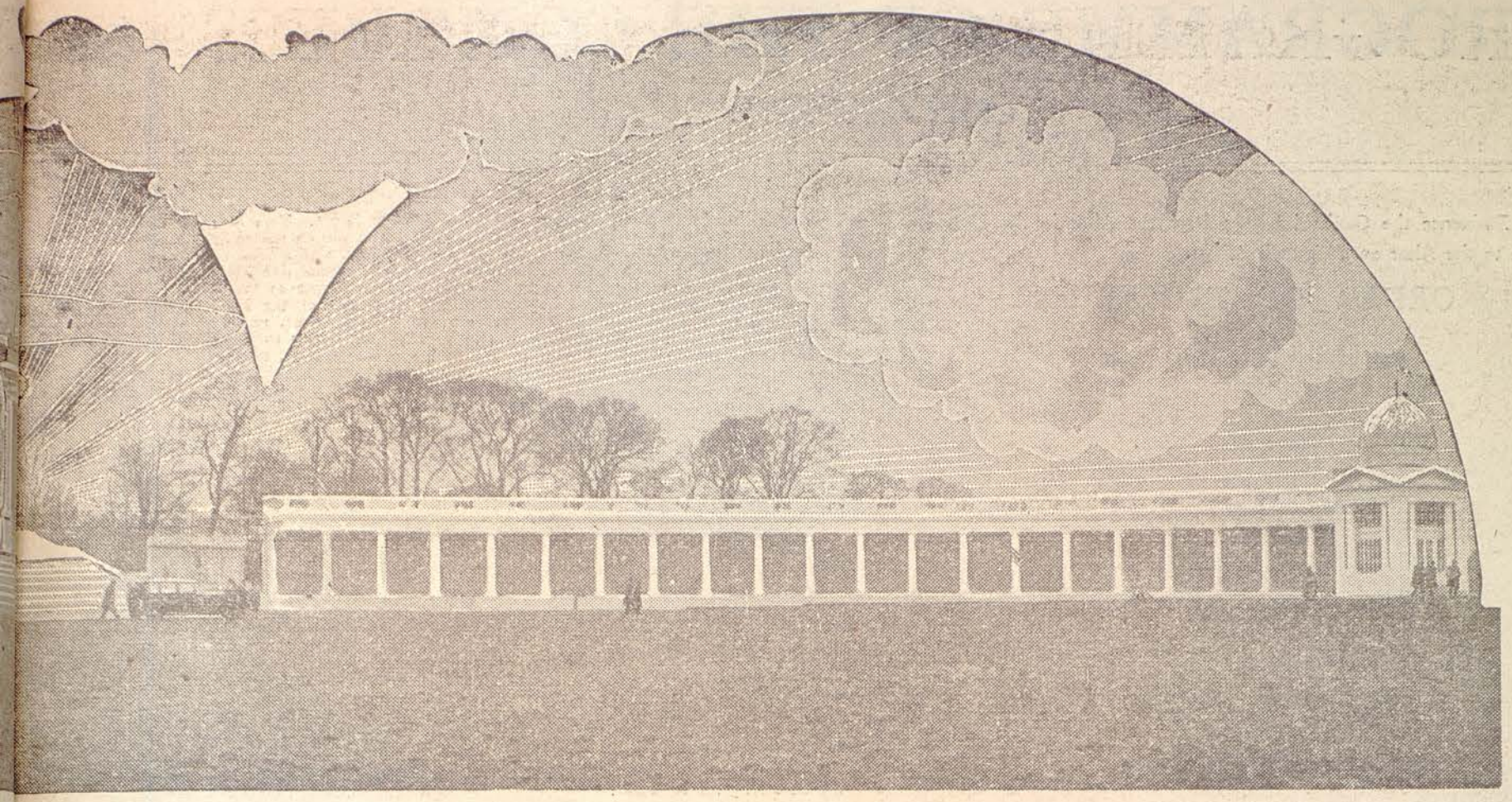
Continuation of Programme with lists of Sectional Religious Services and Meetings for Foreign Groups on Pages 50 and 51

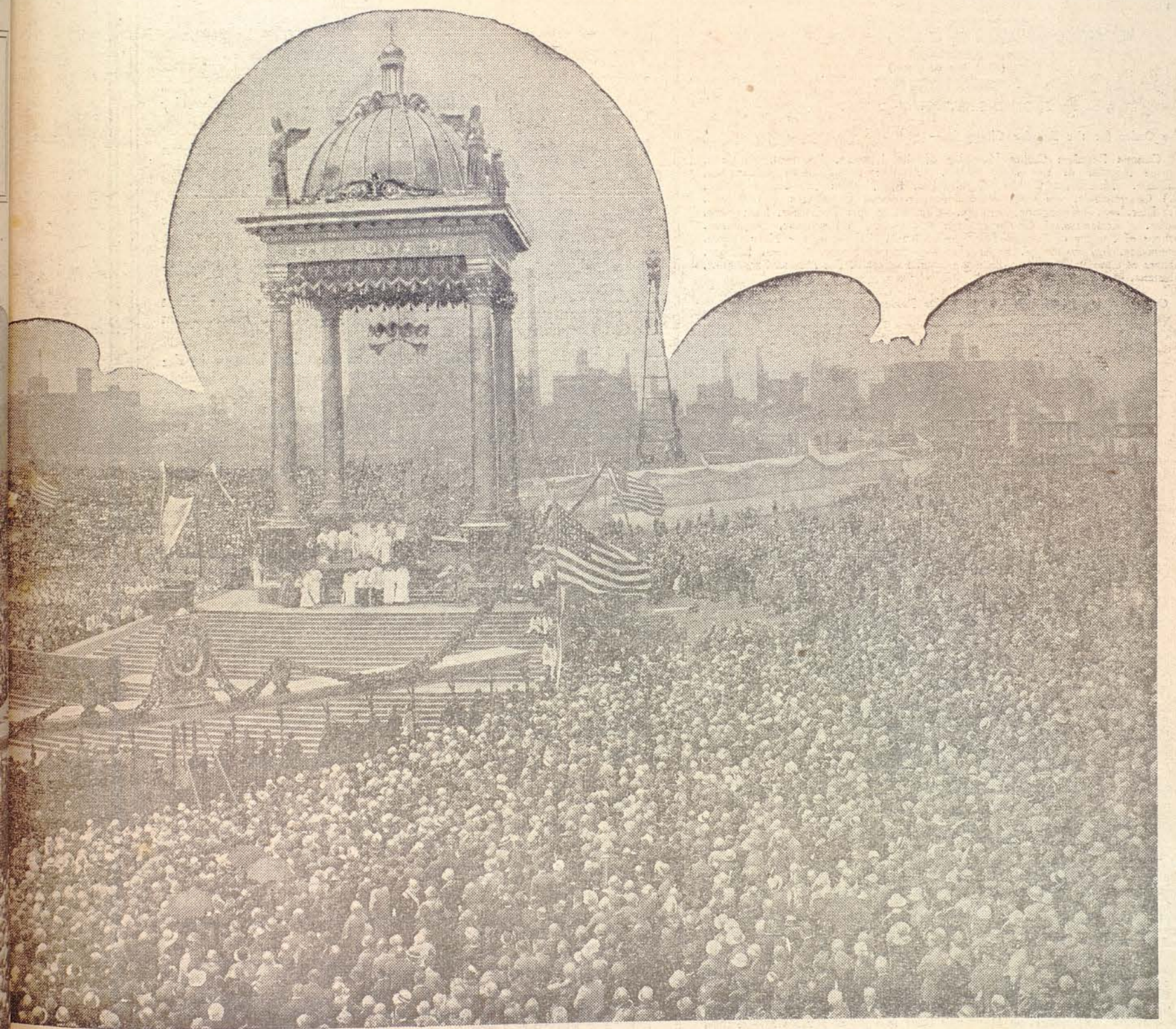


ABOVE: The High Altar in the Fifteen Acres, Phoenix Park, Dublin, where Solemn Pontifical High Mass will be celebrated on Saturday and Sunday, June 25 and 26.

BELOW: A scene during the ceremonies in connection with the Eucharistic Congress in Chicago in June, 1926.







PROGRAMME OF THE CONGRESS

(CONTINUED).

His Eminence the Cardinal Legate from the Altar in the Phœnix Park to the Altar on O'Connell Bridge.

ORDER OF PROCESSION

MILITARY GUARD

CAVALRY
BANNER OF BLESSED SACRAMENT
MEN
(Four files of Eight)
CROSS BEARER AND ACOLYTES
REV. BROTHERS
(Two files of Eight)
FIRST PORTION OF CHOIR
REGULAR AND SECULAR CLERGY
(Two files of Eight)
PRIESTS' CHOIR
CANONS OF METROPOLITAN CHAPTER
(One file of Eight)
TORCH BEARERS. TORCH BEARERS.
THURIFERS

MILITARY GUARD

BLESSED SACRAMENT.

PRIVATE CHAMBERLAINS OF SWORD AND CAPE

CANOPY BEARERS. CANOPY BEARERS.
CARDINALS AND THEIR SUITES
(Single file)
ARCHBISHOPS
(One file of Two)
BISHOPS
(One file of Two)
MEMBERS OF PERMANENT COMMITTEE
(One file of Four)
OTHER PRELATES
(One file of Four)
MINISTERS OF STATE
(One file of Four)
JUDICIARY
(One file of Four)
FOREIGN MINISTERS

PAPAL LEGATE'S SUITE

SECOND PORTION OF CHOIR

The Order for the Regular Clergy is:—

Canons Regular: Canons Regular of the Lateran, Premonstratensians, Canons Regular of the Holy Cross. Monks: Benedictines, Cistercians, Basilians. Mendicant Orders: Dominicans, Franciscans: (i.) Friars Minor, (ii.) Conventuals, (iii.) Capuchins, Augustinians, Carmelites (i.) Calced, (ii.) Discalced, Trinitarians, Servites. Clerics Regular: Theatines, Barnabites, Jesuits. Ecclesiastical Congregations: Oratorians, Vincentians, Sulpicians, Fathers of Society of Foreign Missions of Paris, Fathers of the Holy Ghost, Passionists, Redemptorists, Fathers of the Sacred Heart, Oblates, Marists, Fathers of Charity, Eudists, Assumptionists, Fathers of the Blessed Sacrament, Salesians, etc.

Other Distinguished and Representative Persons in the following order:

DAIL

SENATE

REPRESENTATIVE PERSONS FROM THE SIX NORTHERN COUNTIES

BEARERS OF PAPAL TITLES

CONSULS

DUBLIN CORPORATION AND CORPORATION OF COASTAL BOROUGH

(The above in one file of Eight)

CORPORATIONS

COUNTY COUNCILS

HARBOUR BOARDS

VOCATIONAL COUNCILS

URBAN DISTRICT COUNCILS

BOARDS OF PUBLIC ASSISTANCE

NATIONAL UNIVERSITY REPRESENTATIVES

OTHERS

(The above in two files of Eight)

DISTINGUISHED AND REPRESENTATIVE WOMEN

(Two files of Eight)

SPECIAL GROUP OF FEMALE SINGERS
WOMEN

(Two files of Eight)

PROCESSIONAL ROUTES.

The number of persons assembled in the Phoenix Park and desiring to take part in the Procession will run into hundreds of thousands. On the Main Road of the Park no more than two files of eight can march, and if this road only were used, the Procession would occupy at least seven or eight hours, and would constitute an undue strain on all taking part, especially when it is borne in mind that all will desire to participate in the final Benediction. In view of this, separate but unified Processions will be proceeding at the same time in four files of eight abreast. One file will proceed past the Phoenix Monument to the Depot Road and thence by North Circular Road, Berkeley Street, and North Frederick Street to the East side of O'Connell Street. Another file will proceed across the Hurling Ground to the Fifteen Acres Road, and thence by Island Bridge Gate and Conyngham Road, across Kingsbridge, up Steevens's Lane to right of James's Street, then Thomas Street, Dame Street, College Street, to D'Olier Street. Two files will proceed simultaneously by the Main Park Road. The file on the right hand side will proceed past the Esplanade, *via* Albert Quay, across Watling Street Bridge, and up Watling Street, and thence by the left hand side along James's Street, Thomas Street, etc., to Dame Street, and thence to Westmoreland Street. The file proceeding on the left hand side of the Main Road will proceed straight on by Parkgate Street to Barrack Street, turning *via* Blackhall Place on to Ellis's Quay, thence by Northern Quays to Capel Street, turning left to Parnell Street, and on to Parnell Monument, turning right and filling to capacity O'Connell Street, West Side, as far as Bachelor's Walk. When Westmoreland Street and D'Olier Street are filled to capacity, the files will proceed *via* Townsend Street, Tara Street, and fill Burgh Quay to capacity. When O'Connell Street is filled to capacity, the files will proceed *via* Summerhill, Middle and Lower Gardiner Street, and thence to Beresford Place. All the streets along which the Processionists pass will be covered by the local broadcasting system. All the Processions, separate though they be, will be at the same time singing the same hymns and reciting the same prayers.

When, on the Main Road of the Phoenix Park, there is only one file, it should keep to the left passing Gough Monument and proceed down Albert Quay, crossing to Southern Quays, *via* Watling Street Bridge.

Those following the Blessed Sacrament will occupy at the Final Benediction the Northern and Southern Quays.

The procession will start at 2.30 p.m. sharp, and it is hoped that the Final Benediction will conclude about 6 p.m.

The portion of the Procession in close proximity to the Blessed Sacrament will necessarily be slower than the other portions. It will move off before all the Divisions will have marched off, and accordingly an appeal has to be made for all to remain in their places until the order to march has been given by the Chief Marshal.

The pace of the Procession should be about two miles per hour, and will be set by the Stewards.

SECTIONAL RELIGIOUS SERVICES

THURSDAY, JUNE 23rd.

8.0 a.m.: FRENCH GROUP.—Mass and Sermon, University Church, St. Stephen's Green.

MALTESE GROUP.—Mass and Holy Communion, Franciscan Church, Merchants' Quay.

POLISH GROUP.—Pontifical Mass, St. Joseph's, Church Road.

9.0 a.m.: DUTCH GROUP.—Pontifical High Mass, Church of the Immaculate Heart of Mary, City Quay.

CZECHO-SLOVAKIAN GROUP.—Mass and Sermon, Church of SS. Michael and John, Lower Exchange Street.

LITHUANIAN GROUP.—Mass and Benediction of the Most Blessed Sacrament, at the Church of Corpus Christi, Home Farm Road. Sermon by Rev. Felix Kapocius.

9.30 a.m.: ORIENTAL GROUP.—Solemn Pontifical Liturgy in the Slav Rite, in the Church of St. Francis Xavier, Upper Gardiner Street. His Excellency Mgr. Bucys, Titular Bishop of Olympus, Apostolic Visitor of the Russians of Western Europe; and His Excellency Mgr. Nicholas Czarnicki, Titular Bishop of Labedos and Apostolic Visitor for Poland, will, with a deacon, con-celebrate.

10.0 a.m.: ITALIAN GROUP.—Solemn Pontifical High Mass, Church of St. Audoen, High Street.

GERMAN GROUP.—Pontifical Mass, Church of St. Laurence O'Toole, Seville Place.

11.0 a.m.: CANADIAN GROUP.—Solemn Pontifical High Mass, Church of St. Kevin, Harrington Street. *Celebrant:* His Grace the Archbishop of Kingston, Ont. Sermon: "Our Eucharistic King," by His Excellency the Archbishop of Regina.

SPANISH GROUP.—Solemn Pontifical High Mass, at Church of St. Teresa, Clarendon Street.

FRIDAY, JUNE 24th.

8.0 a.m. FRENCH GROUP.—Mass and Sermon, University Church, St. Stephen's Green.

POLISH GROUP.—Pontifical Mass, St. Joseph's, Church Road.

11 a.m. MALTESE GROUP.—Pontifical Mass, Franciscan Church, Merchants' Quay.

SPANISH GROUP.—Mass and Sermon by His Excellency the Bishop of Salamanca, at Church of St. Teresa, Clarendon Street.

SATURDAY, JUNE 25th.

8.0 a.m.: FRENCH GROUP.—Mass and Sermon, University Church, St. Stephen's Green.

9 a.m.: LITHUANIAN GROUP. Mass and Benediction of the Most Blessed Sacrament at the Sermon by Rev. Alphonse Granbys.

10 a.m.: AMERICAN (U.S.A.) GROUP.—Pontifical High Mass at the Church of St. Andrew, Westland Row. *Celebrant:* His Excellency the Bishop of Cleveland.

PROGRAMME OF THE CONGRESS

Sectional Meetings for Foreign Groups

THURSDAY, JUNE 23rd.

(N.B.—All Sectional Meetings will be held at University College, except where otherwise stated).

9.0 a.m.: AUSTRALIAN GROUP. Address—"The Eucharist in Early Australian History," by Rev. Eris O'Brien, at All Hallows College.

10 a.m.—SCOTTISH GROUP. Address: "The Influence of the Liturgy on Scotland," by Right Rev. Mgr. McGettigan, P.P., V.G., Mansion House (Round Room). *Chairman:* His Grace the Archbishop of Edinburgh.

5 p.m.: AMERICAN (U.S.A.) GROUP. Address—"Contribution of Irish Laity to the Progress of the Catholic Church in America," by Rev. Peter Guilday, Ph.D., LL.D., J.U.D., Washington, at Mansion House (Supper Room). *Chairman:* His Excellency the Bishop of Cleveland.

ARGENTINE GROUP. Address.—(1) "The Work of Irish Missionaries"; (2) "Spiritual and Eucharistic Devotion in the Argentine" *Readers of Address:* In Spanish—Rev. Benedict O'Connor, C.P.; in Irish—Rev. M. P. Walsh, P.S.M.; in English—Rev. R. J. Gearty. *Chairman:* His Excellency the Bishop of San Juan.

AUSTRALIAN GROUP. *Address.*—"The Mass and the Viaticum in the Australian Bush," by Rev. F. Moynihan, B.A., at All Hallows College.

BELGIAN GROUP. Addresses in French—"Irish Saints in the Diocese of Namur," by M. l'abbé Crépin; and "The Eucharist and the Family," by M. l'abbé Harmignie. Addresses in Flemish.—"What we owe to ancient Catholic Ireland: Irish Missionaries in the Flemish part of Belgium," by M. l'abbé Prims. "Catholic Action and Youth in Flanders," by Father Van Maele, O.S.N. *Chairman:* His Eminence Cardinal Van Roey.

CANADIAN GROUP. Address.—"The Sanctuary Lamp the Lighthouse of Ireland," by Rev. M. Cline, P.P. *Chairman:* His Excellency the Bishop of Hamilton.

5 p.m.: DUTCH GROUP. Address.—"What We Can Expect from the Eucharistic Netherlands," by Rev. J. L. Van Mulukon. *Chairman:* His Excellency the Archbishop of Utrecht.

ENGLISH GROUP. Addresses.—"The Historical Influence of Irish Art, Literary and Otherwise, on Liturgy in England and Elsewhere," by Right Rev. Abbot Cabrol, O.S.B.; and "The Holy Eucharist as the Sacrament of Unity," by Rev. G. Smith, D.D. *Chairman:* His Grace the Archbishop of Birmingham. Mansion House (Round Room).

FRENCH GROUP. Address.—"The Apostolate of the Eucharist in France by Irish Saints and Missionaries," by M. Jean Guiraud. *Chairman:* His Excellency the Bishop of Blois.

GERMAN GROUP. Address.—"The Work of Irish Missionaries in Germany," by His Excellency Alois Prince Loewenstein. *Chairman:* His Excellency the Bishop of Osnabrück.

ITALIAN GROUP. Address:—"Christian and Eucharistic Saintliness with Special reference to Saint Patrick," by Rev. F. Giulio Bevilacqua. *Chairman:* His Excellency the Archbishop of Petra (Mgr. Angelo Bartolomasi).

LITHUANIAN GROUP. Address.—"Saint Patrick, Apostle of Ireland," by Right Rev. Mgr. Alexander Grigaitis. *Chairman:* Hon. J. Gylys, Consul-General of Lithuania, London.

ORIENTAL GROUP. Address.—"The Syro-Malabar Rite," read by His Excellency the Archbishop of Bethany, Mar Ivanios.

PORTUGUESE GROUP. Address.—"Portugal and Ireland," by Rev. Paul O'Sullivan, O.P.

5 p.m.: SPANISH GROUP. Conferencia.—"Fraternidad entre España e Irlanda" por el Reverendo Padre Artero, Canónigo. (Address.—"The Brotherhood between Spain and Ireland," by V. Rev. Canon Artero). *Chairman:* His Excellency the Bishop of Madrid.

YUGO-SLAV GROUP.—Address at Archconfraternity Oratory, Clarendon Street.

NEW ZEALAND. Address.—"The Pioneer Layman of the Faith in New Zealand," by Mr. Paul J. Kavanagh, LL.B. *Chairman:* His Excellency the Archbishop of Wellington.

FRIDAY, JUNE 24th.

9.0 a.m. AUSTRALIAN GROUP. Address.—"The Devotion of the Holy Hour," by Rev. D. H. Hurley, S.M., at All Hallows College.

BELGIAN GROUP. Addresses in French.—"The Blessed Eucharist and the Works of Youth," by M. Giovanni Hoyois, and "Eucharistic Manifestations," by M. l'abbé Marquet. Addresses in Flemish.—"The Lessons Taught by the Irish even in our own Day regarding the Eucharistic Life, principally through devotion to Holy Mass," by M. Joseph Van Calstar; and "The Eucharistic Life of Adults in the Flemish Country," by Father Verwimp.

CZECHO-SLOVAKIAN GROUP. Address.—"The Holy Sacrifice of the Mass, the Link between Heaven and the World Redeemed," by Rev. Francis Cinex, D.D. *Chairman:* Most Rev. the Lord Abbot of Strahov, Prague. *Secretary:* Dr. Jan J. Ruckl.

LITHUANIAN GROUP. Address:—"The Holy Sacrifice the Inspiration of Catholic Lithuania," by Very Rev. Fabian Canon Kemesis. *Chairman:* Dr. P. V. Raulinaitis.

POLISH GROUP. Addresses.—"The Blessed Eucharist as Factor of Moral National Rebuilding," by Right Rev. Mgr. L. Lagoda, Paris; and "Ireland's and Poland's Eucharistic Traditions," by Professor O. Halecki, University of Warsaw.

10 a.m.: SCOTTISH GROUP. Address.—"The Eucharistic Congress and Scotland," by Mr. Patrick McGlynn, M.A., D.Litt. Mansion House (Round Room). *Chairman:* His Grace the Archbishop of Edinburgh.

5 p.m.: AMERICAN (U.S.A.) GROUP. Addresses.—"Calvary on Irish Altars: Exemplified in Irish National Life and Irish Missionary Life in America," by Rev. J. Fulton Sheen, Washington, at Mansion House (Supper Room). *Chairman:* His Excellency the Bishop of Cleveland.

AUSTRALIAN GROUP. Address.—"The Blessed Eucharist and the Coming Generation," by Sister Anselm, O.P., at All Hallows College.

CANADIAN GROUP. Address.—"The Blessed Eucharist and Irish Missionaries," by Rev. J. E. Brown. *Chairman:* His Excellency the Archbishop of Vancouver, B.C.

DUTCH GROUP. Address.—"The International Apostolate of the Sick," by V. Rev. L. S. Willenborg. *Chairman:* His Excellency the Archbishop of Utrecht.

5 p.m.: ENGLISH GROUP. Addresses.—"Frequent Communion at School and Its After Effects," by Rev. Ronald Knox; and "The Mass and the Modern Mind," by Rev. C. Martindale, S.J. *Chairman:* His Grace the Archbishop of Liverpool, Mansion House (Round Room).

FRENCH GROUP. Address.—"The Eucharistic Oneness: Sacrifice and Sacrament," by Most Rev. Père Gillet, O.P., Master-General. *Chairman:* His Excellency the Bishop of Blois.

GERMAN GROUP. Address.—"The Blessed Eucharist the Remedy for the Evils of Our Day," by Right Rev. G. Mgr. Schreiber, D.D. *Chairman:* His Excellency the Bishop of Osnabrück.

HUNGARIAN GROUP. Address.—"The Historical Eucharistic Connection between Ireland and Hungary," by Very Rev. Dr. Jauber Alexander, Prelate, Canon of Szombathely. *Chairman:* His Excellency the Bishop of Szombathely.

ITALIAN GROUP. Address.—"The Eucharistic Activity of Irish Saints in Italy," by Dr. Remo Renato Petitto. *Chairman:* His Excellency the Archbishop of Petra (Mgr. Angelo Bartolomasi).

NEW ZEALAND. Address.—"The Work of Irish Missionaries in New Zealand," by Mr. Paul J. Kavanagh, LL.B. *Chairman:* His Excellency the Archbishop of Wellington.

MALTESE GROUP. Addresses.—"The Spread of Devotion to the Blessed Eucharist in Malta, with Special Reference to St. Patrick as a World Missionary," by His Grace the Archbishop of Malta; "Holy Communion in Malta," by His Excellency the Bishop of Gozo (Mgr. Gonzi); and "Holy Viaticum in our Island," by Right Rev. Mgr. Gauci. *Chairman:* His Excellency the Archbishop of Malta (Mgr. Caruana, O.S.B.).

5 p.m.: ORIENTAL GROUP. Address.—The Blessed Sacrament, Factor of Catholic Unity: According to the Byzantine Liturgy," by Right Rev. Mgr. Evreinow.

PORTUGUESE GROUP. Address.—"Portugal and the Eucharist," by Rev. Paul O'Sullivan, O.P.

SPANISH GROUP. Conferencia.—"La Poesia Eucharistica Classica Español," por el Excmo. Senor Obispo de Madrid (Address.—"Spanish Classical Eucharistic Poetry," by His Excellency the Bishop of Madrid). *Chairman:* His Excellency the Bishop of Salamanca.

URUGUAYAN GROUP. Address.—"Eucharistic Work in Uruguay," by Rev. Dr. D. Manuel Guillade.

YUGO-SLAV GROUP.—Address at Arch-confraternity Oratory, Clarendon Street.

SATURDAY, JUNE 25th.

3 p.m.: ORIENTAL GROUP. Address.—"The Meaning of Christ the King in the Armenian Liturgy," by V. Rev. Pierre Kedidjian, Rector of the Armenian Mission, Paris.

5.0 p.m.: FRENCH GROUP. Address.—"Present Example of Ireland Regarding the Application of the Eucharistic Decrees Granted by Pope Pius X.," by M. le Chanoine Flynn. *Chairman:* His Excellency the Bishop of Blois.

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M. le Comte Max de Renesse-Breidbach, Brussels.
Rev. G. Gremigni, Rome.
Rev. J. Boubee, S.J., Toulouse.
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Benediction of the Most Blessed Sacrament on Watling St. Bridge on Sunday, June 23, 1929. On right—The Primate of All-Ireland, who officiated at the High Mass.

The Procession of the Most Blessed Sacrament nearing Watling Street Bridge.

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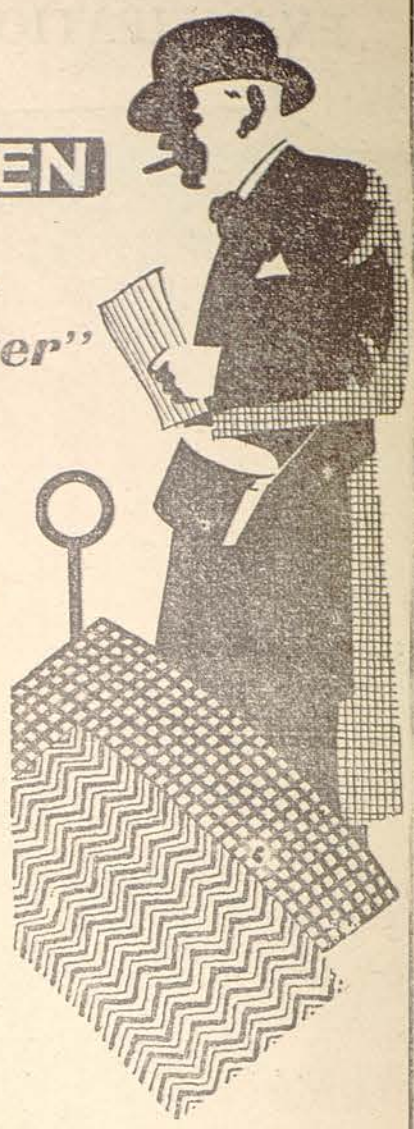

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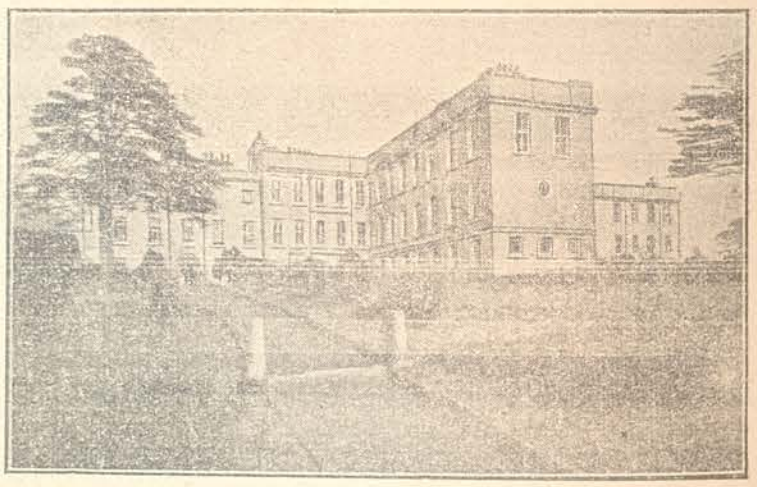

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THE CANOPY BEARERS.

FOLLOWING is a complete list of the canopy bearers for the Procession of the Most Blessed Sacrament on Sunday, June 26:—

President de Valera, Mr. Sean T. O'Kelly, Vice-President of the Executive Council; An Ceann Comhairle, the Lord Chief Justice.

Mr. W. T. Cosgrave, T.D.; Senator Farren, the Chairman of An Seanad, the Lord Mayor of Dublin.

The Lord Mayor of Cork, the Mayors of Limerick, Waterford, and Drogheda.

The Mayors of Kilkenny, Clonmel, Wexford, and Sligo.

Mr. Joseph Devlin, M.P.; Senator T. J. Campbell, K.C.; Mr. Cahir Healy, M.P.; Mr. McLoughlin, Chairman, Armagh U.D.C.

Count McCormack, Dr. Coffey, President, U.C.D.; Sir Joseph Glynn, and Mr J. J. Shiel, Chairman of the Council of Co. Councils.

AMERICAN SECTION.

RIGHT Rev. Joseph Schrembs, Bishop of Cleveland, has accepted the appointment to arrange the American Section of the Congress.

"Our participation in the Congress at Dublin," Dr. Schrembs states, "is just going back to Ireland to pay a debt, and at the same time to give an open manifestation and demonstration of Catholic Faith. No nation under heaven has more reason to attend the Congress than the United States."

His lordship will be the celebrant of the Pontifical Solemn High Mass for the American Section at St. Andrew's, Westland Row, Dublin, on June 25, at 10 a.m. The Cardinals who will be present will include Cardinal Hayes, Archbishop of New York; Cardinal O'Connell, Archbishop of Boston, and Cardinal Dougherty, Archbishop of Philadelphia.

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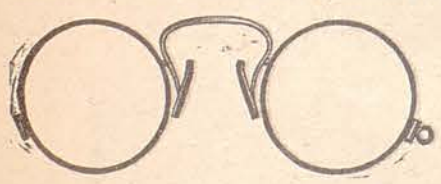

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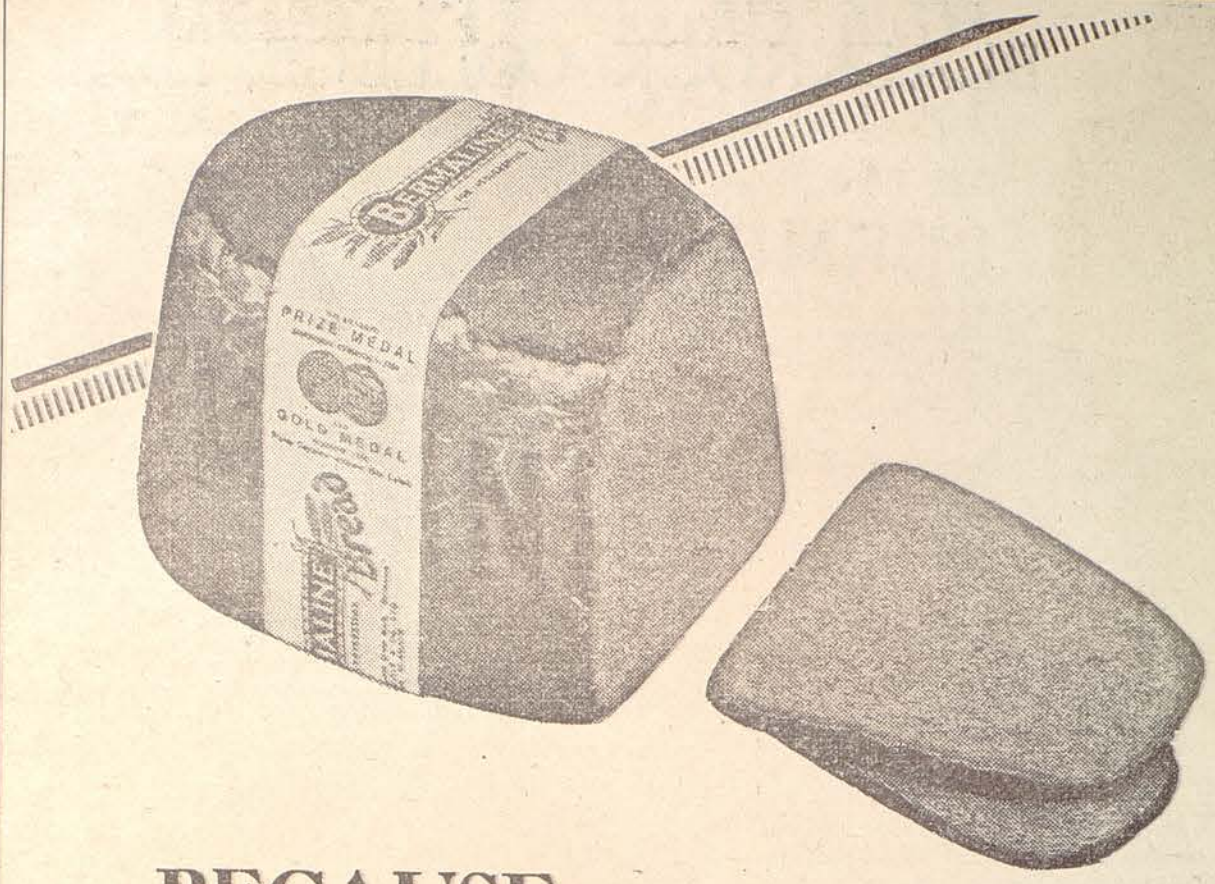

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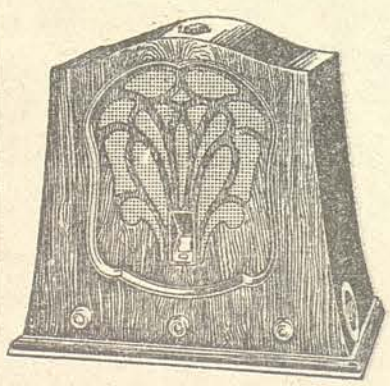

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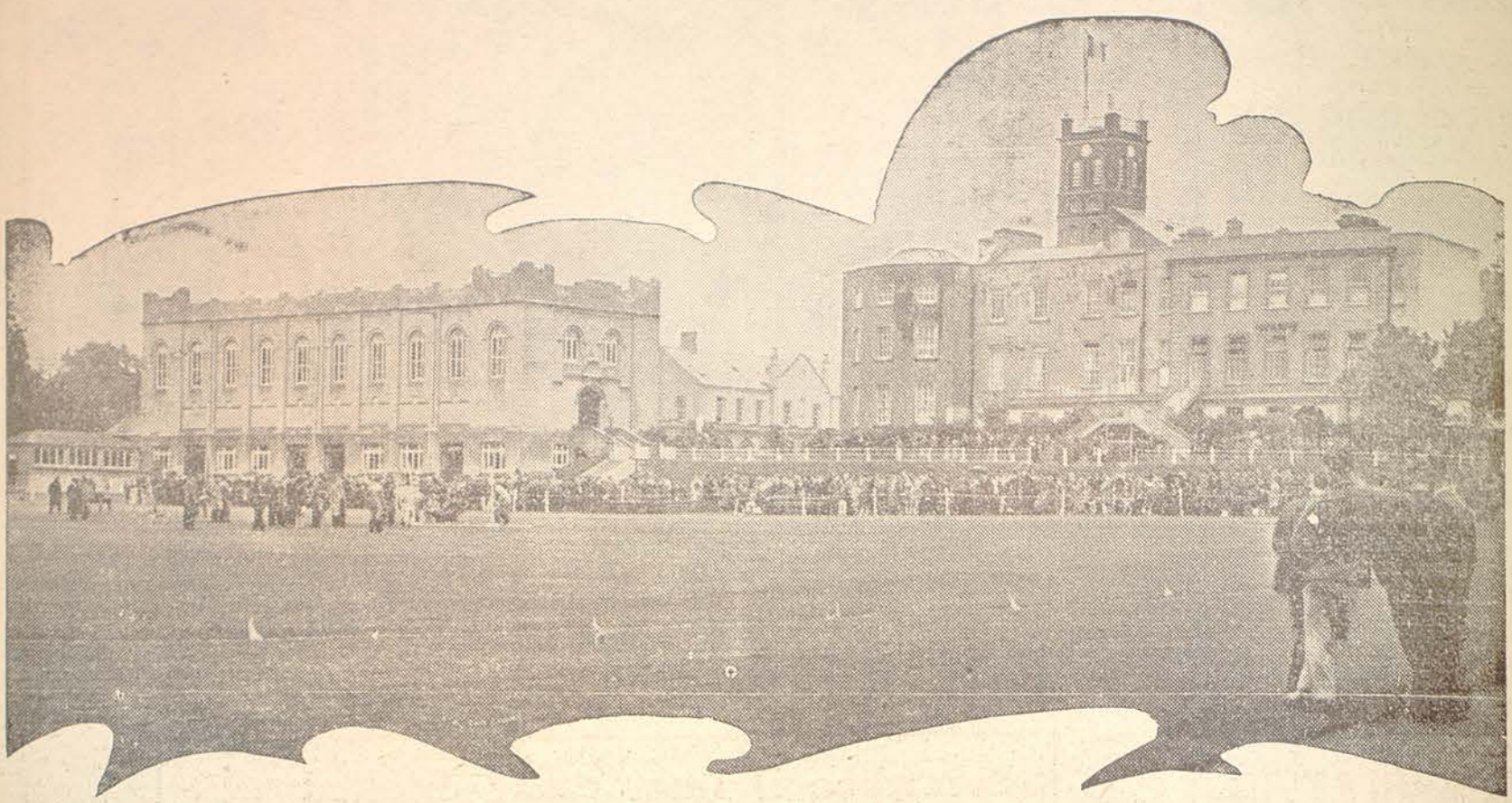

Blackrock College, Blackrock, Co. Dublin, where a Garden Party will be given by the Archbishops and Bishops of Ireland in honour of His Eminence the Cardinal Legate.

COMMITTEES OF THE CONGRESS

CAMP SUB-COMMITTEE. From left—Mr. Sean Moran, Capt. P. Kelly, Comdt. O'Sullivan, Col. McKenna, Father Fitzgibbon, Col. O'Carroll, Mr. E. Powell, Major O'Connor, Comdt. O'Donoghue.

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THE VATICAN PICTURE GALLERY

New Building Completed

OF the many new buildings constructed since the birth of the Vatican City State none can have such an interest for the world at large as the new Picture Gallery. The Vatican gallery is small in comparison with many famous collections. Nevertheless, it possesses paintings by Raphael, Leonardo da Vinci, Domenichino, and Guido Reni that are the envy of other countries. These canvases have now been housed scientifically in surroundings where they can be seen and appreciated better than ever. To nobody will the completion of the picture gallery be more welcome than to the Pope himself. From the outset the Holy Father followed the designing and the building of the gallery with the closest attention. It has even been stated that his Holiness supervised and modified the plans prepared by Senator Luca Beltrami, the distinguished architect responsible for the general town-planning scheme of the Vatican City, and that in this building Pius XI. will leave to posterity, if not the largest, the most cherished material monument to the magnificence of his pontificate.

BEAUTIFUL SITE.

If this was, indeed, his ambition it has been worthily fulfilled. Built beside the so-called Viale delle Zitelle and distant only a few yards from the new entrance to the Museums, to which it is linked by a portico, the Picture Gallery occupies one of the highest and finest sites in the Vatican. It consists of two storeys. The lower storey is level with the eighteenth-century garden (upon which it has trenched considerably) and the upper storey with the Museums entrance. The main frontages face directly north and south, being 110 metres in length, while the eastern and western sides are 30 metres long. The height is about 20 metres. The gallery is in the Renaissance style, and its general lines seem to have been suggested by he work of Bramante that is so strikingly exemplified in the neighbouring structure of the Belvedere. What, however, has given rise to a good deal of criticism is the free use of ornamentation. From the balcony the view is both charming and impressive. The balcony is centred on the axis of the cupola of St. Peter's, at which one looks over a large fountain playing at one's feet between tall and gently-waving palm trees.

THE INTERIOR.

The interior of the Gallery has been admirably designed and decorated. The entrance is in the eastern wing. The visitor passes through a vestibule into the first room, and after walking round the fifteen rooms of the gallery comes out again into the vestibule. The first seven rooms all face north and are lit by double windows, between which adjustable shutters can be raised or lowered. The main hall in the west wing (devoted exclusively to Raphael) and the remaining seven rooms are all lit from skylights overhead. Unsatisfactory lighting was one of the great drawbacks to the old gallery. In general the interior decoration has been kept scrupulously sober by Professor Francisco Bencivenga and the other artists who have worked with him under the supervision of Professor Biagetti. The most successful example, perhaps, is that in Room IV., which has obviously been inspired by the decorations in the Library of Pope Sixtus IV. by Melozzo da Forli, and consequently forms an appropriate setting for the famous representation by that artist of Sixtus IV. receiving the librarian Platina, who kneels before him. The Raphael Room has also been satisfactorily treated, and provides an adequate but not over-conspicuous setting for his masterpieces. Thanks to the greater space now available, about 170 pictures have been hung in the new gallery which were not shown in the gallery just vacated. Of these 77, or nearly one-half, are small Byzantine works. As against these additions a score or so of pictures have been put away in the store rooms, so that on balance there are now about 15 more pictures on view than there were before.

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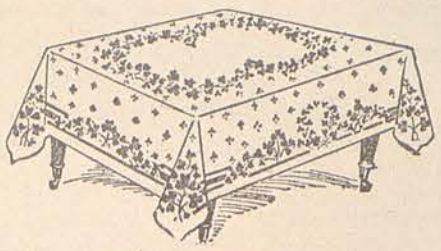

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Tray Cloth to match, size 16" x 24". Each, **1/9½**

Irish Linen Teacloth, hemstitched with chalice applique in gold and cream, embroidered shamrock. Size 36" x 36". Each **7/11**

Irish Linen Breakfast Set, cream ground, embroidered with green shamrock. Boxed, including 1 Cosey and Cover, scalloped; 1 Traycloth, 1 Napkin, hemstitched. Set **4/6**

Supper Set, white ground with coloured border. Boxed, 1 Cloth 54" sq., with 4 Napkins to match. Border of rose, blue, gold. Set **5/11**

Irish Linen Tea Napkins with scalloped edge. Embroidered, and with Eyeletwork. Each, **1/3½, 10½d., 8½d.**

Irish Linen Tray Cloths, beautifully embroidered. Size 14" x 20". Each, **4/6, 3/6, 2/11.** Size 16" x 24". Each, **5/11, 4/6, 3/6.**

Irish Linen Huck Towels, bleached, hemstitched, and with damask border. Each, **2/11, 2/6, 1/11½, 1/6.**

Irish Embroidered Bedspreads, hemstitched and with veined centre; also scalloped edge, snowy white on a good heavy cloth. Will wear for ever.
Size 72" x 90" Each **17/6**
„ 90" x 100" Each **21/6**

Irish Down Quilts, covered with Satin Brocade, with wide pouffe panel of plain satin, in rose, blue, tango, helio panel; filled with feather down; double bed size. Each **32/6**

Irish Linen Double Damask Satin Tablecloths, swallow, rose and ribbon design.
Size 2 x 2 yds. Each **19/6**
„ 2 x 2½ yds. Each **24/6**
„ 2 x 3 yds. Each **29/6**
Napkins to match, 22" square. 6 for **12/3.**

Irish Linen Huckaback Towels, bleached. Hemstitched with shamrock, round tower, harp border; centre Killarney, Connemara, Rock of Cashel, Castle. Each, **2/6½**, or Box six assorted of two each. Box **14/11**

Irish Linen Afternoon Teacloths, beautifully embroidered and veined. Each, **29/6, 25/6, 19/6, 15/6, 10/6.**

Gent's Irish Linen Handkerchiefs, hemstitched. Each, **6½d.**
Gent's Hand-drawn Hemstitched Linen Handkerchiefs, made from Ireland's Finest Linen, full size. Each, **2/6½, 1/11½, 1/6½, 1/0½.**

Gent's Hemstitched Irish Linen Handkerchiefs embroidered with green shamrock in Swastika design, made up in fancy holders. Each **1/3½**

As above sketch, famous Irish Design, with Wolfhound, Harp, Round Tower, shamrock, and Celtic chain.
Size 2 x 2 yds. Each **14/11**
„ 2 x 2½ yds. Each **18/6**
„ 2 x 3 yds. Each **22/6**
Napkins to match, 22" square, 6 for **9/3.**

Ladies' Hemstitched Irish Linen Handkerchiefs, printed with green shamrocks. Each **4½d**

Ladies' Hemstitched Linen Handkerchiefs, with Colleen, Paddy, Jaunting Car embroidered in colours, made up in boxes of six, assorted, **10½d** **5/6**; or single, each

Ladies' Irish Linen Handkerchiefs, with St. Patrick, St. Brigid, and Souvenir of Ireland, embroidered in colours; in Boxes of six, assorted, **1/0½** **6/11**, or single.....

Ladies' Irish Linen Handkerchiefs, with Irish designs, embroidered in green. Made up in fancy Shamrock Holder. 4 handkerchiefs in each. **2/11½**
Holder .....

Ladies' Irish Linen Handkerchiefs, embroidered in green shamrock. In Boxes of six. Per Box **2/6**

Ladies' Irish Linen Handkerchiefs, beautifully embroidered and with veining. Each, **2/6, 1/11½, 1/6½, 1/0½.**

Irish Linen Bolster Sets, hemstitched and embroidered with shamrocks. 1 Bolster Case and 2 Pillows, boxed. **11/6**
The Set .....

Bolster Sets, hemstitched and with scalloped edge, beautifully embroidered. 1 Bolster and 2 Pillows, boxed in assorted designs. Set, **25/6, 21/6, 17/6, 12/6, 10/6, 8/11.**

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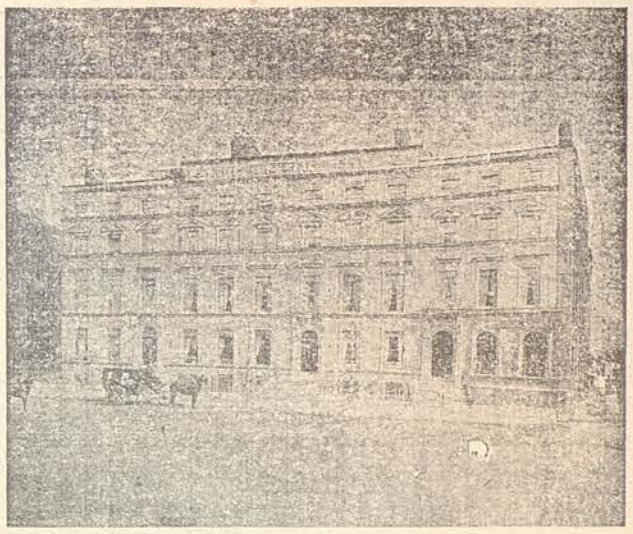

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Where the Visiting Cardinals Will Stay

FOLLOWING are the places where the Cardinals will stay during the Eucharistic Congress:—

Cardinal Lorenzo Lauri, Archbishop of Taurinensis, the Papal Legate, will be the guest of Most Rev. Dr. E. Byrne, Archbishop of Dublin.

Cardinal Bourne, Archbishop of Westminster, at Mount Anville.

Cardinal Verdier, Archbishop of Paris, will be the guest of M. and Mme. Alphand at the French Legation.

Cardinal Lavitrano, Archbishop of Palermo, at the Dominican Convent, Cabra.

Cardinal Van Roey, Archbishop of Mechlin, at Shrewsbury House, Dublin, as the guest of the Belgian Consul-General, M. Goor.

Cardinal Hlond, Primate of Poland, at Loreto Abbey.

Cardinal Dougherty, Archbishop of Philadelphia, will stay aboard the s.s. Lapland, in which he will travel to Ireland.

Cardinal Hayes, Archbishop of New York, will be the guest of the Hon. F. A. Sterling, United States Minister, at the American Embassy.

Custom House, Dublin

THIS imposing building, completed in 1791, is situated upon the North side of the river within five minutes walk of and visible from O'Connell Bridge. In its early days it was considered the finest building of its class in Europe, and had undoubted claims to that distinction. The building is quadrangular in form with a magnificent dome surmounted by a statue of Commerce 16 feet high. The South front, facing the river, is made entirely of Portland stone, and has a portico of four Doric columns and figures of Hibernia and Britannia embracing. They are shown followed by a fleet of ships and seated on a naval car drawn by sea-horses, while to the right of Britannia Neptune is seen expelling Famine and Despair. Allegorical statues of Navigation, Commerce, Industry, and Wealth, and the arms of Ireland, complete the decorations. The North front has figures representing Europe, Asia, Africa, and America, and in the centre is a portico of four pillars. The East and West fronts are decorated in similar styles, but to a lesser extent.

During the Anglo-Irish struggle the building, which was the headquarters of a number of branches of the British administration, was attacked and burned. It has, however, been restored, and is now occupied by some administrative departments of the Saorstat Government.

[Picture on Page 75.]

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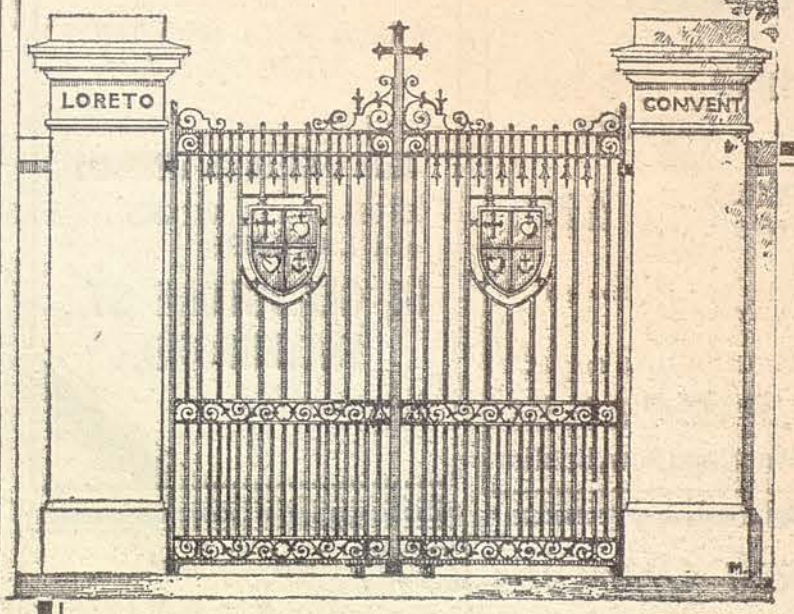

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Owen Roe O'Neill

His Famous Victory at Benburb

NEAR Benburb in Co. Tyrone, a village about eight miles from Armagh, was fought on June 4, 1646, one of the most famous battles in Irish history. Charles I. of England was then fighting for his crown against the Puritans and Covenanters, and the Irish Confederation, sitting at Kilkenny, espoused the Stuart cause.

Owen Roe O'Neill, a General in the Spanish Army, after a heroic defence of Arras, came to Ireland to direct the military operations, but the Confederation confined his authority to Ulster, where his soldiers were in great part raw volunteers.

King Charles having given himself up to the Scottish army at Newcastle, the Assembly withdrew the soldiers from England and sent a considerable force under General Munroe to Ireland. He landed at Carrickfergus, and made it his base.

THE SCOTTISH FORCES.

Owen Roe had left his fortress at Charlemont and was at Cavan when orders came from the Confederate Government at Kilkenny that he was to protect them from the new attack from Carrickfergus. General Munroe was marching south, with 5,000 foot and 800 horse, via Lisburn and Armagh, and he was to be joined at Glasslough by his brother, George Munroe, with 500 men from Coleraine, and they were then to join 2,000 Protestant soldiers at Clones and march south.

It was a formidable army, and Owen Roe, who knew the value of training, had no hopes of defeating it. He resolved, therefore, to engage the Scots before they joined forces, and marching to Glasslough on the day General Munroe's horse reached Armagh, he slipped past to the Blackwater, and sent two troops of horse to engage the small force from Coleraine.

General Munroe learned of this on the night of the day he arrived at Armagh, and, giving his men only a few hours' sleep, marched off next morning. He crossed the river at Caledon, with O'Neill in front, with his men fresh. Retreating along the river towards Benburb, Owen Roe repeatedly refused to listen to the counsel of his officers who wanted to attack.

OVERWHELMING VICTORY.

At last he got the Scottish army where had selected for the battle, at the junction of the Oona river and the Blackwater, about a mile and a half from Benburb. His horse had returned from engaging George Munroe's force, and now, with the sun in the faces of the Scottish, who were also in difficulties in the swampy ground, O'Neill gave the order to attack. The battle was decisive; 2,300 of the Scots were left dead, while O'Neill's losses were only 70, some say 40, and their wounded were under 250. Several of the Scottish leaders were amongst the fallen.

Owen Roe set off towards Carrickfergus with his victorious army, whose way was now clear, and he had got as far as Tanderagee when a summons was received from the Papal Nuncio to go south, as the Confederation at Kilkenny had betrayed the cause, and so in the course of a few days O'Neill was investing Dublin instead of Carrickfergus, and before he could attack, Ormond, representing King Charles, had surrendered the capital to the Cromwellian General Jones.

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A section of the huge crowd at the Pontifical High Mass, in the Phœnix Park, Dublin, on Sunday, June 23, 1929—See article on page 2.

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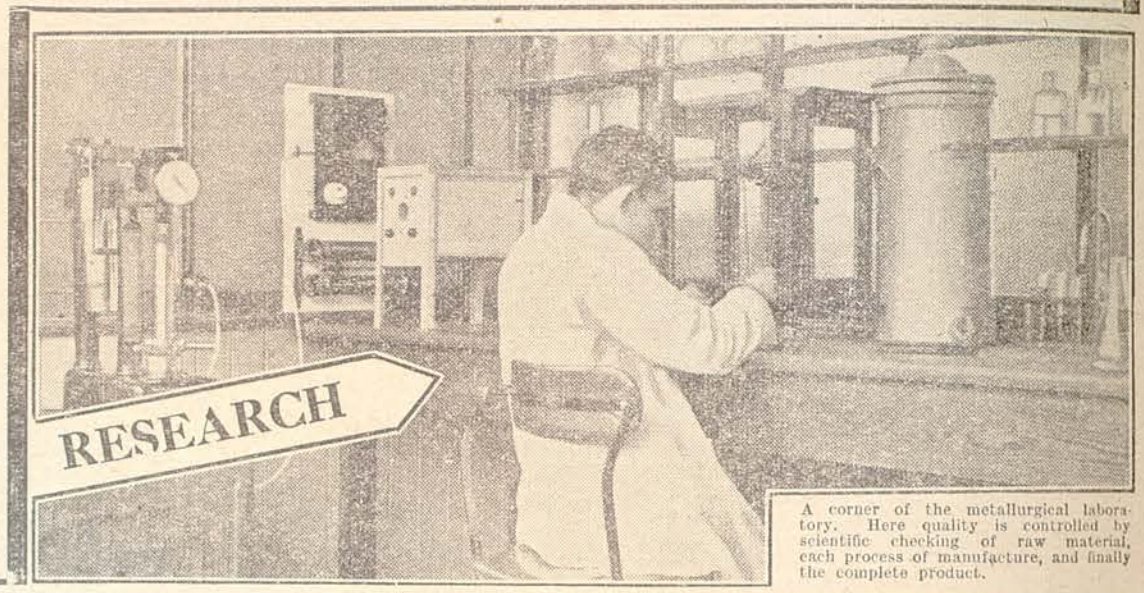

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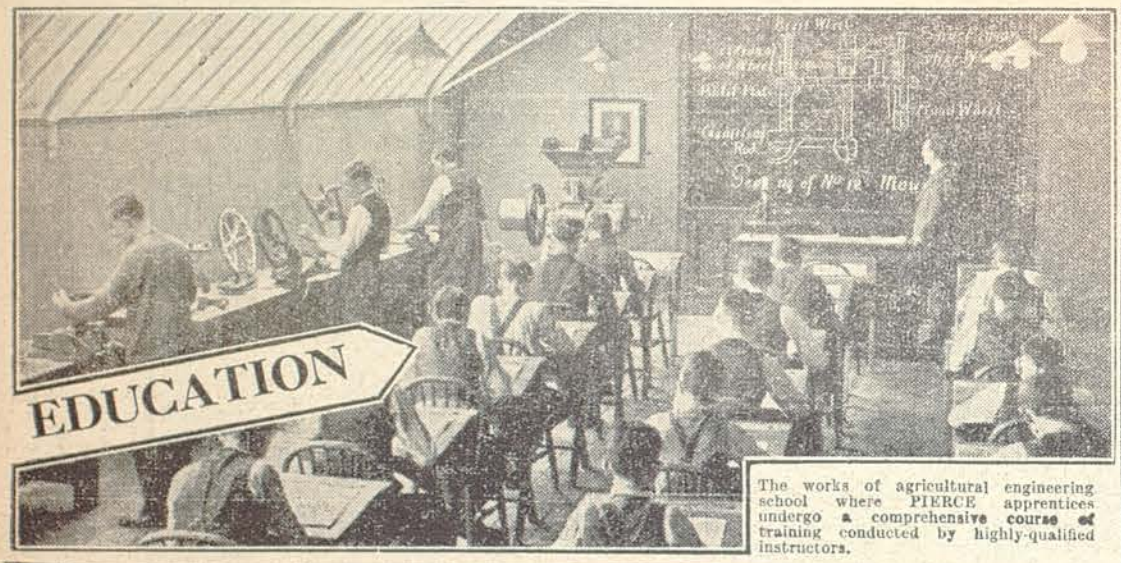

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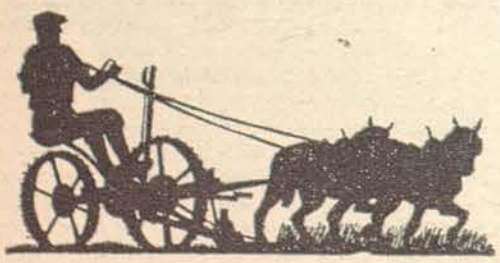

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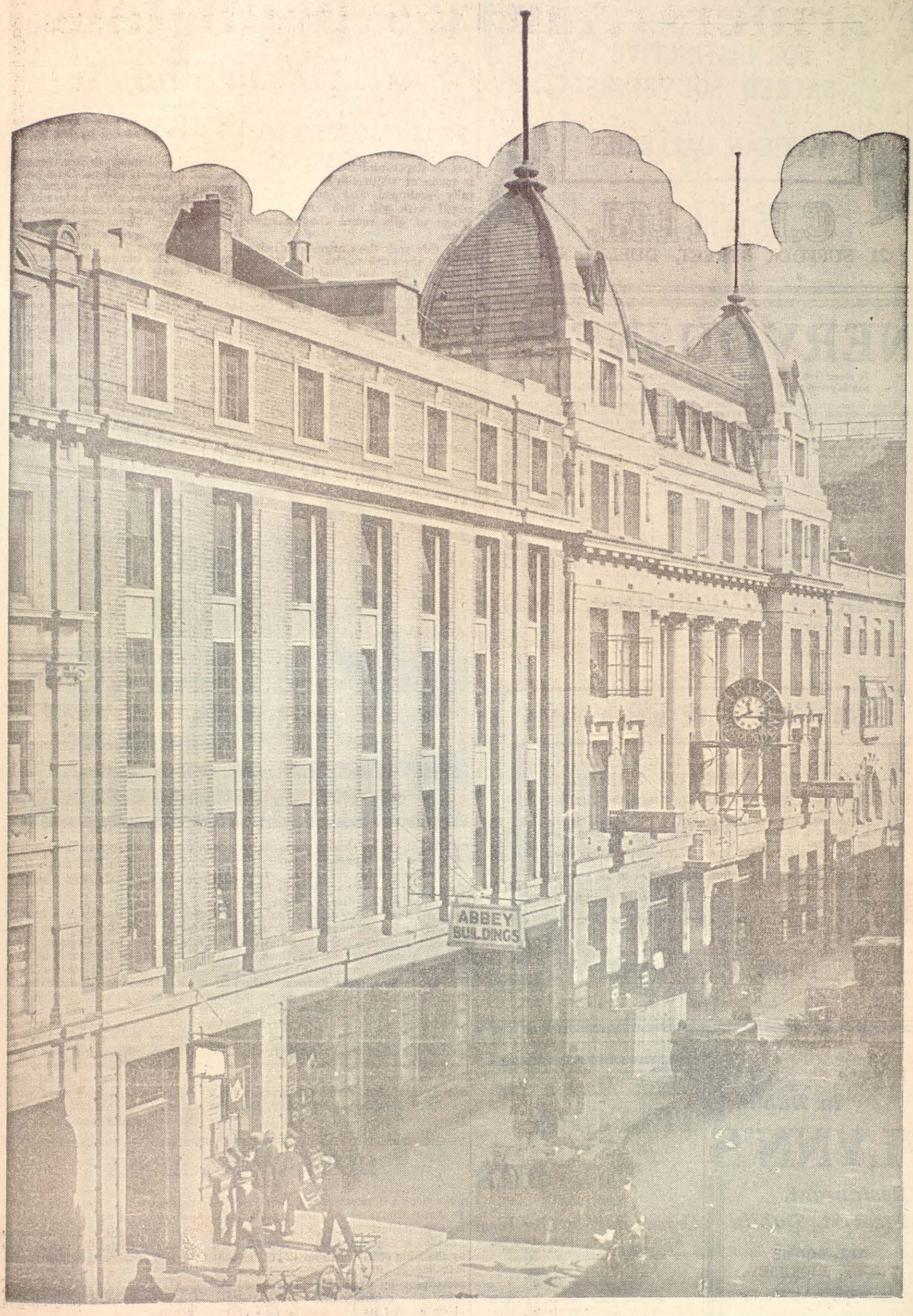

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NEW ZEALAND DELEGATION

Two Beautiful Banners

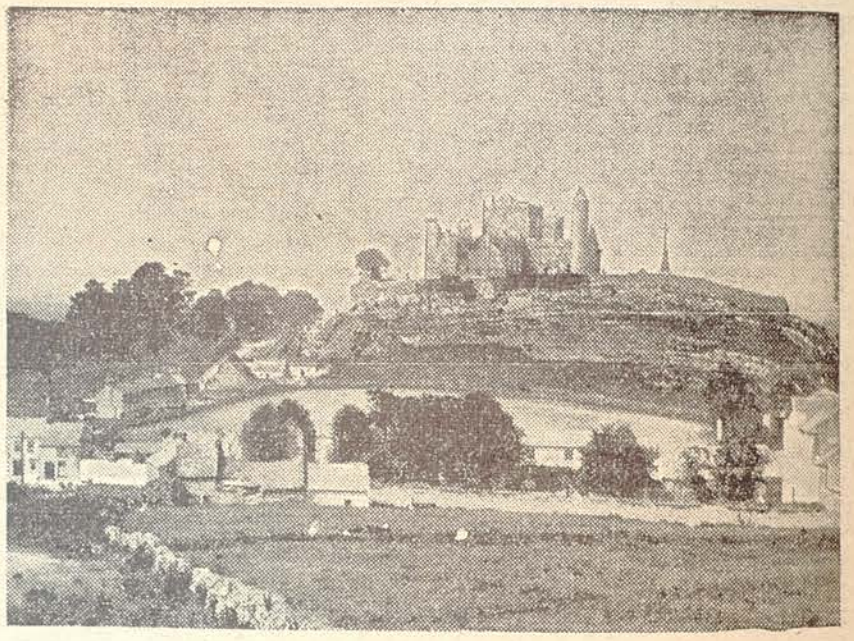
AT the Congress New Zealand will be represented by about 100 persons. They will form a distinct section, and will at the various ceremonial processions be headed by two banners, both original and artistic in design.

The most striking of the two banners is that worked by the Sisters of Sacred Heart Convent at Island Bay, Wellington. This banner, six feet in depth and three in breadth, is made of white silk velvet, gracefully scalloped top and bottom, edged with gilt lace and a deep fringe of gilt round the scalloped edges.

As this year the Congress is being held in the Irish capital, the device selected for the emblazonry is strongly national. Against the white background there is a large three-leaved shamrock in green, and centred on that the official crest of the Congress is worked in gold thread. Lower down, under the general device described, appear the words "New Zealand" with a very beautifully worked and most realistic representation of a fern frond; while at the foot of the lowest scallop is worked the emblem of the Sacred Heart Convent, with the words, "Sacred Heart Convent, Island Bay, Wellington." This banner hangs from a cross staff, which is borne by a main staff, surmounted by a silver crucifix. The staff, of polished heart of rimu, was made by the apprentices of the factory of J. Meyer and Co., of Tasman Street, Wellington, while the crucifix was presented by Mr. P. D. Hoskins.

The other banner is less ornate, but still distinctly unique. On a background of scarlet velvet, edged with gold cord, are sewn the badges of all the Catholic schools and colleges of New Zealand. There are eighty-four badges in all, representing 112 Catholic schools from the North Cape to the Bluff. This banner has to be seen for its beauty to be appreciated, as the badges are in every colour and shade. The staff for this banner, with the surmounting cross, was also made by Mr. J. H. Meyer, of Tasman Street, and is being presented by the Marist Brothers, Tasman Street, Wellington. Schools, homes, and hospitals have sent badges or colours to represent them, most of them made up especially for the purpose, and each one to be returned when the banner comes back from the Congress.

THE ROCK OF CASHEL



THE Rock of Cashel (the Stone Fort of Munster), about 90 miles from Dublin, rises abruptly to a height of 300 feet from the plains of Tipperary. There are several remarkable buildings on the surface, which is about two acres in extent. Aengus, King of Munster, erected a stone fort on the Rock in the fifth century, and it was here he was baptised by St. Patrick. The place is marked by the large stone which forms the pedestal of the ancient Cross of Cashel, on which is sculptured on one side the Crucifixion and on the other St. Patrick. It was over this stone that the temporary altar was erected for the High Mass during the Centenary Celebrations in 1929, at which the Most Rev. Dr. Harty presided.

The oldest building on the Rock is the Round Tower, which dates from the tenth century. It is 85 feet high and 51 feet in circumference. King Cormac's Chapel nearby is a beautiful example of the Romanesque style. It was built by Cormac Mac Carthaigh, King of Desmond, in 1127, and is in a wonderful state of preservation. The internal and external decorative work is very beautiful.

The Cathedral, cruciform in shape, which was built in the 13th century, was burnt by the Earl of Kildare in 1495. It was rebuilt, but was again badly damaged by Cromwell's soldiers in 1649. Having been repaired some time afterwards, it was used as a Protestant church till 1748, when it was abandoned and unroofed.

HOLY CROSS ABBEY

IN extent and importance Holy Cross Abbey ranks among the principal ecclesiastical ruins of Ireland. Founded in Tipperary in the year 1182 by the King of Thomond for the Cistercian monks, it was confirmed in its possessions by King John, four years later. It is generally believed that the abbey derived its title from a relic of the true Cross sent to Ireland by Pope Pascal II. in the twelfth century.

The remains consist of the church, cruciform in shape with a massive quadrangular tower supported on pointed arches and covering part of the choir, and the cloister lying south of the church, while the space between the cloister and the river Suir is occupied by the ruins of the abbot's quarters and other buildings. The elaborate masonry of the choir, the various side chaplets and mullioned windows, the ornamented arches and lofty belfry are most impressive. The type of architecture varies from crude workmanship to superior fourteenth or early fifteenth century gothic work.

The abbey, dissolved in the time of Henry VIII., was later granted by Elizabeth to the Ormondes, who allowed the monks to occupy it during the greater part of the seventeenth century. Later penal enactments at last brought to a close the life of this religious house which had existed for more than five centuries.

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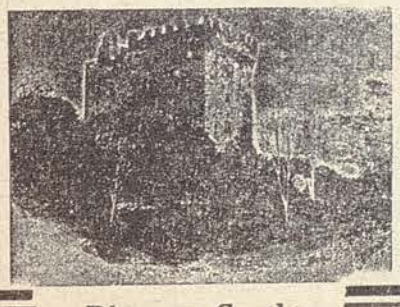

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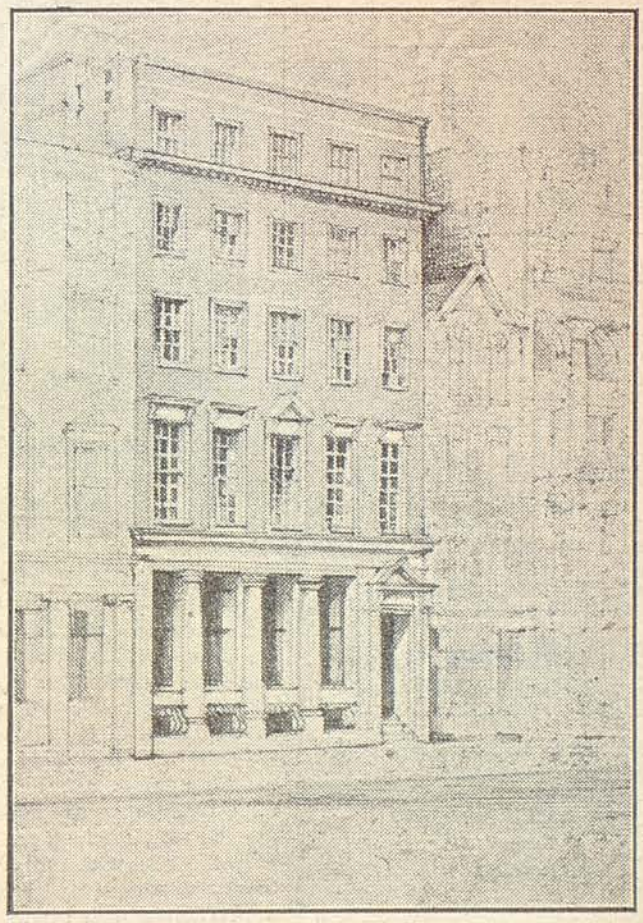

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By helping others with its pain alleviating, soothing, healing influence 'ASPRO' is now one of the greatest medical successes of modern times. In a few short years 'ASPRO' sales organisation has extended all over the world. What is the reason? The reason is that humanity demanded instant relief from its pain. It needed a medicine that attacked the causes of numerous complaints. One that was safe—one that did not harm the heart or stomach—a medicine that could be taken by children or grown-ups and a medicine that gave quick results. 'ASPRO' is the successful answer to the demand. It banishes headaches in a few minutes—it relieves acute rheumatic attacks in one night—it brings sweet sleep to the sleepless—it will stop a cold or influenza attack at its inception. It soothes away all kinds of aches and pains—it is a medicine that should be in every home to protect all. 'ASPRO' has all these uses and many others because, after ingestion in the system, it is a solvent of Uric Acid—it is an Anti-Pyretic or Fever Reducer—it is an Anti-Fermentative and an Anti-Periodic.

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Two simple methods of giving 'ASPRO' to the kiddies are: (a) with a little milk; or (b) break the tablet up and administer in a teaspoonful of jam. The dose children 3 to 6 years, ¼ tablet; 6 to years, 1 tablet; 14 to 18 years, 1½ tablets. 'ASPRO', like any other medicine, should not be given to babies under 3 years of age without medical advice.

TESTIMONY FROM ARMAGH

English Street, Armagh.
May 20th, 1929.

Dear Sirs,
I feel I must tell you of the great benefit I have derived from 'ASPRO' when 'flu was raging around these parts. I kept free from it by simply resorting to 'ASPRO'. It is Heaven sent and is a great boon to the community. I shall never be without it.
Yours faithfully,
M. H.

DUBLIN BUS DRIVER'S TRIBUTE TO 'ASPRO'

4 Upper Oriel Street,
North Strand, Dublin.

Sir,
'ASPRO' is simply wonderful. I have had terrific headaches about three times a month for the past two years. Now I don't care if I get one every other day, because at the very mention of 'ASPRO', the headaches vanish. I strongly recommend them to fellow 'bus drivers and they were equally amazed at the instant relief they obtained. Now it is a common practice of theirs to have their 'ASPRO' always near them because we 'bus drivers seem to be addicted to headaches, 'flu and colds.
So now, Sir, I take this opportunity of wishing you, and yours, long life and happiness as I am just after banishing a terrific headache with the old reliable 'ASPRO'.
I am, Sirs, Very thankfully yours,
THOS. GERRARD.

The cheapest way to buy 'ASPRO' is the 2/6 packet. It contains 60 tablets, equivalent to 3/- worth of 'ASPRO' for 2/6.

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PAINS PECULIAR TO WOMEN
MALARIA

"ONLY WISH I HAD KNOWN OF 'ASPRO' YEARS AGO"

Sir,
[illegible]
For some time I have taken your 'ASPRO' tablets. They really are a boon to the suffering. I have been a long time trying to get something for bad headaches, tried several but got nothing to compare with 'ASPRO'. I only wish I had known of it years ago, I'd have years of pleasure and not pain.
You may use this if you wish as there may be somebody else suffering as I have been.

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I am writing this letter to tell you how pleased I am with the results of 'ASPRO.'
I was suffering from a severe attack of 'flu at the time and found 'ASPRO' gave relief.
I am keeping 'ASPRO' by me for future use in case of colds and 'flu.
(Signed) A. B. C.

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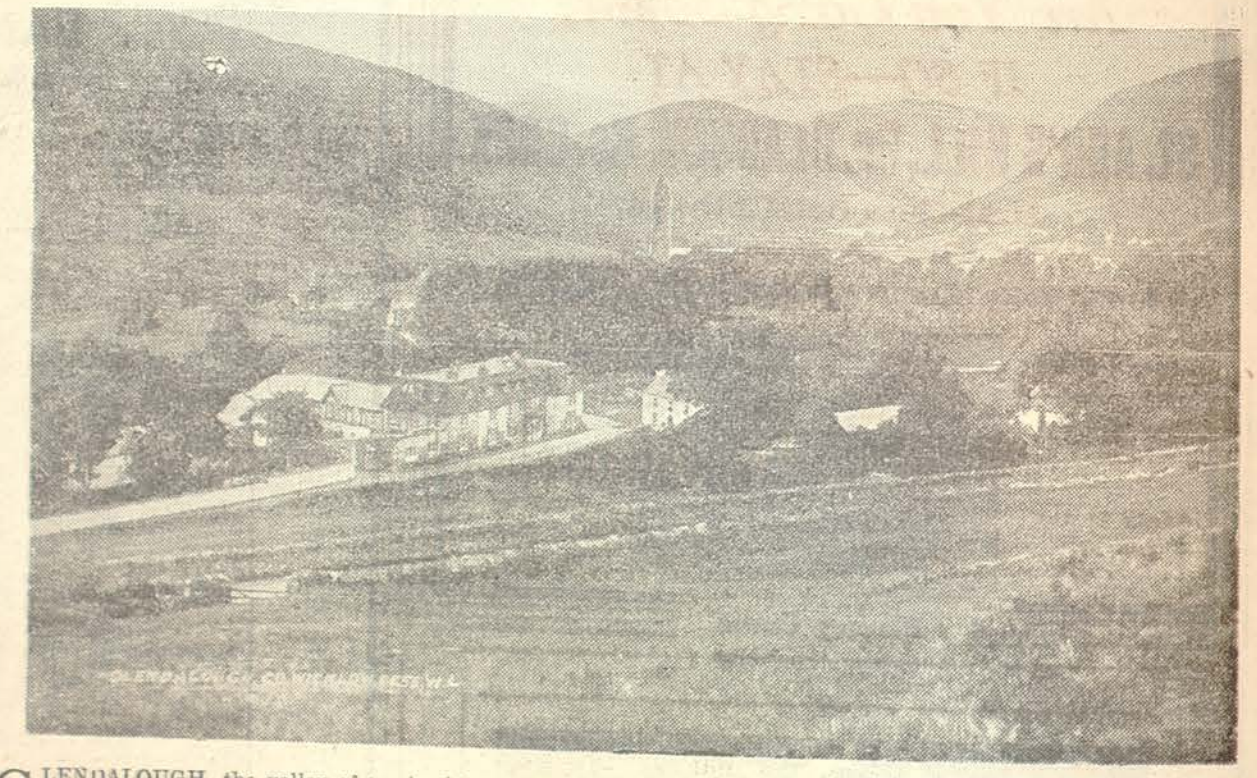
GLENDALOUGH



GLENDALOUGH, the valley of two lakes, enclosed on three sides by mountain ranges, is renowned as the home of its patron, Saint Kevin, who was buried there about 618. The western end of the valley was known as the desert of Glendalough, and it is recorded that here the saint lived as a hermit until a cell and oratory were built for him on the southern shore of the Upper Lake. Thus began a religious centre where other ecclesiastical institutions were gradually established until Glendalough eventually became a diocesan see and a cathedral city famed through Europe.

For six centuries a regular succession of bishops ruled over the see of Glendalough. Saint Laurence O'Toole was Abbot here in 1162 when he was appointed Archbishop of Dublin, the diocese of Glendalough being united with that of Dublin. The city suffered much from the attacks of Danes in the ninth, tenth, and eleventh centuries, and of English in the twelfth century. From 1398, when the English forces burnt and destroyed the city, it has never been rebuilt and, since the Episcopal See had been taken away, it declined and became abandoned.

Some ruins are all that remain, notably those of a cathedral with beautifully-sculptured windows, of a round tower almost one hundred feet high, and of several churches. There may also be seen St. Kevin's Bed, a small cavern in a precipitous spot overhanging the lake, and St. Kevin's Cross, a fine monolith of granite.

Why Do We Converse?

Why are we so willing to talk and discourse with one another since we seldom return to silence without prejudice to our conscience? The reason we are so willing to talk is because by discoursing together we seek comfort from one another and would gladly ease the heart wearied by various thoughts. And we very willing talk and think of such things as we most love and desire, or which we imagine contrary to us.

But, alas, it is often in vain and to no purpose; for this outward consolation is no small hindrance of interior and divine comfort.—A Kempis.

A Great English Cardinal

FOURTH CENTENARY OF THE BIRTH OF THE FOUNDER OF DOUAY COLLEGE

By J. W. McNERNEY

TEN days ago English Catholics commemorated at St. Edmund's College, Old Hall, Ware (June 9), the fourth centenary of the birth of Cardinal William Allen, who was the instrument chosen by God to maintain the Sacrifice of the Mass in their land when the miscalled Reformation threatened to cause the extinction of Catholicism there.

The enemies of the Catholic Church, knowing that only a priest can say Mass, hoped that when the priests of Mary's reign died out there would be no others to replace them, for they took care to ensure that none could be trained in England. Their plans were frustrated, however, by Allen, and consequently the celebration of his fourth centenary took the form of a manifestation of thanksgiving to God for the saving of the Faith in England through Allen's foundation of the great English College at Douay in 1568.

REFUGEES SHELTERED.

When, as a result of the French Revolution, Douay College, where so many martyrs were prepared for the priesthood, came to an abrupt end in October, 1793, the student refugees were divided into two bodies. One found shelter in a school carried on at Old Hall, near Ware, in a picturesque manor house built about the time of Charles I. and still standing, while the remainder settled at Crook Hall, near Durham, whence the College a decade later was transferred to a larger building at Ushaw in that county. The present extensive College at Ware, still being added to, grew out of the Stuart manor house. St. Edmund's, Ware, in the South, and St. Cuthbert's, Ushaw, in the North, are accordingly the co-heirs of the English College at Douay.

ALLEN HALL.

The commemoration of the fourth centenary of Allen's birth happily coincided with the opening of the Allen Hall, named after the Cardinal, the important section of St. Edmund's College devoted to the accommodation and training of the ecclesiastical students. In the Allen Hall there is a painting of the Cardinal copied from the ancient portrait of him formerly in the refectory of the English College, Douay.

The museum and libraries of St. Edmund's contain many souvenirs of Allen, also a portrait of Daniel O'Connell, who was a student at Douay College.

A Solemn High Mass was sung at St. Edmund's on June 9 by the Rt. Rev. Dr. Butt, V.G., Bishop of Cambysopolis, in the presence of Cardinal Bourne, the preacher being Rev. Edwin Bonney, Vice-President of Ushaw College. The blessing of the new wing of the Allen Hall took place subsequently.

HELD THE FAITH.

William Allen was born at Rossall, in Lancashire, in 1532, and graduated at Oriel College, Oxford. In 1550 he was elected a Fellow of the College, and two years later Principal of St. Mary's Hall. Determined to become a priest, Allen, on the establishment of Protestantism, remained staunch to the Catholic Faith, and it was mainly due to his labours that the Catholic religion was not entirely stamped out of England.

Refusing to acknowledge the ecclesiastical supremacy of Elizabeth, he left England in 1561 and sought refuge at Louvain. Next year, back in England, he was devoting himself, although not yet in priest's Orders, to evangelising his native county. His success attracted such notice that he was obliged to flee for safety.

MISSIONARY IN ENGLAND.

Engaging in missionary work near Oxford, he later sought protection with the ducal family of Norfolk. He was again compelled in 1565 to leave England, this time, as it proved, for ever. He was soon afterwards ordained at Mechlin.

During the three years which Allen spent as a missionary in England he found everywhere that the people were not Protestant from choice, but through force of circumstances. He was convinced that the Protestant wave over the country could only be temporary, and that the whole future depended on there being a supply of trained clergy and controversialists prepared to come to the country when Catholicity was restored. It was to remedy this need that he founded the College at Douay, inspired by the idea during a pilgrimage to Rome which he made in 1567 with Dr. Vendeville, Regius Professor of Canon Law at Douay University.

DOUAY UNIVERSITY.

Douay was a new University established by Pope Paul IV. under the patronage of King Philip of Spain, in whose dominions it was, with the special aim of combating the errors of Protestantism. The University was already under Oxford influences, and Allen's ambition was to make the new College practically a continuation of Catholic Oxford.

A beginning was made in a hired house in 1568, and the resources of the College included, besides Allen's private income, an annual pension of two hundred ducats from Philip of Spain and later one hundred golden crowns a month from the Pope. The number of students grew so rapidly that even more were received than the College income warranted, but Allen's faith was justified, and means were never lacking.

THE DOUAY BIBLE.

From Douay flowed a constant stream of Catholic literature, which could not be printed in England owing to the Penal Laws. Allen was most active in this respect with his writings, which were distinguished by great learning and theological acumen.

The preparation of the Douay Bible was one of the chief works undertaken in the early years of the College. The New Testament was published in 1582 when the College was (as will appear later) temporarily at Rheims, but the Old Testament, although completed at the same time, was delayed in publication for want of funds. It ultimately appeared at Douay in 1609, two years before the Anglican Authorised Version.

MARTYRED PRIESTS.

The College was meantime sending over missionaries for the conversion of England, in defiance of the law. There were practically no Catholic bishops in England, and the clergy of the Marian reign were rapidly dying out. The clergy from Douay in England passed through precarious times, suffering often the rack and even death. More than one hundred and sixty Douay priests are known to have been martyred.

Such was the success of these "seminary" priests, as they were called, that at the end of Elizabeth's long reign the Kingdom was said to be still at heart more than half Catholic. In 1575 Allen made a second journey to Rome, where he assisted Pope Gregory XIII. in founding another College for sending missionaries to England. Returning to Douay, Allen found a storm gathering against the English, who were expelled from the town in 1578 by the insurgents against Spain urged on by Elizabeth's emissaries. The collegians took refuge in the University of Rheims, and continued their work there, Allen soon being elected a Canon of the Cathedral Chapter.

SUMMONED TO ROME.

In 1579 he was summoned to Rome to use his influence to settle disputes between English and Welsh students at the new College. While there he was appointed on the Pontifical Commission for the revision of the Vulgate.

The famous Bull, '*Regnans in Excelsis*, was issued by Pope Pius V. in 1570, deposing Elizabeth and releasing her subjects from allegiance to her. Seventeen years later, when preparations were being made for the invasion of England by the King of Spain, Allen was again in Rome, summoned after his dangerous illness two years before by the Pope. He never left the Eternal City again, but kept in constant communication with his compatriots in England.

WORK OF JESUITS.

The Society of Jesus, to which Allen was greatly attached, joined in the work of the Mission to England, and Father Parsons, of that Order, became closely associated with him in that work. The exhortation to the English to take up arms in support of the Spanish invasion was issued by Allen.

He was created a Cardinal in 1587, and he was in readiness to return to England in the event of the invasion succeeding. The large majority, however, of the English Catholics sided with the rest of the people against the Spanish, and professed joy at the defeat of the Armada. Allen survived this event only six years.

He remained convinced to the end that the time was not far distant when England would be Catholic again. In 1589 he co-operated with Father Parsons in establishing a Catholic College in Valladolid. In that year he was nominated by Philip as Archbishop of Mechlin, but the nomination, although allowed publicly to stand for some years, was never confirmed.

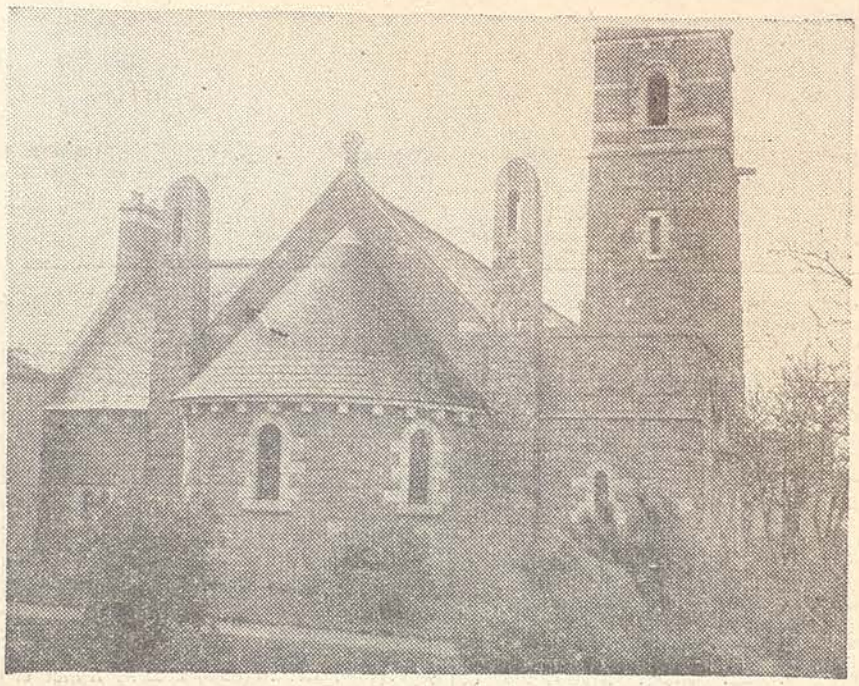
He dwelt at the English College, Rome, until his death on October 16, 1594, and he was buried in the chapel of the Holy Trinity adjoining the College.

The English College had, meantime, returned in 1593 from Rheims to Douay, where it continued until the French Revolution.

Many great English families incurred heavy penalties for adhering to the Faith, and risked imprisonment, and even death, in harbouring priests from Douay and having Mass said secretly in their houses. Wales and Cornwall, on the other hand, after over two centuries' resistance to Protestantism, lapsed at last, for the most part into Nonconformity, in the eighteenth century, because they had no Mass to support them in their Faith.

I know not that the men of old
Were better than men now,
Of heart more kind, of hand more bold,
Of more ingenuous brow:
I heed not those who pine for force
A ghost of Time to raise,
As if they thus could check the course
Of these appointed days.

A GEM OF IRISH ARCHITECTURE



Spiddal (Co. Galway) Church. See article on Ecclesiastical Art in Ireland on Pages 6 and 7.

WORLD INTEREST IN THE CONGRESS

Distinguished Church Dignitaries from Forty Countries

ELEVEN CARDINALS TO BE PRESENT

The world-wide interest in the Eucharistic Congress is reflected in the number of Church dignitaries who have signified their intention of attending.

They will be representative of nearly 40 countries.

Including his Eminence Cardinal MacRory and his Eminence the Papal Legate, there will be 11 Cardinals present, and there will be about 37 visiting Archbishops, nearly 120 visiting Bishops and about 12 Lord Abbots.

All the members of the Irish Hierarchy will, of course, be present.

BORE A LETTER FROM POPE.

Among the distinguished prelates who will attend will be Most Rev. Dr. Pisani, Titular Archbishop of Constantia,

who, three years ago, on the occasion of the Catholic Emancipation celebrations, was the bearer of a letter from the Holy Father to the Bishops and people of Ireland.

In addition to the Papal Legate the visiting Cardinals who have notified their intention of attending are:—

Belgium—Cardinal Van Roey, Archbishop of Malines.

England—Cardinal Bourne, Archbishop of Westminster.

France—Cardinal Verdier, Archbishop of Paris.

Sicily—Cardinal Lavitrano, Archbishop of Palermo.

Poland—Cardinal Hlond, Primate of Poland.

U.S.A.—Cardinal Dougherty, Archbishop of Philadelphia; Cardinal Mundelein, Archbishop of Chicago; Cardinal Hayes, Archbishop of New York; Cardinal O'Connell, Archbishop of Boston.

The following are the other dignitaries who have signified their intention of attending:—

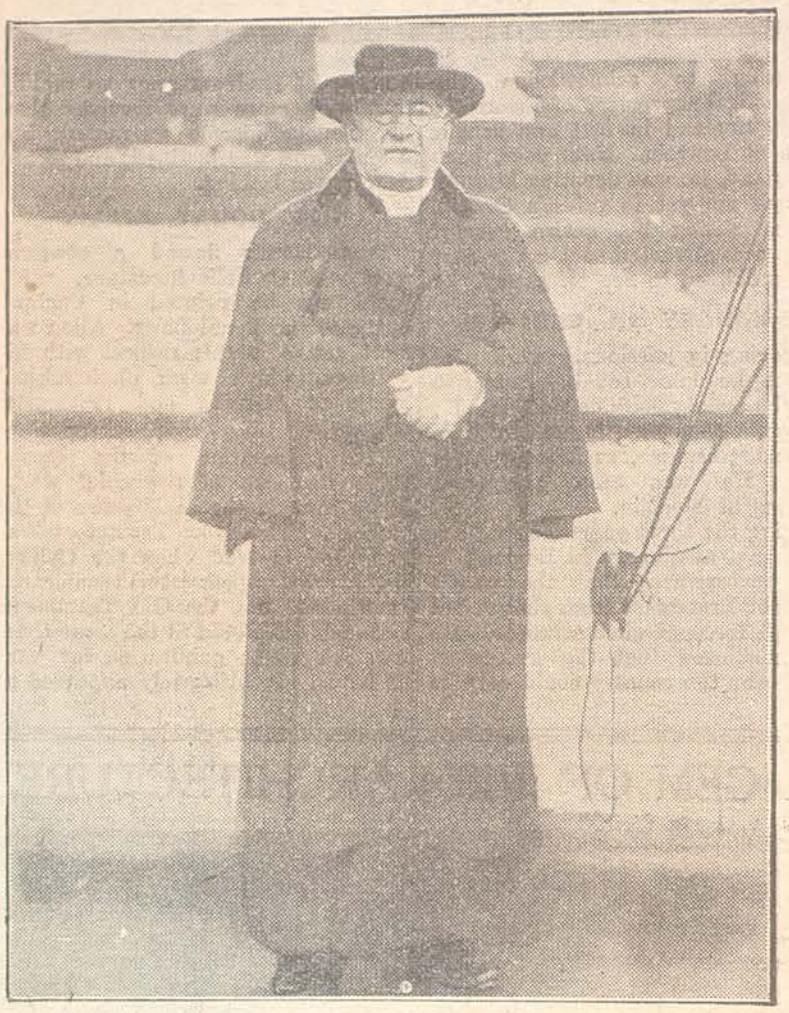
CANADA.

Most Rev. Dr. Bunoz, O.M.I., Bishop of Tentyris.
Most Rev. Dr. Duke, Archbishop of Vancouver.
Most Rev. Dr. Forbes, Archbishop of Ottawa.
Most Rev. Dr. McGuigan, Archbishop of Regina.
Most Rev. Dr. McNally, Bishop of Hamilton.

HIS EXCELLENCY MGR. PETER BUCYS,

Bishop of All the Russians of Western Europe,

who, with another prelate, will concelebrate at the Solemn Pontifical Liturgy in the Slav Rite at St. Francis Xavier's Church, Dublin, on June 23, at 9.30 a.m. The Mass will occupy about four hours.



His Grace the Archbishop of Sydney, Most Rev. Dr. Kelly.

Most Rev. Dr. Morrison, Bishop of Antigonish.
Most Rev. Dr. O'Donnell, Archbishop of Halifax.

ARGENTINA.

Most Rev. Dr. Orzali, Bishop of San Juan.

AUSTRIA.

Most Rev. Dr. Strehsasker, O.S.B., Lord Abbot of Goettweig.

AUSTRALIA.

Most Rev. Dr. Cattaneo, Archbishop of Palmyra, Apostolic Delegate.
Most Rev. Dr. Byrne, Bishop of Toowoomba.
Most Rev. Dr. Killian, Bishop of Fort Augustus.
Most Rev. Dr. Kelly, Archbishop of Sydney.
Most Rev. Dr. Norton, Bishop of Bathurst.
Most Rev. Dr. Ryan, Bishop of Sale.
Most Rev. Dr. Dwyer, Bishop of Wagga Wagga.

BELGIUM.

Most Rev. Dr. Bennebrock, Lord Abbot of Postel.
Most Rev. Dr. Golenviaux, Lord Abbot of Maredsous.
Most Rev. Dr. Heylen, Bishop of Namur.
Most Rev. Dr. Kerkhofs, Bishop of Liege.
Most Rev. Dr. Rasneur, Bishop of Tournai.
Most Rev. Dr. Baniveus, Lord Abbot of Leffe.
Most Rev. Dr. Lamy, C.R.P., Lord Abbot of Tongerloo.
Most Rev. Dr. Van Rechem, Titular Bishop of Carpasia.

BRITISH EAST AFRICA.

Rt. Rev. Dr. Wilson, C.S.Sp., Vicar Apostolic, Acmonia, Bagamayo.

BRITISH WEST INDIES.

Most Rev. Dr. Dowling, O.P., Archbishop of Port of Spain.

CORSICA.

Most Rev. Dr. Rodie, Bishop of Ajaccio, Corsica.

COSTA RICA.

Most Rev. Dr. Blessing, C.M., Archbishop of Tegat.

CZECHO-SLOVAKIA.

Most Rev. Dr. Carsky, Bishop of Thagora.
Most Rev. Dr. Kmetko, Bishop of Nitra.
Most Rev. Dr. Vojtassak, Bishop of Szepes.

ENGLAND.

Most Rev. Dr. Amigo, Bishop of Southwark.
Most Rev. Dr. Brown, Bishop of Pella.
Most Rev. Dr. Barrett, Bishop of Plymouth.
Most Rev. Dr. Biermans, Titular Bishop of Gargara.
Most Rev. Dr. Cotter, Bishop of Portsmouth.
Most Rev. Dr. Cowgill, Bishop of Leeds.
Most Rev. Dr. Cabrol, Lord Abbot of Farnborough.
Most Rev. Dr. Dobson, Titular Bishop of Cynopolis.
Most Rev. Dr. Doubleday, Bishop of Brentwood.
Most Rev. Dr. Downey, Archbishop of Liverpool.
Most Rev. Dr. Henshaw, Bishop of Salford.
Most Rev. Dr. Kean, Titular Bishop of Tavium.
Most Rev. Dr. Keatinge, Bishop of Metellopolis.
Most Rev. Dr. Lee, Bishop of Clifden.
Most. Rev. Dr. Matthews, Lord Abbot of Ampletorth.
Most Rev. Dr. Mostyn, Archbishop of Cardiff.
Most Rev. Dr. Moriarty, Coadjutor Bishop of Shrewsbury.
Most Rev. Dr. O'Connell, Lord Abbot of Leicester.
Most Rev. Dr. Pearson, Bishop of Lancaster.
Most Rev. Dr. Shine, Bishop of Middlesbrough.
Most Rev. Dr. Williams, Archbishop of Birmingham.
Most Rev. Dr. Vonier, Lord Abbot of Buckfast.
Most Rev. Dr. Vaughan, Bishop of Menevia.
Most Rev. Dr. Thorman, Bishop of Hexham and Newcastle.

EGYPT.

Most Rev. Dr. Nuti, Vicar Apostolic, Bishop of Papia.

FRANCE.

Most Rev. Dr. Audollent, Bishop of Blois.
Most Rev. Dr. Bruley des Varennes, Archbishop of Claudiopolis.
Most Rev. Dr. Chaptal, Auxiliary Bishop of Paris.
Most Rev. Dr. Courcoux, Bishop of Orleans.
Most Rev. Dr. Coster, Coadjutor Bishop of Angers.
Most Rev. Dr. Gerlier, Bishop of Tarbes and Lourdes.
Most Rev. Dr. Grente, Bishop of Mans.
Most Rev. Dr. Llobet, Archbishop of Avignon.
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Most Rev. Dr. Marmottin, Bishop of Saint-Die.
Most Rev. Dr. Mignen, Archbishop of Rennes.

FIJI ISLANDS.

Most Rev. Dr. Nicholas, Bishop of Panopolis.

GERMANY.

Most Rev. Dr. Berning, Bishop of Osnabruch.

GIBRALTAR.

Most Rev. Dr. Fitzgerald, Bishop of Gibraltar.

HOLLAND.

Most Rev. Dr. Diepten, Bishop of S'Hertogenbosch.
Most Rev. Dr. Jansen, Archbishop of Utrecht.
Most Rev. Dr. Stocker, Lord Abbot of Berne.

DANZIG.

Most Rev. Count O'Rourke, Bishop of Danzig.

HUNGARY.

Most Rev. Dr. Horvath, Archbishop of Martyropolis.
Most Rev. Dr. Mikes de Zabola, Bishop of Sabariensis.
Most Rev. Dr. Shvoy, Bishop of Szekes-Fehervar.

ITALY.

Most Rev. Dr. Balsari, Superior-General, Order of Carmelites.
Most Rev. Dr. Bagnoli, Bishop of Avezzano.
Most Rev. Dr. Bucys, Titular Bishop of Olympus.
Most Rev. Dr. Bartolomasi, Bishop of Petra.
Most Rev. Dr. Bussolari, Archbishop of Modena.
Most Rev. Dr. Cesarano, Archbishop of Campagna.
Most Rev. Dr. d'Herbigny, Bishop of Ilium.
Most Rev. Dr. Merrani, Superior-General, O.F.M.
Most Rev. Dr. Novati, Bishop of Lodi.
Most Rev. Dr. Pellegrino, Bishop of Bobbio.
Most Rev. Dr. Pisani, Titular Archbishop of Constantia.
Most Rev. Dr. Smets, Abbot-General, O.Cist.
Most Rev. Dr. Smit, Titular Bishop of Panadus.
Most Rev. Dr. Trocchi, Titular Bishop of Lacedemonia.
Most Rev. Dr. Cuccarolls, Archbishop of Otranto.

INDIA.

Most Rev. Dr. Buckmeyer, Bishop of Ceylon.
Most Rev. Dr. Bonaventure Azana, O.D.C., Bishop of Vigaypuram.
Most Rev. Dr. Chu' arambie, Bishop of Kottayam.
Most Rev. Dr. Kenealy, Archbishop of Simla.
Most Rev. Dr. Provost, Bishop of Macri.
Most Rev. Dr. Mar Ivanios, Archbishop of Bethany.

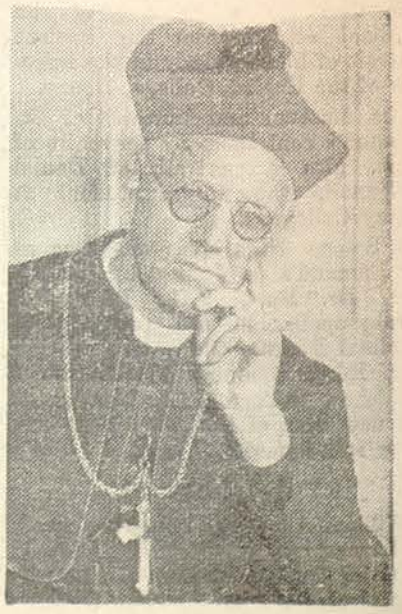
NEWFOUNDLAND.

Most Rev. Dr. Renolf, Bishop of St. George de Terre Neuve.

PHILLIPINE ISLANDS.

Most Rev. Dr. O'Doherty, Archbishop of Manila.

(Continued on Next Page).

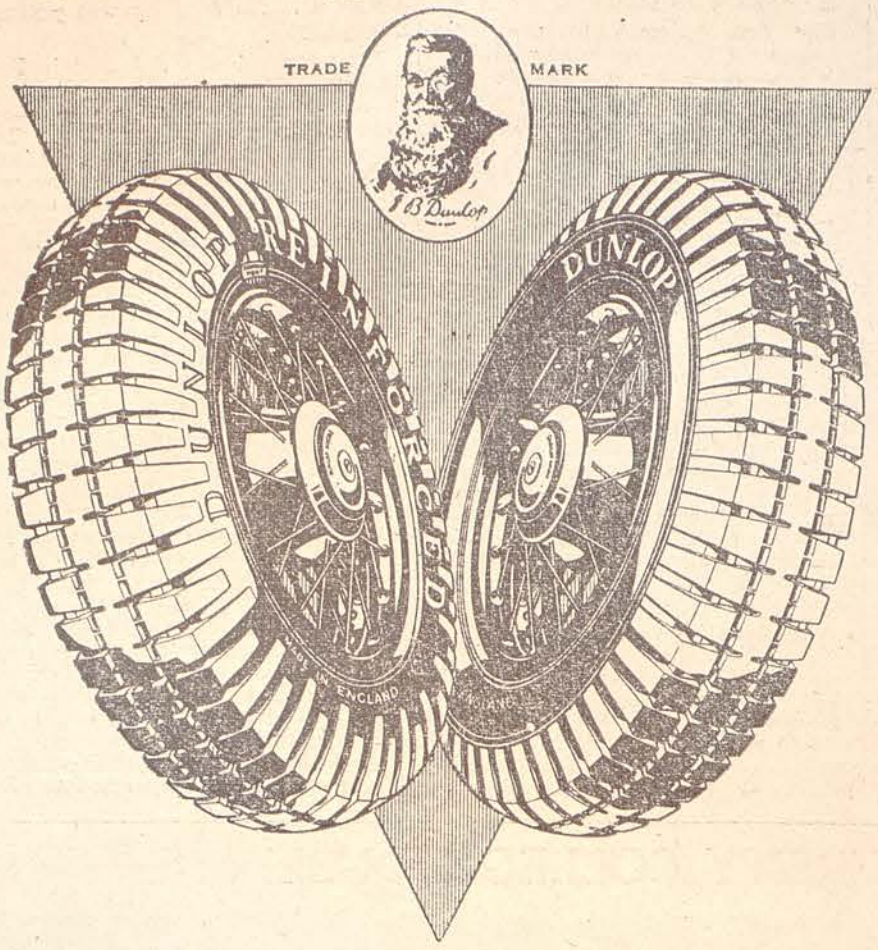


MOST REV. DR. JOSEPH W. DWYER,

Bishop of Wagga-Wagga, N.S.W.,

who has just arrived in Dublin for the Eucharistic Congress. Dr. Dwyer was educated at Clonliffe, and the Irish College, Rome.

DUNLOP



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WORLD INTEREST IN THE CONGRESS—Continued

POLAND.

Most Rev. Dr. O'Konieweski, Bishop of Chelmo.
Most Rev. Dr. Szelazek, Lord Bishop of Luck.
Most Rev. Dr. Tymienicki, Bishop of Lodi.
Most Rev. Dr. Prezedziecki, Bishop of Siedlee.

LITHUANIA.

Most Rev. Dr. Reinys, Bishop of Tiddi.
Most Rev. Dr. Skvireckas, Archbishop of Jaunas.
Most Rev. Dr. Staugaitis, Bishop of Telsisi.

MALTA.

Most Rev. Dr. Caruana, Archbishop of Malta.
Most Rev. Dr. Gonzi, Bishop of Gozo.

NIGERIA.

Most Rev. Dr. Broderick, S.M.A., V.A., Pednellis, W. Nigeria.
Most Rev. Dr. Heery, C.S.Sp., Coadj. V.A., Balanca, S. Nigeria.
Most Rev Dr. O'Rourke, S.M.A., V.A., Ostracine, E. Nigeria.
Most Rev. Dr. Shanahan, C.S.Sp., V.A., Alyla, S. Nigeria.

RUMANIA.

Most Rev. Dr. Czarnecki, Titular Bishop of Lebedne.

SCOTLAND.

Most Rev. Abbot Sir Hunter Blair, Lord Abbot of Dunfermline.
Most Rev. Dr. Graham, Bishop of Tiposa.
Most Rev. Dr. Knowles, Lord Abbot of Fort Augustus.
Most Rev. Dr. McCarthy, Bishop of Galloway.
Most Rev. Dr. McDonald, Archbishop of Edinburgh.
Most Rev. Dr. Martin, Bishop of Argyll and The Isles.

SOUTH AFRICA.

Most Rev. Dr. Delalle, O.M.I., V.A., Bishop of Thugge, Natal, S.A.
Most Rev. Dr. Meysing, O.M.I., V.A., Bishop of Mina, Kimberley, S.A.
Most Rev. Dr. MacSherry, V.A., Bishop of Justinianopolis, Port Elizabeth, S.A.
Most Rev. Dr. O'Reilly, V.A., Bishop of Phoba, Cape of Good Hope, S.A.
Most Rev. Dr. O'Leary, V.A., Transvaal.

SPAIN.

Most Rev. Dr. Eijo y Garay, Bishop of Madrid.
Most Rev. Dr. Goma y Tomas, Bishop of Tarazona.
Most Rev. Dr. Iruita y Almandoz, Bishop of Barcelona.
Most Rev. Dr. Perez y Platero, Bishop of Segovia.
Most Rev. Dr. Valiente, Bishop of Salamanca.

TURKEY.

Most Rev. Dr. Tanna, Archbishop of Smyrna.

U.S.A.

Most Rev. Dr. Alter, Bishop of Toledo.
Most Rev. Dr. Brennan, Bishop of Richmond.
Most Rev. Dr. Cantwell, Bishop of Los Angeles and San Diego.
Most Rev. Dr. Curley, Archbishop of Baltimore.
Most Rev. Dr. Drum, Bishop of Des Moines
Most Rev. Dr. Fitzmaurice, Bishop of Wilmington.
Most Rev Dr. Gallagher, Bishop of Detroit.
Most Rev. Dr. Gannon, Bishop of Erie.
Most Rev. Dr. Glennon, Archbishop of St. Louis.
Most Rev. Dr. Griffin, Bishop of Springfield.
Most Rev. Dr. Hanna, Archbishop of San Francisco.
Most Rev. Dr. Howard, Archbishop of Portland.
Most Rev. Dr. Heelan, Bishop of Sioux City.
Most Rev. Dr. Hoban, Bishop of Rockford.
Most Rev. Dr. Lafitte, Bishop of Cordova.
Most Rev Dr. Lillis, Bishop of Kansas City.
Most Rev. Dr. McDevitt, Bishop of Harrisburg.
Most Rev. Dr. Rohlman, Bishop of Davenport.
Most Rev. Dr. Rummell, Bishop of Omaha.
Most Rev. Dr. Schrembs, Bishop of Cleveland.
Most Rev. Dr. Stritch, Archbishop of Milwaukee.
Most Rev. Dr. Swint, Bishop of Wheeling.
Most Rev. Dr. Toolen, Bishop of Mobile.
Most Rev. Dr. Turner, Bishop of Buffalo.
Most Rev. Dr. Tief, Bishop of Concordia.
Most Rev. Dr. Beckman, Archbishop of Dubique.
Most Rev. Dr. McMahon, Bishop of Trenton.
Most Rev. Dr. O'Reilly, Bishop of Scranton.
Most Rev. Dr. Coppo, Titular Bishop of Paleopolis.

YUGO-SLAVIA.

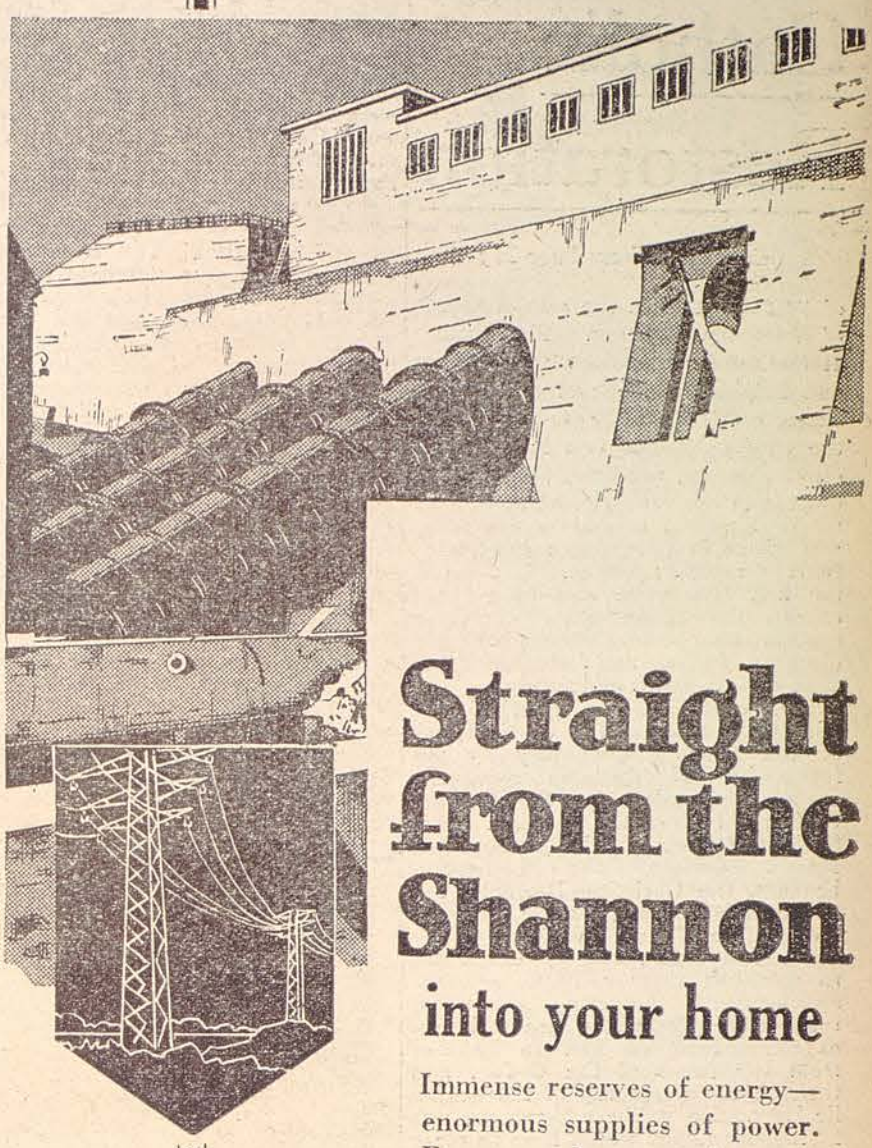
Most Rev. Dr. Nicholas, Archbishop and Primate of Serbia.
Most Rev. Dr. Roditch, Archbishop of Belgrade.

ZANZIBAR.

Most Rev. Dr. Heffernan, C.S.Sp., V.A.
Most Rev. Dr. Neville, C.S.Sp., V.A.,

WALES.

Most Rev. Dr. Mostyn, Archbishop of Cardiff.
Most Rev. Dr. Vaughan, Bishop of Menevia.



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The Catholic Restoration

(Continued From Page 21)

of 1792 and 1793 in the establishment of Diocesan Colleges. The college at Carlow for the diocese of Kildare and Leighlin was one of the first of these colleges to be founded, and the example given was followed by other dioceses, until practically every diocese in the country had its college where a sound secondary education was given to prospective candidates for the sacred ministry. The building and equipment and to a large extent the maintenance of these schools became a charge on the diocesan funds, and were independent of any State endowment.

This effort on the part of the Bishops was followed in the first half of the nineteenth century by the foundation of Catholic secondary schools and colleges by the teaching Orders all over the country. The Society of Jesus, the Holy Ghost and Marist Orders, the Vincentian Fathers, the Christian Brothers, the Presentation Nuns, the Sisters of Mercy, the Sisters of Charity, the Dominican Nuns, one by one came to establish their colleges, schools, and convents throughout the country. Once again the heavy initial expenses involved had to be met from the funds of the Orders and through the generosity of the Catholic laity. No public endowment was forthcoming that would help to place these new schools in any position of equality with their richly endowed Protestant rivals.

THE INTERMEDIATE.

Threequarters of a century passed before the Catholic grievance in Secondary Education was first met by the introduction and passage of the "Intermediate Education (Ireland) Act" of 1878. It provided for the establishment of an Intermediate Board of seven members to arrange for annual examinations throughout the country at which, within certain age limits, candidates could present themselves. The Board was to provide prizes for the recognition of outstanding merit among the students, and to pay a fee to the teachers for each successful candidate prepared by them for the examination. Funds for the working of the system were provided from the surplus fund of the Disestablished Church of Ireland.

The Act marked a notable advance on any concession made in the public endowment of education in Ireland. There was no insistence on the objectionable principle of mixed education; all religions were granted equality of status and all shared in the endowment on that basis. It was productive of a curious anomaly. The Christian Brothers' schools prepared their pupils for these examinations; these pupils won notable successes, and the Brothers shared proportionately in the distribution of the public money which the Board controlled. At the same time, through the insistence on the mixed principle, they were deprived for many years of the financial benefits of the system of National Education, though their primary purpose was the education of the children of the poor.

STATE FUNDS.

One substantial grievance was left untouched by the Act. No provision was included in it for the redistribution of the money already available for Secondary Education. That remained a Protestant monopoly. Catholic schools were forced to compete with schools enjoying rich public endowments which Catholic schools were not permitted to share. Against this injustice the Catholic attack was directed. The outstanding success of the Catholic schools despite their financial disability, largely overcome by the sacrifices of the secular clergy and of the great teaching Orders of nuns and priests, added force to this attack. As was natural, since Catholics formed the great majority of the population, the Catholic schools outnumbered the schools of other religious bodies in their successes.

To meet the Catholic case the Educational Endowments (Ireland) Act of 1885 was passed. A Commission of five members, of which the Chairman and two other members were Protestants and two members were Catholics, was set up. Two of the five members were judges, one Protestant, one Catholic, and they were given special powers which allowed them a veto on any scheme of redistribution. The composition of the Board was unsatisfactory to Catholics, as it denied them equal representation. They had the power to veto schemes of redistribution, but the exercise of that veto would leave matters in their former unsatisfactory condition, while failure to exercise it would give the appearance of acquiescence in unjust redistribution schemes. At one time it seemed probable that the Catholic Commissioners would resign, but an official protest having been lodged by the Bishops, the Commissioners continued to act.

The Commission did good work in the redistribution of endowments on a more equitable basis. It was necessarily hampered in its work by legal difficulties such as provisions which defined the purpose, area, or the religion it was proposed to benefit by the endowments. Evidence of such difficulties is found in the continuation to-day of the legal battles about the purpose of the Erasmus Smith endowments. Primary more than Intermediate Education has benefited from the labours of the Commission.

UNIVERSITY QUESTION.

Another great problem which confronted all who were interested in the advancement of Catholic education in Ireland was the University question. Catholic Ireland had no University. Trinity College had been founded as "A Colledge for lernynge whereby knowledge and civilitie might be increased by thinstruction of our people there, whereof many have usually heretofore used to travaille into ffraunce, Italy and Spaine to gett lernynge in such fforraine unyversities where they may have been infected with poperie and other ill qualities and so become evill subietts." Its purpose was the furtherance of the State policy of destroying the religion and nationality of the Irish Catholic population. Catholics refused to be ensnared into the acceptance of an institution so professedly hostile to their religion, and continued to go in greater numbers to the Universities of the great Catholic Continental countries. Two centuries before Emancipation Trinity College in its statutes declared itself exclusively Protestant.

THE QUEEN'S COLLEGES.

In 1793 the Patriot Parliament opened the doors of the College to Catholics, and they were allowed to become students and graduates of the University of Dublin. They continued to be excluded from the offices and emoluments of the University and its College, and were ineligible to hold its scholarships until a set of non-foundation scholarships was instituted to which no religious tests were attached.

The first attempt to solve the problem by founding a new University was made by Sir Robert Peel in 1845. He proposed the establishment of non-denominational Colleges at Belfast, Cork, and Galway. Money was provided by Parliament for the necessary buildings, with a small State endowment for each College. The Queen's Colleges were opened in 1849, and the next year was founded Queen's University, as an examining body, with power to grant Degrees to the students of the three Colleges.

Sir Robert Peel's solution divided the ranks of the Catholic opposition, some Catholics favouring a trial of the system. Finally the Irish Bishops submitted the question to Rome for decision, and the Colleges were condemned as dangerous to Catholic faith. This condemnation was confirmed by the Synod of Thurles in 1850. The Queen's Colleges were "Godless Colleges."

CATHOLIC UNIVERSITY.

At Thurles the Bishops decided to attempt the solution of the question by establishing "The Catholic University of Ireland." An appeal was made for funds, and altogether, in a period of twenty years, close on £200,000 was subscribed in Ireland and by the Irish populations in America and Australia. The University was opened in 1854. It met with the opposition of the Government, which refused to grant it a Charter to confer Degrees which would have State recognition.

This doomed the venture to failure in many respects, and it was a refusal that could not be upheld on academic grounds. The University numbered among its teachers men of accepted scholarly reputation. Newman, O'Curry, Arnold, O'Hagan, O'Sullivan, Hayden, Casey, Renouf, Ormsby, Hennessy, were men who would adorn any University, old or new. In one School the new University of Cardinals Cullen and Newman won lasting distinction. The students of its Medical School were eligible for the certificates of the medical licensing bodies. It flourished, and won a position of high prestige in medical science, and finally, on its absorption into the National University of Ireland half a century later, its students numbered close on four hundred.

ANOTHER PROPOSAL.

The question continued to be debated in Parliament, and in 1873 Gladstone attempted its solution. His proposal was to abolish the Queen's University and have but one University in Ireland, "The University of Dublin," which would include Trinity College, the Queen's Colleges, and the Catholic University College in Dublin. In the scheme no endowment was contemplated for the Catholic College except in so far as it participated with the other Colleges in the endowment of "The University of Dublin" as an examining, and, in a limited way, teaching body. Trinity College and the Queen's Colleges retained their endowments. No equality was granted to Catholics.

The proposal was defeated in Parliament, and was followed by a Private Member's Bill for the abolition of all religious tests in The University of Dublin and Trinity College. The offices end emoluments of these institutions were thrown open to Catholics, who had not asked the concession. The result was to secularise what had been a Protestant University. To secularisation Catholics were as equally opposed as they were to Protestantism—in both there was danger to their religion.

THE FINAL PHASE.

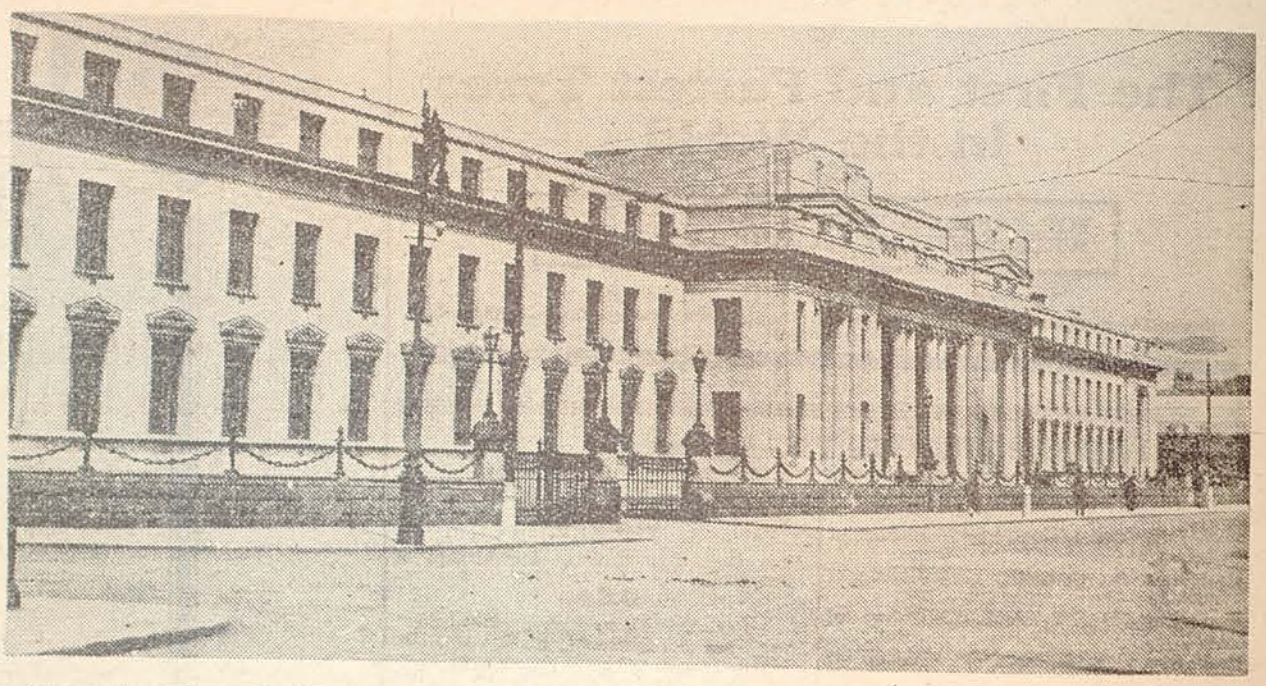
The struggle on the question entered on its final phase in 1879. An Act passed in that year abolished the Queen's University and substituted the Royal University of Ireland, with power to confer Degrees on all candidates who passed its examinations. It opened the way for students of the Catholic University to obtain a recognised Degree, but it placed those students on the level of anyone, no matter what their place of education, who might present themselves for examination. The University of Dublin and its College remained in possession of all its rich endowments, while the Catholics were still forced to find the money for their own College. Some relief was afforded by the institution of teaching and examining Fellowships, half of which were allotted to the Catholic University College in Dublin.

The Royal University was regarded as only a stepping-stone to some more generally satisfactory treatment of Catholic claims, and the agitation for reform continued under the leadership of the Archbishop of Dublin. As in the case of Secondary Education, the brilliant successes of Catholic students at the Royal University examinations only served to emphasise more clearly the injustice of the Catholic position. Under the Rectorship of Father Delaney, assisted by a devoted band of Fathers of the Society of Jesus, the Catholic University College revived, to proclaim to the world what Catholic Ireland could achieve in the fields of University Education if given a fair opportunity.

CROWNED WITH SUCCESS.

It was but a question of time until their united efforts should be crowned with success. In 1908 the Irish Universities Act became law. The Royal University of Ireland was abolished. Two new Universities took its place, "The Queen's University," Belfast, and "The National University of Ireland," with constituent Colleges at Dublin, Cork, and Galway. Soon St. Patrick's College, Maynooth, was added as a recognised College. There were no religious tests in the new University. Religion was not recognised nor endowed, as

UNIVERSITY COLLEGE, DUBLIN



University College, Earlsfort Terrace, Dublin, where sectional meetings in connection with the Congress will be held.

"Roman Catholic Chapels in Dublin, Both Secular and Regular, A.D. 1749."

Altar Pieces and Paintings

MYLES V. RONAN, C.C., M.R.I.A.

THIS subject has been referred to in "The Story of the Diocese of Dublin," but on account of its religious and antiquarian interest it is worthy of separate treatment. The contemporary writer of the original MS. from which this list is made was evidently a Protestant official appointed to survey the chapels.

In all there were 12 altar pieces of which 9 represented the Crucifixion, and there were 33 picture paintings. It would be interesting to know how many of these old paintings still exist and where.

LIFFEY STREET (ST. MARY'S).
Altar Piece—Conception of the B.V.M.
Picture of Apostles Peter and Paul.

ST. MARY'S LANE (ST. MICHAN'S).
Altar Piece—Annunciation of the B.V.M.
Picture of St. Francis Xavier.

ARRAN QUAY (ST. PAUL'S).
None.

ST. JAMES'S STREET (ST. JAMES'S).
Pictures of St. James the Elder and Ignatius Loyola.

DIRTY LANE (ST. KATHERINE'S).
Picture of Our Saviour bearing His Cross.

FRANCIS STREET (ST. NICHOLAS'S)
Pictures of the Assumption, St. Peter, St. Thomas, St. Paul, St. Nicholas, and St. Anthony of Padua.

COOK STREET (ST. AUDOEN'S).
None.

ROSEMARY LANE (SS. MICHAEL AND JOHN'S).
Altar Piece—Crucifixion.

HAWKINS STREET (ST. ANDREW'S)
None.

ADAM AND EVE (FRANCISCAN).
Altar Piece—Crucifixion with the Assumption and the Annunciation.

BRIDGE STREET (DOMINICAN).
Altar Piece—Crucifixion.
Pictures of the Taking down from the Cross, Nativity of Christ, Assumption, St. Michael, and St. Dominic receiving the Rosary from B.V.M.

WORMWOOD GATE (CARMELITE; DISCALCED).
Altar Piece—B.V.M. giving the Scapular.
Pictures of the Crucifixion, Ascension, St. Theresa, Assumption, and St. John of the Cross.

JOHN'S LANE (AUGUSTINIAN).
Altar Piece—Crucifixion.
Pictures of St. Augustine and St. Monica.

ASH STREET (CARMELITE; CALCED).
Altar Piece—Crucifixion.

CHURCH STREET (CAPUCHIN).
Altar Piece—Crucifixion.

CHANNEL ROW CONVENT (BENEDICTINE).
Altar Piece—Crucifixion.
Pictures of St. Dominic, St. Katherine of Sienna, B.V.M. giving the Rosary to St. Dominic.

KING STREET CONVENT (POOR CLARES).
Altar Piece—Crucifixion.
Pictures of the Nativity, St. Francis, Holy Family, St. Jerome, and St. Anthony of Padua.

ARRAN QUAY CONVENT (CARMELITE).
Altar Piece—Crucifixion.
Pictures of St. Joseph and St. Theresa.

MULLINAHACK CONVENT (AUGUSTINIAN).
None.

no part of its endowment could be used for religious purposes. The government of the University and its Colleges was Catholic. No restriction was placed on the Catholic teaching of Philosophy, Medical Ethics, or History. It was free to accept endowments for purely religious purposes, and a Chair of Catholic Theology has since been established in the University by the Bishops of Ireland. Catholic chaplains have been appointed in all its Colleges, and the opening of the academic year is marked in each College by the celebration of an annual Mass attended officially by the Governors, Professors, and Students. Under the fostering care of Irish government it has advanced its work in the field of science by the absorption into University College, Dublin, of the Royal College of Science of Ireland, part of its buildings, and its equipment.

AGRICULTURAL TRAINING.

The chief industry of the country has been well served by the institution of the Albert College in Glasnevin into a Faculty of Agricultural Science under the government of the Dublin College. A Faculty of Dairy Science, with modern buildings and apparatus, has been added to the College in Cork. The endowment of the Galway College has been increased and the character of the College altered to make it the home of University education through the medium of the national language.

The National University has become the alma mater of the primary and secondary teachers in the National and the Catholic schools and colleges of Ireland. Through the College at Maynooth and the education of the students of the great religious Orders it is contributing a large quota to the priests of the Catholic Church in Ireland and in those countries where the Irish sons and daughters of that Church have brought the light of the Faith. The Irish Bishops in Synod at Maynooth, by a decision confirmed subsequently at Rome, have accorded their episcopal approval to these University Colleges as being, alone among Irish University institutions, free from danger to the faith of their Catholic people.

THE CROSS OF CONG

THE famous Cross of Cong is treasured in the National Museum.

Originally made for the church of Tuam at the behest of Turlough O'Connor, King of Ireland in 1123, it was relegated to the use of the Augustinian Abbots of Cong, Co. Mayo, where it was preserved until the suppression of that abbey. Later it was found in an old oak chest kept in a cottage at Abbotstown, where it had probably lain concealed since 1641.

The shaft is two and a half feet high, the span about one and a half feet, and the thickness almost two inches. Of oak, plated with copper and covered with ornaments of gold, silver, enamel, and coloured glass, the whole forms an artistic and very beautiful example of the taste and skill of the ancient Irish. The plates on the front of the Cross are divided into thirty-eight compartments filled with fine interlaced filigree work, while the back is divided into four similar sections and is decorated with bosses of crimson enamel. Thirteen of the eighteen stones which were set at regular intervals along the edges remain.

The Cross was apparently intended to be placed on a staff and borne in religious processions. An inscription shows that a piece of the True Cross was preserved therein. Only six specimens of this type of reliquary have ever been discovered. Only two are extant.

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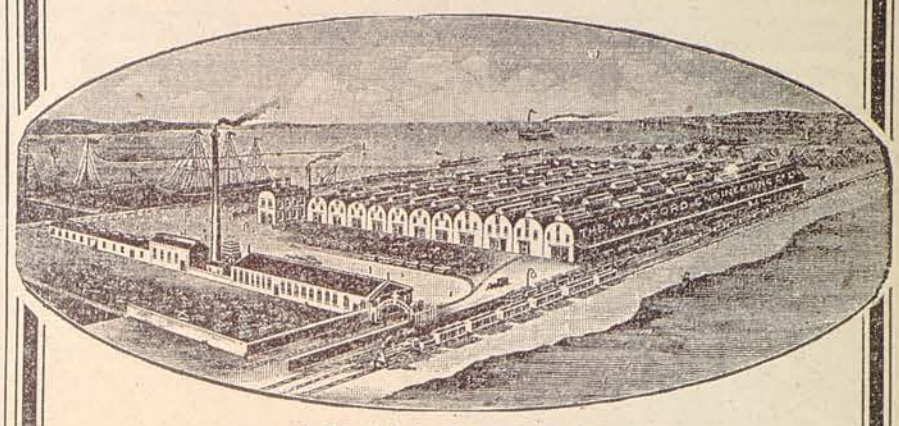

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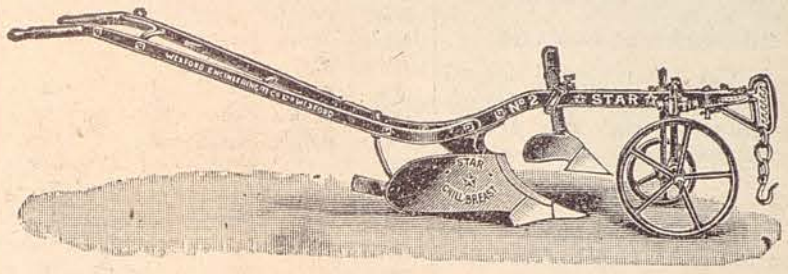

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THE IRISH CATHOLIC IN AMERICA

Ireland's Contribution to the Great Republic of the West

By REV. RICHARD J. CASEY, C.F.

THE blood of Martyrs is the seed of Christians, and the history of the Catholic Church in America throws a new light on this old truth. The Irish Catholic was persecuted and hunted at home, and he went forth under the guidance of Providence to build up the Church abroad. It takes the long history of the Penal laws to account for the expansion of the Catholic Church in the United States of America.

History makes much of the Pilgrim Fathers and Plymouth Rock, but it should make still more of those Irish Pilgrims, who have invested the Catholic Church of America with the perpetuity of their martyrdom. Race suicide has ravaged the Boston of the Pilgrims, but the Catholic Faith has built up the Boston of to-day—and Boston is a parable of America, for the Irish Faith goes marching on.

ST. BRENDAN'S VOYAGE.

There is the oft repeated legend of St. Brendan's voyage to America, which persists through the Middle Ages, but the first appearance of the Irish Catholic in the clear light of American history is in the year 1633. In that year Father Andrew White, in telling the story of his journey to Maryland with Lord Baltimore's expedition, relates that their ship called at the Caribbean island of Montserrat, and there found a colony of Irishmen who had been banished from Virginia because they were Catholics. On the other hand, in Maryland itself the names of Fathers Murphy, Quinn, O'Reilly, and Casey are mentioned among the pioneer priests. However, the great exodus from Ireland began in 1651, when the country was groaning under the pressure of the Cromwellian persecution and the Catholics were driven from their lands. The Cromwellian night is the darkest hour preceding the Irish dawn in America.

CARDINAL O'CONNELL,
Archbishop of Boston.

NEW WORLD'S CHARTER.

The New World came into existence to readjust the balance of the old, so much so that the records show that up to the year 1660 more than 10,000 Irish Catholics were deported to the different English Colonies in America. We find that New York got its first Charter of Liberties from Thomas Dongan, a staunch Catholic from Co. Kildare. Appointed Governor in 1683, he convened in October of that year the first Legislative Assembly ever held in that city. A Catholic College was founded on Manhattan Island, and three priests were stationed there.

In the eighteenth century the records of the various States all along the Atlantic seaboard contain the names of very large numbers of Irish Catholic emigrant arrivals. Ships plied regularly to and from Ireland. One thousand Irish emigrants were landed in Boston in the years 1736 to 1738, and so numerous did they become that we find independent settlements of Irish folk taking the names of the places at home in Ireland from whence they came.

THE FLOW OF EMIGRATION.

The greatest flow of emigration was directed to Pennsylvania and Maryland—to the former because of the reputation of William Penn for religious tolerance and wise administration, and to the latter because freedom to practise their religion was guaranteed. In 1737 thirty-three ships brought passengers to Philadelphia from Ireland, most of them Catholics.

In the Land Grant Records of Maryland we come across names of Irish origin—such as O'Dwyer, O'Daly, O'Carroll, and O'Delaney. Indeed, one whole section of Maryland was officially named "The County of New Ireland." Further down the coast, from the Records of the Carolinas, we find the names of Irish pioneers in the Court and Parochial books, in the minutes of the Assembly House, and in the lists of patents granted.

IN CAROLINA.

The Records in the office of the Secretary of State refer to "a Shipload of Emigrants" who came to North and South Carolina from Dublin in 1761. Mathew Rowan was President of the North Carolina Council, John Connor was Attorney-General of the Province, Terence Sweeney and Cornelius Hartnett were members of the Court, and the House of Assembly included such names as Murphy, Kearney, Dunn, Leary, Keenan, McManus, Ryan, Burke, and Logan.

James Moore, a descendant of the great Irish chieftain, Rory O'Moore, was Governor of South Carolina, and later John Rutledge succeeded him. Among the Justices of the Supreme Court of South Carolina in the year 1778 we find the name of Aedanus Burke, a native of Galway.

THE WAR OF INDEPENDENCE.

We may well look upon the War of Independence as being to some extent the repercussion of the Penal laws at home in Ireland. Leaders of the Irish Brigades in the service of France, like Counts McMahon, Dillon, and Roche, volunteered for service in the American War, and later won laurels at Yorktown. The first overt act of the war was the massacre of some Boston citizens by redcoats, one of the victims being a native of Ireland. Thereupon Major John Sullivan captured one hundred barrels of gunpowder, which did good service later at Bunker Hill. In New York Colonel James McCleary commanded a regiment, and Stephen Moylan's Dragoons were famous in Philadelphia.

In the first naval battle Jeremiah O'Brien was victorious in the capture of the "Margaretta" in 1775. From Wexford came Commodore Jack Barry—an exemplary Catholic—the victor of so many hard-fought fights that he is styled "the father of the American Navy. The Irish Nemesis was dogging the footsteps of England in America, and well might Lord Mountjoy say later in the British Parliament in the debate on the repeal of the Penal Laws: "You have lost America through the Irish."

CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

A CENTURY AGO.

In 1818 Bishop Connolly, in his Notes, says:—

"At present there are here (New York) about 16,000 Catholics, mostly Irish. At least 10,000 Irish Catholics had arrived in New York only within these last three years. They spread over all the large States of this country and make their religion known everywhere."

These words were not only historic, but prophetic, for they strike the keynote of the whole subsequent century. There was the dark shadow of the famine years at home in Ireland, and it had its counterpart in the daring enterprise of the Irish Catholic pioneer in America. We can follow him in his travels from the East to the Far West—to the Golden Gate itself—pervading as he went every State of the Union.

While the war-cry of the Indian was still heard through the valleys and while his fires still burned on the hilltops, these intrepid pioneers penetrated into hitherto unknown paths, suffering untold hardships without complaint. They made the roads, they built the bridges, they cleared the forests.

CARRYING THE TORCH.

All along the banks of the Tennessee, Kentucky, Wabash, and Ohio rivers they wandered, carrying deep down in their hearts the Faith of St. Patrick. We follow them as they advance. We see them making the laws in the State Assemblies in Ohio, Indiana, Illinois, Iowa, Minnesota, Nebraska, Wyoming, and Colorado. They name the cities and the towns, and to-day we find 1,000 places called after Irishmen with the prefix "Mac," nearly 70 with the prefix "O," and 253 of the counties and about 7,000 towns bear Irish place and family names. There are several Munsters, twenty-four Dublins, twenty-one Waterfords, ten Limericks, eight Sligos, nine Antrims, five Kildares, and others too numerous to recount.

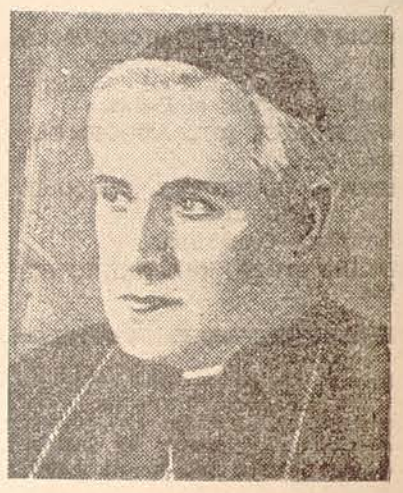
Over the mountains and across the prairies, beyond the Mississippi and the Missouri, we can follow the track of the covered wagon of those Irish Catholic pioneers. Bishop Andrew Byrne, a native of Dublin, established a diocese in Arkansas. Daniel Clarke was an influential citizen in New Orleans. Pat Connors was the first to penetrate Utah, and Oregon was explored by John Kelly. Led by Martin Murphy, these irresistible emigrant pioneers travelled further, across the Sierra Nevada until they reached the fertile soil of California.

With this spread of the population, the Church itself kept pace. The Bishops established in their dioceses Celtic Colonisation Associations, and the organisation of the Church in America in our day proves how firm were the foundations they laid. Irish Catholicism has produced in the America of to-day not only this perfect organisation, but has made it throb with Catholic spirit and yield generous results in the faithful practice of its adherents.

Ireland's loss has been America's gain, for what has been subtracted from the Catholic population of Ireland has increased and multiplied in the United States. The Irish Catholic has poured into the treasury of the American Church the wealth of his Catholic vitality. That loyalty to the Church, that sense of the Supernatural, that overflowing Charity which sustained him in the battle of the Faith at home has fortified him for this further conquest beyond the seas.

IRELAND'S INFLUENCE.

This Irish influence is written broad across the face of the Great Continent. The massive Cathedrals and Churches, with their ample cortege of convents, schools, orphanages, and hospitals, rise up from the Alleghenies to the Rockies to witness to the worth of the Irish emigrant; and the poetry of place names adds its note to the testimony, for the name of the National Apostle is borne by nearly five hundred of those sacred edifices.



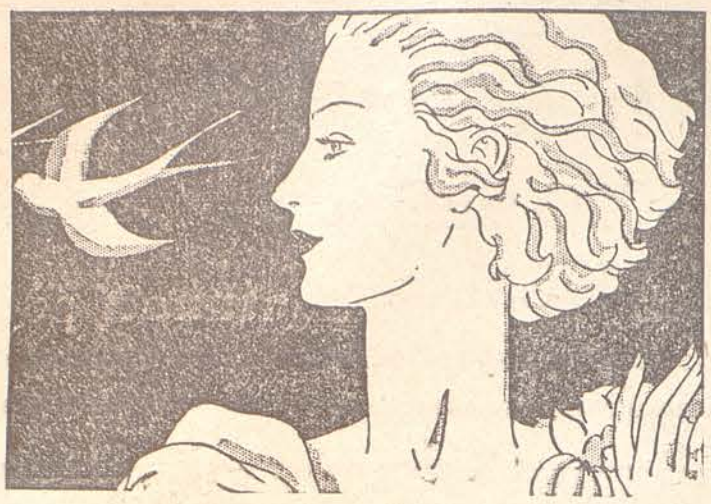
CARDINAL HAYES,
Archbishop of New York.

There is scarcely a See in America but has had its Irish Bishop. In the early days Dr. John O'Carroll, the first Bishop of Baltimore, was a shining figure. In the 19th century Archbishop John Ireland towered over the great North-West, and the influence of James Cardinal Gibbons was no less striking on the Eastern seaboard; while to-day there are three Irish Cardinals, and Baltimore—the senior See of the Catholic Church in America—is governed still by a Prelate of Irish birth.

WELCOME HOME.

What is true at the top extends throughout the whole range of the national life. The Irish Catholic has given to America many of the leaders of its public life, and this prominence has been no less in the professional, industrial, and commercial fields. He has shed lustre on the land of his adoption, and that lustre redounds to the credit of the land from which his fathers came. He hung up his harp on the willows by the waters of Babylon, but rarely has he forgotten Sion.

This is why our hearts are full as we welcome to the homeland the Irish of the Dispersion who are coming back to refresh their Faith at the old source in this year of the Eucharistic Congress and of the Centenary of our National Apostle.



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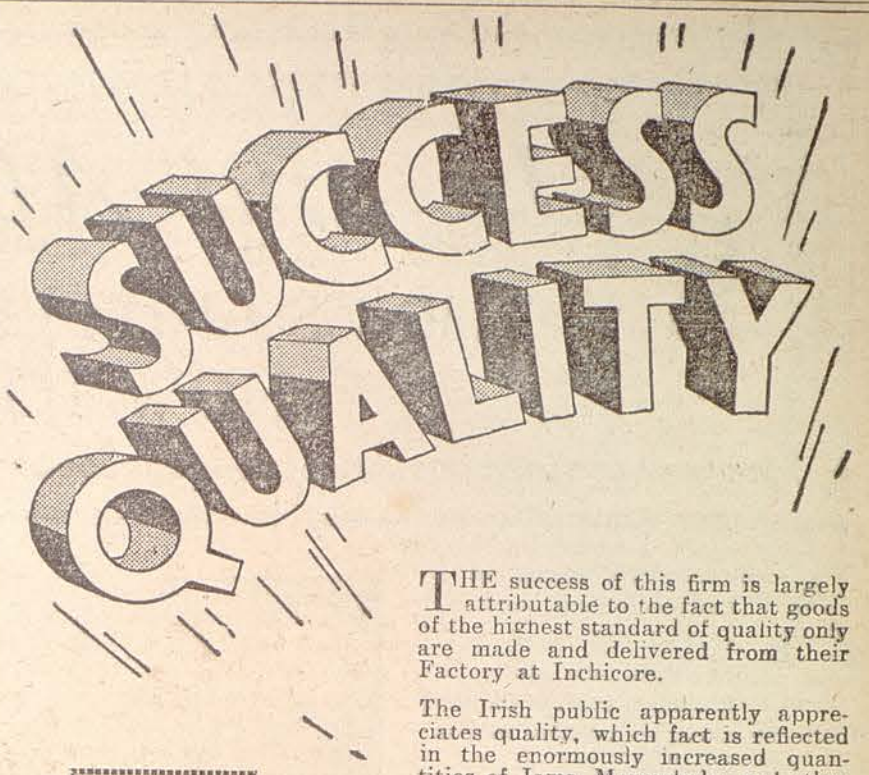
The day of the Final Appearance of Our Lady at Lourdes

On this day, the Feast of Our Lady of Mount Carmel, Bernadette heard the voice calling her to the Grotto where the Immaculate Virgin had previously appeared. She obeyed its call and for the last time on earth she looked upon Our Lady of Lourdes. The Blessed Virgin did not speak, but smiled encouragingly, as if to ratify all that had transpired at the previous appearances—and to throw light upon all that would take place in the years to come. What truly amazing things have come to pass for clients of Our Lady of Lourdes since that last visible appearance—miracles of healing, favours granted, petitions answered by thousands.

If you or your dear ones have spiritual needs, or temporal requirements, if you are sorrowing, crushed with pain, burdened or depressed, or if you have thanks to return, place all before Jesus Christ Our Lord, begging the powerful prayers of Our Lady in this Novena at her favourite shrine.

Send all petitions (sealed) to me, Rev. B. Gould, St. John's, Gravely Hill, Birmingham, and I will leave them on the Altar during the Novena. I also will send a picture of Our Lady with the Novena prayers. When sending your petitions I beg of you to send a mite to help me to build a Church and pay for a School in honour of Our Lady of Lourdes. Mass is now said in the newly-built School.

K.A.A.



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In and About Dublin

THINGS AND PLACES TO SEE AND HOW TO SEE THEM

AS befits the capital of a Catholic country, Dublin is studded all over with churches, and there is scarcely a point in the city that is not within ten minutes' walk of one, and sometimes two or three minutes' walk of one, two, or three churches. On Sundays Mass is celebrated in almost every church at every hour from 7 a.m. to 11 a.m., followed by a Mass at 11.30 a.m. and at 1½ midday, the 12 o'clock Mass being frequently a High Mass. On week-days Mass can be had at most churches at 7 a.m., 7.30 a.m., 8 a.m., and 10 a.m., while one or two churches also celebrate Mass at 11 a.m., and one at 12 midday. In some city churches the first Mass is celebrated at 5.30 a.m., and on Holidays of Obligation at 5 a.m.

It is impossible to give a list of all the churches, but below are a few of the more central:—

Pro-Cathedral, Marlborough St.—Within two minutes' walk from Nelson Pillar.

St. Andrew's, Westland Row.—Beside Westland Row Station. All buses leaving from Burgh Quay, O'Connell Bridge, pass the church.

St. Paul's, Arran Quay.—Lucan and Parkgate St. trams. Lucan, Castleknock, and Oxmantown Road buses pass the church.

Carmelite Friary, Clarendon Street (off Grafton St.)—Half-way up Grafton Street on right-hand side from College Green.

St. Francis Xavier's, Upper Gardiner St.—Headquarters of Irish Province of the Society of Jesus. Within easy reach of Drumcondra. Drumcondra and Walsh Road buses pass the church.

St. Peter's, Phibsboro' (Vincentian Fathers).—Within easy reach of Cabra, Glasnevin, and North Circular Road. Phoenix Park trams and Cabra buses pass the church.

Catholic University Church, St. Stephen's Green.—Within five minutes' walk from Fitzwilliam Square, Leeson Street, Harcourt Street, and Adelaide Road.

O'Connell Bridge, Dublin, where Benediction of the Most Blessed Sacrament will be given by the Papal Legate, Cardinal Lauri.

In addition to those central churches, the different Orders have churches in the city and suburbs, of which the principal are:—

Augustinian Church, John St.—Inchicore tram from College Green.

Carmelites (Calced), Whitefriar St.—Rathfarnham and Harold's Cross trams.

Franciscan Capuchins, Friary of St. Mary of the Angels, Church St.—Between Arran Quay and King's Inn Quay. Lucan and Parkgate Street trams.

Dominicans, St. Saviour's Church, Dominick St.—Joining Parnell Street and Dorset Street.

Franciscans, Merchants' Quay—Opposite Four Courts, which is passed by Lucan and Parkgate Street trams.

Oblate Fathers, Inchicore—Reached by Inchicore trams leaving from College Green and Inchicore buses leaving from College Street. This church is famous for the Lourdes Shrine inside the grounds. In details and in size the Shrine is an exact replica of the original Lourdes Shrine.

Passionist Fathers, Mount Argus, Harold's Cross—Five minutes' walk from Harold's Cross and Rathfarnham tram, and passed by Kimmage buses.

Redemptorists, Orwell Road, Rathgar—Within easy reach of the terminus of the Dartry Road trams.

The Four Courts, Dublin.—*Irish Independent* Photo.

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TRANSPORT.

For short journeys in Dublin and as the surest and most direct means for reaching any point in the city the tramways are the most convenient transport. With the exception of the Lucan and Parkgate Street trams, which leave from the North-west side of O'Connell Bridge, and the Inchicore trams, which leave from College Green, the whole tramway system focuses around Neleson Pillar, from which trams to any point in the city or suburbs can be obtained. There is a frequent service on every line, and an efficient and courteous staff will direct the passenger as to the shortest route to his destination.

As the tram service focuses around Nelson Pillar, so the bus services focus around O'Connell Bridge. A rapid and frequent service to all points in the suburbs and to neighbouring towns starts from the quays beside O'Connell Bridge and from the neighbouring Westmoreland Street.

For long-distance journeys buses and trains are at the traveller's disposal.

For the North-East Coast and the North of Ireland the Great Northern Railway terminus at Amiens Street provides an excellent service.

For the South-West and South of Ireland the Great Southern Railways have a terminus at Kingsbridge. For the West of Ireland the G.S.R. terminus is at Broadstone, while the South-East is served by the G.S.R. termini at Harcourt Street, Westland Row, and Amiens Street.

The city is also provided with a good taxicab service. There are several stands either in or in the neighbourhood of O'Connell Street, Lower and Upper; Westmoreland Street, College Green, Grafton Street, and St. Stephen's Green, and the majority of those have telephone communication. Fares are moderate, being 1s. for the first mile and 3d. for every succeeding quarter of a mile.

In and About Dublin—Continued

CONSULAR OFFICES.

Apart from the many countries with Legations in Dublin, there are 26 States with Consular representation. The following is a list of Consulates-General:—

American Consulate-General, 15 Merrion Square.

French Consulate-General, Mytilene, Ailesbury Road.

German Consulate-General, 60 Merrion Square.

Italian Consulate-General, 7 Lower Abbey Street.

Belgian Consulate-General, Shrewsbury House, Merrion Square.

Polish Consulate-General, 59 Pembroke Road.

Spanish Consulate-General, 18 Northumberland Road.

The addresses of all Consulates and Vice-Consulates can be found in the Saorstat Eireann Telephone Directory under the heading "Consuls."

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BANKING AND EXCHANGE.

The following is the money in exchange and acceptable in the Irish Free State:—

Bank Notes—(1) Notes for £10, £5, £1, and 10/-, issued by the Irish Banks or by the Currency Commission. (2) British Bank of England Notes.

Coinage—Irish coins are issued to correspond in value with the British coinage system. Both Irish and British coins are accepted and exchanged everywhere.

Exchange facilities, embracing the exchanging of foreign currencies, the cashing of travellers' cheques and letters of credit, are provided by all the Banks, and also by Cook's and the American Express Company. All the Banks have their principal offices in either College Green or in Dame Street, which continues out of College Green, while the two agencies named above have their offices almost side by side in Grafton Street and facing Trinity College. The Banks have also numerous offices and sub-offices in the city and suburbs, where the same facilities are provided.

The principal offices of the Irish Free State Banks in Dublin are:—

Bank of Ireland (see also "Places of Interest")—College Green.

National Bank, Ltd. (founded by Daniel O'Connell, the Liberator)—College Green.

Royal Bank of Ireland, Ltd.—College Green.

Hibernian Bank, Ltd.—College Green.

National City Bank, Ltd.—College Green.

Munster and Leinster Bank, Ltd.—Dame Street.

Provincial Bank of Ireland, Ltd.—College Street.

Northern Ireland Banks operating in the Irish Free State are:—

Northern Bank, Ltd., Upper O'Connell Street.

Ulster Bank, Ltd., College Green.

The old tradition of private banking establishments is carried on in Dublin by only one institution which has survived the growth of the great nation-wide joint-stock banks. This establishment is Guinness Mahon and Co., College Green.

All the chief British, American, Continental, and Dominion Banks are represented by one or other of the Irish Banks, and the visitor will readily find in the above list the Irish agents of his own bank.

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PLACES OF INTEREST

HISTORICAL

DUBLIN CASTLE.

(Open to visitors from 10 a.m. to 5 p.m.)

The Castle no longer fulfils the functions of a castle, and the prosaic work of the Revenue Commissioners and other Government departments has replaced the glamorous activity of a military garrison. Long before even the establishment of the Irish Free State the Castle had ceased to be a citadel and had become an administrative centre, but in its chequered history it has been at some time the centre of almost every branch of government and administration except the Legislature.

The first fortress was built in 840 by the Danes. This was destroyed, but a new castle was commenced in 1208 and finished in 1213. It was twice again rebuilt, in 1411 and 1775. From the Norman Conquest to 1922 the Castle was the centre of English rule in Ireland, and in the earlier centuries was the ultimate shelter and rallying point of English interests when they were reversed.

From Elizabethan days down to the entry of an Irish garrison in 1922 it was also the seat of government, and in the season the Lord Lieutenant and high officials occupied the State Apartments, where brilliant functions were annually held. The Castle was also employed as a safe stronghold for the incarceration of State prisoners from the earliest days of the Norman invasion to comparatively recent times. Since 1922 the Castle has housed various Government departments, and from the destruction of the Four Courts in 1922 up to their re-opening this year the principal Courts of Justice were established in the State Apartments, and all State papers and other important records were preserved in the Castle.

It would be impossible to encompass in a few words the historic and architectural details of the Castle, but the visitor can see over the majority of the buildings on any morning and most afternoons of the week. To the descendant of Irish exiles a particularly interesting department in the Castle is the Heraldic Museum and the Office of Arms, where heraldic and genealogical work is carried out.

Inchicore trams and buses and Kimmage and Crumlin buses pass the entrance to the Lower Castle Yard, while Terenure buses pass the entrance to the Upper Castle Yard.

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CHRIST CHURCH CATHEDRAL.

(Open to visitors on all week-days from 11 a.m. to 6 p.m. Guide available).

Donatus, the Bishop, and Sitric, Danish King of Dublin at the time of the Norman invasion, first erected the Priory of the Holy Trinity in 1038. St. Laurence O'Toole, Archbishop of Dublin and one of the patron saints of the diocese, with the aid of the newly-come Normans, rebuilt it on a finer scale, and it was added to and altered by many of his successors. With the advent of the pseudo-Reformation Christ Church passed out of the hands of the Catholic Church into those of the new-born Church, and, with St. Patrick's Cathedral, has never been recovered. Of the many historical associations of the Cathedral perhaps the most interesting is the tomb supposed to be that of Strongbow, leader of the first Norman invaders and first Norman ruler of Leinster. The tower contains a carillon of thirteen bells.

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ST. PATRICK'S CATHEDRAL.

This Cathedral was built in the 13th century on the site of the old parish church. It was frequently flooded, and after a fire in 1370 was restored and redecorated. St. Patrick's was lost to the Church in the same fashion as Christ Church, and to-day Dublin, the capital of a country whose population is 92 per cent. Catholic, possesses two magnificent Cathedrals built long before the time of Henry VIII. but no longer in the hands of the Church that built them.

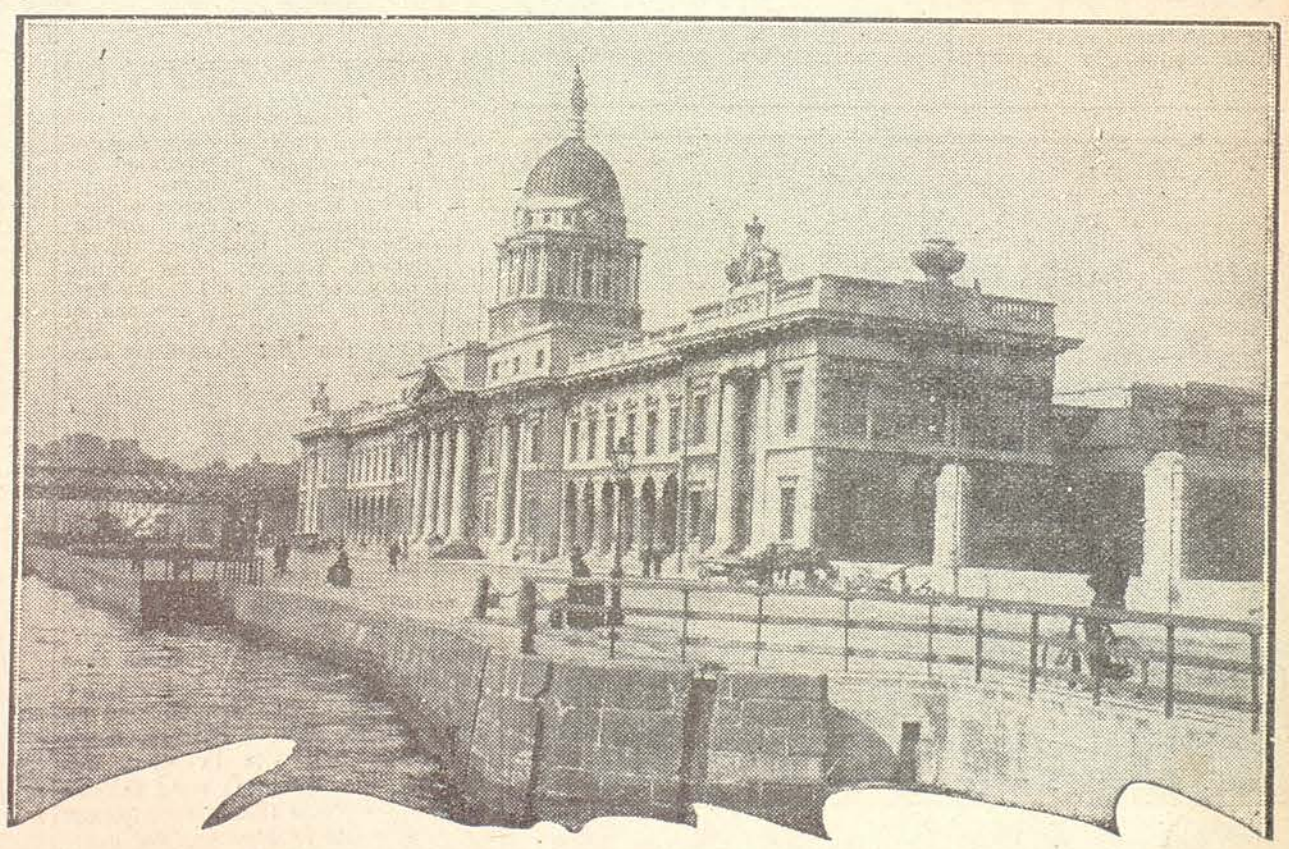
It was during his deanship there that the famous Dean Swift produced most of his famous writings, though this magnificently beautiful building seems a strange home for so bitter a tongue.

The Cathedral is very close to Christ Church, both being less than quarter of an hour distant from Nelson Pillar, and it is passed by the same bus service.

(Continued on Next Page).

OLD PARLIAMENT HOUSE, DUBLIN

The Bank of Ireland in College Green, Dublin.—*Irish Independent* Photo.



The Custom House, Dublin.—*Irish Independent* Photo.

In and About Dublin—Continued

KILMAINHAM.

Kilmainham, like many other places, infamous in Irish history, lies in that portion of Dublin that stretches east from College Green to Inchicore, and it can be reached by the Inchicore tram and bus from College Green. Its first appearance in the long tragic history of the invasions of Ireland comes with the Danish invasion. Brian Boru camped around the old Abbey of Kilmain when assembling his forces for th Battle of Clontarf, and the Abbey itself held a premier position amongst the religious institutions of Ireland.

Here also was situate the Priory of the Knights Templars, and, after their suppression in 1309, the headquarters of the Hospitallers. In 1680 the Royal Hospital, designed by Sir Christopher Wren, was built on the site of the old building which fell in the onslaught on the monasteries by Henry VIII. Prior to the Treaty of 1921 the Royal Hospital was the headquarters of the British Army in Ireland.

Conveniently adjacent was Kilmainham Jail, which is now closed. The jail is associated in Irish history with the worst acts of brutality and coercion that took place in the 18th and 19th centuries, and is famous as the place of incarceration of the leaders of the Land League. Some couple of months ago the Royal Hospital was handed over to the Civic Guards, and is now their headquarters.

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BANK OF IRELAND.

(Visitors conducted over the premises free of charge.)

Originally the Irish House of Parliament, this building, situate in College Green, was built in 1729 and finished in 1739 at a total cost of about £40,000. In 1785 and again in 1787 extensions were built to meet the needs of the two Houses. The Act of Union in 1802 abolished the Irish Parliament, and the building was sold to the Bank of Ireland. While the exterior remains unchanged and also the House of Lords, the remainder of the building, including the House of Commons, was completely reconstructed for its new occupation. The House of Lords remains practically unchanged save for the disappearance of the Throne. It contains one or two fine tapestries made in Dublin, two warchests of William III., and a statue of George III.

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CULTURAL

NATIONAL MUSEUM.

(Open free, 11 a.m.-5 p.m. Weekdays; 2 p.m.-5 p.m. Sundays.)

The Museum consists in a dome rotunda flanked by two wings, and is situated in Kildare Street within three minutes' walk of St. Stephen's Green or Nassau Street. It would be impossible to detail the exhibits, for there are treasures of every period in every country in the world; but the visitors will probably find the collection of Irish Antiquities, covering the Stone Age, the Bronze, and Early Christian Art, the most interesting section. The Irish gold ornaments and ecclesiastical relics furnish exquisitely beautiful examples of artistic workmanship. Short descriptions of many of these with their histories will be found in this Souvenir, and the visitor will be amply repaid for a short visit to the Museum. The Museum also includes a Natural History Museum and a Botanical Museum.

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NATIONAL LIBRARY.

The National Library facade faces the facade of the Museum, and is built in a similar style. The two buildings flank Leinster House, the meeting place of the Dail and Seanad, and the three form between them probably the most imposing group of buildings in the country. The Library contains over 200,000 books and collections, and has a trained staff continuously at work on the translation and cataloguing of old manuscripts. The Metropolitan School of Art is situate in the Library buildings, and it is here that the Royal Hibernian Academy holds its annual exhibition.

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NATIONAL GALLERY.

Admission free, 10 a.m. to 5 p.m. on Weekdays; 2 p.m. to 5 p.m. on Sundays.)

The Gallery is situated on Merrion Square, and convenient to Dalkey trams and buses. It contains over 2,000 pictures, including paintings, drawings, water-colours, and portraits, in addition to a collection of marble and bronze statues. A large proportion of the whole collection has been acquired by bequest, and the greatest donor was the late Sir Hugh Lane, who has enriched both of the galleries in Dublin by his generosity. The finest section is the Dutch collection, but almost all schools, old and modern, are well represented.

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MUNICIPAL GALLERY OF MODERN ART.

(Open free, 10 a.m. to 6 p.m. on Tuesday and Saturday; 10 a.m. to 6 p.m. and 8 p.m. to 10 p.m. on Monday, Wednesday, and Friday.)

The Gallery is situated in Harcourt Street in an old Georgian mansion that was formerly the residence of the first Earl of Clonmel. The existence of the Gallery is due chiefly to the initiative and generosity of Sir Hugh Lane, to whom reference has already been made. The collection of modern paintings is one of the finest in Europe, the French modern school being particularly well represented, and there are also some excellent and valuable small sculptures. Irish artists of every modern school are also to be found represented in the Gallery, and a fine collection is formed by the portraits of Irish political leaders and literary geniuses. Charlemont House, one of the best examples of Georgian architecture in Dublin, is at present being equipped for the transference there of the Gallery.

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NATIONAL UNIVERSITY OF IRELAND.

The National University was founded in 1908 to meet the demands of the Catholic population for higher education. It has three constituent colleges —viz., University College, Dublin; University College, Cork, and University College, Galway. The Dublin college acquired fame in 1921, for here Dail Eireann held those sessions at which the Anglo-Irish Treaty was ratified and the Irish Free State thus established.

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GENERAL.

LEINSTER HOUSE.

This impressive 18th century building is situated in Kildare Street, and, as already stated, is flanked by the National Library and the National Museum. The Oireachtas (Irish Free State Parliament), which consists of a Lower House, Dáil Eireann, and an Upper House, Seanad Eireann, meets here. The Dáil sits in what was formerly the Lecture and Concert Room of the Royal Dublin Society, and the Seanad sits in what was the drawingroom of the Duke of Leinster.

The building was erected in 1745, from a design by Cassels, to be the town residence of the Duke of Leinster. In 1815 it was purchased by the Royal Dublin Society, having lost its position as a social centre owing to the Act of Union in 1800, which led to the Irish nobility making London their headquarters. Since 1922 the Irish Parliament has sat there, at first by temporary arrangement with the Royal Dublin Society. This temporary arrangement came to an end when Leinster House was purchased by the Government in 1925. Visitors are admitted during sessions on a pass obtainable from a member of the Dáil or Seanad.

✧ ✧ ✧

GOVERNMENT BUILDINGS.

This fine modern building is situated at the rear of the National Museum and fronts on to Merrion St. Its frontage extends along almost all Upper Merrion St., save where it is broken by an arched gateway leading into the College of Science (now incorporated in the National University). Among the Departments of State located in Government Buildings are the President's Department and the Departments of Agriculture, Justice, External Affairs, Finance, and Industry and Commerce.

The same trams and buses will serve for Government Buildings as for the National Gallery.

✧ ✧ ✧

FOUR COURTS.

The Courts, designed by Thomas Cooley, were erected in 1786 at a cost of £200,000. The building took the form of a domed circular vestibule with the courts leading from this hallway. Over the portico are statues of Moses, supported by Justice and Mercy, and Wisdom and Authority.

During the civil disturbances of 1922 this fine building suffered great destruction from artillery and internal fire, and many important records and valuable historical documents were destroyed.

The building has been restored to its old magnificence, and was re-opened this year. It houses the Supreme Court, the High Court, and the Circuit Court.

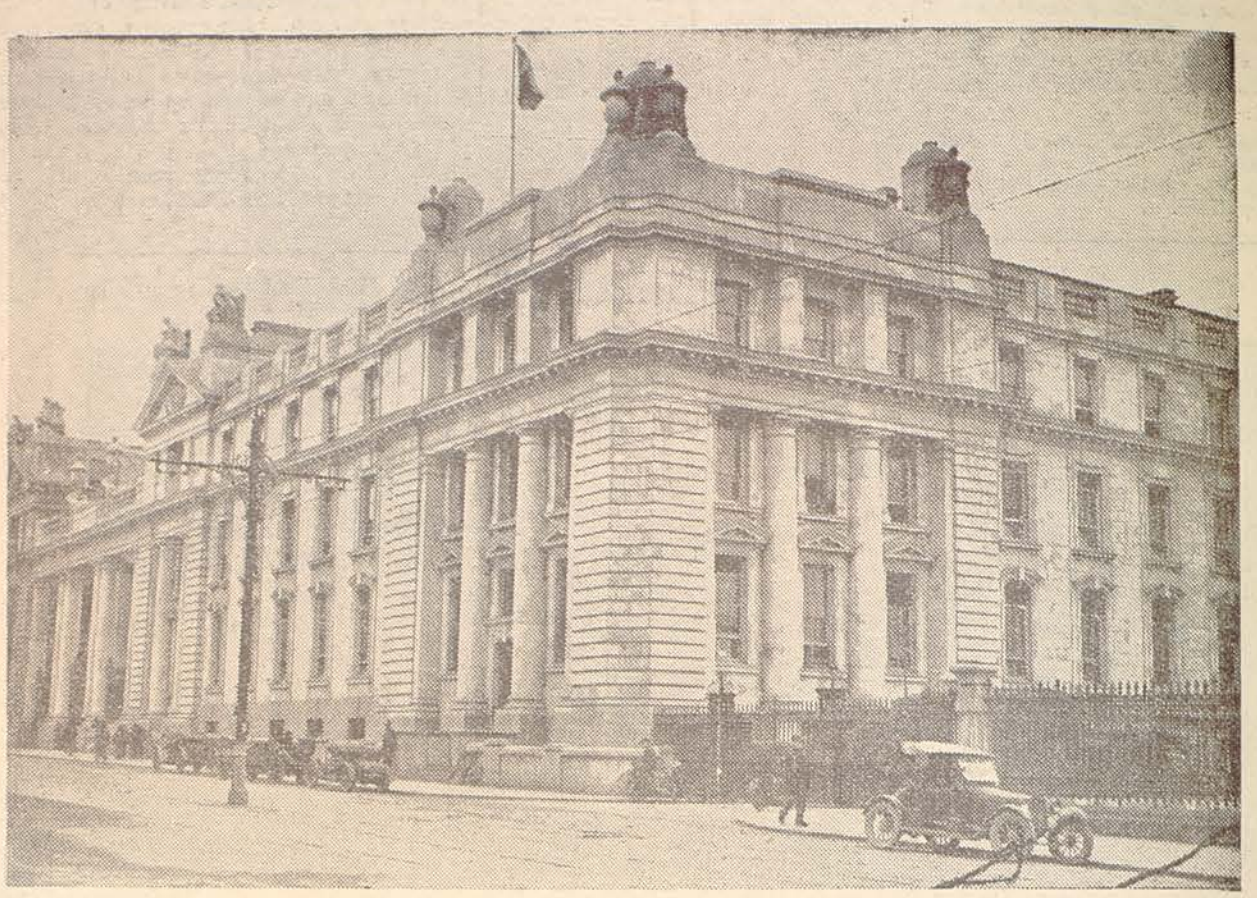
Phoenix Park trams from O'Connell Bridge pass the Four Courts.

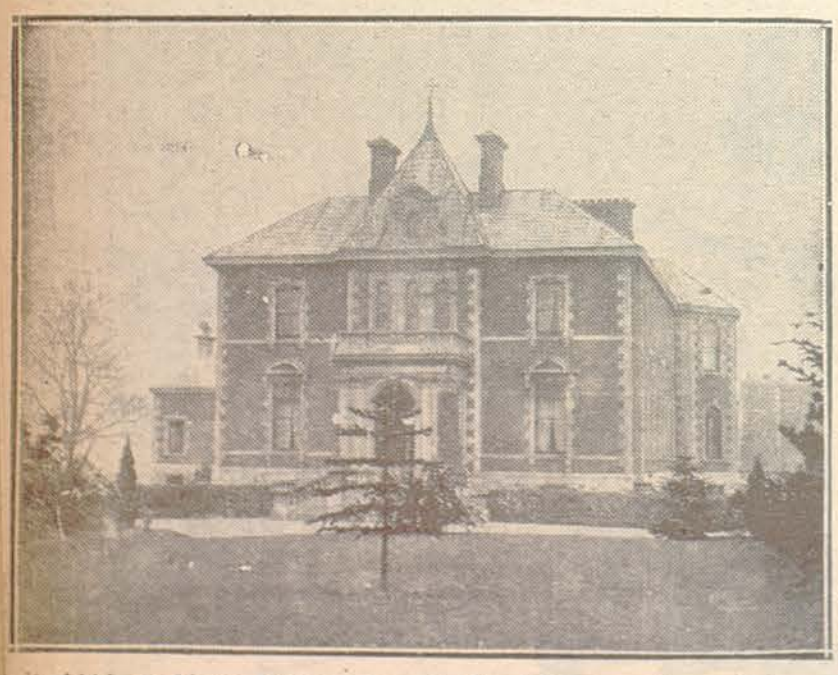
✧ ✧ ✧

KING'S INNS.

This building is situated in Henrietta St. (off Bolton St.), and consists of two wings and a centre building, surmounted by a painted cupola. The building is the headquarters of the Irish Bar, and in one of the wings is a fine dining-hall decorated with the portraits and busts of famous lights of the Irish Bench and Bar. Near it in Henrietta St. is a handsome building housing the Law Library. The King's Inns, like most of our fine buildings in Dublin, was built in the late 18th century, and the Library in 1802.

GOVERNMENT BUILDINGS, DUBLIN





Archbishop's House, Dublin, where the Papal Legate will stay during the Congress.

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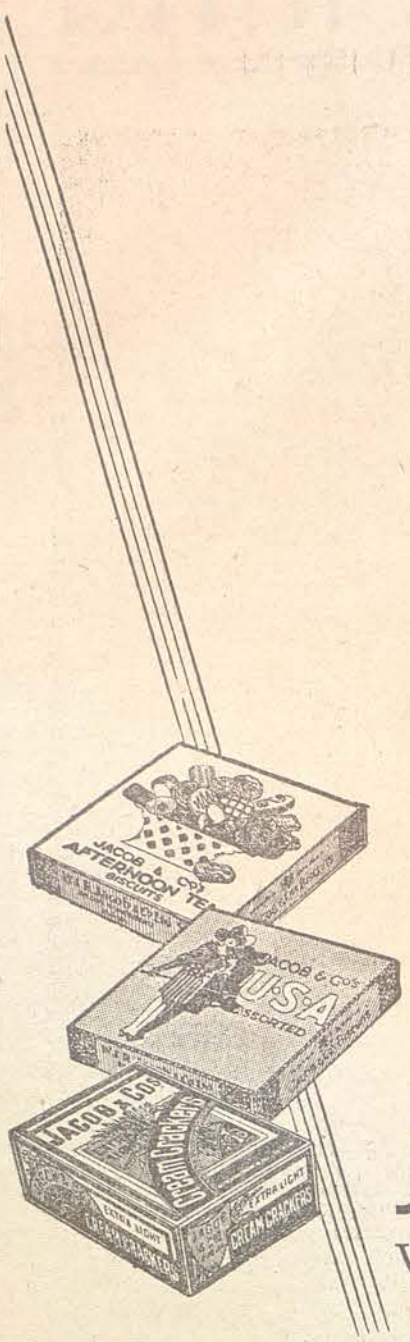

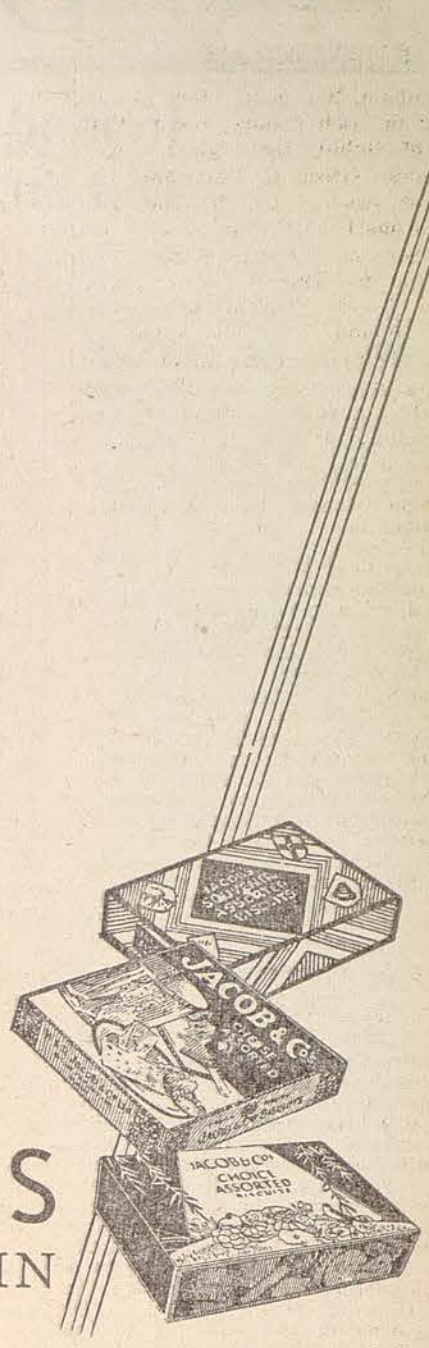

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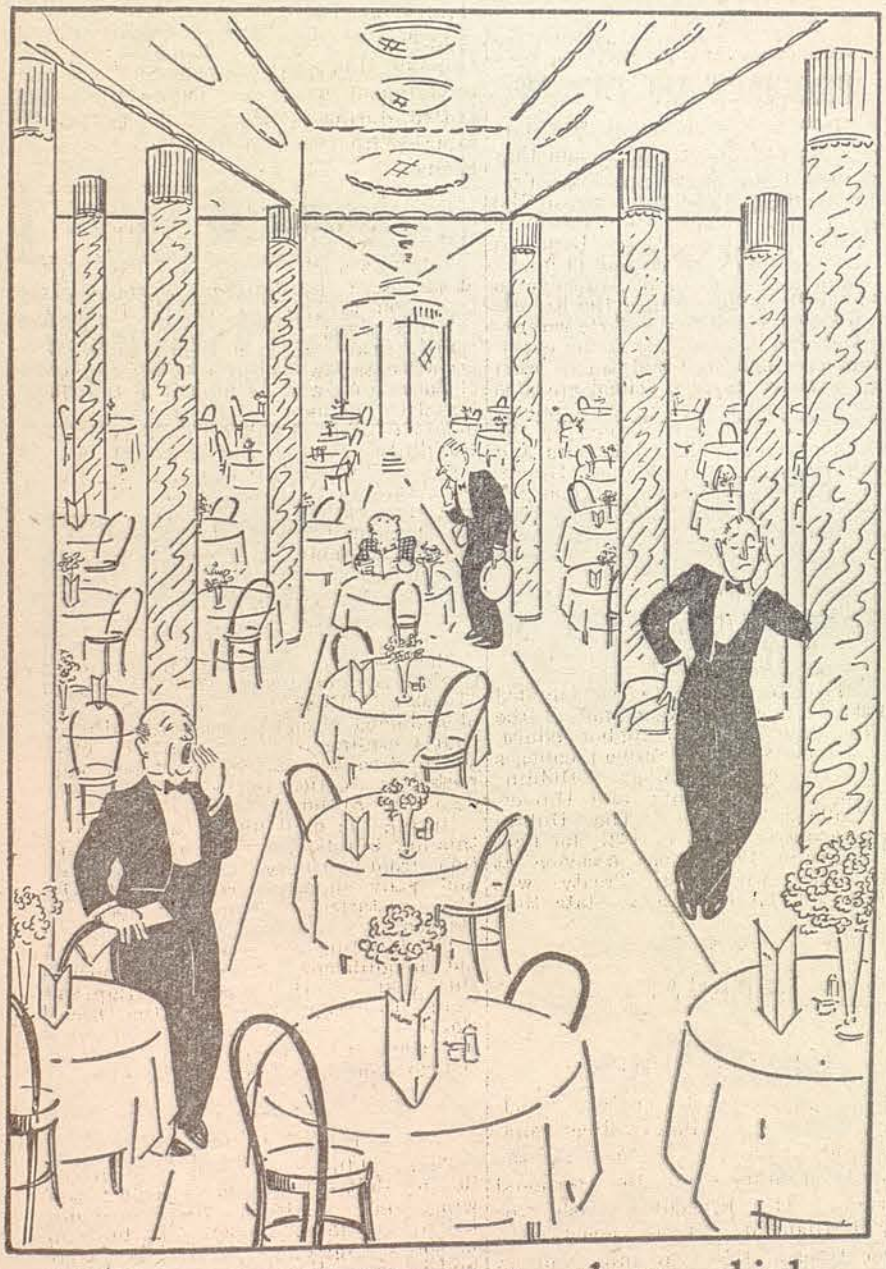

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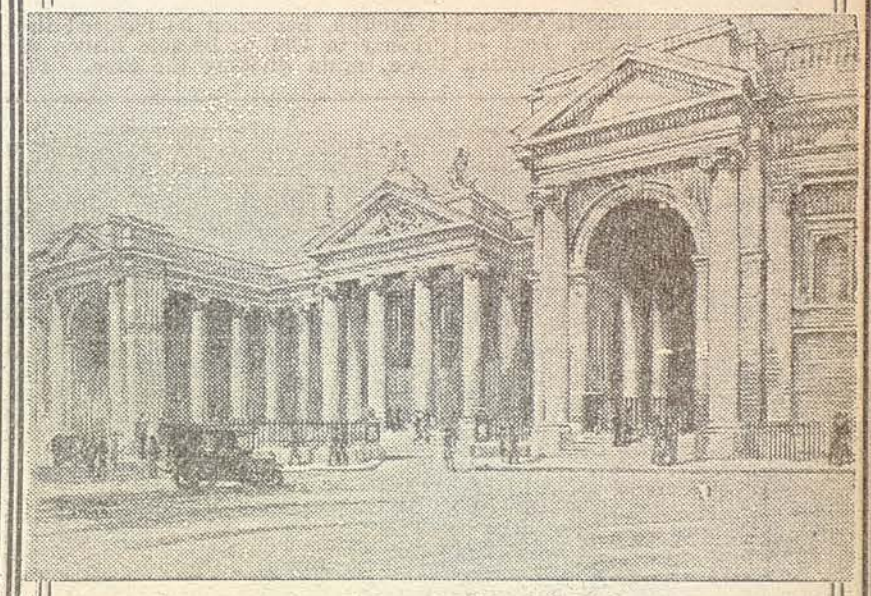

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The Dioceses of Ireland

Ireland is divided into four Provinces—Armagh, Dublin, Cashel, and Tuam—and Twenty-Seven Dioceses as follows:

PROVINCE OF ARMAGH

Comprises the Diocese of Armagh with the eight Suffragan Dioceses of Meath, Ardagh, Clogher, Derry, Down and Connor, Dromore, Kilmore, and Raphoe.

Following is a very brief survey of each of the Dioceses:—

ARMAGH.

Archbishop: His Eminence Joseph Cardinal MacRory.

Includes Co. Louth, almost the whole of Armagh, a great part of Tyrone and a part of Derry and Meath. Founded by St. Patrick about 445 as the Primatial and Metropolitan See of Ireland. Contains 55 parishes; 148 secular priests; 39 Regulars; 13 Convents; 274 nuns; 156 Churches and Chapels; 3 Christian Brothers' Schools; 224 primary schools; 2 colleges; 13 other schools, and 30 Catholic Libraries. The Venerable Oliver Plunket was Primate from 1669 to 1681.

MEATH.

Bishop: Most Rev. Thomas Mulvany, D.D. (Consecrated June 30, 1929).

Includes the greater part of Meath, Westmeath, and Offaly, and a small portion of Longford, Louth, Dublin, and Cavan. The present diocese anciently comprised eight episcopal Sees, the chief of which was Clonard founded in the middle of the sixth century by St. Finian. At the National Synod in Kells in 1172 over which Cardinal Paparo presided as Legate of Pope Eugene III., it was decided that these Sees be joined together. The united Diocese was assigned as first suffrage to Armagh and ranks immediately after the Metropolitan Sees in Ireland. In the "Royal Diocese" is Tara "of the Kings." There are 66 parishes; 169 priests; 144 churches; 21 regular clergy; 13 convents; 281 nuns; 3 monastic houses, and 17 members in community.

ARDAGH AND CLONMACNOISE.

Bishop: Most Rev. James J. McNamee, D.D. (Consecrated July 31, 1927).

Includes nearly all Longford, the greater part of Leitrim, and portions of Offaly, Westmeath, Roscommon, Cavan, and Sligo. Here, according to Colgan, St. Patrick baptised Maine, Lord of South Teffia, in Longford, built a church in Ardaghadh in 454, and consecrated Mel, the son of his sister Darerca, the Bishop. St. Mel was also Abbot of the adjoining monastery, and is yet patron of the diocese. The Diocese of Clonmacnoise was united to Ardagh in 1729 during the episcopate of Bishop Flynn. There are 41 parishes, 133 priests, 75 churches, one House of Regulars, and 18 colleges and schools, other than primary schools.

CLOGHER.

Bishop: Most Rev. Patrick McKenna, D.D. (Consecrated October 10, 1909).

Includes Monaghan, almost the whole of Fermanagh, a large portion of Tyrone, with portions of Donegal, Louth, and Cavan. Founded by St. Patrick, who appointed one of his household, St. Macarten, as first Bishop. St. Patrick's Purgatory, Lough Derg, to which thousands of pilgrims from all parts of the world journey every year, is in the Diocese of Clogher. There are 40 parishes, 110 priests, 87 churches, and 13 colleges, convents, and schools, other than primary schools.

DERRY.

Bishop: Most Rev. Bernard O'Kane, D.D. (Consecrated September 26, 1926).

Includes nearly the whole of Co. Derry, part of Donegal, and a large portion of Tyrone. Owes its origin to the monastic establishment founded there by St. Columba between 546 and 562. The present Diocese was formed by a union of the old Sees of Rathlure and Ardstraw, founded by St. Eugene, at what time cannot be accurately determined, and it was fully defined about the middle of the thirteenth century. There are 39 parishes, 114 priests, 80 churches, and 9 convents, college and Christian schools.

DOWN AND CONNOR.

Bishop: Most Rev. Daniel Mageean, D.D. (Consecrated August 25, 1929).

Includes Antrim, the greater part of Down, and the Liberties of Coleraine in Co. Derry. Each Diocese was a collection of ancient Sees. St. Fergus is named as the first Bishop of Down. Connor was founded by St. Macnisse in 480. The final union of the two Dioceses did not take place until 1451. In 1124 St. Malachy became Bishop of Connor, which was separated from Down. The two Dioceses were again united in 1134, when Malachy became Archbishop of Armagh, but when he resigned the Primacy in 1137 he became Bishop of Down, again dividing the Sees. St. Patrick's burial place is in Downpatrick in Down. There are 60 parishes, 210 priests (secular and regular), 116 churches, 23 convents, 2 colleges, and 5 monasteries.

DROMORE.

Bishop: Most Rev. Edward Mulhern, D.D. (Consecrated April 30, 1916).

Includes part of the Counties of Down, Armagh, and Antrim. Founded in the Sixth Century by St. Colman. There are 19 parishes; 68 priests (secular and regular); 42 churches; one priory, 9 convents, and 2 seminaries.

KILMORE.

Bishop: Most Rev. Patrick Finegan, D.D. (Consecrated Sept. 11, 1910).

Includes nearly all Cavan, and parts of Leitrim, Fermanagh, Meath, and Sligo. St. Felim, who flourished in the early part of the Sixth Century, is the first known Bishop of Kilmore and is patron of the Diocese. There are 42 parishes; 131 priests; 90 churches; 7 convents, and one College.

RAPHOE.

Bishop: Most Rev. William MacNeely, D.D. (Consecrated July 22, 1923).

Includes nearly the whole of Donegal, with the exception of the Barony of Inishowen. Raphoe was the first of St. Columba's Irish foundations to become an episcopal See. The monastery which he founded there in the middle of the Sixth Century was renovated by Adamnan, who succeeded him in Raphoe as well as in Iona. St. Eunan, who is venerated as first Bishop of Raphoe, is no other than Adamnan, whose name has the same pronunciation with Irish speakers. There are 26 parishes; 90 priests (secular and regular); 52 churches, 5 convents; 62 nuns.

PROVINCE OF DUBLIN

Comprising the Diocese of Dublin with the three Suffragan Dioceses of Kildare and Leighlin, Ferns, and Ossory.

DUBLIN.

Archbishop: His Grace Most Rev. Edward J. Byrne, D.D., Primate of Ireland.

Includes Dublin, nearly all Wicklow, and portions of Co. Kildare and Co. Wexford. To St. Patrick the See of Dublin looks as its founder. Dublin was created an Arch-Episcopal See at the Synod of Kells in 1152, and Archbishop Gregory became the first Archbishop. He was succeeded by St. Laurence O'Toole. There are 79 parishes; 348 secular and 317 regular clergy; 197 churches, chapels, and oratories, and 112 convents.

KILDARE AND LEIGHLIN.

Bishop: Most Rev. Matthew Cullen, D.D. (Consecrated June 5, 1927.)

Includes Co. Carlow, parts of Kildare, Leix, Offaly, Kilkenny, Wicklow, and Wexford. The diocese of Kildare was founded by St. Patrick about 448, and St. Laserian, who died in 639, was the first Bishop and patron Saint of Leighlin. The dioceses were united in 1678. Before the time of St. Laserian, St. Conleth and St. Brigid were the patron Saints of Kildare. St. Conleth was the first Bishop of Kildare, being consecrated at the request of St. Brigid. There are 49 parishes, 136 secular, and 23 regular clergy, 164 churches, and 23 convents.

FERNS.

Bishop: Most Rev. William Codd, D.D. (Consecrated February 25, 1918.)

Includes almost the entire of Wexford and part of Wicklow. Founded by St. Aedan in 598. There are 42 parishes, 135 secular, and 20 regular clergy, 92 churches, and 14 convents.

OSSORY.

Bishop: Most Rev. Patrick Collier, D.D. (Consecrated Aug. 5, 1928.)

Includes Kilkenny and portions of Offaly and Leix. Founded by St. Kieran, who was born about the fourth century. There are 41 parishes, 122 secular, and 12 regular clergy, 96 churches, and 14 convents.

PROVINCE OF CASHEL

Comprising the Archdiocese of Cashel, and Diocese of Emly, with the eight Suffragan Dioceses of Cloyne, Cork, Kerry, Killaloe, Limerick, Ross, Waterford, and Kilfenora. The Bishop

The view from Slievewillin, Co. Down, looking towards the little village of Saul, where, on the slope of the hill (marked by cross) on the left of this photo, St. Patrick celebrated his first Mass in Ireland. The Catholic church of St. Patrick is seen on the right of this photo.—*Irish Independent* Photo.

ARMAGH CATHEDRAL

of Galway is Apostolic Administrator of Kilfenora.

CASHEL AND EMLY.

Archbishop: His Grace Most Rev. John M. Harty, D.D. (Consecrated January 18, 1914).

Includes the chief part of Tipperary and part of Limerick Counties. Cashel became an Archepiscopal See in 1101 and O'Dunan became its first prelate. The Diocese of Emly was founded by St. Ailbe. There are 46 parishes, 117 secular clergy, 85 churches, 3 houses of regular clergy, 17 convents, 322 nuns, and 6 monastic houses.

CLOYNE.

Bishop: Most Rev. Robert Browne, D.D. (Consecrated August 19, 1894).

Coadjutor Bishop: Most Rev. James J. Roche, D.D. (Consecrated May 30, 1926).

Includes a large portion of Co. Cork. Founded by St. Colman MacLenin, who became its first Bishop in 560. There are 47 parishes, 139 secular clergy, 103 churches, 20 convents, and 410 nuns.

CORK.

Bishop: Most Rev. D. Cohalan, D.D. Consecrated June 7, 1914).

Includes Cork City and a portion of Co. Cork. Founded by St. Finbarr, who was its first Bishop. There are 35 parishes, 224 clergy (secular and regular), 73 churches, 27 convents, 11 houses of religious, and 7 monasteries.

KERRY (ARDFERT AND AGHADOE).

Bishop: Most Rev. Michael O'Brien, D.D. (Consecrated July 24, 1927).

Includes Kerry and part of Co. Cork. The Diocese was constituted by the union of two very ancient Sees, Ardfert and Aghadoe, but the date of the union cannot be definitely ascertained. The first Bishop mentioned in connection with the history of Kerry is Erc, and there is no doubt that this Bishop was St. Erc of Slane, who died in 512. He was the special friend and tutor of St. Brendan, the patron of the Diocese. There are 50 parishes, 124 priests (secular and regular), 99 churches, 2 friaries, 5 monasteries, and 18 convents.

KILLALOE.

Bishop: Most Rev. Michael Fogarty, D.D. (Consecrated Sept. 4, 1904).

Includes portion of Clare, Tipperary, Offaly, Galway, Limerick, and Leix. Derives its name from St. Lua, an abbot who lived about the end of the sixth century, and whose oratory can still be seen on Friar's Island, near the town of Killaloe. St. Flannan is the patron saint of the Diocese, and was its first Bishop, having been consecrated at Rome about 640. There are 57 parishes, 175 priests, 143 churches, 16 convents, 277 nuns, 7 monastic houses with 99 members in community.

LIMERICK.

Bishop: Most Rev. David Keane, D.D. (Consecrated March 2, 1924).

Includes the greater part of Limerick and a small portion of Clare. St. Munchin is the patron saint. There are 48 parishes, 119 secular and 65 regular clergy, 84 churches, 20 convents with 490 members in community, and 4 monastic houses with 38 members in community.

ROSS.

Apostolic Administrator—Most Rev. Dr. Roche, Coadjutor Bishop of Cloyne.

Includes part of Co. Cork. Founded by St. Fachtna, who died about 590. There are 11 parishes, 30 priests, 23 churches, 3 convents, and 70 nuns.

WATERFORD AND LISMORE.

Bishop—Most Rev. Bernard Hackett, D.D. (Consecrated March 16, 1916.).

Includes Waterford and parts of Tipperary and Cork. St. Carthage established himself at Lismore and founded a great school there in 630. Waterford was recognised as an independent See in 1152. There are 39 parishes, 112 secular and 46 regular clergy, 77 churches, and 29 convents.

Continued on Next Page.

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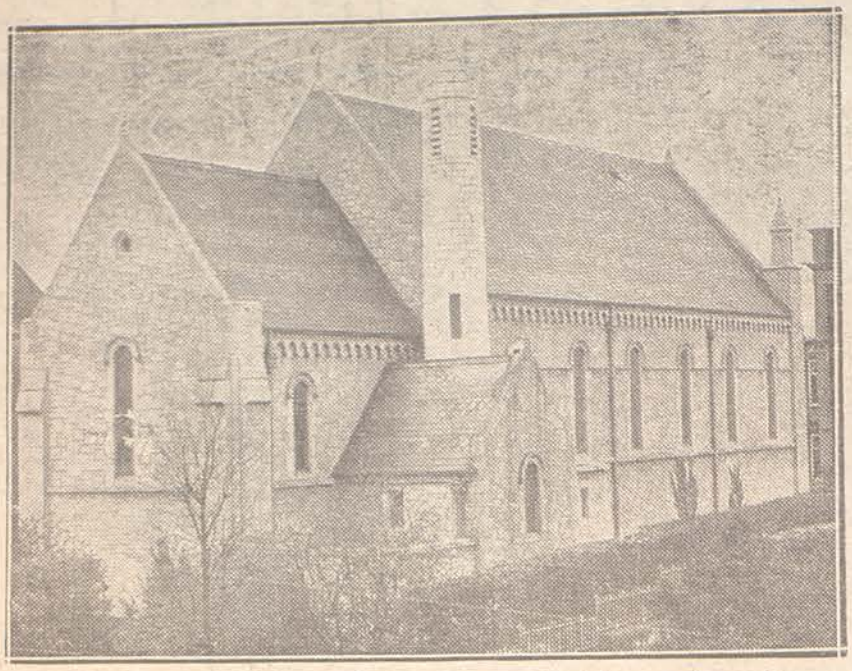


The Honan Hostel Chapel, Cork. See Article on Page 6.

The Dioceses of Ireland

(Continued from page 79)

PROVINCE OF TUAM

Comprising the Dioceses of Tuam, Achonry, Clonfert, Elphin, the United Dioceses of Galway and Kilmacduagh and Killala.

TUAM.

Archbishop: His Grace Most Rev. Thomas P. Gilmartin, D.D. (Consecrated February 13, 1910).

Includes half Mayo, nearly half Galway, and part of Roscommon. St. Patrick came into the Diocese of Tuam about 440 and founded his first church on the summit of Croaghpatrick. He established twelve churches in this district. The original Diocese of Tuam was founded by St. Jarlath about 520. Included in the Archdiocese of Tuam are: The See of Annaghdown, which grew out of the monastery founded by St. Brendan for his sister, St. Briga; the Diocese of Cong, founded by St. Fechin in 626; the Diocese of Mayo, founded by St. Colman; the Diocese of Aghagower, founded by St. Patrick in 441. There are 53 parishes, 173 priests, 124 churches, 23 convents, 10 Franciscan monasteries.

ACHONRY.

Bishop: Most Rev. Patrick Morrisroe, D.D. (Consecrated Sept. 5, 1911).

Includes portion of Mayo, Sligo, and Roscommon. In the village of Achonry St. Finian, who died in 552, established a church and monastery, over which he placed Nathi O'Hara, who had been his pupil and is referred to in the Annals as the Priest Nathi. A diocese was formed in 560, and Nathi is reputed to have been its first Bishop. He is the patron saint of the Diocese. There are 22 parishes, 52 priests, 41 churches, and 9 convents.

CLONFERT.

Bishop: Most Rev. John Dignan, D.D. (Consecrated June 1, 1924).

Includes portions of Galway, Roscommon, and Offaly. Founded in 557 by St. Brendan the Navigator. There are 24 parishes; 52 secular and 31 regular clergy; 46 churches, 2 Houses of Regulars, and 6 convents.

ELPHIN.

Bishop: Most Rev. Edward Doorly, D.D. (Consecrated June 24, 1923).

Includes a large portion of Roscommon, Sligo, and Galway. Founded by St. Patrick, who placed over the See St. Assicus as Bishop. There are 33 parishes; 105 priests (secular and regular); 86 churches, 10 convents.

GALWAY, KILMACDUAGH, AND KILFENORA.

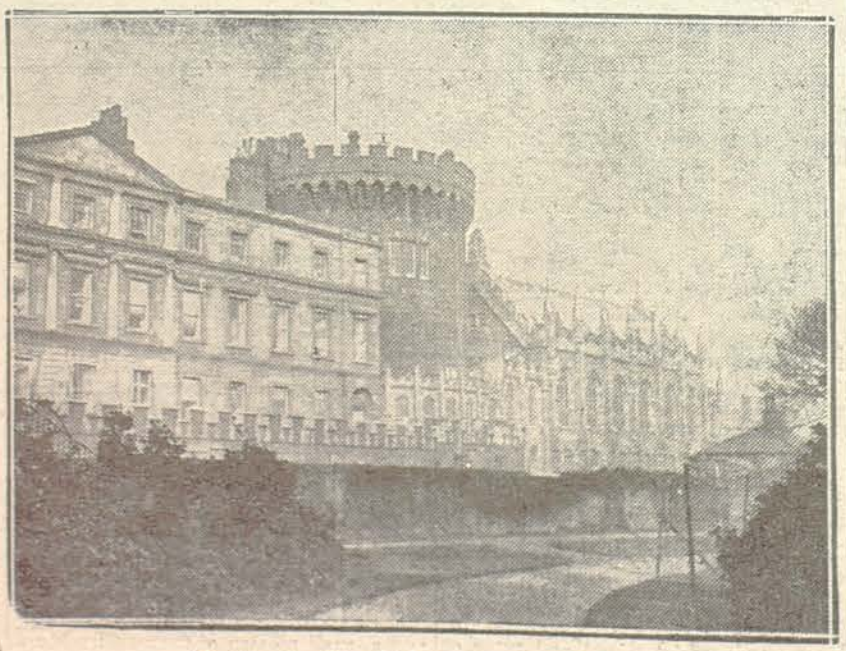
Bishop—Most Rev. Thomas O'Doherty, D.D. (Consecrated Sept. 14, 1919.).

Includes practically all Galway and parts of Co. Clare and Co. Mayo. St. Colman was the first Bishop of Kilmacduagh. In 1750 Kilmacduagh was united with the smaller Diocese of Kilfenora. In 1831 Galway was made an Episcopal See, and in 1883 the union of the three dioceses was made permanent by Papal Bull. There are 30 parishes, 96 priests (secular and regular), 53 churches, and 16 convents.

KILLALA.

Bishop—Most Rev. James Naughton, D.D. (Consecrated Jan. 7, 1912.).

Includes portions of Mayo and Sligo. The foundation dates from the time of St. Patrick, who placed St. Muredach over the church called in Irish Cell Alaid in 442 or 443. There are 22 parishes, 49 priests, 45 churches, and 6 convents.



Dublin Castle.—*Irish Independent* Photo.

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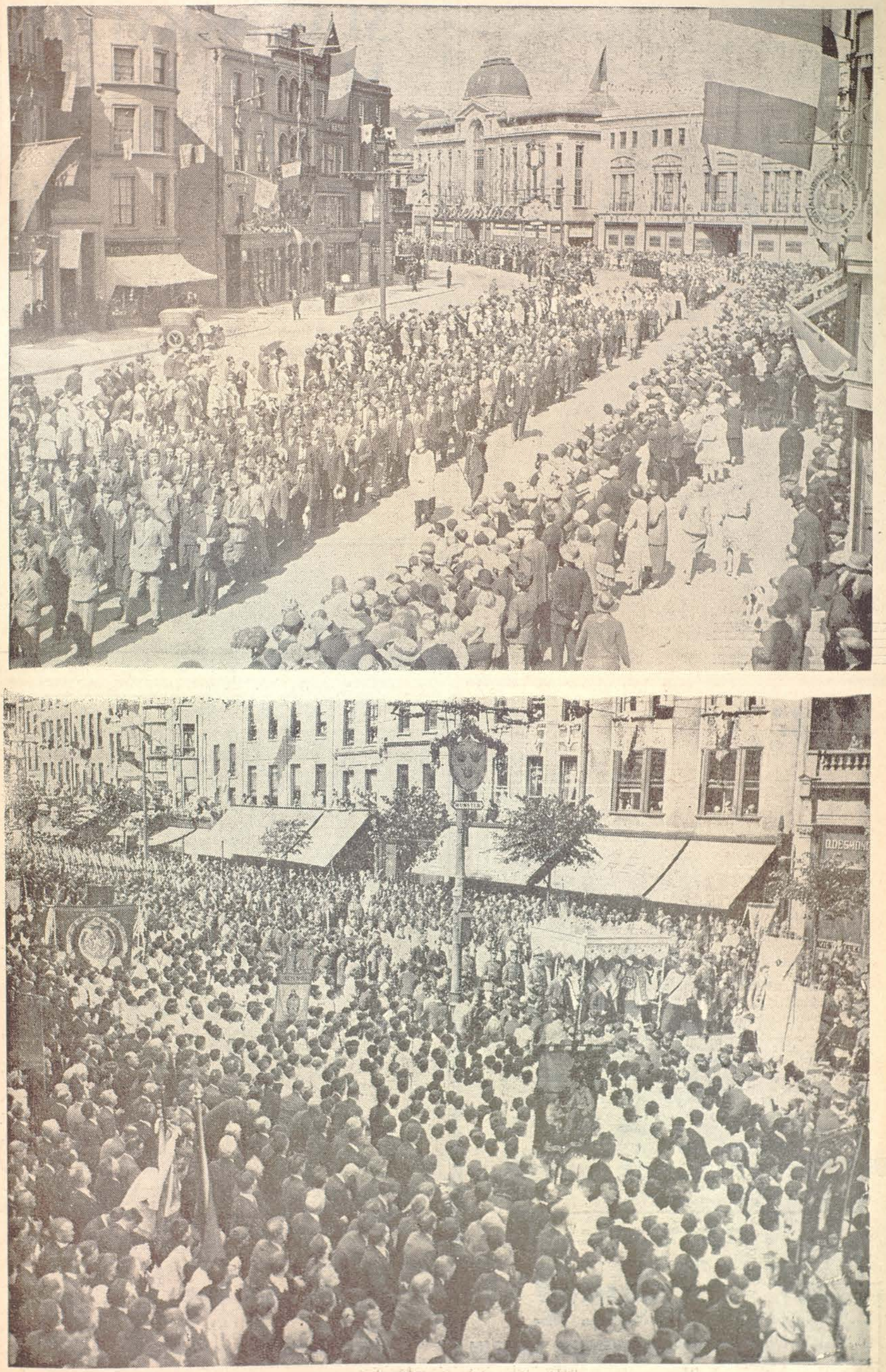

Sections of the Procession of the Most Blessed Sacrament through the streets of the City

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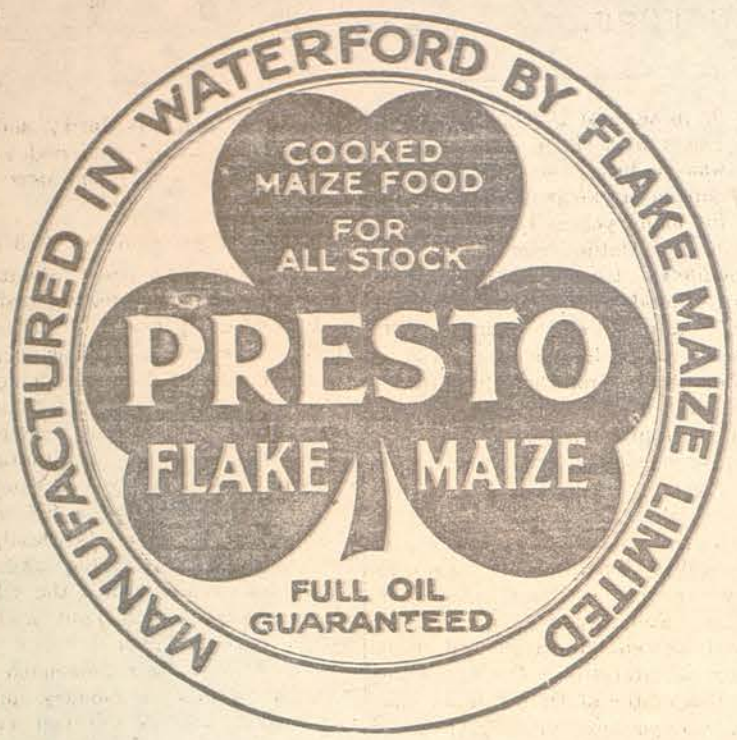

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Carrying the Torch of Faith Throughout the World

By REV. MICHAEL LANGFORD, M.A.

WHY, a stranger might ask, is such special stress laid upon the work of St. Patrick? Was he not one of many missionaries in all ages who left all things to follow Christ and preach His Gospel? Did he do more than others, or suffer more, or gain more souls? Has his work any greater significance than that of many others?

The answer to this question lies in a statement of the part that the Church founded by St. Patrick has played in the spreading of the Kingdom of Christ—a part out of all proportion to the geographical and numerical size of the island which he evangelised.

Within a century of St. Patrick's death, Ireland had become a missionary nation. Columba and his monks from Ireland founded a monastery at Iona that became the centre of Christianity in Scotland, and shortly extended its influence over Northern England.

Before the end of the 6th century Irish missionaries had gone further afield—into the land of the Burgundians and the Franks. Columbanus, the pioneer and greatest of these, left his monastery of Derry in 590, in his sixtieth year, to "go into exile for Christ."

EUROPE'S DEBT.

In the twenty-five years of his work on the Continent he left an indelible influence on the life of all Europe between the Channel and the Appenines—on the moral, social, and liturgical life of that part of Christendom. He and his monks were teachers and apostles from the Vosges to Lombardy, from the Channel to the Appenines, and the tradition of missionary work initiated by him ceased only when the monasteries, which were the centre of that apostolate, were destroyed by the Danish invaders of Ireland.

In an indirect, but not less effective manner, the Irish Church contributed still further to the spread of Christianity: the schools of Ireland were the seminaries in which were trained many missionaries from England and from the Continent, and the Irishmen conducted schools in which native missionaries were trained in these lands. And again: the cultural influence of the Irish was enormous.

A WORLD IN RUIN

For about the time that St. Patrick came to Ireland, St. Augustine was writing his work on the "City of God," in which he endeavoured to envisage the future of a world that was falling into ruin before his eyes. The Roman Empire was crumbling, and in the century and a half between the coming of St. Patrick and the departure of Columbanus from Derry the whole face of Europe had changed. Rome had been sacked and burnt; the Empire had ceased to be, giving place to barbarian dukes and kings; law and learning had failed, and religion had almost disappeared.

Ireland alone in Western Europe had been spared the fury of that destruction, and from out of Ireland went to the Continent the men who, possessing the old tradition, re-lit the torch of learning and enkindled the flame of charity.

IRELAND'S INFLUENCE.

We must not underestimate the work of the sons of St. Benedict, who were to become pre-eminently the teachers of Europe. But it is true to say that it was from Ireland the greatest single impulse came to make the Western Europe of that time Christian and cultured.

It would be too long to recount the names of even the principal Irishmen and pupils of Irishmen who were educators of Europe in the seventh, eighth, and ninth centuries. A map of Europe, marked with the places where Irishmen were bishops and founders of sees, monasteries, and schools, and pupils of Irishmen were famous teachers, would be the best illustration of the facts.

FAMOUS IRISHMEN.

But since names and places are more than general assertions; Virgilius at Salzburg was a master of astronomy—and an Irishman; as was Martin of Rheims, the Greek scholar, and Scotus Eriugena, master of all the arts, at Laon. Alcuin, the great Englishman who was, so to speak, Charlemagne's Minister of Education, shows us in a charming letter how the Irish teachers were regarded.

Writing in a most affectionate tone to Coelchu, Abbot of Clonmacnoise, Alcuin sends all the news of the court to his Irish "Master" and "Teacher," and encloses a phial of oil—"for such is hard to come by in Ireland"—and a hundred sickles of silver, gifts from the Emperor himself to the Abbot. The incident is a charming symbol of the appreciation earned by the Irish schools, without which the first Renaissance would not have been possible.

DANISH INVASION.

With the Carolingian period, however, closes the first phase of Irish missionary activity. The Danish invasions had begun some time before, and by the end of the ninth century most of the Irish monastic centres were in ruins, and the most of Irish Catholicism with them.

It was a bitter struggle against many forces to keep Ireland Christian, for many years—but this is not a history of Catholicism in Ireland. In mediaeval times Irishmen were, indeed, found in the most unlikely places abroad—one taught St. Thomas at Naples, another was a member of the first Catholic Mission to China. And in post-Reformation times Irish priests, secular and religious, were as wide-scattered as the wild geese.

We find them in Danzig and Vienna, in Prague and Louvain, in Paris and in Rome. To mention only a few names: O Maolchonaire of Louvain, later Archbishop of Tuam, is well known in Latin and Irish theological literature; Colgan is immortal as editor of Duns Scotus, and Lynch's exposition of Scotist theology is still an authority. But these, as their fellows, were exiled teachers rather than missionaries.

THE PENAL LAWS.

The Penal Laws closed down on Ireland in their full rigour after the Treaty of Limerick in 1689, and henceforth for a century and a half almost the only Irish activity abroad was the training of priests for work at home. But when the stream of Irish emigration began, towards the end of the 18th century and especially early in the 19th, a new missionary movement began.

Irish priests followed the emigrants, and soon became the missionaries *par excellence* in the English-speaking countries, to which the Irish emigrants had gone, and in which the Irish were the greater part of the Catholic population. "Foreign Mission" seminaries were established in Dublin, Kildare, Kilkenny, Thurles, Waterford, and Wexford; and the religious Orders of men and women founded branches in the new Irish diaspora.

IRISH PRIESTS ABROAD.

At the present time about one hundred secular priests are ordained in Ireland every year for the service of the Church in English-speaking countries outside Ireland. A conservative estimate of the Irish priests now in those countries would be three thousand; the Brothers are many, and the nuns beyond counting. One has only to read a list of the Bishops in England, Scotland, the United States, Australia, and New Zealand to realise what the Church of St. Patrick has meant and still means to those lands.

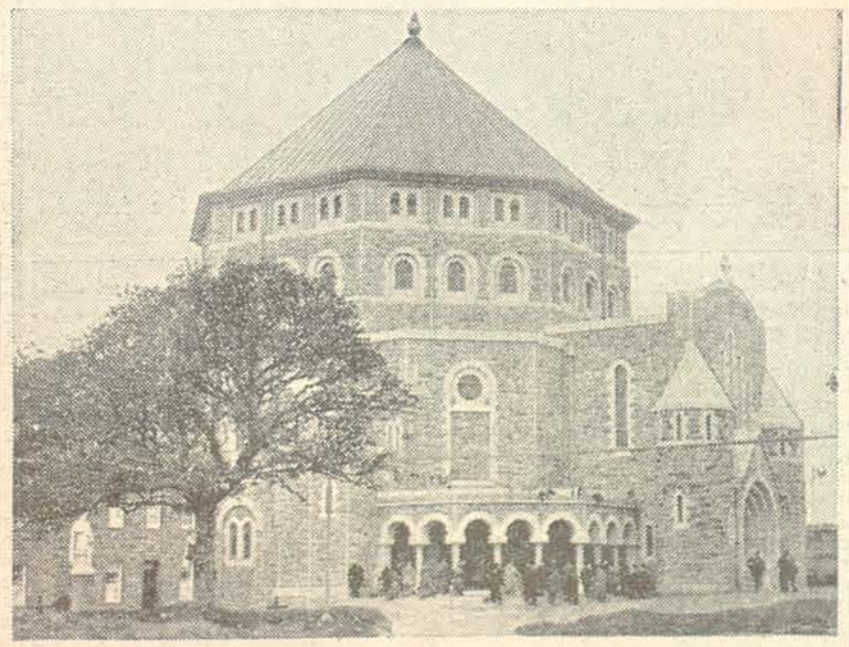
In addition to this, and much more recently, a new missionary activity has begun, and in the last twenty years attained a marvellous growth: the mission to pagan lands. Before the war this aspect of missionary work was generally unfamiliar in Ireland, though there was a certain number of Irish missionaries in Africa.

IN PAGAN LANDS.

But now Irish missionary priests in pagan lands number 402, belonging to fifteen different missionary societies; the Sisters number nearly 1,900—one-eighth of all the missionary nuns in heathendom—and the Brothers 255. Two new societies of missionary priests have been founded and two of Sisters, and the older societies have increased enormously in number.

It would be interesting to calculate the amount of territory peopled and ministered to by Irishmen and their descendants, and thus to evaluate the contribution of Ireland to the spreading of the Gospel in our days. But one fact may suffice to indicate the significance to-day of the foundation of St. Patrick in Christendom—a fact that is surely without parallel: there are to-day in the service of the Church, dispersed over five Continents, twice as many bishops of Irish birth as there are bishops in Ireland.

LOUGH DERG—ST. PATRICK'S PURGATORY



ONE of the most famous pilgrimages in the world is that of St. Patrick's Purgatory, on Station Island, Lough Derg. The lough lies about 4 miles from Pettigo, Co. Donegal, and local tradition supported by historical evidence relates that St. Patrick fasted and prayed in the cave on the island. The Purgatory had a great reputation in the Middle Ages, pilgrims, some of them of high rank, journeying to it from different parts of Europe. Cardinal Chiericati, Papal Nuncio, visited the island in 1517.

Several attempts were made by the British Government to stop the pilgrimages, and in the beginning of the 18th century an Act was passed declaring pilgrimages to the Island unlawful assemblies punishable with a heavy fine. But all was no use, and thousands of pilgrims, increasing year by year, visit Lough Derg between June 1 and August 15.

Since 1785 the Island has been in charge of secular priests appointed by the Bishop of Clogher. The Right Rev. Monsignor Keown, V.G., P.P., Carrickmacross, Dean of the Diocese, is the present prior, and during his term of office he has done much for the accommodation of pilgrims, the most important of which is the beautiful new church which was consecrated last year and which has been raised by the Pope to the dignity of a minor basilica.

RELIGIOUS BOOKS OF ANCIENT IRELAND.

THE religious books of ancient Ireland may be divided into two classes, ecclesiastical writings and miscellaneous collections which include religious pieces. Of the first type, the Book of Kells, if not the oldest, is certainly the most famous. Written about the seventh century, the penwork and ornamentation of this vellum copy of the four Gospels make it absolutely unique among the books of the world. Extreme delicacy and wonderful precision, united with an extraordinary minuteness of detail, are the main characteristics of its illumination.

The Book of Armagh, completed by the scribe Ferdomnach in 807 A.D., is almost as beautifully written. This exquisite manuscript contains, among other ecclesiastical writings, a copy of the earliest piece of certain Irish literature, St. Patrick's Confession, which is his own account of his Irish mission. Another feature is an entry made at the behest of Brian Boru in the year 1004 A.D.

The best known examples of the second class are the Leabhar Breac and the Book of the Dun Cow. The former is the earlier by two centuries, being written about 1106, and containing sixty-five pieces, including a famous elegy on St. Columkille. The latter is a great collection of miscellaneous religious material, including legends, homilies, and sermons. It also contains the old Irish lives of the principal Irish Saints.

No better proof of our historic past remain than these four books. The first two can be seen at Trinity College, Dublin, while the Royal Irish Academy contains the others.

The Diocese of Dublin

Received First Envoy of Holy See to Ireland in 431 A.D.

By Rev. Myles V. Ronan, C.C., M.R.I.A.

TO the Diocese of Dublin belongs the honour of having in the year 431 received the first accredited envoy of the Holy See to Ireland in the person of Palladius the Deacon or Administrator of Pope Celestine, who consecrated him and sent him as their first Bishop to the Scots (Irish) believing in Christ. That first link with the centre of Christianity was stoutly riveted the next year by St Patrick, the successor of Palladius in the apostolic work of the propagation of the Faith.

The memory of their visits and of the labours of their disciples are enshrined in the place names of the Diocese which tell of their cells or seminaries, and of their domnachs or wooden churches. The grand old ruins dotted over the countryside are abundant evidence of the faith and piety of the new converts, who were sons and daughters of chieftains and tenants.

SILENT WITNESSES.

Likewise the ruins of our early monasteries, Glendaloch, Clondalkin, Tallaght, Swords, Lusk, and a host of others, are silent witnesses of the busy seats of learning to which the wandering Irish scholars and the students from afar repaired to drink in the wisdom of the Irish teachers in the Scriptures and the Classics.

The monastic schools of the Western Isle received many a rude shock from the Northmen during their centuries of plunder and destruction, but it was the way of Divine providence to mould the character of the Irish people to prepare them for still ruder shocks in the centuries to come. To these warlike Northmen when they yielded to the spiritualising influence of the Irish was due the erection of the Diocese with its Cathedral of Christ Church founded and endowed by them in 1038 with lands in the County Dublin.

AN ARCHDIOCESE.

The importance of their walled city and its commerce, and of their extended sway, received recognition in 1152 when the diocese was raised to the dignity of an archdiocese, and still more in 1160 when Lorcan Ui Tuathail, the Abbot of Glendaloch, was elected to occupy the archiepiscopal throne. It was the hard lot of Lorcan to have to bear the brunt of the destruction and disorganisation that followed on the English invasion, to wear out his fine frame in battling with the English King for the time-honoured rights of the Irish Church, and to die on foreign soil in their defence. That noble lesson was, however, not lost on his successors, Englishmen though they were, during the centuries before the so-called Reformation.

Anglo-Norman monasteries and religious houses arose on all sides which introduced new methods of learning and agriculture, and the coming of the Franciscans, Dominicans, Carmelites, and Augustinians introduced a leaven of spirituality and nationality which was far-reaching in its influence in this English colony.

THE TRADE GUILDS.

The city of Dublin increasing rapidly in material prosperity St. Patrick's Cathedral was erected and Christ Church enlarged and beautified for the carrying out of the Church's liturgy on a more imposing scale. The rise of the Trade Guilds, with their chantries and religious regulations, and the erection of the religious Guilds in the city churches, with their sacred pageants and mystery plays performed in the streets, provide abundant evidence of the piety and commendable pride of the citizens. Devotion to the Blessed Sacrament, to the Blessed Virgin, and to the dead, was perhaps the outstanding characteristic of that piety. It was chiefly on these three points that the wrath of the so-called Reformers was brought to bear.

On the appointment of George Browne, an Englishman, by Henry VIII. as the first Protestant Archbishop of Dublin in 1536, the clergy and people showed fierce resistance to the assumption by the King of the headship of the Church. But still greater was their determination to persevere in the old faith and to continue their allegiance to the centre of Christianity when Henry's daughter, Elizabeth, by the advice of English and foreign divines sought to abolish the Holy Mass and Catholic practices.

FIGHT FOR FAITH.

The ruins of hundreds of churches that had been spread all over the diocese show that Catholics were not permitted to celebrate Mass in them, and that the Protestant Church neglected to keep them in preservation, for it had no worshippers to attend them. For two centuries the Catholics made use of warerooms, outhouses, and stables in back streets as temporary chapels, and bore heavy fines, imprisonment, and the death penalty rather than yield to compulsory attendance at Protestant service.

Yet, the numbers of the Catholics in the city by no means diminished: according to royal and episcopal visitations in 1615 and 1630 Protestants were practically confined to a few parishes—namely, those adjoining the Castle walls—and belonged to the official and landlord classes. In suburban and country districts the houses of the Catholic gentry were well recognised meeting places of the neighbouring population for Sunday's Mass.

THE PENAL LAWS.

All this was changed by the Cromwellian Government with its elaborate spy system, the imprisonment, the execution and the shipping to the Barbadoes of the priests, and the rooting out of the Catholic people. Dr. Dempsey, the Vicar Apostolic, informed the Holy See in 1657 that "there are not in Dublin Catholics enough to form three parishes."

With the restoration of Charles II. in 1660, who was known to be secretly of Catholic sympathies, if indeed not of belief also, Catholic activity received a new impetus, and the priests and people, flocking back to the city, erected commodious chapels in place of the stable and the outhouse. So that by the year 1749 secular and regular chapels and convents were to be found in nearly every street of the old city and suburbs, almost on the very sites where the pre-Reformation churches stood. One of the most remarkable features of this revival was the number and artistic value of the altar pieces and paintings that adorned those newly-erected chapels which were copies of Continental masterpieces and brought home by the Dublin priests educated in foreign seminaries. Altar pieces of the Crucifixion and paintings representing the Blessed Virgin, especially that in which she bestows the Rosary on St. Dominic, were the most popular.

RIGHTS RESTORED.

The Penal Laws not only failed to make the Dublin people, who bore the brunt of their rigour, accept the Protestant creed, and to stop the supply of priests, but failed also to prevent Catholic participation in the commercial life of the city. In spite of all the restraint there grew up a large and influential body of Catholic traders who, later on as members of the Catholic Association, exercised a great influence in the alleviation of the sufferings imposed on their poorer Catholic brethren.

To these wealthy citizens, John Keogh, Edward Byrne, John Sweetman, and the rest is due the Relief Bill of 1793, by which Catholics were restored to the enjoyment of their rights under the Constitution. It remained for Daniel O'Connell to inspire the people with confidence in their own power in peaceful organisation, and to secure for Catholics the recognition of the principle of equality in civil life even at the loss of a privilege.

SAVING THE CHILD.

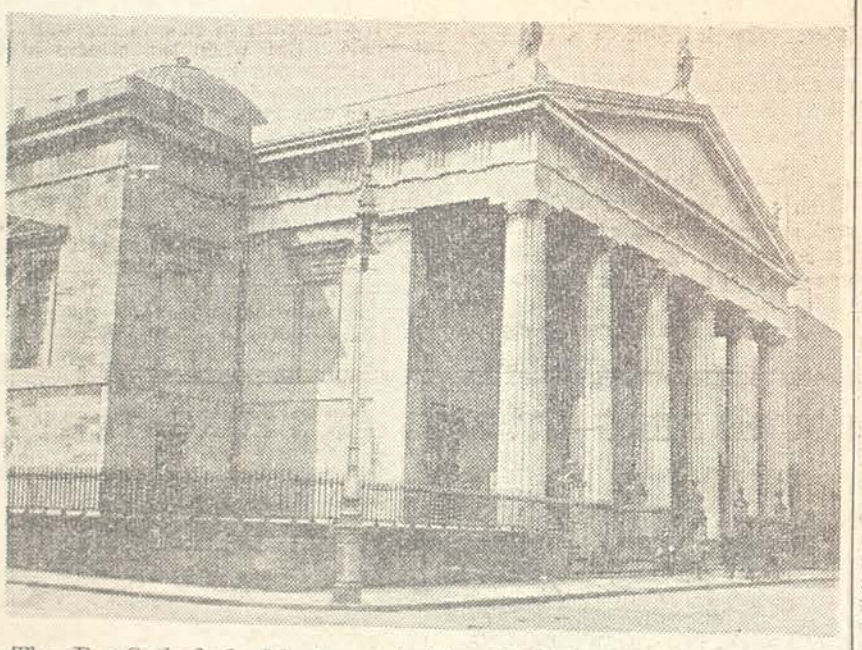
But the struggle was by no means over. After 1829 Protestant associations of all kinds carried on a campaign of proselytism more diabolical than ever. Emancipation gave the Catholic child no help, and afforded him no protection from these proselytising bodies. Catholic Orphan Societies and St. Vincent de Paul Societies sprang up in many parishes to look after the young, the poor and the sick, and to promote the knowledge of Christian doctrine; and the Sodalities of the Immaculate Heart of Mary and of the Sacred Heart of Jesus promoted the imitation of the virtues of Mary and the devotion to the Sacred Humanity of the Saviour. Catholic organisation all round endeavoured to minimise the defects of the Emanicipation Act.

THE GREAT BUILDERS.

The stately and beautiful churches that adorn our city are the results of the sacrifices and the generosity of the men of those early days of the nineteenth century, many of those churches emerging from the back streets into the open thoroughfares. But the countryside was in greater need of schools and churches to replace the mean and insufficient pre-Emanicipation ones. It was here that the greatest sacrifices were required on the part of the poor tenants on the land who responded manfully to the call of the Archbishops and their pastors. The names of Archbishops Murray, Cullen, McCabe, and Walsh will be handed down to posterity as the great builders of those days.

So likewise will the name of Archbishop Byrne be enshrined in the memory of his people for the enormous task he has had to face in altered circumstances in providing additional accommodation for the many new districts that have grown up around the city. Lastly, a word of praise must not be forgotten for the noble Sisters in religion, for the Christian Brothers and the other religious bodies, who have given their lives and worldly possessions for the education of the poor and for the training of clever pupils to take their place in the educational and social uplifting of the new State that has been born in our own days. Truly it is all an inspiring story.

THE PRO-CATHEDRAL, DUBLIN



The Pro-Cathedral, Marlborough St., Dublin, where the formal opening of the Con gress will take place.

Words of Wisdom

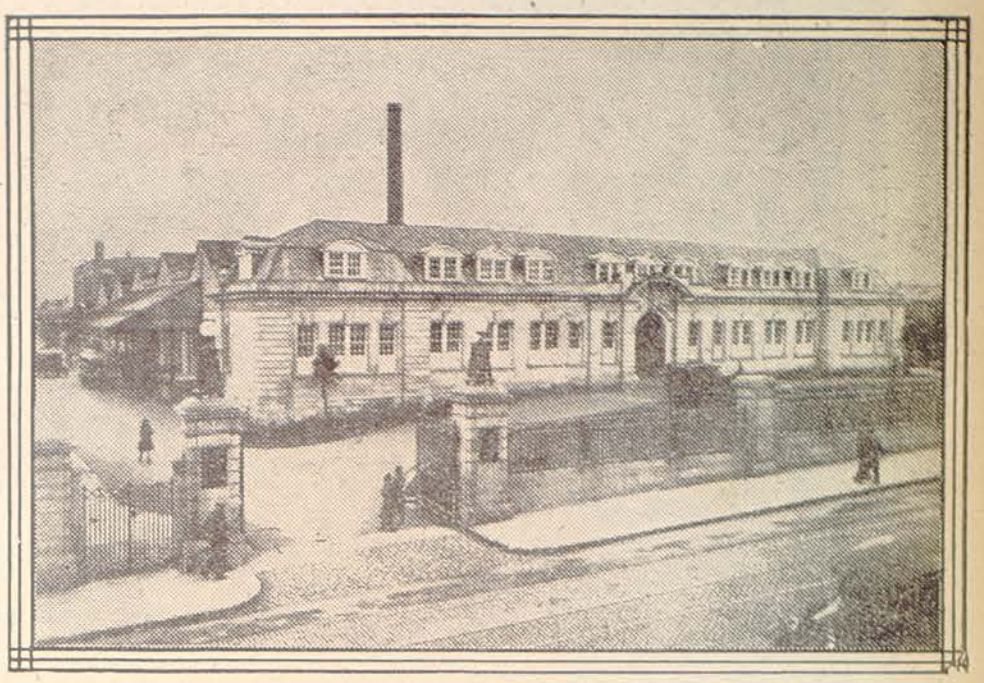
If we are very determined to mortify ourselves and not to be too much occupied with our corporal health, we will soon, by the grace of God, become masters of our bodies.

To encourage ourselves to endure patiently the labours and afflictions of this life, it is well to reflect that they are much less than the pains of Purgatory, and very different.

We cannot serve two masters; let us then free ourselves from the yoke of the tyrannical world, and give ourselves generously to God—all to God, without division, without pretence, for He is our own God, and beholds the most secret folds of our hearts.

It is impossible that we should enjoy the blessings which Jesus Christ has acquired for us at the price of His Blood while we are following our appetites and satisfying our inclinations.

IN THIS MODEL FACTORY IN DUBLIN



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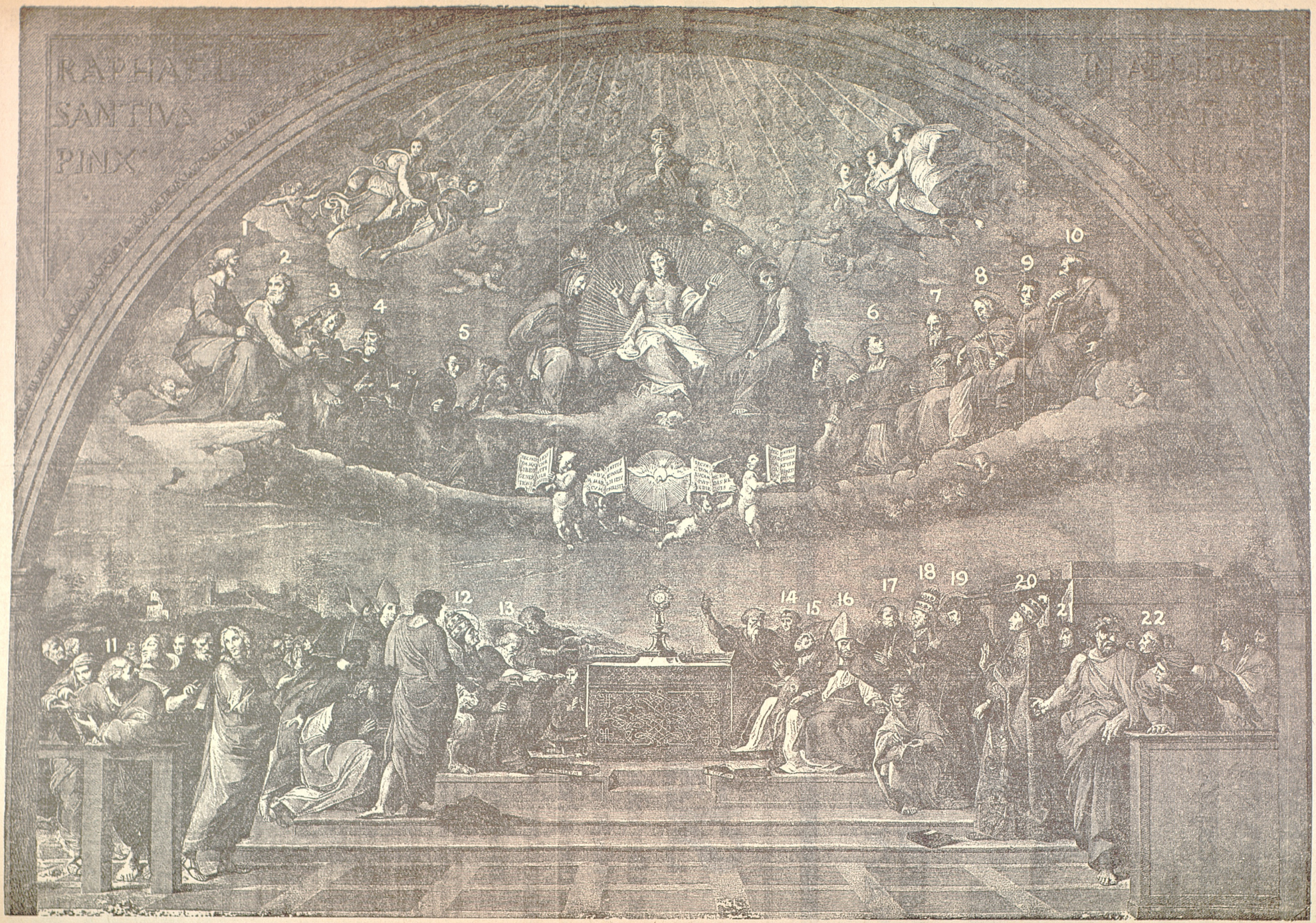

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RAPHAEL'S GREAT MASTERPIECE: LA DISPUTA DEL SS. SACRAMENTO

[KEY]

1 —St. Peter.

2 —Adam.

3 —St. John.

4 —David.

5 —St. Stephen.

6 —St. Laurence.

7 —Moses.

8 —St. James.

9 —Abraham.

10—St. Paul.

11—Bramante.

12—St. Gregory (Pope).

13—St. Jerome.

14—Dun Scotus.

15—St. Ambrose.

16—St. Augustine.

17—St. Thomas Aquinas.

18—St. Anacletus (Pope).

19—St. Bonaventure.

20—Pope Innocent III.

21—Dante.

22—Savonarola.

[For a description of the great fresco see opposite page.]

A DESCRIPTION OF THE GREAT FRESCO

THE EUCHARISTIC TRADITION OF THE CHURCH DEPICTED

BY REV. LAURENCE KELLY, B.D.

IN this fresco Raphael depicts the Eucharistic tradition of the Church, and fuses into the triumphant unity of his great work all the elements that go to make up our faith in the Blessed Sacrament. He leans on the full teaching of St. Thomas, and it is no accident that there should be so large a measure of identity between what he expresses on the fresco and

COMMENDATORE PAOLO PERRIOLI, President of the Vatican Tribunal, a member of Cardinal Lauri's party.

what the child learns in school through the medium of the twenty-sixth and twenty-seventh chapters of the Maynooth Catechism, for both have a common source in the Scholastic Theology. For this reason the picture serves as an illustration of the Catechism, and the answers in the Catechism constitute a thorough commentary on the picture.

The upper part of the fresco shows us the Blessed Trinity and the angels and saints in glory, and the lower, mankind upon earth, while the two realms are closely linked by the dogmas of the Faith. The Real Presence is the focus of Catholic worship, and as the eye moves upward from the Host on the altar the full meaning of the Eucharistic doctrine breaks upon the mind.

It is the Holy Ghost that illumines mankind by Faith, and the Holy Ghost as descending on mankind is shown by the figure of the Dove, which hovers over the earth accompanied by angels who expose the books of the Four Gospels. It is Jesus Christ that enables us to render fitting adoration to God, and, in the very centre, Jesus Christ is shown as revealing the wounds in His pierced hands and side.

The Eucharist is the same Sacrifice as Christ offered on Mount Calvary, and it is the Sacrament that derives its power from the merits of Christ, which it applies to our souls. This is the reason why the figure of Christ occupies the very central position, and He has Our Lady on His right hand and St. John the Baptist on His left to remind us how they are connected with the mystery of His Incarnation.

The attention then moves upward to God the Father amid the light of worshipping angels, because by our Sacrifice we acknowledge God's supreme dominion over us and our total dependence on Him. The Heavenly Father lifts His right hand in benediction, and holds in His left hand the Globe—the sign of power.

When we compare the horizontal planes, we find the serene bliss of heaven contrasted with the stir and animation of earth. Ranged on either side of Our Lord on the middle level the characters of the Old Testament alternate with those of the New. Adam on His right hand corresponds to Abraham on His left, and David with the Harp of the Psalms to Moses with the Tables of the Law. St. Peter with the Keys corresponds to St. Paul with the Sword, and St. Stephen and St. Laurence next to Our Lord on either side represent the martyrs, whose sufferings so closely assimilated them to the Passion of Christ.

The arrangement and attitude on the ground level is full of drama, though these figures never lose contact through the Eucharist with the upper level. The four great Fathers of the Church are close to the altar on either side: to its right, St. Gregory's eyes look up to the Host in adoration, and St. Jerome is deep in the study of the Eucharist: to its left, St. Ambrose is rapt in ecstasy, and St. Augustine expounds the Blessed Sacrament to a writing scribe.

The more remote figures are so balanced as to give at once unity and variety, and the attention of all is focussed on the Host on the altar. The subsidiary figures show how diverse can be devotion to the Eucharist, yet all the members of the congregation serve to reinforce the main doctrine.

Here we have an illustration in sensible terms of the deepest mysteries of the Faith, and here, too, the sudden splendour of art conveys the full cohesion of Catholic doctrine. When we look up to heaven we are thinking of the Blessed

DR. GIUSEPPE CALDERAI, Master of Pontifical Ceremonies, who will accompany the Papal Legate to Ireland.

Eucharist as the Sacrifice that gives glory to God: when we look down to earth we are thinking of the Blessed Eucharist as the Sacrament that gives grace to men: when we look at the Church Militant and the Church Triumphant we are thinking of the Communion of Saints and of the Blessed Eucharist as the Pledge of Eternal Life. Every item in this picture converges on the figure of the suffering Christ: the altar leads to Christ, and Christ is our mediator with God. This work proclaims at once the unchanging Faith of the Church, and the spirit in which we enter on the Eucharistic Congress.

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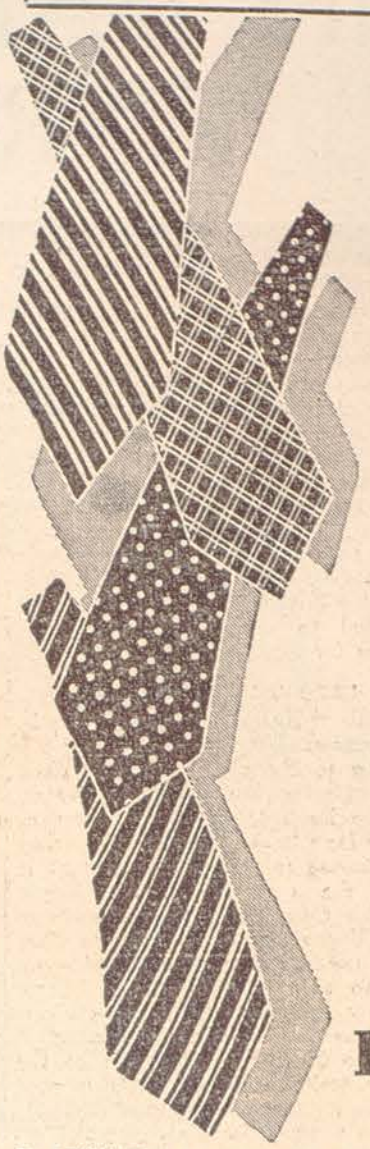

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By a Member of the Holy Ghost Order

THE Congregation of the Holy Ghost and of the Immaculate Heart of Mary came into being in 1848. It arose from the fusion of two older Religious Societies, the first founded by a Breton, Father Claude Poullart des Places, in 1703, and calling itself the Congregation of the Holy Ghost; the second, the Society of Missionaries of the Holy Heart of Mary, founded in 1841 by the Venerable Father Francis Mary Paul Libermann, a converted Alsatian Jew.

The first task committed to the care of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary—now generally known as the

DR. FRANCIS SPELLMAN,
of the Papal Secretaryship of State.

Holy Ghost Fathers—was the evangelisation of West Africa, where the work of preaching the Gospel had been virtually abandoned since the so-called Reformation and the French Revolution. The first Vicariate was that of the Two Guineas, extending from Senegal to the Orange River. It embraced 5,000 miles of seaboard and as much of the interior of Africa as the Fathers felt inclined to claim.

LIMITLESS FIELD.

In 1842 the Holy Ghost Fathers commenced work on the East Coast of Africa, and in 1873 were placed in charge of the giant Prefecture of Zanzibar, extending from Cape Delgado to Cape Guardafui, a distance of 2,000 miles, and again without limits in the interior.

As time went on other Missionary Societies arrived in the field, and the vast territories of which the Holy Ghost Fathers had the care in the East and West were divided up into Bishoprics, Vicariates Apostolic, Prefectures Apostolic, and Missions, and allotted to the different religious bodies for evangelisation.

INTO THE UNKNOWN.

While this work of division was in progress the Holy Ghost Fathers were adding to their vast spiritual flock by exploring the unknown interior of the Dark Continent in quest of souls for Christ. On the West they penetrated to Brazzaville in what is now the territory of the Upper French Congo, and to the basin of the Upper Zambesi. On the East they trekked through cannibal country to snow-capped Kilima Ndjaro, twenty thousand feet high, climbed the great mountain, consecrated it by the Most Holy Sacrifice of the Mass, and dedicated it to the Blessed Virgin for the conversion of Africa.

The work of the pioneers has been visibly blessed. From the white surf of the seaboard to the heart of the tropical forest, the Holy Ghost Fathers are still bearing "the burden of the day and the heats" of the Dark Continent in two Bishoprics, thirteen Vicariates Apostolic, seven Prefectures Apostolic, and many Missions. These works extend over an area thirty times the size of Ireland, and comprise a population of over 23,400,000. Of these about 1,058,000 are Catholics and 449,626 Catechumens.

AMERICAN MISSIONS.

The apostolate of the Holy Ghost Fathers is not confined to Africa. In America they control two Bishoprics and three Prefectures Apostolic, and are in charge of over forty negro parishes in the United States. These American Missions together total well over half a million Catholics.

The subjects of the Congregation of the Holy Ghost are drawn from France, Belgium, Holland, Germany, Portugal, England, Ireland, and the United States, in each of which countries there are distinct houses of formation.

WORK AT HOME.

Three educational establishments are conducted by the Holy Ghost Fathers in Ireland—Blackrock College, Dublin; Rockwell College, Cashel, and St. Mary's College, Rathmines (Dublin). Attached to each of the two former is a Junior House of Studies, where aspirants to the Congregation receive their secondary education before proceeding to the Novitiate at Kimmage Manor, Dublin, and later to their higher studies in philosophy and theology. At present there are 120 Senior Students, 25 Novices, and close on 200 Junior Scholastics in Ireland preparing for the priesthood as members of the Congregation of the Holy Ghost.

IRISH BISHOPS.

The Irish Holy Ghost Fathers are in charge of five Vicariates Apostolic in Africa—Sierra Leone and Southern Nigeria on the West Coast; Zanzibar, Bagamoyo, and Kilima Ndjaro on the East. These Vicariates together occupy an area greater than six times the size of Ireland. Their total population amounts to more than 9,000,000. These Vicariates are directed by Irish Bishops chosen from the Holy Ghost Fathers of the Irish Province—Rt. Rev. Dr. O'Gorman (Sierra Leone), Rt. Rev. Dr. Heery (Southern Nigeria), Rt. Rev. Dr. Wilson (Bagamoyo), Rt. Rev. Dr. Heffernan (Zanzibar). The successor to Rt. Rev. Dr. Gogarty (Kilima Ndjaro), recently deceased, has not yet been appointed by the Holy See. Bishops Heery and Heffernan succeed, in their respective Vicariates, Bishops Shanahan and Neville, the two latter veteran missionary prelates having now retired from the active ministry after many years of fruitful apostolate.

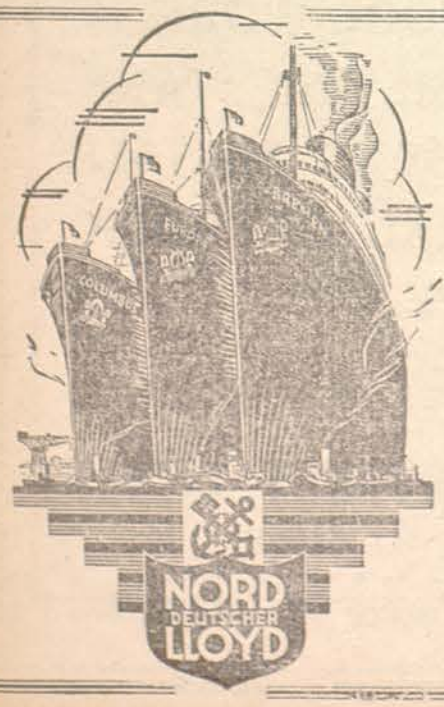
Besides their work in Africa the Holy Ghost Fathers of the Irish Province attend to Mission work in the United States. In the island of Mauritius, in the Indian Ocean, their activities are directed by an Irish Bishop, Rt. Rev. Dr. J. Leen, C.S.Sp., D.D., D.Ph. They engage in parish and educational work in the island of Trinidad, in the West Indies, and the past students of the Holy Ghost College of the Immaculate Conception, Port of Spain, have shed lustre on not a few of the great Universities of Europe.

To-day there are about 1,250 Fathers of the Holy Ghost devoting themselves to the various works assigned to the Congregation by the Holy See. They are still pioneers. But they are stabilising their apostolic conquests by the building up of a sound Catholic system of education in their missions and by the establishment of a native priesthood. "Where they could labour they have laboured, and where they could but die they have died." But in spite of the heavy losses of the past their numbers are ever increasing, and

MONSIGNOR TARDINI.

fresh recruits are standing forward daily to take the place of those who have made the supreme sacrifice of their lives for Africa, and, buried in the silence of the tropical forest, await the Resurrection.

And Deering's woods are fresh and fair,
And with joy that is almost pain
My heart goes back to wander there,
And among the dreams of the days that were,
I find my lost youth again.
And the strange and beautiful song,
The groves are repeating it still:
"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."



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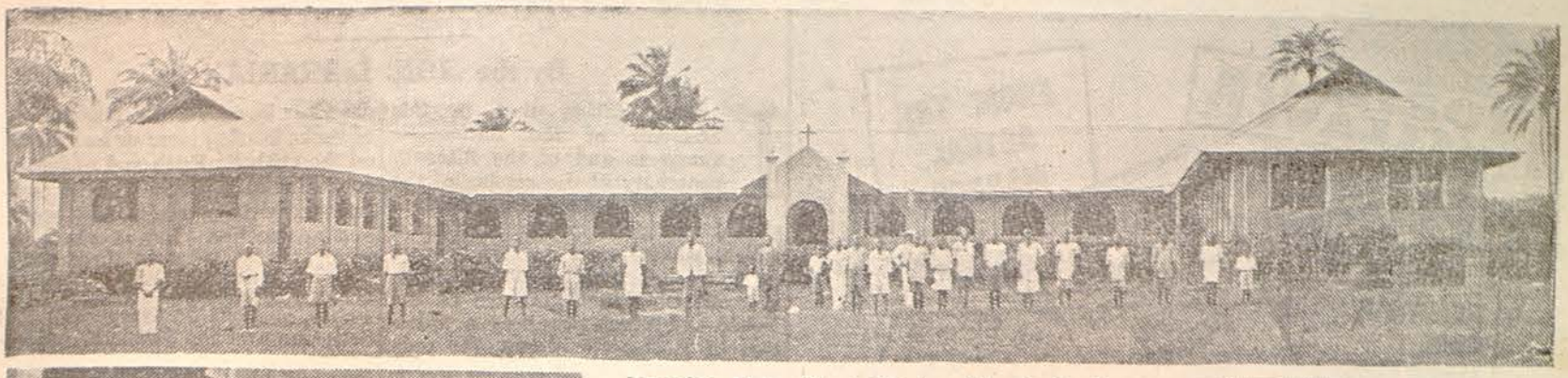
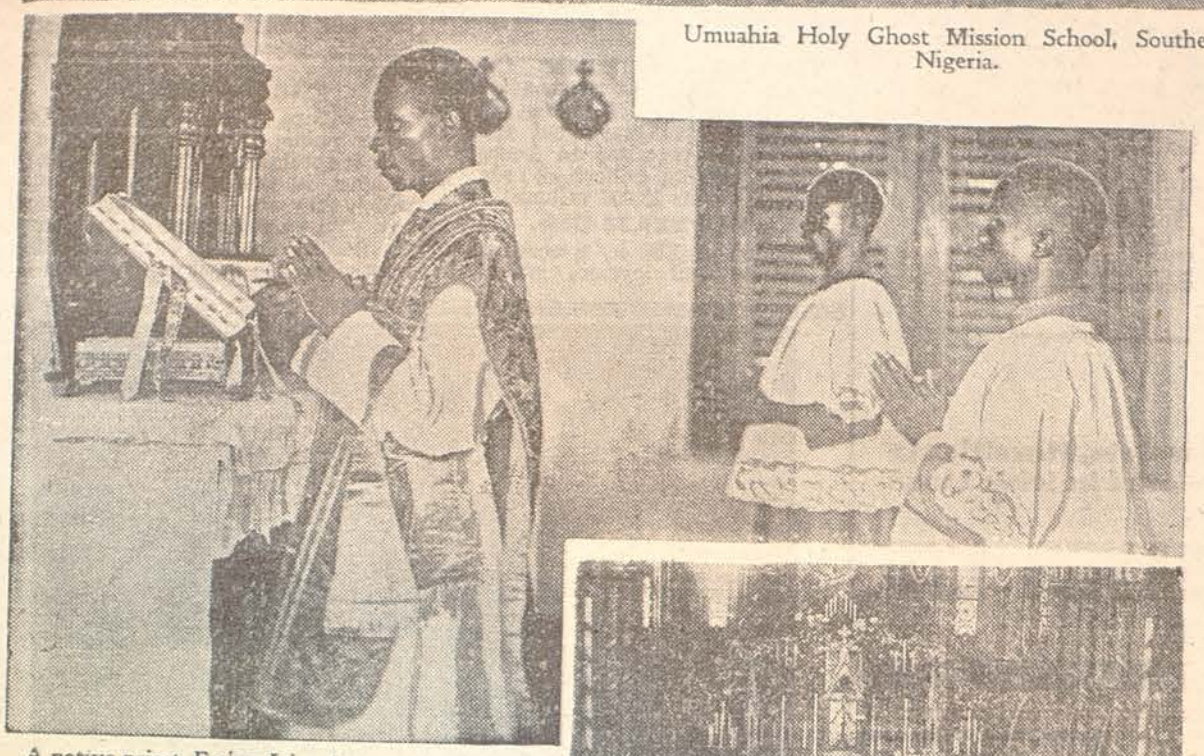


Umuahia Holy Ghost Mission School, Southern Nigeria.

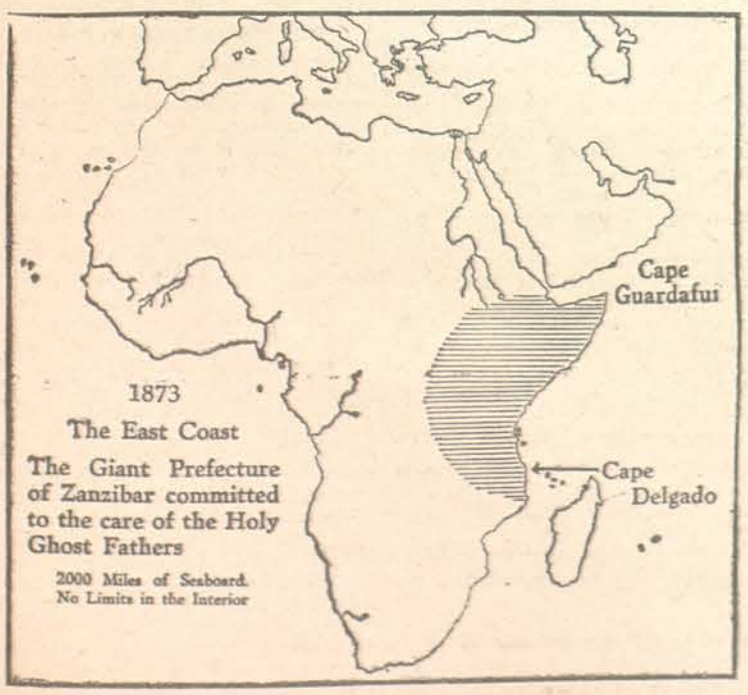


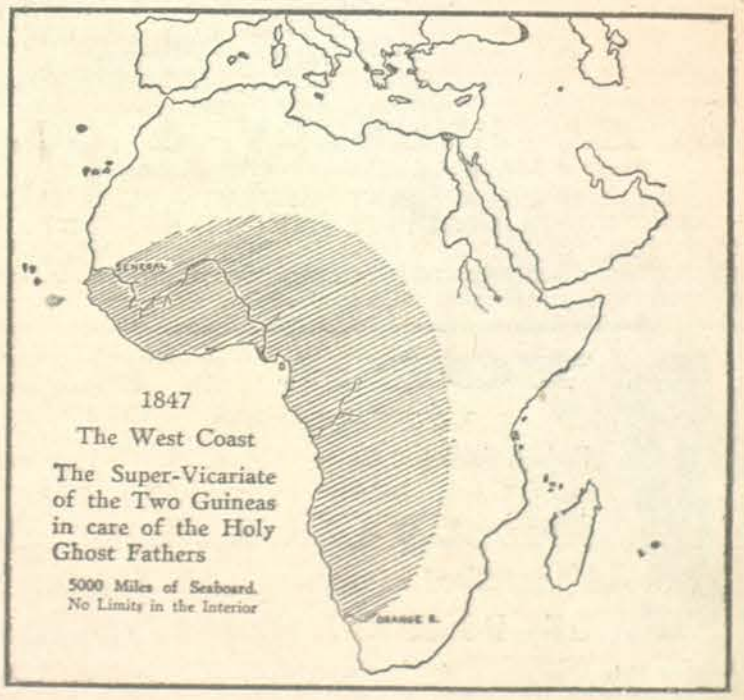
A native priest, Father John Anyugo, saying Mass at the Holy Ghost Mission, Onitsha, Southern Nigeria.

Venerable Father Francis Mary Paul Libermann, founder of the Holy Ghost Fathers.

An ordination of Holy Ghost Fathers.

A native priest at the Holy Ghost Mission, Bathurst, Gambia, British West Africa.





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AFTER TEN YEARS

The Central Catholic Library

By the HON. LIBRARIAN

IT seems fitting that in this Souvenir of the Eucharistic Congress and of the fifteenth centenary of the coming of the Faith to Ireland some account should be given of an institution which, whatever its present modest proportions, bears the title Leabharlann an Chreidimh (Library of the Faith) and which possesses a collection of Eucharistic works, the only one available to the general public in Dublin.

This institution is the Central Catholic Library, at present located at 18 Hawkins St. (between Pearse St. and Burgh Quay), but seeking more ample premises to house its rapidly growing collection, already numbering over 18,000 volumes.

TEN YEARS OLD.

Founded in 1922 by a small group of priests and laymen, under the patronage of his Grace the Archbishop of Dublin, it will celebrate next July its tenth birthday. It was begun without books or premises or personnel, and with scarcely any money. It has never been endowed in any way, and during the whole of its short career has had to struggle on with the most meagre resources.

Such as they were, these resources came in the main not from voluntary contributions or from bequests, but from the efforts of the workers and friends of the Library—bridge tournaments, flag day collections, concerts, lectures, and the like. Careful management of its finances saved the organisation from debt, and it is now in a comparatively safe position financially, though hindered in its expansion by lack of really adequate funds. To explain the possibility of the progress achieved it must be added that all the work of the Library from the outset has been done by voluntary, unremunerated workers.

AIMS AND OBJECTS.

But one may well ask, What sort of a library is this? Is it really different from other libraries? What are its aims and objects?

It is not easy to answer in brief space (those who desire fuller information will find it in a booklet recently issued, and on sale in the bookshops), but an answer of sorts must be attempted. It is called the Library of the Faith, and that title describes its scope. It consists solely of books bearing more or less directly on the Catholic Faith and of interest to Catholics as such. Yet it is far from consisting wholly of theology and apologetics. Indeed, these subjects account for only three out of the thirty sections into which its books are divided. There are, of course, sections on liturgy and Holy Scripture and the Missions, but also poetry and plays, music and art, history and biography, and many other subjects in which religion plays a part.

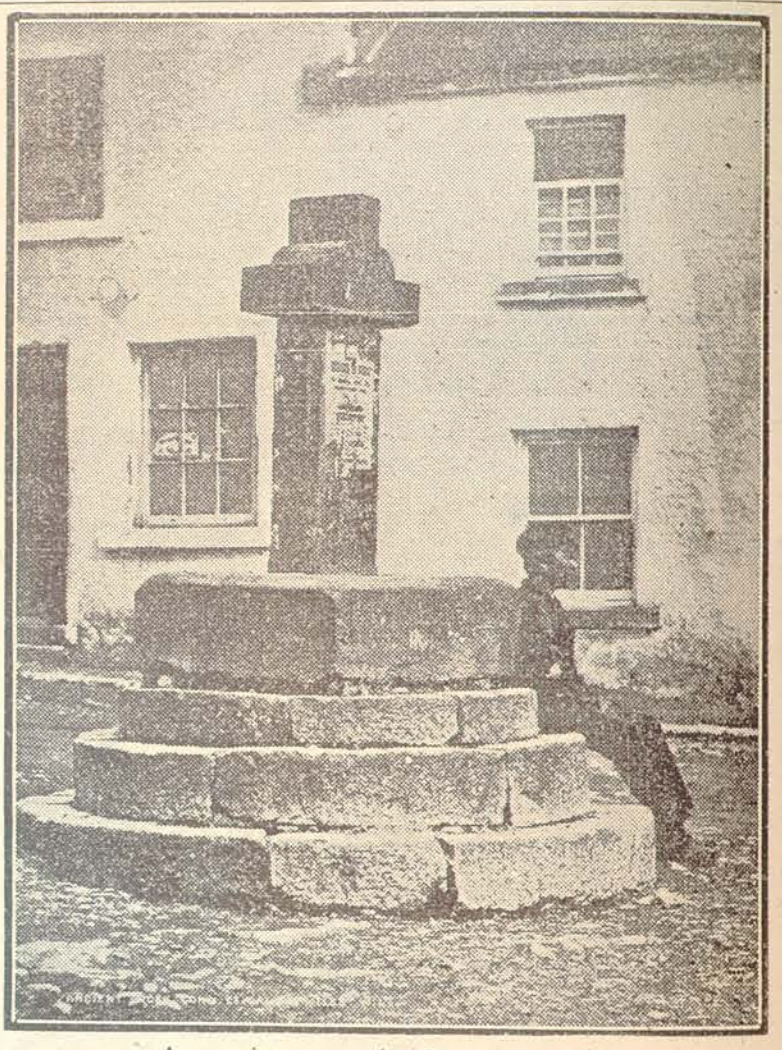
THE DIFFERENCE.

It differs, then, from almost all other public libraries in Ireland in that it specialises in religion, whereas religion is precisely the subject of which they are most inclined to fight shy. To what library would you go to find books on, say, asceticism, mysticism, the relations between the Church and science, scholastic philosophy and theology (especially in Latin), conversions to the Catholic Faith, sacred music and sacred art? We think, then, that we are not claiming too much for the Library in saying that it meets a want.

FOUNDERS' AMBITIONS.

The founders hoped, and their hopes have been at least in some measure fulfilled, that in the first place the ordinary Catholic would find it helpful in bringing him into closer touch with his religion on its intellectual and factual side—that it would be useful to professional men inasmuch as doctors would find information on medical ethics, lawyers on canon law, artists on Christian iconography, and so of others; that journalists would find gathered there Catholic works of reference and the Press of the Catholic world; that teachers would find there much material useful not only for religious instruction but for education in many other subjects. No doubt these aims have been only imperfectly realised as yet, but who doubts the possibilities that are there?

In conclusion, we may sum up the ambitions of the Library by saying that it hopes to be a permanent exhibition of Catholic intellectual, artistic, and literary achievement: a storehouse or treasury of Catholic thought: and a powerhouse of Catholic action.



An ancient cross in Cong, Co. Galway.

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IRELAND IN AUSTRALIA

How the Church Was Built Up in the Land of the Southern Cross

By REV. T. O'HERLIHY, C.M., D.D.

THE planting of the Church in Australia is a veritable epic. All human circumstances conspired to prevent the Catholic Church getting a foothold in Australia; and yet, the more energetic were the steps to prevent it the more surely were the destinies for the great part it was to play there evolved. The foundation of the Church in that country was attended by circumstances which must be considered novel, even when compared with what, from a human point of view, was the fortuitous evangelisation of other lands from the earliest ages. It has much of the mysterious—that by which Jonas was drawn to Ninive or St. Patrick to the shores of Ireland.

The Church was begotten in New Holland (as New South Wales was then called) in slavery amongst prisoners who would be normally classed as desperadoes in a Penal Settlement; it was nurtured by stealth in an atmosphere of Protestant bigotry and active opposition; it blossomed out of the hardships in which it was reared, so that it stands to-day strong and vigorous, "The pillar and the ground of Truth" under the Southern Cross—a true portent of its mission from the Saviour of the world, and a true replica of the Mother Church in Ireland whose sons expressed in that foreign land all the sentiments of fidelity and staunchness in adhering to religion which characterised the race at home.

IRISH PRISONERS.

The Faith was taken to Australia by the Catholic prisoners who were sent out to that Penal Settlement. These prisoners who had the Faith were nearly all Irish, and that is the reason why the Church in Australia was identified with them in the early days, and remains so to-day, in the main, in the descendants of these earlier deportees.

The tale of deportation is a very sad one, and is identified with the story of Ireland and her fight for religion and liberty. Still, it heightens into a glorious sequel of an Ireland, young and strong, beyond the seas, growing great spiritually and materially in the civil and religious liberty which have been there acquired. Had the conditions been favourable, had the London Vicar-Apostolic, Dr. Poynter, and the English Government enthusiastically seconded the scheme for the provision of Catholic chaplains for the Catholics of Botany Bay, the result would probably be a failure.

THE DIVINE PLAN.

In the employment of the weak things of the world the Divine plan appeared, and it is under the nurturing care of Providence that the Australian Church, so weak in its beginnings, was built up. The greatness of the Cross was its apparent failure, the greatness of the infant Church was that it was entrusted to twelve poor fishermen. And so the supernatural has been apparent in the life of the young Church in New South Wales, even to the presence of Our Divine Lord Himself in the Blessed Eucharist in the land for almost two years, when there was no priest there as Its custodian. In the room where the Blessed Sacrament was kept the people assembled on Sundays, and, in the quiet of their prayer to their Maker, really present amongst them, messages of love, of consolation, of perseverance were imparted to them by the Silent Preacher, but the Way, the Truth, and the Light.

Jurists of to-day may well laugh at the petty crimes for which transportation was imposed. Here are some:—"Grand Larceny, which comprises every species of theft above the value of one shilling not otherwise distinguished; Stealing (or receiving when stolen) Ore from Black Lead Mines; Stealing from Furnished Lodgings; Petty Larcenies, or thefts under one shilling; Stealing Fish from a Pond or River; Stealing Roots, Trees, or Plants of the value of 5s. or destroying them," etc., etc.

The word transportation has an ominous sound for Irish ears! It recalls the many who, for supposed political offences, had to leave their cherished land, their kith and kin, and in durance vile had to spend the best days of their lives, thinking of their dear ones and the country from which they were torn. Many innocent men, of good standing and probity, were deported without trial after the rebellion of '98; several were sent abroad after a trial which was a mockery of justice. In many cases no papers were sent to the penal colony to signify the number of years that should be served, with the result that in several instances of Irishmen almost double the sentence was served.

Three priests were deported after '98 for alleged activities during the rebellion. These were Fr. Harold, of Dublin; Fr. Dixon, of Ferns, and Fr. Peter O'Neill, of Cloyne. These "convict" priests must have exercised an influence on their fellow-convicts; but one, Fr. Dixon, was allowed to say Mass and to minister to the Catholics, and that but for a short time.

By 1817, 4,019 prisoners had arrived from Ireland in Botany Bay. In 1818 771 prisoners arrived from Ireland likewise, and so nearly every year saw new arrivals in large numbers. The Irish convicts were assembled in Dublin or Cork. Those assembled in the former place were usually sent down by sea to Cork.

Let us now quote from the Report of 1819:—

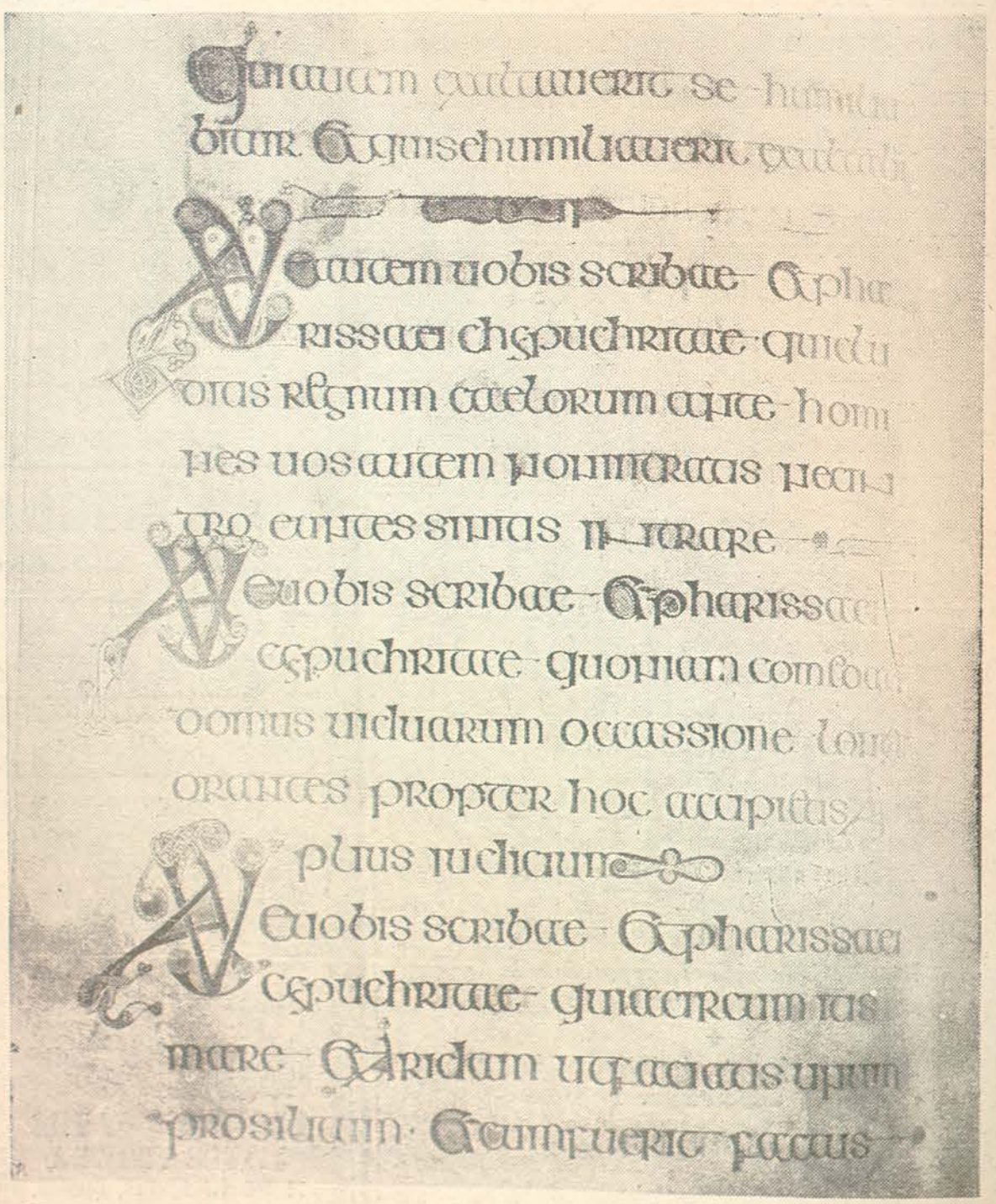
> "There is a vessel generally of from 130 to 150 tons taken up; these convicts are put on board that vessel, say, from one hundred and twenty to one hundred and thirty; they are in the hold, straw spread over the ballast; and all the men are in irons; and from the trampling of the irons, that straw, when they arrive at Cork, is ground to powder, and there may be discerned on it the effects of seasickness; it would be impossible for any person to stand over the hold; they eat their victuals below, there is no other place; the smell is abominable, especially if the voyage is long. . . ."

They were known to be on board that vessel, in such conditions, for three weeks or a month.

AWFUL CONDITIONS.

That was but the prelude to the journey to Australia, which, in those days, took up to six months. In the transport "Chapman" there were 186 Irishmen on board. "On the night of the 17th April an alarm was given that they were trying to force the grating of the hatchway which formed the prison door. It was a hot night, and the convicts were many of them lying on the floor of the prison, where it was cooler than the bunks. When the alarm was given the soldiers fired, and continued to fire for some time through the grating. They killed three men and wounded twenty-two. Frightened to go down in the dark, the surgeon left the wounded and the dead uncared for through the long, stifling night. From

A PAGE FROM THE BOOK OF KELLS



An example of Ancient Irish Art. A page from the Book of Kells, now in the Library of Trinity College, Dublin.

that time only half-rations were served out, and every night seventy (sometimes a hundred) men had been chained naked to an iron cable in the prison."

Governor Macquarie made the following report to Lord Bathurst at the Colonial Office from Australia:—

"I am Mortified to be Obliged to Observe that, according to the Existing Regulations for the Transport of Females to this country, these unfortunate Creatures (several of whom are young and, when embarked, it is to be hoped not altogether abandoned) are but too frequently Exposed to such scenes of Debauchery during the Passage, as to leave but little Hope of their being speedily reclaimed after their arrival here."

We can understand our Catholic men and women resisting even under such conditions, but it is embarrassing to read the testimony of an eye-witness: "From the 12th of July to 15th October there had been no means used by the master and surgeon to prevent an improper intercourse between the sailors and the female convicts; all were at full liberty to act in this respect as their inclinations led them; this caused universal insubordination and confusion in the ship."

NO PRIESTS.

We will leave to the imagination what was the condition of things in the convict settlement. In 1820 there were 23,939 in the colony in New South Wales, and nine-tenths of these were convicts or the descendants of convicts. Of these about 7,000 were Catholics. They were deprived of all spiritual consolation. Priests had volunteered to go out with the convicts from Ireland as chaplains, but the Government would not allow them. In New Holland they were forced to go to Protestant worship, and, if they refused, they were whipped.

The Governor was determined that they should become Protestants, and that, it would seem, as a result of orders from England. Here is an extract to show how they behaved when forced into Protestant service:—

"As to the prisoners you will be surprised to hear of the compulsory manner in which they are forced to church, in which their conduct, as I am informed, is not very regular; one will take out a pack of cards, another a novel, or any other convenient book, another will provide himself with needle and thread to mend his clothes; another will dress his sores; another will be prepared with a variety of tricks to raise the mirth of his neighbours; another will endeavour to sleep all the time; but of all the rest the latter is the least indulged, as there are three or four constables, with scourges in their hands, who are constantly rousing them from sleep. Notwithstanding the great disedification shewn by these Catholics, they are mustered rank and file every Sunday by the Governor, and in case of absence from church are confined from church time until work time on Monday morning."

FIGHT FOR FAITH.

In the compounds life was a dreary affair. Many were in chains, and the association with those who were degraded was intolerable. Many of the masters with whom they were allotted were slave drivers, and did not stop at scourging them. With much to debauch them and little to elevate them, the Catholics still kept hoping on. They saw the "convict" priests depart for Ireland with a real pang. They wrote to Ireland describing their pitiable condition, and asking for priests.

On September 9, 1816, an apostolic priest, Fr. Jeremiah O'Flynn, was appointed Prefect-Apostolic by Rome to Botany Bay, but the British Government would not sanction the appointment. Fr. O'Flynn went to Australia notwithstanding, and, against the wishes of the Governor, ministered to the Catholics. He said Mass, married people, and baptised; but soon he was arrested and deported. The Catholics petitioned, as did about 200 Catholic soldiers of the 48th Regiment (these had to attend Protestant service, too) for the retention of Fr. O'Flynn, but met with a blank refusal.

THE FIGHT WON.

Events at home were now moving rapidly. The condition of prisoners in the jails at home and of the convicts abroad was inquired into, and the hideous condition of things was exposed. The Government could no longer persist in the futile pursuit of making Protestants out of Catholics. Fr. O'Flynn had left the Blessed Sacrament to protect and guide the Catholics of the colony at his departure. It is easy to imagine that sorely-tried and conscience-stricken body kneeling around their Lord and Saviour on a Sunday morning. But relief was now near; the battle for the Faith was won, and it only required the uncompromising persistence of Frs. Therry and Conolly, who came out to them from Ireland in 1821, and that doughty figher, Dr. Ullathorne, and a host of others, to raise the Church into a prominent position in Australia.

IRISH CHURCH.

The Church in Australia is Irish in its origin, and has preserved that feature, in the main, in its episcopate, in its priesthood, and in its laity. Its Catholic population bears almost the same ratio to the rest of the community as it did in the early days—roughly a third of the population. The faith of the people may be seen in the fine churches and schools that are to be found everywhere. If the "convicts," who were not criminals, made good, as they did, in that far-off land, their prosperity did not serve selfish ends, but was employed for the glory of God and the adornment of His house.

The 29th International Eucharistic Congress was held in Sydney, September 6-9, 1928. It was a triumph of organisation and of piety. The following words of an Australian priest will show how far they have advanced in that land: "The Premier of our State, himself the son of a Nonconformist minister, actually spoke in our great Cathedral of Saint Mary in terms that could hardly have been surpassed by the most fervid Catholic pulpit orator. All the resources of the Executive was placed at our disposal. Nor were the representatives of other Churches unfriendly. In Melbourne the spokesman of the Anglican Church, joining in the welcome to the Papal Legate, used language that breathed the warmest appreciation of Catholic effort in the cause of national morality."

ANCIENT IRISH ART

A panel from the Book of Kells.

IRISH CROZIERS.

THE Irish pastoral staff or crozier is unique in form, and inferior to none either in material or ornamentation. Most of the specimens extant are defaced or incomplete, but sufficient remains of gold filigree work, enamel, and chasing with inlaid precious stones to assure us of their beauty of outline and design.

Some idea of their quality may be gathered from an examination of the croziers of Rath and Dysart, which exist in fairly complete form. Each is of bronze and has a C-shaped head, that of the first being decorated with a network of silver slips held in place by bronze rivets. Lozenge-shaped spaces between these slips were filled with black enamel. The Dysart crozier is more boldly carved, and was originally decorated with beautiful little gold plaques of a raised pattern. Elaborate open work interlacings, curiously carved figures, and jewel settings add to the general effect of both croziers.

Of a similar type is the bronze crozier inlaid with silver, known as Saint Kiaran's crozier, which was found in one of the churches at Clonmacnoise. The National Museum holds yet another treasure, the Durrow crozier, also of bronze and inlaid with gold. This is of very great antiquity, and is reported to have belonged to Saint Columba. Such are but a few examples of the many glorious relics of Catholicism in Ireland.

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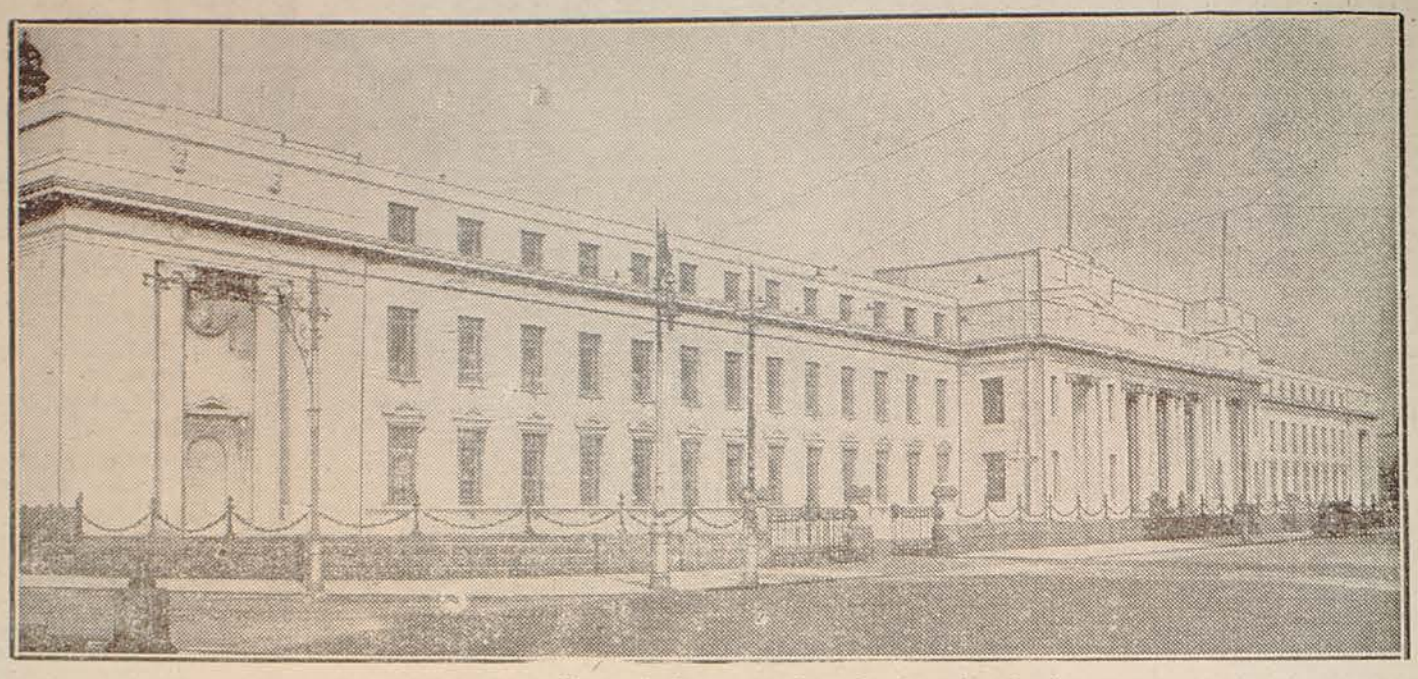

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STUDENTS FROM AFAR.

The foreigner came to Mungret in the days of its early glory to learn the arts and sciences; the Mungret of the twentieth century is setting to many of its sons the task of bearing the torch of Faith to many a foreign soil.

The various phases through which the monastic lands have passed in the course of 1,400 years form an interesting by-path of Irish history. Now the wheel of time has come full circle, and the Mungret of the present fulfils again the purpose of the Mungret of the past.

The princely patrimony of the monks passed in the 12th century, by a natural process, into the possession of the Episcopal See of Limerick; was alienated to the Protestant Churches in the upheaval of Elizabethan times, and remained for the most part "Church lands" until the middle of the 19th century, when they were sold by the Church authorities to various landowners.

In 1858 there was opened on part of the property an Agricultural School under the auspices of the National Board, but under the inspiration of Lord Monteagle. This proved a failure. In 1880 the buildings were used as a Diocesan Seminary, but this project failed within a year. In this same year Fr. W. Ronan, S.J., had founded in the Crescent College, Limerick, an Apostolic School—that is, a preparatory seminary in which boys are trained for all the foreign missions without distinction and for the secular priesthood or religious Orders indifferently. By the good offices of Lord Emly and Sir Stephen de Vere, Mungret College came into being on September 14, 1882, with an eagle for its crest and *Renovabitur ut Aquilae Juventus tua* as its motto.

Like its crest, its collegiate being was twin-winged. It contained the Apostolic School (then the only one in English-speaking countries); it contained, too (until 1888), the Diocesan Seminary, both being under the direction of the Jesuit Fathers. The Seminary was, of course, like other Diocesan Seminaries in Ireland, a Catholic lay college in which a considerable number of the pupils were destined for the priesthood.

Personality of the Papal Legate

MANY LINKS WITH IRELAND

By AN OLD PUPIL

WHEN Cardinal Lorenzo Lauri reaches the shores of Ireland as representative of Pope Pius XI at the International Eucharistic Congress he will be the recipient of the warmest welcomes on the part of the nation, especially those of the priests in Ireland who had the privilege of being his pupils in the lecture halls of Propaganda over a quarter of a century ago.

The memory of Cardinal Lauri's former pupils will recall the old days when they sat at his feet with the students of the North American, Greek, Polish, Bohemian, Propaganda, Maronite, and other Colleges each morning to hear his lecture in Theology.

Punctuality, as his pupils had reason to know, was Professor Lauri's long suit. Hence, on the quick march of the students from their respective Colleges in various parts of the Eternal City, not a minute was lost.

IN CICERO'S TONGUE.

Unlike most professors of Universities and Colleges, Monsignor Lauri never seated himself in the rostrum whilst delivering his lecture. He simply stood in front of it with his hands behind his back and delivered his theological lecture without using notes or memoranda of any kind.

For the hour he spoke in the sonorous tongue of Cicero without ceasing, never losing a word, never halting in a sentence.

Cardinal Lauri's love and knowledge of the Latin tongue was always held to be marvellous. Question after question on disputed points were disposed of expeditiously in the language that had filled the Roman Forum for over a thousand years, just as expeditiously as if the learned Professor were speaking in his native Italian.

"A ROMAN OF THE ROMANS."

Nowadays people do not hear so often as in bygone years in Rome that distinction as to a Roman's origin. In the olden times one often heard an Italian subject proudly proclaim that he was "a Roman of the Romans," meaning thereby that both he and his forbears had been born in the Eternal City, and let nobody make any mistake about the fact!

It is one thing to be a Roman for one generation; it is quite a different proposition to be able to say you are "a Roman of the Romans."

It happens that of the Papal Legate to Ireland the latter can be said—for generations his family has breathed the air of the Eternal City and been steeped in the glorious traditions of "the City of the Popes and Martyrs."

A BRILLIANT START.

From the early years of his student days the future Cardinal seemed destined to hold high rank in the Church. The honour and ordeal of sustaining a philosophical disputation at the age of nineteen in the presence of Pope Leo XIII. and a galaxy of professors in Theology and Philosophy—and this with remarkable success—may be considered the opening of his career.

After ordination to priesthood in 1864, at the age of twenty-three, Dr. Lauri filled position after position of trust until his appointment as Professor in the Propaganda College. Here he had such intellectually towering giants as fellow-professors as Monsignor Cecchi, clarum et venerable nomen, prime favourite of the students of Propaganda for nearly a score of years and of three Pontiffs, in Moral Theology; as Monsignor Colombo, in Holy Scripture; as Father (now Cardinal) Lepicier, in the Summa of St. Thomas.

DIPLOMATIC TRIUMPHS.

As personal friends in Rome, Cardinal Lauri will have the pleasure of meeting again his Grace the Most Rev. Dr. Byrne, Archbishop of Dublin; his Grace the Most Rev. Dr. Kelly, Archbishop of Sydney; his Eminence Cardinal Verdier, Archbishop of Paris; and many members of the Irish and American Hierarchies, whom he knew in Rome.

The most difficult of Cardinal Lauri's missions since he entered the Diplomatic Service of the Holy See many years ago was his appointment to Warsaw in succession to Cardinal Ratti, now gloriously reigning as Pope Pius XI. Success against Bolshevik hostility and chicanery required at that time a man of towering strength and indomitable courage. A leader backed by such foresight and wisdom as the Holy See has acquired in its experiences of centuries was badly needed in Poland. Pius X. had given such a leader in Cardinal Ratti, and he as Pius XI. now sent such another in Cardinal Lauri.

A WELCOME HONOUR.

He put fresh life into a sorely harassed people by means of wise propaganda. His work done, Archbishop Lauri was recalled to Rome by Pope Pius XI., and soon afterwards raised to the dignity of the Roman Purple.

Cardinal Lauri's joy on hearing he had been chosen to go to Ireland for the Eucharistic Congress must have been supreme; he had long wished to visit the country anyhow. He knew her long history as well as many historians; his sympathies have always been with her; and, last but not least, he has in Ireland many old friends whom he desired to see again. —(Reprinted from the *Irish Independent*.)

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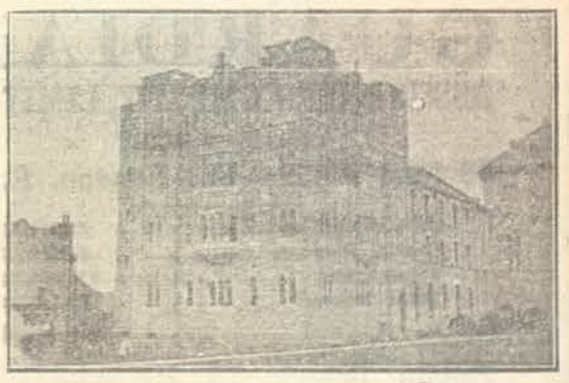

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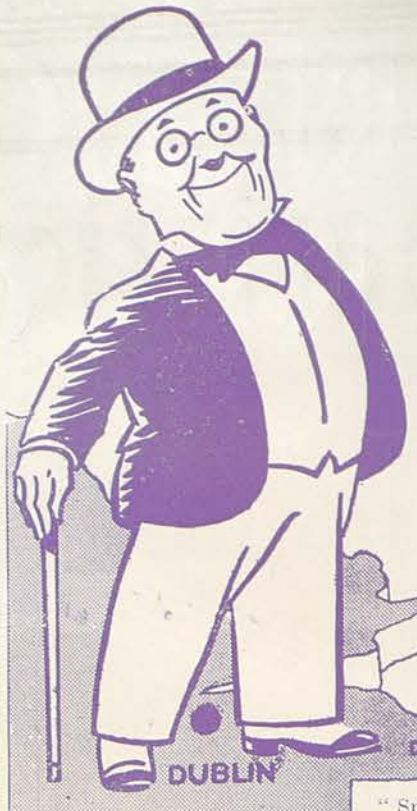

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on motoring in Ireland

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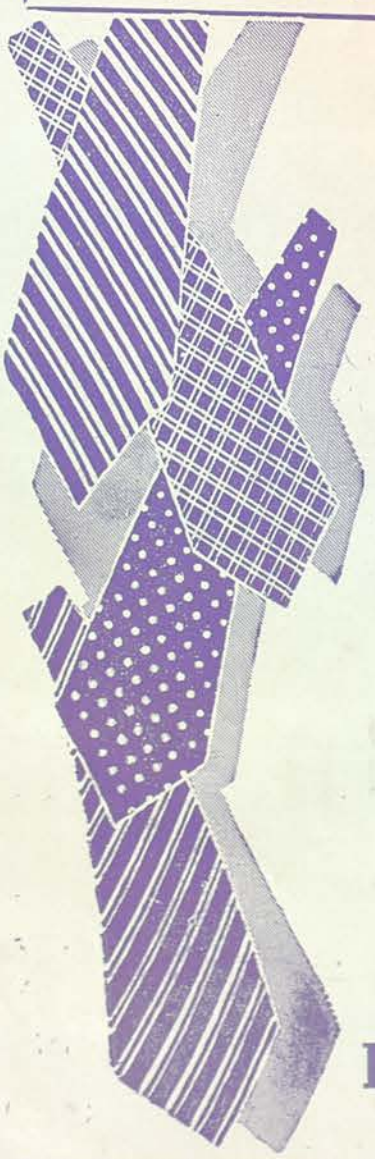

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Eucharistic Congress Record

DUBLIN: JUNE, 1932

IT is fitting that the glorious events connected with the Thirty-first International Eucharistic Congress in Dublin should be put on record in a form that will appeal to all readers.

The Proprietors of Independent Newspapers, Ltd., therefore, decided to publish an account of the wonderful scenes and incidents of that never-to-be-forgotten week, with suitable illustrations, in a form within the reach of every member of the public.

In the following pages we give a description of the triumphal progress of the Papal Legate, His Eminence Cardinal Lorenzo Lauri, from the time he left Rome, until his arrival in Ireland: the thrilling reception he received when he first stepped on Irish soil at Dun Laoghaire; the unprecedented scenes, which marked his journey, through miles and miles of cheering crowds, from Dun Laoghaire to the Pro-Cathedral, Dublin, and subsequently to the residence of the revered Archbishop of Dublin.

The Garden Party given by His Eminence Cardinal MacRory and ths Irish Hierarchy, in honour of the Papal Legate, which was attended by 20,000 people at Blackrock College: the State Reception in Dublin Castle: the Mass Meetings of men and women and children, and all the other events and incidents of note, leading up to the soul-stirring climax, of Sunday, June 26, are here recorded in a manner that will help to perpetuate a golden memory of Ireland's great manifestation of Faith and Piety, and her allegiance to the Chair of Peter. It will also enable our exiled children, to point with pride, to the way in which the Motherland showed her undying loyalty to The Eucharistic King.

Irish Independent Souvenir

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CHRIST'S VICAR ON EARTH

HIS HOLINESS POPE PIUS XI.

THE PAPAL LEGATE

HIS EMINENCE CARDINAL LORENZO LAURI

FROM THE ETERNAL CITY TO THE GATEWAY OF IRELAND

Triumphal Progress of the Papal Legate

ENGLAND'S GREAT WELCOME TO POPE'S REPRESENTATIVE

APPOINTED Papal Legate by his Holiness on April 19, his Eminence Cardinal Lorenzo Lauri and his suite left Rome on Thursday, June 16, and were given an enthusiastic send-off by a large gathering. On his arrival in Paris he was greeted by Cardinal Verdier, Archbishop of Paris. Leaving Paris on Sunday, June 19, the Mission reached Folkestone, where mighty cheers greeted the approach of the vessel, and a huge crowd waved Papal Flags and sang hymns.

Among those who welcomed his Excellency were—Right Rev. Mgr. Walsh, P.P., V.G., Chairman of the Congress Reception Committee, and Rev. P. Dunne, Secretary to his Grace the Archbishop of Dublin (on behalf of his Grace); Right Rev. Mgr. Seraphin Banfi, K.G. (on behalf of the Bishop of Southwark); Mr. Dulanty, the Saorstat High Commissioner in London, and the Mayors of Folkestone and Dover.

AMAZING SCENES.

During the necessarily brief delay at the Addison Road Station, London, the Cardinal Legate was greeted by an enormous crowd, who sang hymns, knelt for his blessing, and afterwards presented religious objects to be blessed by him. As the train left there was an extraordinary demonstration of loyalty to the Holy Father's representative.

There were inspiring scenes when the Papal Legate arrived at Chester, where he broke his journey to Dublin. His Excellency seemed deeply touched with the warmth of his welcome, which he repeatedly acknowledged.

LAST STAGES OF JOURNEY.

The Papal Legate began the last stages of his historic journey to Ireland at Chester on Monday, June 20, when after celebrating Mass at 8.30 o'c. at St. Werburgh's Church he left by special train for Holyhead.

Very hearty good wishes were extended to his Excellency for the success of the Congress, and as the train steamed out Very Rev. Dean Hayes, P.P., and the priests of the city bade him God-speed and safe journey.

HOLYHEAD GATHERING.

The run to Holyhead was non-stop, and when his Eminence arrived a large gathering was there to greet him.

By arrangement there was no formal welcome. Right Rev. Mgr. Riberi, secretary to the Apostolic Nuncio to the Saorstat, stepped on board the train. On alighting therefrom his Eminence was met by Rev. Fr. Wilkinson, P.P., Holyhead; Rev. Fr. Burke, C.C., do.; Rev. P. McCullagh, P.P., Conway; Rev. H. Morrisey, P.P., Radish, Stafford.

A large crowd on the platform who were kept at a distance were approached by his Eminence and given his blessing, but

the most kindly touch of all came when his Eminence noticed a still larger crowd at the end of the platform straining behind the iron railing to get a glimpse of the party.

"These people, I dare say, want to see me, and I shall go to them," the Legate said, and accompanied by members of his suite, walked the whole length of the platform, smiled and bowed to the crowd, who knelt before him, and gave his blessing.

Walking over a crimson carpet, the Cardinal then boarded the boat, the Papal colours were run up, and amidst the hearty cheers of the throng he set out on the final stage of his journey.

ARRIVAL ON IRISH SOIL.

Memorable Scenes at Dun Laoghaire

NEVER in Ireland's history have such scenes of enthusiasm been witnessed as those that occurred at Dun Laoghaire on the arrival of the Papal Legate and his entourage.

For hours before the arrival of the boat hundreds of people began to assemble in the vicinity of Carlisle Pier, and as the minutes passed these were augmented by thousands as trams, buses, motors, and vehicles of all descriptions arrived laden with visitors.

STRIKING FEATURE.

A striking feature, which elicited general commendation, was the big turn-out of school children—boys and girls—numbering some 5,000, who came in charge of their teachers from all the coastal borough schools, as well as from outlying districts such as Shankill, Loughlinstown, Ballybrack, Killiney, Cabinteely, Stillorgan, and Dundrum. Each child carried a miniature Papal flag, whilst in the case of each school, a standard bearer walked in front carrying a bannerette with an appropriate sacred inscription. All the little girls were dressed in white, whilst the little boys were also beautifully attired. These little ones lined the route between Dun Laoghaire and Blackrock.

IMMENSE THRONG.

Shortly before 3 o'clock the crowds had swelled to enormous proportions, and at that hour it was estimated that at least 50,000 people had assembled.

Although all the thoroughfares and adjoining spaces were thronged to congestion the greatest decorum was maintained.

and the very large number of Guards on duty had their duties, arduous though they were, lightened by the excellent demeanour of the vast assembly. An outbreak of applause greeted his Grace the Archbishop of Dublin, the Most Rev. Dr. Byrne, as he walked with his secretary from Crofton Road to the Pier.

GUNS BOOM ROYAL WELCOME.

Escort of 'Planes in Form of Cross

At 2.55 the boom of a gun announced to the waiting throngs at Dun Laoghaire that the s.s. Cambria, under the command of Capt. Copeland, was in sight. Thereafter the guns boomed at regular intervals until, with monoplanes in Cross formation whirring overhead and the cannon booming the Royal Salute, the ship entered the harbour.

The military on the Carlisle Pier were formed into two files as the Guard of Honour. Their right flank was on the cabin gangway. They were drawn from the 5th Infantry Battalion and were under the command of Comdt. M. McHugh and Capt. R. J. O'Doherty. The No. 1 Army Band was also stationed on the Pier, under Lieut. J. M. Doyle. The military were inspected by Major-General Brennan, Chief of Staff, who was accompanied by Comdt. Sean O'Sullivan, prior to the arrival of his Excellency.

DISTINGUISHED ATTENDANCE.

These, who awaited the arrival of the Papal Legate, included:—

The Most Rev. Dr. Heylen, Bishop of Namur, President of the Permanent Committee of the International Eucharistic Congress.; his Grace the Archbishop of Dublin; the Director of Organisation, Mr. F. O'Reilly, and the members of the General Committee of the Congress, including his Lordship the Bishop of Thasos; Rt. Rev. Mgr. Dunne, P.P., V.G.; Rt. Rev. Mgr. Waters, P.P., V.G.; Rt. Rev. Mgr. Cronin, P.P., V.G.

Capt. O'Sullivan, A.D.C., representing his Excellency the Governor-General.

President de Valera, and the following members of the Executive Council—Messrs. Sean T. O'Kelly, Vice-President; Sean MacEntee, Minister for Finance; Sean Lemass, Minister for Industry and Commerce; T. Derrig, Minister for Education; James Geoghegan, Minister for Justice; Frank Aiken, Minister for Defence; Dr. J. Ryan, Minister for Agriculture; P. J. Ruttledge, Minister for Lands and Fisheries; Senator J. Connolly, Minister for Posts and Telegraphs Mr. J. P. Walshe, Secretary to the Dept. for External Affairs, and Mr. J. V. Fahy.

Dun Laoghaire Borough Corporation was represented by Messrs. J. M. Devitt, P.C. (Chairman) Stephen Ashlin, Francis M. Bentley, M.A.; Patk L. D'Arcy, George Dixon, J. P. Dooge, P.C.; Wm. G. McCormick John P. McCabe, Capt. O. S. Maunsell, P.C., O.B.E., E. J. Mallin, P.C.; M. P. O'Donnell, P.C.; Edward C. Smith, P.C.; Patrick White. Wm. Rollins, P. J. Hernon, Borough Manager and Town Clerk; W. A. Doody Borough Accountant; E. J. Kenny, Law Agent; F. M. Webb, Borough Surveyor; Dr. J. P. Brennan, Coroner for South Co. Dublin; Dr. O'Connor M.O.H.; Dr. T. J. Lyden, M.O.H.; Dr. Harbison, M.O., Co. Dublin; J. H. Carr, F.R.C.V.S., Public Health Dept.

The members of the Corporation were accompanied by the Rt. Rev. the Lord Abbot of Mount Melleray; the Ven. Archdeacon Wm. Murphy, P.P., Dun Laoghaire, and Rev. L. Porter, C.C., do.

IRELAND'S WELCOME.

Impressive Ceremony on Board

The steamer glided slowly to the landing stage amidst the shrill shrieks of the sirens of the steamers in the harbour and the applause of the distinguished gathering on the Carlisle Pier.

His Grace the Archbishop of Dublin was the first to walk up the red-carpeted gangway, and he was followed by President de Valera and the members of the Executive Council. Then came the Most Rev. Dr. Heylen, Bishop of Namur; Mr. J. P. Walshe, Capt. O'Sullivan, A.D.C. to the Governor-General; Rt. Rev. Mgr. Waters, Rt. Rev. Mgr. Cronin, the Eucharistic Congress Committee, and the Dun Laoghaire Borough Corporation.

They were received at the top of the gangway by Capt. Copeland, and then welcomed by the Rt. Rev. Mgr. Walsh, P.P., V.G., Chairman of the Reception Committee of the Congress, who had travelled with the Papal Legate from Folkestone to Dun Laoghaire.

They were conducted to the saloon of the steamer, which was luxuriously furnished and decorated with flowers.

GRACIOUS DIGNITY.

His Eminence was seated in a magnificent chair and his suite were gathered about him. He was dressed in the light scarlet soutane over which he wore the white rochet trimmed with deep lace, and on his head was the red biretta. His smile was most beneficient and kindly and his grace and charm of manner were most infectious and captured the heart of all who saw him. His eyes glowed with delight as he graciously extended his right hand for the ring on it to be kissed. Behind his chair stood Rt. Rev. Mgr. Spellman and Rt. Rev. Mgr. Tardini in their ecclesiastical robes, whilst on either side of him were Rt. Rev. Mgr. Curran, Rector of the Irish College in Rome; Rt. Rev. Mgr. Calderari, Papal Master of Ceremonies. In their picturesque mediaeval robes were Commendatore Lauri, brother of the Legate, and gentleman-in-waiting; Comte Della Torre, Commendatore Croci, Private Chamberlain; Commendatore Vignoli, and the Abbes Rossi and Amati.

There were also present the Rt. Rev. Mgr. Riberi, secretary to the Apostolic Nuncio to the Free State, and Rev. P. Dunne, secretary to the Archbishop of Dublin.

THE INTRODUCTIONS.

The Rt. Rev. Mgr. Walsh performed the ceremony of introduction, and as each one genuflected and kissed his ring, his Eminence, with princely dignity, acknowledged the act of fealty.

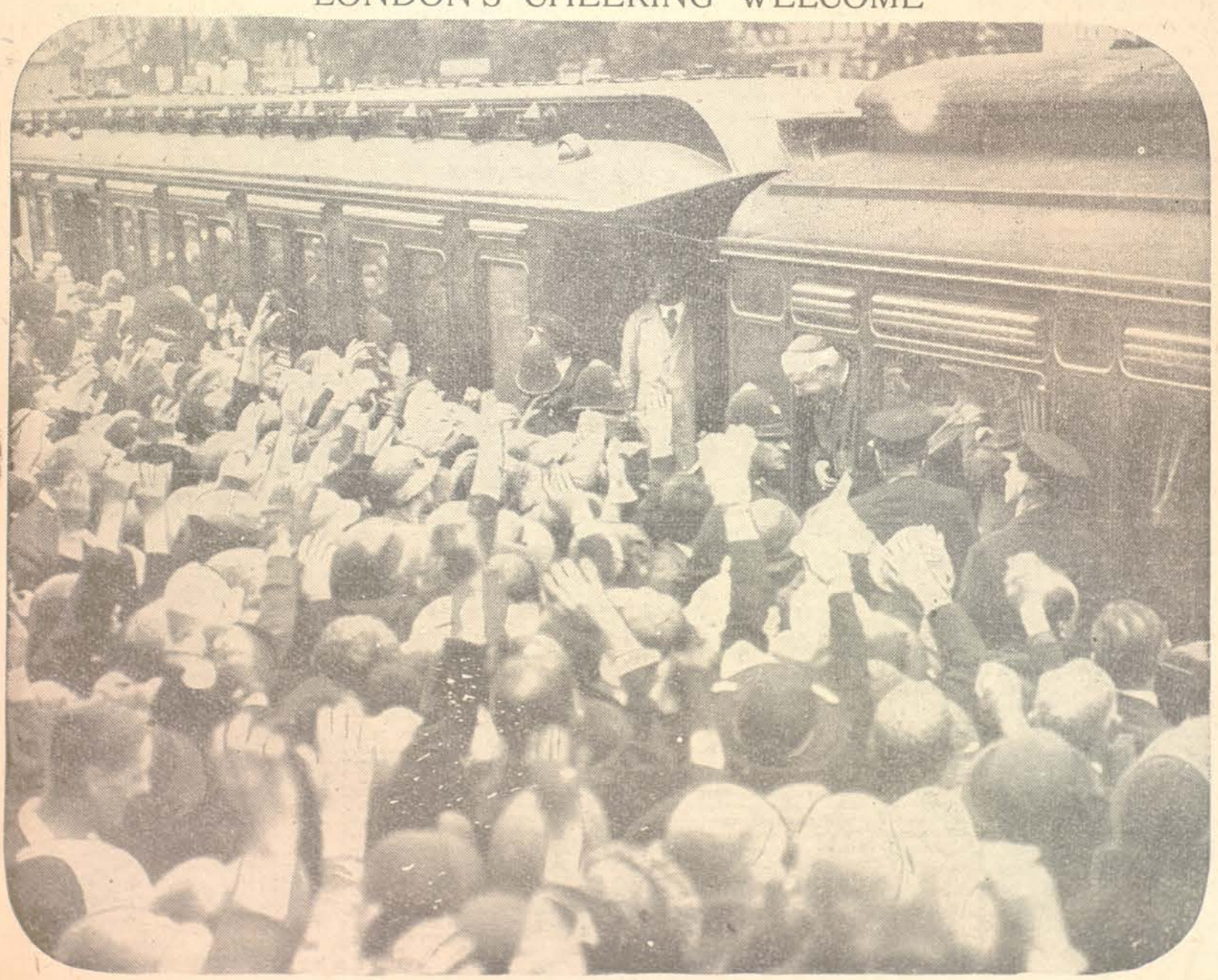
When the special representatives of Church and State, the Congress and the municipalities had thus been honoured, his Eminence graciously acknowledged the introduction of Mr. J. M. Devitt, P.C., the Chairman of the Borough, of the railway officials of the L.M.S., the Customs officials, and members of the Press.

(Continued on Page Six)

THE PONTIFICAL MISSION BEFORE LEAVING ROME

The Pontifical Mission after the audience with Pope Pius XI. before leaving Rome for the International Eucharistic Congress at Dublin. Seated (left to right)—Msgr. Curran, Msgr. Tardine, Cardinal Lauri, Msgr. Spellman, Msgr. Calderari. Standing—At extreme left Commendatore Croci, at extreme right Commendatore Vignoli, Chamberlains. Count de la Torre, Editor of the *Osservatore Romano*, stands between Cardinal Lauri and Msgr. Tardini.

LONDON'S CHEERING WELCOME



A huge crowd greeted the Papal Legate at Addison Road Station in London. Unprecedented scenes of enthusiasm were witnessed.

Triumphal Journey of Papal Legate

(Continued from Page Four)

Considerately, the Papal Legate had requested his Grace the Archbishop of Dublin to remain seated on his left, whilst President de Valera remained standing at his right hand with Mr. Sean T. O'Kelly, Vice-President.

The reception ceremony had ended and the Cardinal and his suite left the ship.

"UNBROKEN ALLEGIANCE."

People's Loyalty to Holy See.

Mr. P. J. Hernon, Borough Manager and Town Clerk, Dun Laoghaire, read the address from the Dun Laoghaire Borough Council in Latin, and then Mr. J. M. Devitt, P.C., the chairman, read it in English, as follows:—

"May it please your Eminence—We, the Chairman and members of the Dun Laoghaire Council, offer to your Eminence with feelings of the most profound respect and veneration a sincere and hearty welcome to the shores of Ireland.

"We venture also to offer to your Eminence our humble felicitations on the signal honour conferred on your Eminence by the Sovereign Pontiff, our Holy Father, the Pope, in selecting you from amongst the Prelates of the Christian World as the appointed and worthy Legate of his Holiness on the occasion of the Thirty-first International Congress.

THROUGH PERSECUTION.

"From the commencement of St. Patrick's fruitful mission—the fifteenth centenary of which we celebrate this year—Ireland has maintained, even through centuries of the severest persecution, a faithful and unbroken allegiance to the Chair of Peter.

"We look back with gratitude and pride to the endurance and fidelity manifested by our forefathers in the defence of our holy Faith and Catholic heritage.

"We humbly ask that your Eminence will lay at the feet of the Vicar of Christ our renewed assurance and pledge that we shall remain true to the glorious tradition of our ancestors in continued and undimmed loyalty to his august person and to the Holy See.

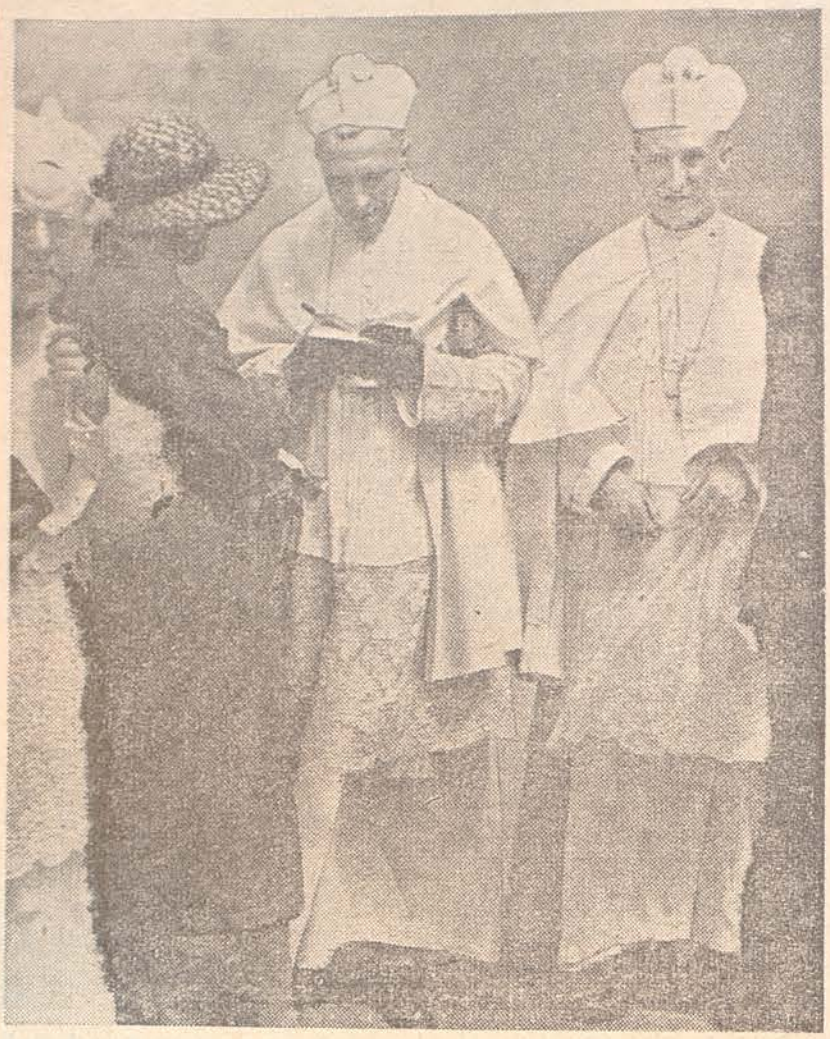
GRATITUDE AND JOY.

"We pray your Eminence to express also to the Holy Father our gratitude and joy that his Holiness should have deigned to honour our country by granting us the inestimable privilege of rendering within our shores in the presence of a vast concourse of pilgrims and exalted representatives from all the nations of the earth the homage and reverence due to Christ Our King in the Sacrament of His Love.

"We hope and pray that your Eminence's mission to Ireland will ever remain with your Eminence as a pleasant and holy memory, and that it will renew and strengthen our country's age-long devotion to the faith of the Apostles and to the Apostolic See.

"Craving your Eminence's blessing on the inhabitants of the Borough of Dun Laoghaire."

His Excellency the Papal Nuncio (Most Rev. Paschal Robinson) at the Pro-Cathedral, Dublin.
"Irish Independent" Photo (R.).



The Lord Abbot of Leffe, Dinant, Belgium (Rt. Rev. F. V. Baumens) and the Lord Abbot of Pastel, Belgium (Rt. Rev. Mgr. Bernebruek).

FAILTE ROIMH AN LEAGAID.

Dileagra as Gaedhilg.

Seo leanas Dileagra as Gaedhilg:—

"Fearaimíd-ne, Cathaoirleach agus Baill Chomhairle Bhuirge Dhún Laoghaoire, fíor-chaoin fáilte le ró-omós agus le ró-urraim roimh do Mhór-Uaisleacht ar do theacht go tí na-hEireann.

"Is mian linn, freisin, traoslú ó chroidhe dod' Mhór-Uaisleacht do chionn an árd-ghradaim do bhronn Ceann na hEaglaise, ár nAthair Ró-Naomhtha an Pápa, ar do Mhór-Uaisleacht nuair dob' fhiú leis tú do thogha as Prealáidí na Críostuíochta mar Leagáid dá Ró-Naomthacht ag Comóradh Ilchinidheach Chuirp Chríost, Comóradh a hAon Triochad.

CREIDEAMH NAOMHTHA.

"O thosnuigh Naomh Pádraig ar a shaothar thairbeach in ár measc—cúig céad déag de bhlianta ó shoin—níor staon muinntear na hEireann ina dílse dhaingean dhiongmhálta do Chathaoir Pheadair, fiú amháin í rith na n-aoiseann léanmhar nuair ba ró-dhian don ghéirleanúint.

"Is mór againn a sheasamhaighe agus a chaon duthrachtaighe do chosain ár sinnsear ár gCreideamh naomhtha agus ár n-oighreacht Chaitilceach.

"Iarraimíd go humhal ar do Mhór-Uaisleacht go dtíolaicfir d'Fhear Ionaid Chriost an dearbhú agus an gheallúint seo a dheinimíd-ne anois go leanfaimíd gan stríocadh lorg glórmhar na ndaoine tháinig romhainn in ár lándílse gan truailliú dá phearsain ró-urramhaigh agus don Chathaoir Ro-Naomhtha.

CRIOST AR RI.

"Impímíd ar do Mhór-Uaisleacht freisin ár mbuidheachas agus ár n-áthas dó chur in úil dár nAthair Ró-Naomhtha as ucht na honóra do tugadh cár dtír agus as ucht na sár-chomaoine do cuireadh orainn nuair do dheoin a Ró-Naomhthacht a chur ar ár gcumas, in ár dtír féin agus i láthair mór-shluaigh d'oilithrigh agus de theachtairí uaisle ó náisiúin uile na Cruinne, an t-omós agus an urraim is dual do thabhairt do Chríost Ar Rí i Naomh-Shacraimínt A Ghrádha.

"Guidhmíd cuimhne cuarda do Mhór-Uaisleachta go hEirinn d'fhanúint choíche ag do Mhór-Uaisleacht ina cuimhne chaoin agus ina cuimhne naomhtha, agus fós an chuaird sin do bheith ina hathnuachaint agus ina neartú ar an dílse atá á tabhairt ag muinntir ár dtíre leis na cianta do chreideamh na n-Aspal agus don Chathaoir Aspalda.

"Athchuingímíd ar do Mhór-Uaisleacht do Bheannacht do chur ar mhuinntir Bhuirge Dhún Laoghaire agus orainne, a n-ionadaithe."

LEGATE'S REPLY.

His Eminence Cardinal Lauri, replying, said:—

"I am deeply moved by the very cordial welcome which you have given to me on my arrival in Ireland.

"I cannot express in words how happy I feel at this moment to be here among you in this dear country, which I have loved always so much, and which is so well known in the history of the Catholic Church for its love, its profound devotion to Holy Faith, and to the August Person of the Sovereign Pontiff.

"In accordance with your desires, it will be my pleasant duty to at once communicate with his Holiness, and inform him about this great demonstration of homage and of affection which you have tendered to me, as the Holy Father's Representative, who has come here to preside over the Eucharistic Congress, now about to begin.

"I pray you, Mr. Chairman, to accept the expression of my earnest wishes that this International Eucharistic Congress will have a most brilliant success, and result in much good for the welfare of souls and much glory for the honour of Ireland."

ON IRISH SOIL.

The arrival of his Eminence was the signal for a torrent of cheers from the waiting throngs outside the pier, and when, the reception on the steamer over, he appeared in company with Archbishop Byrne and entered the waiting car the enthusiasm was terrific.

The Garda Siochana Band, under Supt. D. J. Delaney, played "Inno Pontificio," the new Papal anthem by E. Becucci, and the 60 cavalry in their new picturesque uniform, under Capt. D. J. Cullen and two other officers, gave the salute.

His Eminence continuously acknowledged the greetings by the assemblage, motioning his hand in blessing. Both he and the Archbishop of Dublin, pleasantly smiling, took their seats in the open motor, accompanied by President de Valera. Following the Legate's car were some 60 others. In each car immediately following was a member of the Executive Council.

AT BLACKROCK.

Schoolgirls Kneel as Prelate Passes.

Blackrock gave a most enthusiastic welcome to the Legate.

Long before the time of his arrival hundreds of people thronged the sidewalks or sat in groups on balconies awaiting the procession. The township looked its loveliest in the Summer sun, all the houses being decorated with flags and floral baskets.

The cavalry escort came in sight at 4 p.m., and a few moments later the Legate passed, smiling, and bowing to the assembled throngs.

He lingered for a moment or two outside St. John the Baptist Church and looked along the seried lines of schoolgirls, who reverently knelt at his approach.

GIRLS' CHEERS.

Hundreds of girls, representing the Blackrock Girls' School, Stillorgan and Mt. Anville N.S., Dundrum N.S., and Temple Hill Orphanage, lined the approaches to Blackrock, and cheered his Eminence.

The schoolboys were no less enthusiastic, large numbers from the St. John the Baptist School and Stillorgan National School being in attendance.

Pupils from the Dominican Convent, Sion Hill, also joined in the welcome.

Men and women knelt in the sidewalk, and his Eminence, deeply moved, rose in his seat to acknowledge the most impressive reception.

BUSINESS SUSPENDED.

The procession took 15 minutes to pass through Blackrock, where general business had been suspended. Every vantage point from Blackrock to Merrion was filled with sightseers, the wall along the Rock Road seating thousands of spectators.

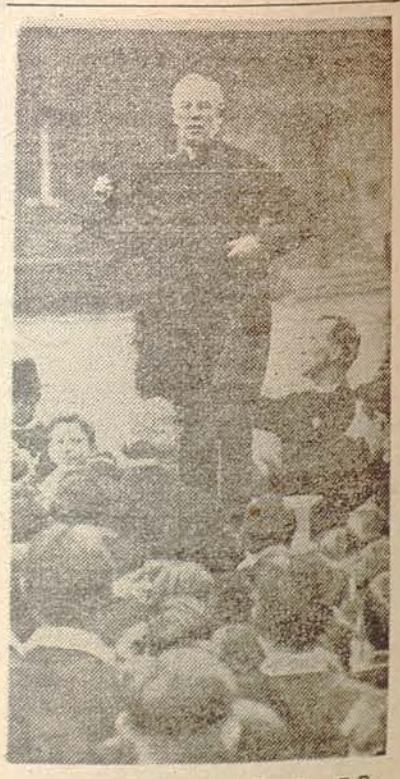
AT THE CITY GATES.

Legate Greeted With Old-Time Splendur.

All the ceremonial splendour Dublin can summon forth for a great occasion greeted the arrival of the Legate at the City Boundary at Merrion.

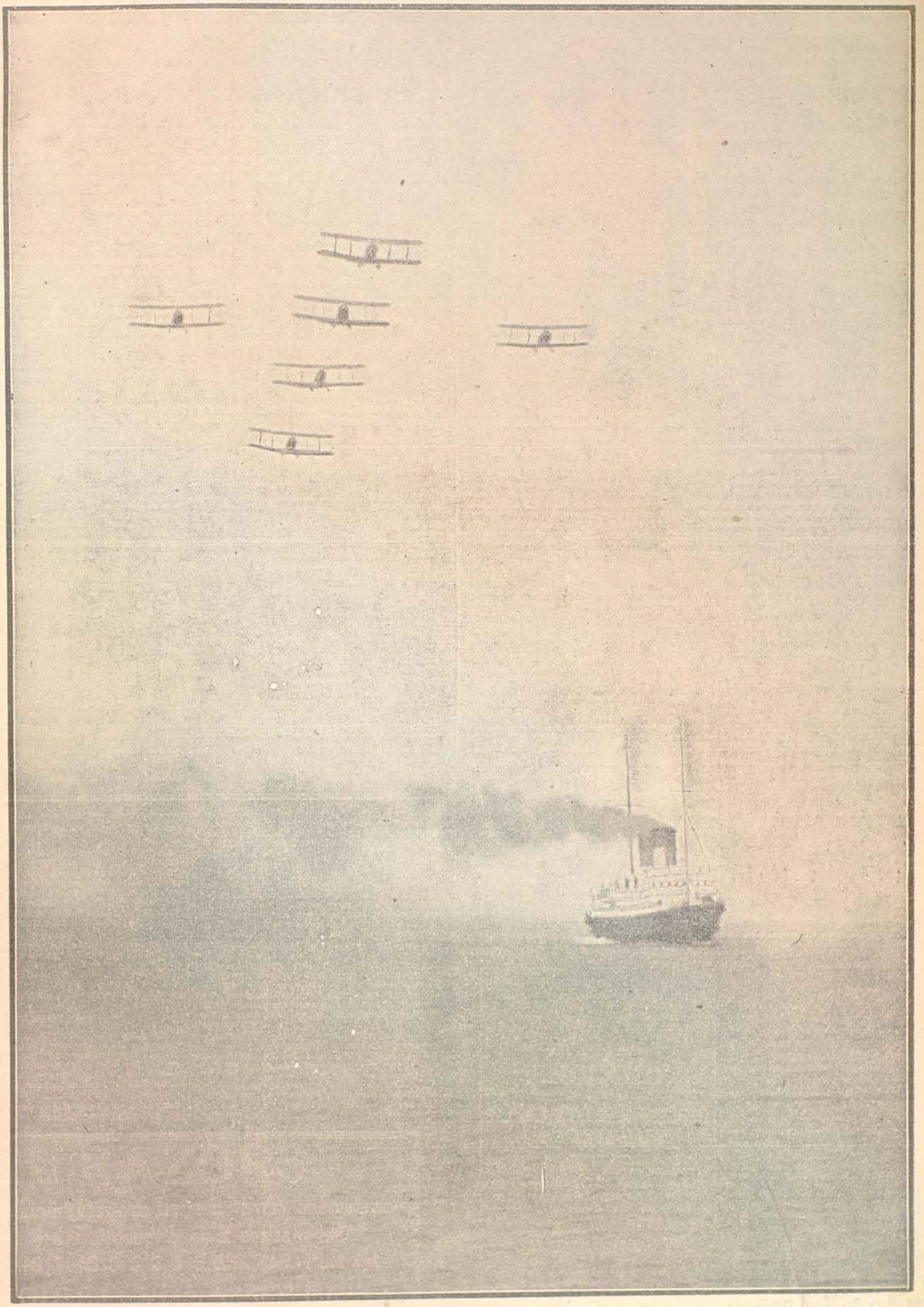
To the younger generation the Lord Mayor's gold-embellished coach, gleaming and glittering in the sunshine, must have seemed like something read of in "Arabian Nights" as it approached the City Boundary shortly before 4 p.m. with the Lord Mayor, Rev. Joseph MacArdle, C.C., Lord Mayor's Chaplain, and Mr. G. Sherlock, City Manager, followed in open cars by

(Continued on Page Eight)



Rt. Rev. Monsignor Cronin, P.P., V.G., Rathgar (Chairman of the Congress Music Committee, presenting, on behalf of his Grace the Archbishop of Dublin, Silver Congress Medals to members of the Palestrina Choir (600 in number).

APPROACHING IRELAND'S SHORES



The S.S. CAMBRIA on which the Papal Legate travelled from Holyhead approaching Dun Laoghaire with its escort of Saorstat Army aeroplanes in the form of a Cross.

Triumphal Journey of Papal Legate

(Continued from Page Six)

other members of the Corporation, many of them robed. As the Lord Mayor descended from his coach, trumpters, drawn up in front of the temporary platform, sounded a salute. The mayoral procession was loudly cheered by the thousands of people who lined the roadway.

Aeroplanes were flying low when the Legate's procession came in sight, and as it arrived the people gave expression to their feelings by a mighty cheer and the waving of hats and flags.

LEGATE'S ACKNOWLEDGMENT.

Obviously delighted with the warmth of his reception, his Eminence repeatedly bowed his acknowledgment.

The Lord Mayor left the platform and enthusiastically welcomed the Pope's representative, kissing his ring as he was about to step from his carriage.

The Lord Mayor also greeted Most Rev. Dr. Byrne and President de Valera, and, ushering them to the platform, seated the Papal Legate on the Mayoral chair, associated with Daniel O'Connell, amid the cheering and hand-clapping of the people.

Occupying positions at the rere were the City Aldermen and Councillors, many of them in their red robes. Mrs. Kettle and Mrs. Maud Walsh were robed, but Senator Mrs. Clarke was attired in a distinctive-looking Irish costume of pale blue poplin and Irish lace.

On the left of the Cardinal were seated Most Rev. Dr. Byrne and Ald. L. O'Neill, and on his right, President de Valera and Mgr. Heylen, Bishop of Namur, President of the Permanent Committee.

During the introduction ceremony and the presentation of an address to his Eminence on behalf of the people of Dublin, the other members of the Executive Council arrived with members of the Papal Legate's suite, and they also were heartily cheered.

FROM CITIZENS OF DUBLIN.

Hears Native Tongue.

At the reception of his Eminence at the City boundary, the Lord Mayor (Ald. Byrne, T.D.) said:—

"Your Eminence—Before I ask the City Manager to offer to you the sincerest welcome of our city, may I be permitted, as Lord Mayor of Dublin, officially to express something of the sentiments that will fill every heart today?

"In the august person of your Eminence, we welcome not merely the distinguished Cardinal, chosen Legate of the Pope, but also and especially we reverently greet the Vicar of Jesus Christ Himself.

"For to us, Catholics of Dublin and Irishmen, your Eminence is another Patrick, messenger of 'grace and communion with the Holy See.'

ST. PETER'S SUCCESSORS.

"In your Eminence we gladly recognise the living image of the Church, which is One because of the supreme authority of the successor of St. Peter. To your Eminence, then, we pay, as to our Most Holy Father, Pius XI., full tribute of dutiful subjection, of filial love, and grateful Faith.

"Welcome to your Eminence, Legate of his Holiness, a hundred thousand welcomes to you, in whom we have the honour to salute every successor of St. Peter, the Vicar of Christ Himself.

PEOPLE'S SENTIMENTS.

Mr. Gerald Sherlock, City Manager, then read, in Irish, the following address:—

"My Lord Cardinal Legate—The occasion of the holding of the Thirty-first International Eucharistic Congress in Dublin is one which evokes sentiments of great joy in the people of Ireland, and we, the Rt. Hon. the Lord Mayor, Aldermen, and members of the Dublin City Council, desire in an especial manner to convey to your Eminence, on behalf of the citizens, the sincere pleasure which the opportunity of welcoming in the person of your Eminence the spiritual Ambassador of our Holy Father Pius XI. affords.

"We earnestly hope that the great event which is the object of your visit may be crowned with the most complete success; that your stay in our midst may be signalised by the forging of new bonds of attachment between our people and the Holy See as represented in your person; and that on the conclusion of your mission you may be pleased to convey to our Holy Father our profound gratitude for the privilege accorded to our city, as well as an assurance of our unfaltering allegiance to the Faith implanted in our land fifteen centuries ago.

"Signed on behalf of the Citizens of Dublin,

"Alderman Doctor Myles Keogh, T.D.; Councillor R. Briscoe, T.D.; Councillor Thomas Kelly, Councillor Patrick Joseph Cahill, P.C.; Councillor Lorcan O'Toole, Councillor Owen Hynes, Alderman A. Byrne, Lord Mayor; Councillor James Larkin, Senior; Councillor Sylvester O'Farrell, Councillor Mrs. Tom Clarke, Councillor Patrick Belton, Councillor John Ryan, P.C.; Alderman Senator L. O'Neill, Councillor James Larkin, Junior; Councillor John Cahill, Councillor James Gately, P.C.; Alderman Thomas Lawlor, Councillor Peadar S. Doyle, Councillor William O'Connor, Councillor Denis Dermot Healy, Councillor Bartholomew O'Conner, Councillor Mrs. M. Walsh, Councillor Patrick Caffrey, Councillor Mrs. M. Sheehy Kettle, Alderman James Hubbard Clark, Councillor Sir Thomas William Robinson, Councillor William Joseph O'Hara, and Councillor David Coyle."

Very Rev. Dr. Brendan (Casey), O.M.Cap. (left), Provincial, England, a visitor for the Eucharistic Congress, photographed with Very Rev. Father Edward, O.M.Cap., Guardian, Church St., Dublin.

"Irish Independent" Photo (McM.).

The Legate greeted by inmates of St. Mary's Asylum for the Blind, Merrion.

CARDINAL'S REPLY.

His Eminence the Cardinal Legate was wildly cheered when he rose to reply, and speaking in perfect English, with a decided foreign accent, he said:

"Please accept my heartfelt thanks, my dear Lord Mayor, for the cordial welcome that you, together with the Aldermen and members of the Dublin City Council, have accorded me in the name of the citizens of Dublin.

"I feel highly honoured to be the Pontifical Legate of his Holiness Pope Pius XI., and to preside as his Ambassador at the 31st International Eucharistic Congress now about to begin in this historical city of Dublin, centre, heart, and capital of Ireland, so justly renowned in all the world for the strong, practical faith and the special attachment to the Holy See which have ever been characteristic of this noble people.

"YOUR GREAT APOSTLE."

"I confide the success of the Congress to Divine Providence and to the intercession of your great Apostle, St. Patrick, who fifteen centuries ago planted so deeply the Catholic Faith in Irish hearts, and

> **I join my prayers with your good wishes, so graciously expressed, that one of the results of the Congress will be the forging of new bonds of attachment between the Irish people and the Holy See.**

"In accordance to your desire, very willingly I shall at once communicate with the Holy Father and inform his Holiness of your sincere cordiality and exquisite kindness, and of the very warm welcome which the great and good Irish people gave to the representative of the Pope."

GREATLY ADMIRED.

The Legate greatly admired the address of welcome, which is a beautiful example of Irish art printed on vellum. It is the work of Miss Alice M. O'Rorke, 45 Brighton Sq., and Erkinville, Durrow. The ornamentation is based on the style of the Book of Kells. A water-colour painting of the Congress Altar in the Phoenix Park occupies the top of the address, and the City Arms, Papal Arms and Insignia, and Arms of the Diocese of Dublin complete a beautiful piece of work.

In addition to all the members of the Corporation whose names are given as signatories to the address, the following officials were also present:—Mr. T. J. O'Neill, Clerk to the Council; Mr. Ignatius Rice, Law Agent; Dr. M. J. Russell, M.O.H.; Mr. Moynihan, City Engineer; and Mr. J. J. Rowe.

IN THE CITY.

Serried Masses of Citizens.

Between the new city boundary and the Pro-Cathedral the procession got divided into two parts, the leading part with the Papal Legate and other ecclesiastics and the President and members of the Executive Council, and the second part with the Lord Mayor and members of the Corporation, Government officials, and other citizens.

There was an enormous crowd at Mount St. Bridge and the adjoining thoroughfares, and from this point to the Pro-Cathedral a solid mass of people lined both sides of the route, and gave the Pope's representative a rousing welcome, the warmth of which seemed to please him very much. As his car passed between the lines of cheering people, the men with heads uncovered, he smilingly acknowledged the enthusiastic greeting and blessed the people.

The houses, shops, and all points of vantage along the route were occupied by spectators who joined in the welcome. Mount St., Merrion Sq., Clare St., Leinster St., and Nassau St. were thronged with people at both sides of the lines of Boy Scouts and Gardai Siochana, and when the procession turned into Grafton St. it faced an enormous mass of people stretching away towards O'Connell St.

WAVES OF CHEERING.

Welcome in Heart of Dublin.

From the house-tops, from windows, balconies, railings, and every vantage point, tens of thousands in College Green, Westmoreland St., O'Connell St., Cathal Brugha St., and Marlborough St., awaited the appearance of the Cardinal Legate, and his arrival was greeted with a great wave of cheers which swept as a flood along the centre of the city to the Pro-Cathedral.

No such wonderful demonstration was ever previously witnessed in Dublin. It was worthy of the capital of Catholic Ireland and of the great occasion that called it forth.

From before 3 o'clock the people began to arrive in College Green, and as time passed the thousands spread themselves to Grafton Street and Dame Street. By 5 o'clock a great mass of humanity was congregated around Trinity College, the Bank of Ireland, Grattan's statue, and the tramway terminus from Inchicore. Men and women, boys and girls, and children in arms were there, and patiently they stood under the rays of a strong sun from a cloudless sky to wave their flags and shout their greetings to the representative of the Royal Pope.

VANTAGE POINTS.

Roofs of buildings, including Trinity College, afforded vantage points for the interested public to watch a phase of one of the greatest events in Ireland's history. Lorries, motors, and carts were drawn up at the side streets en route, and from these hundreds of people watched the procession, and offered their welcome to the Cardinal. The island on O'Connell Bridge was thronged to its capacity, as well as the west side and east side of the bridge.

The scaffolding on the special Altar there offered an ideal position to many people, including priests, to view the passing of the procession.

A large number availed of Carlisle Buildings, gay with the Congress and Papal colours, to see his Excellency's approach.

LEGATE DEEPLY TOUCHED.

The enthusiasm in O'Connell Street was amazing. Here the throngs were, as at College Green, immense, and their cheers were continuous. The cavalry in their gorgeous uniform, heralding the approach of the Cardinal-Legate, were warmly received everywhere, and the Legate was applauded by the waving of flags, the clapping of hands, and by resounding cheers.

It was a royal welcome that deeply touched His Holiness's representative, who was kept busy acknowledging the greetings of the people.

The procession proceeded through Cathedral Street, also thronged with enthusiastic crowds, into Marlborough St. for the ceremony at the Cathedral.

(Continued on Page Ten)

His Eminence Cardinal MacRory arriving at the Pro-Cathedral, Dublin, for the opening ceremony.

THE PAPAL LEGATE ON IRISH SOIL

His Eminence Cardinal Lauri coming ashore at Dun Laoghaire.

His Grace Most Rev. Dr. Byrne, Archbishop of Dublin and sponsor of the Congress, going aboard the s.s. Cambria to greet the Legate.

The Papal Legate inspects and blesses the Guard of Honour. On his left the Archbishop of Dublin; on his right President de Valera.

Triumphal Journey of Papal Legate

(Continued from Page Eight)

HOMAGE TO LEGATE.

Throngs Outside Pro-Cathedral.

The scene outside the Pro-Cathedral for a couple of hours before the arrival of the Papal Legate was a most remarkable one. The people crowded all round, preserving a most appropriate demeanour.

The Archbishops and Bishops from all parts of the world, having robed in the building opposite the Cathedral, walked across the road to take part in the religious ceremony.

The dignitaries from the Far East attracted much attention from the crowd, and people threw themselves on their knees and received their blessings.

One of the coloured prelates held aloft a crucifix in the direction of the section of the street occupied by a large contingent of school-children.

DISTINGUISHED ARRIVALS.

Among the earlier arrivals of prominent laymen were ex-President Cosgrave, Mr. Finian Lynch, Mr. Fitzgerald-Kenney, and Chief Justice Kennedy, and they conversed for a few moments before passing into the Cathedral.

A bright display was made by a big contingent of girls from North William St. Schools in charge of the Sisters of Charity of St. Vincent de Paul. The girls carried small flags of the Papal colours, which they waved gaily. Boys were also present from the same schools, the total number of students being about a thousand. The groups also included girls from Scoil Muire.

The first cheer of the afternoon greeted his Eminence Cardinal MacRory, and after the previous respectful silence of the multitude the demonstration seemed all the more enthusiastic.

The Cardinal smiled in genial fashion in acknowledgment of the compliment. At 5.30 o'clock the troop of cavalry appeared, and amidst intense enthusiasm the Papal Legate passed into the robing building. Pres. de Valera, Mr. Sean T. O'Kelly, and other members of the Government were also cheered on passing in.

His Grace the Archbishop of Dublin received cordial and respectful greeting as he entered.

ON THEIR KNEES.

When the Papal Legate appeared from the robing building and moved slowly across the street, preceded by a cross bearer and high dignitaries and officials, prominent among whom was Senator Sir Thos. Esmonde in his Vatican Court robes, people dropped on their knees. A fanfare was sounded by trumpeters of the Municipal School of Music.

His Grace the Archbishop of Dublin, standing at the entrance, received the Papal representative, and the procession then moved into the Cathedral.

SCOUTS AND GUARDS.

The streets in the vicinity were lined and kept clear by Boy Scouts of the Dublin diocese, with a few from Cork. The steps leading to the main entrance of the Cathedral were held by Scouts selected from each of the Dublin battalions, carrying the flags of the various groups. A force of the Garda Siochana was also present, under the command of Supt. O'Connell.

PRAYING PEOPLE ON STREETS.

School Children Join in Welcome.

The multitude of people waited patiently outside during the ceremonies at the Pro-Cathedral. Loud speakers and amplifiers carried the sounds of the singing of hymns from the interior and the people knelt in prayer and thanksgiving in unison with those within.

At the end of the service came the announcement "The Cardinal Legate is now leaving the Cathedral" and once again the scenes of enthusiasm were repeated.

President de Valera and the members of the Government were the first to leave the Cathedral and they were heartily cheered as they crossed the road to Scoil Eanna.

The people knelt again as the Cardinal Legate and his entourage came down the steps and crossed to Scoil Eanna, followed by numerous bishops in their robes. Flags with the Papal colours were waved enthusiastically by the school children and a great burst of cheering rose from the throng.

The cheering was renewed as the military escort marched down to the gate of the school nearest Talbot St. and was continued as President de Valera and his party made their way out. Still further scenes of enthusiasm were witnessed as the Legate's car appeared. There was a short sharp word of command from the officer in charge of the escort and the glittering blades of the soldiers swung smartly to the salute. The bugler sounded the command to trot and the cavalry swung quickly into line before and after the Legate's carriage. The cheering continued as carriage after carriage left the school gates Ex-President W. T. Cosgrave receiving his quota of applause.

As the procession swung round the corner into North Earl St. the cheering broke out anew. From Nelson Pillar to Parnell Sq the thoroughfare was packed with

lines of schoolboys and girls, all clad in white and waving miniature Papal flags, added their voices to the roar of welcome.

The members of the Legate's suite seemed deeply impressed with the welcome accorded to them, and smilingly acknowledged it, waving their hands to the people and pointing out special features to one another. Ex-President Cosgrave accompanied his Eminence to the Archbishop's House.

TO DRUMCONDRA.

Triumphal Progress.

As at all other points of the triumphal procession the route from Parnell Sq. to the Archbishop's Palace at Drumcondra was a gayly-coloured way.

Thousands of little girls from different convent schools, dressed in white, and holding aloft miniature Papal, Congress, and National flags, lined the streets on either side. Behind them were massed Catholic Boy Scouts, alert and trim. Men and women of all ages and stations packed the sidewalks.

Doorsteps and windows were likewise thronged and many people viewed the procession from the housetops.

Cheers were raised from thousands of throats as the Cavalry escort passed by, and the welcoming shouts were redoubled as the motor cars, carrying the Papal Legate, the Archbishop of Dublin, and the members of the Legate's suite glided past. The Papal Legate seemed greatly surprised and pleased at the great wealth and decorations which adorned every street and house.

All vehicular traffic was at a standstill and many persons stood on the tops of buses and motor cars. Others stood on tables and chairs outside their houses.

DEAFENING CHEERS.

Deafening cheers split the air as the procession approached the Archbishop's Palace and passed through the big entrance gate. The Artane Band played the Papal Hymn.

A guard of honour of Gardai, commanded by Supt. P. O'Connell and Inspector P. Ryan, was drawn up at either side of the Palace. At the entrance gate a contingent of the Galway Sea Scouts formed another guard, under the direction of Capt. Wolley.

Catholic Boy Scouts from all over the country were on duty under Mr. Cullen, Commissioner in charge.

Mr. Gegan was O/C of the Dublin contingent.

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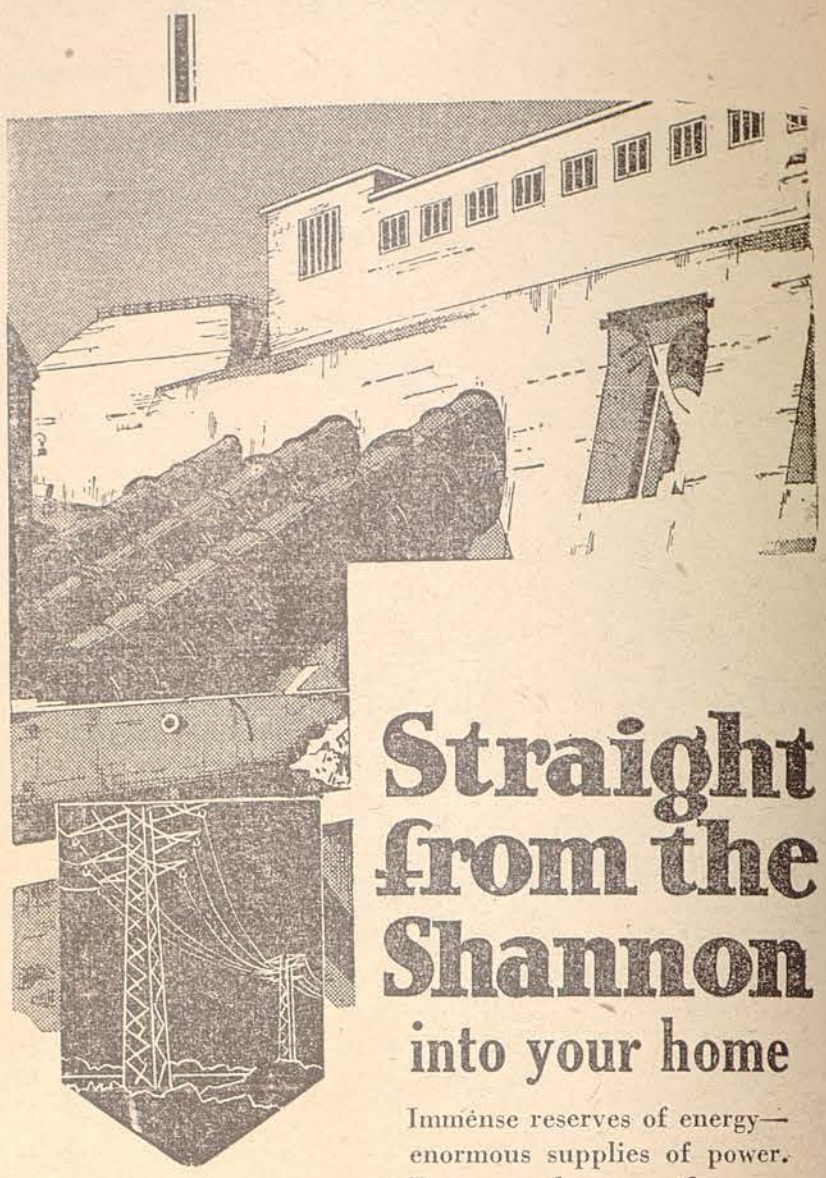

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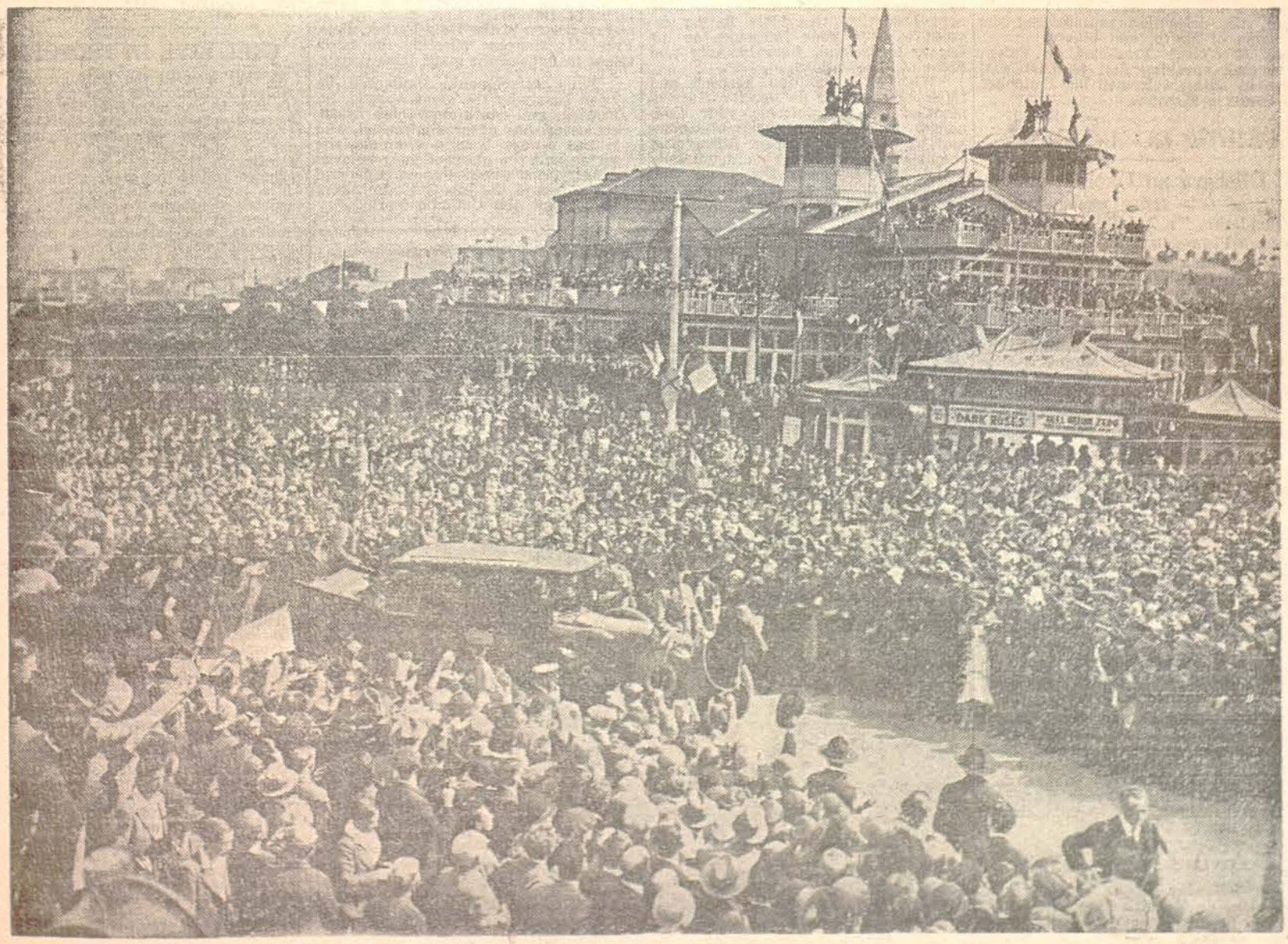
INSPIRING SCENES IN DUN LAOGHAIRE

The Papal Legate and cavalry escort leaving Dun Laoghaire after his arrival



The cheering crowds that greeted the Legate at Dun Laoghaire

STATE RECEPTION TO THE PAPAL LEGATE

Sovereign Pontiff's Loving Message to the Irish Nation

"TELL THE PEOPLE THE HOLY FATHER LOVES IRELAND"

DUBLIN CASTLE has never in its centuries of existence housed such a distinguished gathering as that which on the night of June 21 filed past the dais on which were the Papal Legate to the Congress, his Eminence Cardinal Lorenzo Lauri, his Grace the Archbishop of Dublin, and President de Valera.

There were the Prelates, Irish and Foreign, in their magnificent robes; the members of the Foreign Diplomatic Corps, in their uniforms; the Knights of Malta, and the members of the Legate suite, in their uniforms; Army and Garda officers in uniform; and Lord Mayors and Mayors in their robes.

The task of struggling through the immense throng of excited and enthusiastic citizens outside Dublin Castle prepared one somewhat for the brilliant spectacle we beheld inside St. Patrick's Hall, writes a "Weekly Independent" representative.

The President, accompanied by Mrs. de Valera, had arrived at 8.15, and until shortly after 9 o'c. he was busy receiving the distinguished Churchmen and laymen as they came into the Hall. Shortly after 9 o'c. the Papal Legate arrived in the Upper Castle Yard, and the President and Mr. J. P. Walshe, of the Department of External Affairs, descended the stairs to the first landing to receive him and kiss his ring.

When they escorted him to the seat of honour on the dais a fanfare of trumpets was sounded, and the No. 1 Army Band, in the Gallery above our heads, play the Papal Hymn.

FROM MANY LANDS.

Flanking the Cardinal on the dais were his Eminence Cardinal MacRory, Primate of All-Ireland; his Eminence Cardinal Verdier, Archbishop of Paris; his Eminence Cardinal Lavitrano, of Palermo; his Eminence Cardinal Bourne, of London; his Eminence Cardinal Dougherty, of Philadelphia; and his Grace Most Rev. Dr. Byrne, Archbishop of Dublin.

Behind the Cardinal Legate were grouped his suite and the Vice-President, the delegation representing the Knights of Malta, and others.

At 10 o'clock President de Valera rose and, speaking first in Irish and then in Latin, welcomed his Eminence to Saorstat Eireann.

FAILTE GO h-EIRINN.

Dileagra an Uachtaráin.

"Míle míle fáilte rómhat," arsan t-Uachtarán, "a Ard-Fhlaith na h-Eaglaise, a Fhear-Ionad an Athar Naomhtha, go talamh iath-ghlas na h-Eireann! Míle míle fáilte rómhat ón fhíor-fochtar is doimhne de chroidhe chneasta, chineálta na nGaedheal!

"Lá glórmhar glé-ghlan i stair na tíre seo is eadh an lá beannuighthe seo. Creideamh na Róimhe a t'ug Pádraig Naomhtha dhúinn. Grádh don Róimh a mhúin sé dhúinn.

"An Creideamh céadna agus an grádh céadna do choiméad muinntear na h-Eireann go beó, bríoghmhar iad ón aimsir ársa úd go dtí an lá atá indiu ann. An Creideamh céadna agus an grádh céadna, a bhí ag Ionnradh go soillseach istigh n-a gcroidhthibh, thug muinntear na h-Eireann leó iad do gach áird den chruinne cheathardha. An Creideamh céadna agus an grádh céadna coiméadfaidh muinntear na h-Eireann go beó, bríoghmhar iad agus múinfidh do lucht dlícheidimh agus aineólas iad, le congnamh Dé, an seacht lá a's an fhaid a mhairfidh an bith cé.

"Míle míle fáilte rómhat, arís agus arís eile, a Theachtaire uasal ó thobar bheannuighthe grásta Chríost ar an mbeathaidh seo, an t-Athair Naomhtha grádhmhar adeirim! Seód luachmhar imeasc seóda na cruinne iseadh croidhe lághach nádurtha na nGaedheal.

"Seadh, an seód luchmhar so, badh mhaith linn, an tráthnóna glórmhar so, é thabhairt duitse agus tríot-sa do'n Athair Naomhtha ghrádhmhar, an t-Aonmhadh Pius Déag, le go bhfanfadh féin go deó na ndeór."

IRELAND AND HOLY SEE.

The following is a translation of President de Valera's speech:—

"My Lord Cardinal: Your Eminence, and this audience of all Ireland and of our race throughout the world, will assuredly approve if in this Irish Hall of Assembly your Eminence has been first saluted in our national language.

"The records of centuries past bear eloquent testimony to that loving zeal with which the Apostolic See has ever honoured our nation. That special affection was ever the more amply given, in proportion to the sufferings of Ireland.

"Repeatedly, over more than 300 years, our people, ever firm in their allegiance to our ancestral faith, and unwavering even to death in their devotion to the See of Peter, endured in full measure unmerited trials by war, by devastation, and by confiscation.

"They saw their most sacred rights set at naught under an unjust domination. But repeatedly also did the Successors of Peter most willingly come to our aid, in the persons of Gregory XIII., Clement VIII., Paul V., Urban VIII., Innocent X., and many others of the line of Roman Pontiffs down to the present day.

"To-day, with no less favour and good will, his Holiness Pope Pius XI. has turned his august regard to our country, our Metropolitan city, in this present year, a year of deep significance for our people.

"Here are gathered not only our own Irish race, but in great numbers also other peoples of the entire world, united with us in race or in Faith, and unreservedly do they all share in our welcome. At this solemn time, Most Eminent Lord, has Our Holy Father decreed to send your Eminence as his Legate to Ireland, from his city and State of the Vatican.

"With all veneration, respect, and rejoicing therefore do we, the Government of Ireland, welcome your Eminence. By reason of our public office and its duties, it is most fitting that the Irish Government should not only assist in every way the great and solemn function of the Eucharistic Congress here in Ireland, but also should take their due part and place in its proceedings.

"They have very special reason for this participation, when they recall how, by his teaching and by his repeated personal action, Pope Pius XI. has rendered august service to civil society; while your Eminence, who here represents his person and his authority, has also for many years been united with many of your students, sons of the Irish race, in the noble pursuits of scholarship and of sacred learning.

"There is also for us a further cause of public rejoicing. At this time, when we welcome to Ireland this latest Legation from the Eternal City, we are commemorating the Apostolic Mission to Ireland, given 15 centuries ago to St. Patrick, Apostle of our Nation.

"Who can fail on this day to recall to mind the utterance of our Apostle, recorded of old in the Book of Armagh —'Even as you are children of Christ, be you also children of Rome.'

AUSPICIOUS DAYS.

"Most notable, then, in conclusion, are these auspicious days for us, in that they have brought to our land, and into this our Irish Hall of Assembly, your Eminence, Cardinal of the Holy Roman Church, Legate of the Apostolic See."

LEGATE'S REPLY.

His Eminence then rose to reply and stood smiling happily as he listened to the prolonged applause that greeted him. Absolute silence fell as he began to reply. Speaking in Latin, he said:—

"I am already deeply obliged to your Excellency for the very cordial welcome which your Excellency extended to me on my arrival in Ireland. I have no way now to express my gratitude for this new manifestation of goodwill towards me, for the kind words which your Excellency has now uttered. These words reveal the kindness of heart of the speaker and the devoted attachment of the head of the Government of this Irish Free State to the august person of the Holy Father, Pope Pius XI., thereby reflecting the traditional feelings of the great Irish people.

"This attachment, implanted in Irish hearts by the great Apostle, St. Patrick, and continuing there fifteen centuries, has never diminished, and it has always been a characteristic virtue and the glory of your beloved country, and likewise an example and the object of the greatest admiration throughout the Catholic world.

"May Almighty God in His mercy keep this dear country always. It is notable for this virtue to which I am sure may be ascribed in great part the coming of such a throng of devoted pilgrims, notwithstanding the tremendous difficult times, coming here to participate in the wondrous manifestation of faith and love and devotion for the Blessed Sacrament. I am in a position to assure your Excellency and the great good Irish people that this affection for the Holy Father is heartily reciprocated in the fullest degree possible.

"On my departure from Rome, his Holiness said to me.

"'Go to Ireland in my name and say to the good people assembled there that the Holy Father loves Ireland, and sends to Ireland and its inhabitants and visitors, not the usual apostolic blessing, but a very great special all-embracing one.'

"And now permit me, please, to express my heartfelt gratitude for all the manifestations of kindness and goodwill I have received. I am simply overjoyed to be here in this Ireland, which I have always loved so much, and which I am proud now to consider as my second country, since I have had the honour of having had citizenship conferred on me. I offer your Excellency the assurance of my most earnest good wishes for the most brilliant success of the Congress, for the welfare of the souls, and for the prosperity of Ireland."

COURTESY AND CHARM.

Another burst of prolonged applause greeted the concluding sentences of his Eminence's reply, and it was clear that there was nothing formal about the acclamation. The courtesy, the all-pervading charm of his Eminence's manner, and, above all, his personal modesty and kindness, have captivated Dublin. That warm smile of his, which greets every courtesy extended to him, is so obviously an expression of sincere pleasure that it gladdens the heart as no mere formal acknowledgment could reward us.

WILL LIVE IN MEMORY.

At that moment the Hall presented a brilliant and colourful spectacle that will live long in our memories; the dais with the seats uphostered in red; the Cardinals in their scarlet robes; the varying purples of the Archbishops, Bishops, and Monsignori; the prelates of the various religious orders in grey, cream, black, white, brown; and the gorgeous robes of the high dignitaries from the East.

A popular figure was Mr. Cosgrave, ex-President, who presented an impressive appearance wearing his Papal decorations conferred on him a few years ago by the Pope.

Gradually the immense throng dispersed through the various ante-chambers and into the enormous refreshment tent outside, 6,000 sq. feet in area, which was provided for the main body of the guests.

His Eminence and his party left at 11.10. Dame St. was thronged with people awaiting their departure. The cars made their way through cheering crowds. College Green and O'Connell St. were also crowded, and cheers were raised again and again.

The flood-lighted streets presented a brilliant spectacle.

OUTSIDE THE CASTLE.

Remarkable scenes of enthusiasm took place outside Dublin Castle, where a large crowd had collected to witness a procession of motor cars, which, for over an hour, it seemed would never end.

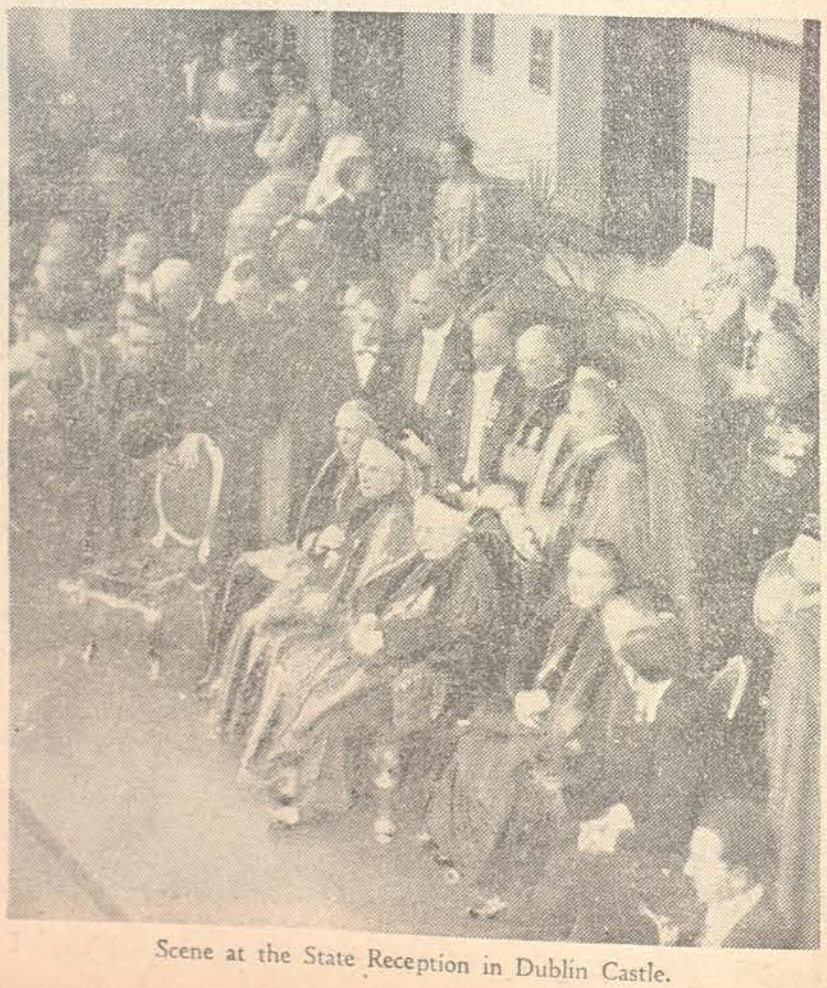
President de Valera was given a rousing reception, as was Mr. Cosgrave, the late President. The outstanding reception of the night was reserved for the Cardinal Legate, who came shortly after 9 o'clock with a military escort in ceremonial uniforms.

For about a minute the crowd made Cork Hill resound with their cheers, which his Eminence beamingly acknowledged.

Scarcely less enthusiastic was the ovation accorded to Cardinal MacRory and the other foreign Cardinals. Some of them raised their hands in scarlet gloves, while others, with golden crosses held aloft, blessed the crowd as they passed by.

A company of the National Army, under Capt. R. J. O'Doherty, Lieut. O'Donoghue and Lieut. O'Sullivan, were on parade in the Upper Castle Yard.

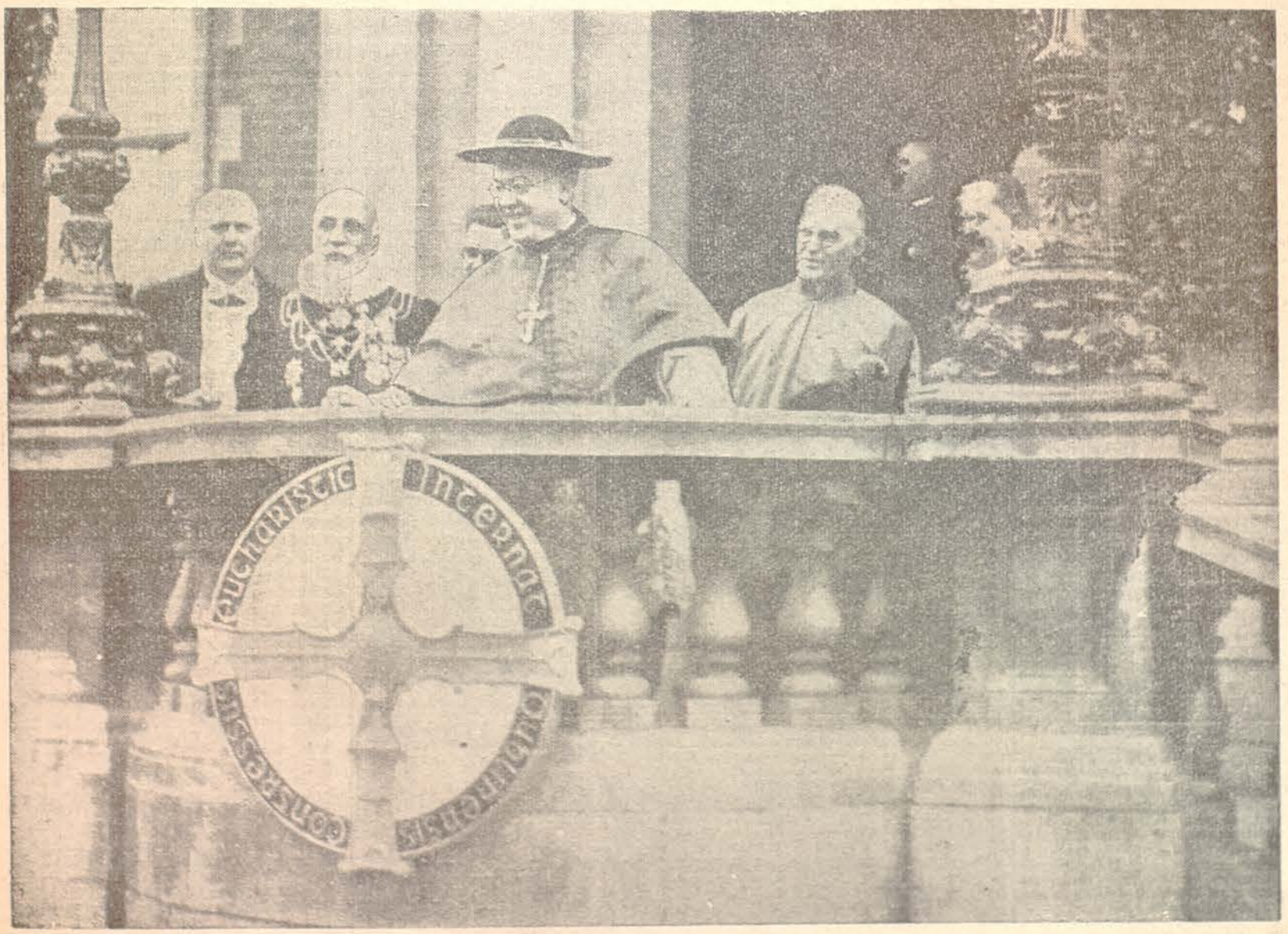
On the arrival of his Eminence the troops presented arms and the No. 3 Army Band played the Papal Anthem. The Inspectors and men of the Garda Siochana stood at the salute and everybody present at attention.



Scene at the State Reception in Dublin Castle.

THE PAPAL LEGATE RECEIVED AT DUBLIN CITY BOUNDARY

The Papal Legate replying to the Dublin Corporation's address of welcome. On the left the Lord Mayor and immediately behind President de Valera



His Excellency the Papal Legate photographed on the veranda of the House of the Archbishop of Dublin

OVER 20,000 PEOPLE AT THE GARDEN PARTY

Brilliant Scene in the Grounds of Blackrock College

CARDINAL LEGATE'S BLESSING FOR IMMENSE THRONG

PROFUSIONS of flowers, interspersed with Papal flags and Congress banners, made the beautiful grounds of Blackrock College look more picturesque than ever on June 21 when at least 20,000 people were present at the Garden Party and Reception given by his Eminence Cardinal MacRory and the Archbishops and Bishops of Ireland in honour of the Cardinal Legate.

The passing of the Princes of the Church through the vast gathering was very imposing, their magnificent robes adding to the splendour of the scene.

The scene was dazzling as the Princes of the Church, in their rich and striking robes, passed through the 20,000 people.

The grounds were gay with flowers and decorations. Papal flags and Congress banners were everywhere in evidence.

BLUE AND WHITE

Our Lady's Colours Predominant

No more fitting setting could have been found for such a magnificent function, in which the tongues of the nations were heard on all sides in gladsome expression.

Blue and white were the colours that predominated in the dresses of the ladies, these being associated with Our Lady of the Immaculate Conception.

Everybody looked cheerful and happy, and bright music rendered by three bands—the No. 1 Army Band, the Band of the Metropolitan Garda Siochana, and St. James's Brass and Reed Band—added to the gaiety of the afternoon.

It was 4 o'c. when the Cardinal Legate, accompanied by the Archbishop of Dublin, Most Rev. Dr. Byrne, and members of the Pontifical Mission arrived amidst the cheers of the vast assemblage.

His Eminence, who acknowledged the warm greeting with smiles, was met at the door of the College by Very Rev. J. C. McQuaid, C.S.Sp., President of the College, and escorted within, where

he was received by the Cardinal Primate of All Ireland and the other members of the Irish Hierarchy.

His Excellency the Governor-General and Mrs. MacNeill, President de Valera and Mrs. de Valera, the other members of the Executive Council, and Mr. W. T. Cosgrave and Mrs. Cosgrave, and all the ex-Ministers were early arrivals.

His Excellency the Papal Nuncio, the American Minister, Mr. Sterling; the German Minister, Herr Von Dehn, and members of all the Diplomatic Corps in Dublin, with members of their families, mingled among the great throng.

CIVIC REPRESENTATIVES.

The Lord Mayor, Ald. A. Byrne, and members of the Dublin Corporation, and representatives of every Corporation, Co. Council and Urban Council were present, many of them wearing robes of office.

Amongst representative people from the Six Counties were Messrs. Joseph Devlin, M.P.; Cahir Healy, M.P., and J. H. Collins, M.P.

Mr. G. K. Chesterton was a notable figure.

Hundreds of Catholic Boy Scouts in smart uniforms, Girl Guides, and lady volunteer workers, of the African Mission, rendered valuable assistance in and around the grounds.

His Eminence the Cardinal Legate was in conversation with the Governor-General and with President de Valera and his Ministers during the afternoon.

When about to take his departure his Eminence was again enthusiastically cheered.

President de Valera on leaving was also warmly applauded.

UNIVERSALITY AND DEMOCRACY.

A Magnificent Demonstration.

What a magnificent demonstration of the universality and the democracy of the Catholic Church was that immense gathering which thronged the grounds of the College to greet the representative of His Holiness the Pope!

When His Eminence, Cardinal Lauri, the Papal Legate, stood on the top of the flight of steps from the College terrace to give his blessing the spectacle was one such as Dublin has never before witnessed.

The terrace is on the second storey of the grey college building, and ranged along it were rows and rows of bishops in their rich purple ferraiola and purple sashes; several Cistercian Abbots in their snow-white habits and white biretta; the Master-General of the Dominican Order in black and white; brown-habited Franciscans and black-habited Benedictines.

In the middle of all these, at the top of a flight of steps above the Papal Legate stood his Eminence Cardinal MacRory and another Cardinal in their vivid scarlet robes and scarlet hats.

CAPPA MAGNA.

And down on the balcony just over the crowd the Papal Legate, in his Cardinal's scarlet silk cappa magna, was surrounded by a vivid company of Monsignori and a white-robed Abbot.

As cheer upon cheer went up from the crowd to him, and handkerchiefs and hats were waved, he smiled and waved back and kept gently waving his hat, while his eyes, gleaming with pleasure behind his spectacles, lit up a genial, lovable face.

Already his Eminence's personality has captured Dublin's heart. All through that great crowd spread the warmth of his geniality. He has the wonderful gift of making the people here feel that he is delighted with them. His pleasure suffused the whole throng.

HUSH OVER CROWD

The Benediction

A young black-haired Monsignor, with an olive, Southern face, held up his hand, and a hush fell on the crowd. Away behind it stretched a cobalt sea, above it a cobalt sky, and around it were luxuriant billowing trees, softly green.

Out over the silence rang the Legate's voice in Benediction. The crowd fell on its knees. The voices of the Bishops and priests around rose and fell in Latin responses.

The Blessing was over. Then thundering heavenward went three cheers from thousands of throats.

SUBLIME MOMENT.

There was a moment's pause, then somebody started to sing, and in a minute the whole crowd was singing. In perfect unison from all those thousands of throats came Ireland's concerted profession of faith.

"Faith of our Fathers, Holy Faith,
We will be true to thee till death."

It was the sublime moment of the day.

A wave of emotion and loyalty rippled from end to end of the vast throng, and another great burst of cheering rent the heavens; cheer after cheer, hats in the air, hands clapping, waving, the whole mobile mass of humanity throbbing with excitement.

The Papal Legate and his escort of Cardinals and Bishops then came down among the people, and walked everywhere through the grounds, surrounded by a guard of Boy Scouts, who cleared the way for them.

As each of the visiting bishops descended the steps he received a cheer, and the Oriental Archbishop Mar Ivanios of Trivandrum, India, paused to give his blessing, singing the Latin in a high-pitched Eastern chant.

ARRESTING FIGURE.

He was undoubtedly one of the most arresting figures in the gathering. Clad in a pale salmon pink robe with brick-coloured bindings, and a wide cerise sash, his dark, flashing eyes and flowing dark beard appeared under a shining black head-dress shaped like a gourd. He held aloft his beautifully-wrought gold cross tied with a long streamer of cerise silk as he chanted.

ALL CLASSES REPRESENTED.

White marquees and little tables attended by white-gowned girls with blue 'kerchief scarves were all around the grounds. The air was filled with music.

One glimpsed women in long orange, and blue, and pink chiffon frocks and big picture hats; women in scarlet dresses and dresses of emerald green. Looking down on the crowd from the terrace above, it was just a sea of variegated movement, with men's silk hats and parasols of every colour floating on the top of it. Every class and profession in the country was represented. The garden party was open to everybody who cared to go. It was democratic and representative to the last degree—a gathering worthy of the Congress and of Ireland.

Most Rev. Dr. Browne, Bishop of Cloyne, and his Grace Most Rev. Dr. Downey, Archbishop of Liverpool, at the Garden Party in Blackrock College.

ROUTE TO BLACKROCK.

His Eminence the Cardinal Legate, accompanied by his suite, left the Archbishop's House at Drumcondra at 3.30 p.m. for the Garden Party. There were demonstrations of welcome along the route when various parties destined for the Garden Party recognised his Eminence.

So great was the traffic from the city to Blackrock that there was some congestion, and at one period motor cars, buses, and trams covered the road for a distance of two miles.

The attendance included:—

IRISH HIERARCHY.

Cardinal MacRory, Archbishop of Armagh.
Most Rev. Dr. Paschal Robinson, O.F.M., Apostolic Nuncio.
His Grace the Most Rev. Dr. Byrne, Archbishop of Dublin.
Most Rev. Dr. Harty.
Most Rev. Dr. Gilmartin.
Most Rev. Dr. Cohalan.
Most Rev. Dr. Codd.
Most Rev. Dr. Fogarty.
Most Rev. Dr. Collier.
Most Rev. Dr. Mageean.
Most Rev. Dr. Cullen.
Most Rev. Dr. Dignan.
Most Rev. Dr. Finegan.
Most Rev. Dr. Doorly.
Most Rev. Dr. Keane.
Most Rev. Dr. MacNeely.
Most Rev. Dr. McKenna.
Most Rev. Dr. MacNamee.
Most Rev. Dr. Mulhern.
Most Rev. Dr. Mulvany.
Most Rev. Dr. O'Brien.
Most Rev. Dr. O'Kane.
Most Rev. Dr. Morrisroe.
Most Rev. Dr. Naughton.
Most Rev. Dr. O'Doherty.
Most Rev. Dr. Wall.
Most Rev. Dr. Roche.

(Continued on Page Sixteen)

DUBLIN'S GREETING TO THE PAPAL LEGATE

The Papal Legate with cavalry escort passing over O'Connell Bridge, Dublin, on his way to the Pro-Cathedral after his arrival at Dun Laoghaire.

At the Garden Party

(Continued from Page Fourteen)

VISITING PRELATES.

Most Rev. Dr. Dowling, O.P., Port of Spain; Most Rev. Dr. Rodic, Belgrade; Most Rev. Dr. Kelly, Sydney; Most Rev. Dr. MacDonald, Edinburgh; Most Rev. Dr. Sinnott, Winnipeg; Most Rev. Dr. Forbes, Ottawa; Most Rev. Dr. Hanna, San Francisco; Most Rev. Dr. Pisani, Titular Archbishop of Constantia; Most Rev. Dr. McGuigan, Canada.

Most Rev. Dr. Heylen, Namur; Most Rev. James Morrison, Antigonish, N.S.; Rt. Rev. Dr. Broderick, C.S.Sp., Western Nigeria; Rt. Rev. Dr. Delalle, O.M.I., Natal; Rt. Rev. Dr. Meyning, O.M.I., Kimberley; Rt. Rev. Dr. Barrett, Plymouth; Rt. Rev. Dr. Swint, Wheeling, West Virginia; Rt. Rev. Dr Nicolas, S.M., Fiji Islands; Most Rev. Dr. Alter, Toledo; Rt. Rev. Dr. Killian, Port Augusta, S. Australia; Rt. Rev. Dr. Amigo, Southwark; Rt. Rev. Dr. Shanahan, Titular Bishop of Abila; Most Rev. Dr. Bonaventure Arana, Vijazapuram, India; Most Rev. Dr. Andolleur, Blois, France; Rt. Rev. Dr. Neville, C.S.Sp., Carrhae; Rt. Rev. Dr. Vaughan, Menevia; Rt. Rev. Dr. McNally, Hamilton; Most Rev. Dr. Pearson, O.S.B., Lancaster; Most Rev. Dr. O'Riley, Capetown; Most Rev. Dr. Wilson, C.S.Sp., Bagomayo; Rt. Rev. Dr. Burman, Superior-General, St. Joseph's Foreign Missionary Society.

In the Suite of the Cardinal Legate were:—Monsignori Tardini and Spellman, Prelates; Mgr. Curran, Irish College; Mgr. Calderari, Papal Master of Ceremonies; Comte Della Torre, Commendatore Croci, Private Chamberlain, and Commendatore Vignoli and the Abbes Rossi and Amati.

Other dignitaries present were:—His Excellency Mons. Caccia, Dominione, Maestro di Camera to his Holiness the Pope; Mons. Respighi, Prefect of the Ceremonieri Pontifici; Mons. Cattaneo, Apostolic Delegate to Australia;; Most Rev. D. Mar Ivanios, Archbishop of Trivandrum, India; Most Rev. Dr. Kenealy, Archbishop of Simla.

Members of the various Religious Orders present were:—Rt. Rev. Jas. Stanislaus Hickey, O.Cist., Abbot of Mount Melleray; Celsus O'Connell, O.Cist., Abbot of Mt. St. Bernard's, Leicester; Rt. Rev. Hartmann Stropsacker, O.S.B., Abbot of Goettweig, Austria; Most Rev. J. M. S. Gillet, O.P., Master-General of the Dominicans; V. Rev. T. E. Garde, O.P., Assistant-General; Very Rev. Prior Ryan, C.R.P.; Rt. Rev. Justin McCarthy, O.Cist., Abbot of Mt. St. Joseph's, Roscrea.

Monsignori Irvine (Weybridge), Sprankling (Cardiff), Borgia (Rome), Millet (San Francisco), Considine (Galway), Joyce (Clonfert), Fernandes (Calcutta), Cavanagh (Ottawa), Knuckey (Lancester), Mahony (Plymouth).

The Capuchin Fathers attending were:—The Most Rev. Dr. Sylvester, Rome; Very Rev. Dr. Colman, Ard Mhuire, Co. Donegal; Very Rev. Fr. Edward, Church St., Dublin; Very Rev. Fr. Alfred, Principal, Capuchin Friary, Oxford; Very Rev. Fr. Aidan, Olton, England; Very Rev. Fr. Victor, Pantasaph, N. Wales; Rev. Fr. Thomas, Peckham, London; Rev. Fr. Flannan, Rochestown; Rev. Fr. Senan, Church St., Dublin.

MINISTERS AND OFFICIALS.

His Excellency the Governor-General and Mrs. MacNeill, President de Valera, Messrs. Sean T. O'Kelly, Vice-President; Sean Lemass, Sean MacEntee, Frank Aitken, Dr. Ryan, P. J. Ruttledge, Tomas O Deirg, James Geoghegan, Senator Connolly, Frank Fahy, Ceann Comhairle.

Conor Maguire, Attorney-General; Hugh Kennedy, Chief Justice; Mr. Justice Sullivan, President of the High Court; Mr. Justice O'Byrne; — Westropp Bennett, Chairman, An Seanad.

Foreign Ministers—His Excellency Mr. F. A. Sterling, American Minister; his Excellency Herr Goerg von Dehn, German Minister; Monsieur M. Goor, Belgian Consul-General; M. Roger Meffreys, French Legation; M. Vencelas Th. Dobryzynski, Polish Consul-General; Major Paul Ruzicka, Czecho-Slovakian Consul.

Others present included:

Mr. and Mrs. G. K. Chesterton, Dr. and Mrs. T. J. Frost, Monmouthshire; Dr. J. N. Frost, Sandycove; Mrs. P. Mulqueen, Limerick; Mr. W. Davin, T.D.; Ald. Corish, T.D.; Capt. Moore, Moorpark, Tipperary; J. H. Collins, M.P., Newry.

Mr. Jos. Devlin, M.P.; Mr. C. Healy, M.P.

Messrs. W. T. Cosgrave, T.D.; Jas. Fitzgerald-Kenney, T.D.; R. Mulcahy, T.D.; Fionan Lynch, T.D.; Gearoid O'Sullivan, T.D.; M. Hayes, T.D.; Desmond Fitzgerald, T.D.; Prof. O'Sullivan, T.D.; Countess Van Cutsem, the Duke and Duchess de Stackpoole, the Misses M. and K. Rhatigan (Kilashee), Master W. B. Rhatigan.

Seated:—Bishop Berning, Osnabruck, Germany; Bishop Heylen, Namur, Chairman, Permanent Committee of Eucharistic Congresses; Bishop Pacha, Temesvar, Hungary. Back row:—His Excellency Dr. von Dehn, German Minister to Saorstat; his Excellency Aloes Prince Loewenstein, Max Vischering, and Rev. Canon Bootsma, Secretary to the Bishop of Namur.

Ald. A. Byrne, T.D., Lord Mayor; John Count McCormack, Gen. Eoin O'Duffy, Chief Commissioner, Garda Siochana; E. Coogan, Asst. Commissioner; Sir Joseph Glynn, C. H. O'Conor, J. J. Shields, M. Maguire, K.C.; Commendatore Kelly.

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Rt. Rev. Mgr. Walsh, V.G.; Prof. Mary Hayden, Mr. Justice Murnaghan, A. C. J. Cox, Dr. J. F. O'Carroll, Prof. J. P. Drew, Prof. E. P. McLoughlin, i rof. J. J. Nolan, Rev. J. Burke, Prof. J. M. O'Sullivan, J. J. Sheil, Miss Kate Breen, C. M. Byrne, W. H. M. Cobbe, T. F. McGahon, M. O'Brennan, Count P. J. O'Byrne, Edward Walsh, Rev. Prof. T. A. Finlay, Prof. Mary Macken, M.A.; Prof. P F. Purcell.

Dr. A. Anderson, President, U.C. Galway.; Senator Mrs. Costello, J. B. Whelehan, Rt. Rev. Mgr. D'Alton, P.P.; Prof. T. Dillon, Rev. Prof. Hynes, Registrar.; Prof J. Howley, Librarian.; Prof. M. Power, Prof. J. Mitchell, Prof. T. Walsh, Prof. T. O'Maille, Prof. S. Shea, Prof. F. S. Rishworth, W. J. Concannon, M. McDonagh, Rev. M. MacBrennan, P.P.; John Bohan, S. O'Grady, Rev. J. Cogavin, T. J. O'Connell, P. J. Merriman, M.A., LL.D.; J. C Foley, Senator J. C. Dowdall, H. Harrington, C. Boyle, J. Busteed, M. J. Conran, J. Dundon, Alfred O'Rahilly, H. N. Walsh, P. Coffey, J. P Conlon, T. Donovan, Miss Pauline Henlay, The Lord Mayor of Cor, The Mayor of Limerick, The Mayor of Waterford, D. L. O'Gorman, D. J. Madden. Kiersey, Rev. E J. Connolly, D. J. Leahy, E. MacLysaght, Very Rev. T. Canon Tobin.

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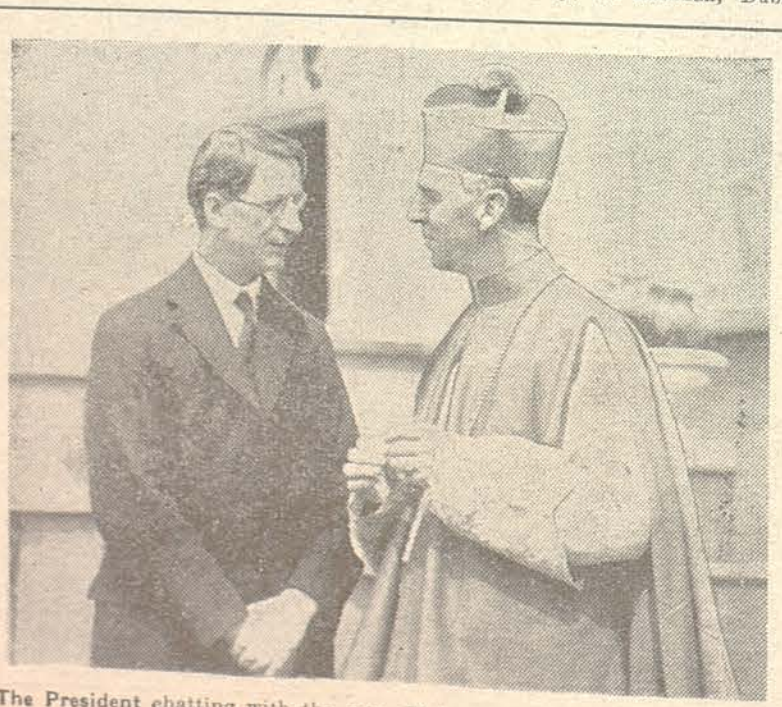

The President chatting with the new Bishop of Zanzibar (Rt. Rev. Dr. Heffernan, C.S.Sp.).

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At his Journey's End.

The Papal Legate before the High Altar in the Pro-Cathedral on his arrival in Dublin from Rome

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Back row—Rev. J. Boubee, Count Henry D'Yanville, Rev. Canon Bootsma. Front row—Monsignor Prince de Croy, Most Rev. Dr. Heylen, Bishop of Namur (chairman), Monsignor Prince Ghika.

Distinguished Eucharistic Congress Guests photographed at St. Mary's Dominican Convent, Cabra. In it are (seated in front) his Eminence Cardinal Lavitrano, his Eminence Cardinal MacRory. Others include Most Rev. Dr. McSherry, his Excellency Most Rev. Dr. Riley, his Excellency Most Rev. Dr. Keane, his Excellency Most Rev. Dr. Petrone, Most Rev. M. S. Gillet, O.P., Master-General; Very Rev. T. Garde, O.P., Assistant-General; Very Rev. F. Ryan, O.P., Provincial; Very Rev. Canon D. L. C. Caruso, Msgr. Cicconi, Very Rev. Canon Lyons, P.P., V.G.; Very Rev. B. Taylor, Rev. F. O'Callaghan, Rev. Fr. Rodgers, C.M.; Commendatore J. H. Ross, Mr. W. O'Reilly, Papal Chamberlain

THE OFFICIAL OPENING OF THE CONGRESS

Impressive Ceremonies at the Pro-Cathedral

EXTRAORDINARY SCENES OF DEVOTION IN THE STREETS

WITH all the beautiful and imposing ceremonial of the Catholic Church the 31st International Eucharistic Congress was opened in the Pro-Cathedral on Wednesday, June 22, the Papal Legate having beside him a number of Cardinals, Archbishops, and Bishops. The congregation was of immense proportions, and included most of the leaders of the professions in the city.

The opening ceremony in the Pro-Cathedral far surpassed in magnificence even that witnessed when the Papal Legate was received. From shortly after 2 p.m. the prelates and distinguished laymen began to arrive, and by 2.30 there was a continuous procession passing into the Cathedral, which rapidly filled up, and at 3 o'c. it was packed to capacity, except for some specially reserved seats, which were even then being filled up rapidly.

Th Cathedral was beautifully decorated with hanging baskets of natural flowers The Papal banners hung from the galleries on each side of the nave, and the Eucharistic Congress banner from the organ gallery.

Loud speakers were installed in the galleries, and a microphone hung in front of the pulpit, while another was placed before the Legate's throne. There was a third microphone over the organ gallery.

THE CARDINALS ENTER.

Shortly after 3 p.m. the Cardinals and their suites entered in order of precedence, and were accommodated in specially reserved seats on each side of the sanctuary. His Excellency the Nuncio Apostolic was accommodated with a seat in the sanctuary facing the High Altar.

At 3.20 the Cardinal Legate entered, followed by his Grace Most Rev. Dr. Byrne, Archbishop of Dublin; his Lordship Most Rev. Dr. Heylen, Bishop of Namur, President of the Permanent Committee of Eucharistic Congresses, and the Legate's suite.

Dr. Byrne and Dr. Heylen had seats in the sanctuary facing the High Altar.

As his Eminence the Cardinal Legate entered the Cathedral the Palestrina Choir, conducted by Mr. Vincent O'Brien, sang "Ecce Sacerdos Magnus."

PAPAL LETTER READ.

The Cardinal Legate knelt in prayer before the altar and the entire congregation, led by the choir, sang "Veni Creator."

Then the Cardinal Legate took his seat on the Throne, and Rt. Rev. Mgr. Walsh, Chancellor of the Metropolitan Chapter, entered the pulpit and read the Pontifical Letter in Latin. He was followed by Mgr. Spellman, of the Cardinal's suite, who read a translation in English.

His Grace the Archbishop of Dublin, Sponsor of the Congress, next entered the pulpit and read an address in Latin.

The Bishop of Namur followed and read his address. When he had concluded,

the Cardinal Legate, without rising from his seat on the Throne, read his address in Latin and in English.

At the conclusion of his address his Eminence gave Solemn Benediction of the Blessed Sacrament.

THE ASSISTING CLERGY.

The assisting clergy were:—Deacon, Rev. L. Sheehan, Adm., Pro-Cathedral; subdeacon, Rev. T. Farrell, C.C., do.; M.C.'s, Mgr. Calderari; Canon McMahon, President of Holy Cross College, Clonliffe; and Rev. M. Murphy, C.C., Pro-Cathedral.

This brought the ceremony to a close, and as the Cardinal Legate led the procession from the Pro-Cathedral the choir sang "Faith of Our Fathers," the congregation joining in.

The Lord Abbot of Mount St. Joseph's, Roscrea (Rt. Rev. Justin McCarthy), photographed on the opening day of the Eucharistic Congress.
"Irish Independent" Photo.

PRINCES OF THE CHURCH.

Including his Eminence the Cardinal Legate, there were nine Princes of the Church present; about 200 Archbishops and Bishops; several hundred priests, and a distinguished attendance of laity.

The Cardinals present were:—

The Cardinal Legate;

Cardinal MacRory, Primate of All-Ireland;

Cardinal Van Roey, Malines;

Cardinal Verdier, Paris;

Cardinal Bourne, Westminster;

Cardinal Hayes, New York;

Cardinal O'Connell, Boston;

Cardinal Dougherty, Philadelphia;

Cardinal Lavitrano, Palermo.

Cardinal Hlond, the Archbishop of Poland, had not reached Dublin in time for the ceremony

The scene during the procession of the dignitaries along the middle aisle of the Cathedral before the formal opening was an unforgettable one.

The 200 prelates led the procession; they were followed by his Eminence the Cardinal Legate and suite. Then came his Grace Most Rev. Dr. Byrne, Archbishop of Dublin, Sponsor of the Congress, and his Excellency Rt. Rev. Dr. Heylen, Bishop of Namur, President of the Permanent Committee of the Eucharistic Congress.

Members of the Legate's Suite—Mgr. Tardini and Mgr. Spellman, Prelates; Mgr. Curran, Irish College, Rome; Mgr. Calderari, Papal Master of Ceremonies; Commendatore Lauri, the Legate's brother, Gentleman-in-Waiting; Comté Dalla Torre, Commendatore Croci, Commendatore Vignoli, the Abbes Rossi and Amati.

From the Vatican—His Excellency Mgr. Caccia Dominione, Maestro di Camera to the Pope; Mgr. Respighi, Prefect of the Ceremonieri Pontifice.

Most Rev. Dr. B. Cattaneo, Archbishop of Palmyra, Delegate Apostolic to Australasia; Most Rev. Dr. Harty, Cashel; Most Rev. Dr. Gilmartin, Tuam; Most Rev. Dr. Sinnott, Winnipeg; Most Rev. Dr. Hanna, San Francisco; Most Rev. Dr. Forbes, Ottawa; Most Rev. Dr. Glennon, St. Louis; Most Rev. Dr. Curley, Baltimore; Most Rev. Dr. Downey, Liverpool; Most Rev. Dr. MacDonald, O.S.B., St. Andrews and Edinburgh; Most Rev. Dr. Rodie, O.F.M., Belgrade.

Most Rev. Dr. Duke, Vancouver; Most Rev. Dr. Mar Ivanies, Trivandrum (India); Most Rev. Dr. Kenealy, O.M.Cap., Simla; Most Rev. Dr. Kelly, Sydney; Most Rev. Dr. Dowling, O.P., Port of Spain, Trinidad; Most Rev. Dr. Pisani, Titular Archbishop of Constantia; Most Rev. Dr. McGuigan, Regina; Most Rev. Dr. Skvireckas, Kaunas, Lithuania; Most Rev. Dr. O'Donnell, Halifax; Most Rev. Dr. McNeill, Toronto; Most Rev. Dr. O'Brien, Kingston; Most Rev. Dr. Mostyn, Cardiff; Most Rev. Dr. Williams, Birmingham.

Most Rev. Dr. Mignon, Rennes; Most Rev. Dr. Jannsen, Uttrecht; Most Rev. Dr. Bussolari, Madeira; Most Rev. Dr. Redwood, Wellington; Most Rev. Dr. Cesariano, Campagna; Most Rev. Dr. Cuccalrolia, Otranto; Most Rev. Dr. Tonna, Smyrna; Most Rev. Dr. Howard, Portland; Most Rev. Dr. Stritch, Milwaukee; Most Rev. Dr. Beckman, Dubuque; Most Rev. Dr. Nicholas, Serbia.

Most Rev. Dr. Browne, Cloyne; Most Rev. Dr. Codd, Ferns; Most Rev. Dr. Cohalan, Cork; Most Rev. Dr. Collier, Ossory; Most Rev. Dr. Cullen, Kildare and Leighlin; Most Rev. Dr. Dignan, Clonfert; Most Rev. Dr. Doorly, Elphin; Most Rev. Dr. Finegan, Kilmore; Most Rev. Dr. Fogarty, Killaloe; Most Rev. Dr. Keane, Limerick; Most Rev. Dr. McKenna, Clogher; Most Rev. Dr. MacNeely, Raphoe; Most Rev. Dr. Mageean, Down and Connor; Most Rev. Dr. Morrisroe, Achonry; Most Rev. Dr. Mulhern, Dromore; Most Rev. Dr. Mulvany, Meath.

Most Rev. Dr. Naughton, Killala; Most Rev. Dr. O'Brien, Kerry; Most Rev. Dr. O'Doherty, Galway; Most Rev. Dr. O'Kane, Derry; Most Rev. Dr. Roche, Coadjutor, Cloyne; Most Rev. Dr. Wall Bishop of Thasos.

Most Rev. Dr. Bunoz, O.M.I., Tentyris; Most Rev. Dr. McNally, Hamilton; Most Rev. Dr. Morrison, Antigonist; Most Rev. Dr. Renouf, Most Rev. Dr. O'Sullivan, Charlottetown; Most Rev. Dr. Ryan, Pembroke; Most Rev. Dr. Deschamps, Thenneus; Mgr. Prince Ferdinand Pawlikowski, Graz, Most Rev. Dr. Byrne, Toowoomba; Most Rev. Dr. Killian, Port Augustus; Most Rev. Dr. Norton, Bathurst; Most Rev. Dr. Ryan, Sal. Most Rev. Dr. Broderick, C.S.Sp., Pednellis; Most Rev. Dr. Delatte, O.M.I., Natal; Most Rev. Dr. Heffernan, C.S.Sp., Zanzibar; Most Rev. Dr. Heerey, C.S.Sp., South Nigeria; Most Rev. Dr. Ryan, Pembroke.

Most Rev. Dr. McSherry, Port Elizabeth; Most Rev. Dr. Meysing, Mina; Most Rev. Dr. Riley, Fiuba; Most Rev. Dr. Shanahan, C.S.Sp., Abita; Most Rev. Dr. Wilson, Aemonia; Most Rev. Dr. O'Rourke, Ostracine; Most Rev. Dr. O'Leary, Transvaal; Most Rev. Dr. Weld, Mallotana; Most Rev. Dr. Kerkhofs, Liege; Most Rev. Dr. Rasneur, Tournai; Most Rev. Dr. Van Rechem, Carpasia; Most Rev. Dr. Carsky, Thagosa; Most Rev. Dr. Kmetko, Nitra; Most Rev. Dr. Vojtassak, Szepes; Most Rev. Dr. Amigo, Southwark; Most Rev. Dr. Brown, Pella; Most Rev. Dr. Barrett, Plymouth.

Most Rev. Dr. Biermans, Ghrgara; Most Rev. Dr. Cotter, Portsmouth; Most Rev. Cowgill, Leeds; Most Rev. Dr. Pacha, Timisvara; Most Rev. Dr. Dobson, Cynopolis; Most Rev. Dr. Doubleday, Brentwood; Most Rev. Dr. Henshaw, Salford; Most Rev. Dr. Lee, Clifton; Most Rev. Dr. Moriarty, Shrewsbury; Most Rev Dr. Pearson, O.S.B., Lancaster; Most Rev. Dr. Shine, Middlesbro'; Most Rev. Dr. Bonaventura Azana, O.D.C., Vigaypuram, Most Rev. Dr. Chulaparambil, Kittayam; Most Rev. Dr. Crowley, Decca; Most Rev. Dr. Robisbez, Galle.

Most Rev. Dr O'Koniewski, Chelmo; Most Rev. Dr. Prezezdziecki, Siedice; Most Rev. Dr. Reinys, Tiddi; Most Rev. Dr. Staugaitis, Telsisi; Most Rev. Dr. Gonzi, Gozo; Most Rev. Dr. Czarnecki, Lebedus; Most Rev. Dr. Graham, Tiposa; Most Rev. Dr. McCarthy, Galloway; Most Rev. Dr. Martin, Argyll and the Isles; Most Rev. Dr. Elijo y Garay, Madrid; Most Rev. Dr. Goma y Tomas, Tarazona; Most Rev. Dr. Iruritta y Almandoz, Barcelona; Most Rev. Dr. Perez y Platero, Segovia; Most Rev. Dr. Valiente, Salamanca.

Most Rev. Dr. Atler, Toledo; Most Rev. Dr. Brennan, Richmond; Rev. Dr. Cantwell, Los Angeles; Most Rev. Dr. Drumm, Des Moines; Most Rev. Dr. Fitzmaurice, Wilmington; Most Rev. Dr. Gallagher Detroit; Most Rev. Dr. Gannon, Erie; Most Rev. Dr. Griffin, Springfield; Most Rev. Dr. Heelan, Sioux City; Most Rev. Dr. Hoban, Rockford; Most Rev. Dr. Lapitte, Cordova; Most Rev. Dr. Lillis, Kansas City; Most Rev. Dr. Rohlman, Davenport; Most Rev. Dr. Rummell, Omaha; Most Rev. Dr. Schrembs, Cleveland; Most Rev Dr Swint, Wheeling.

Most Rev. Dr. Toolen, Mobile; Most Rev. Dr. Tief, Concordia; Most Rev. Dr. O'Reilly, Scranton; Most Rev. Dr. Coppo, Paleopolis; Most Rev. Dr. Barry, St. Augustine; Most Rev. Dr. O'Leary, Springfield; Most Rev. Dr. E. Walsh, Charleston; Most Rev. Dr. Budanovic, Cisamus; Most Rev. Dr. Carevic, Tubronovic; Most Rev. Dr. Tubue, Barquisimeto; Most Rev. Dr. O'Rourke, Danzig; Most Rev. Dr. Dwyer, Wagga Wagga; Most Rev. Dr. Thomas, Hexham and Newcastle.

Mgr. Bucys, Olympus; Mgr. Nicholas Czarnicki, Labedus; His Highness Rev. Prince Ihiki; His Highness Rev. Prince De Croy; Rt. Rev. Mgr. McCaffrey, President, St. Patrick's College, Maynooth.

Most Rev. Dr. Sticksasker, Gottweig; Most Rev. Dr. Kortschok, Reine; Most Rev. Dr. Bennebrock, Postel; Most Rev. Dr. Golemverine, Maredsous; Most Rev. Dr. Banivens Leffe; Most Rev. Dr. Lamy, C.R.P., Tongerloo; Most Rev. Dr. Cabrol, Farnborough; Most Rev. Dr Matthews, Ampleforth; Most Rev. Dr. Celsus O'Connell, O.Cist., Leicester; Most Rev Dr. Stoiker, Berne; Most Rev. Dr. Smets, Abbot-General O.Cist.; Right Rev. Dom Corentin Guyades, O.Cist., Mt. Melleray (France); Richt Rev. Dr. Stanislaus Hickey, O.Cist., Mt. Melleray (Waterford); Right Rev. Dr. Justin McCarthy, O.Cist., Roscrea; Most Rev. Fr. Marrani, O.F.M., Master-General; Most Rev. Pere Gillet, O.P., Master-General; Most Rev. Fr. Balsari, O.C., Superior-General.

Rt. Rev. Mgr. Walsh, Rt. Rev. Mgr. Walters, Rt. Rev. Mgr. Cronin, Ven. Archdeacon Murphy; Very Rev. Canons Kelly, Hoey, Cantwell, McDonnell, Walsh, Magill, Monaghan, Grimes, Deasy, Breen, Fennelly, Smyth, Boylan, O'Byrne, McMahon, Hayes, Bowden, Farrington, Cantwell, Ryan, and Early.

REPRESENTATIVES OF STATE.

His Excellency the Governor-General, accompanied by Capt. O'Sullivan, A.D.C., arrived about 2.45 p.m., and were accommodated in special seats near the pulpit on the Epistle side.

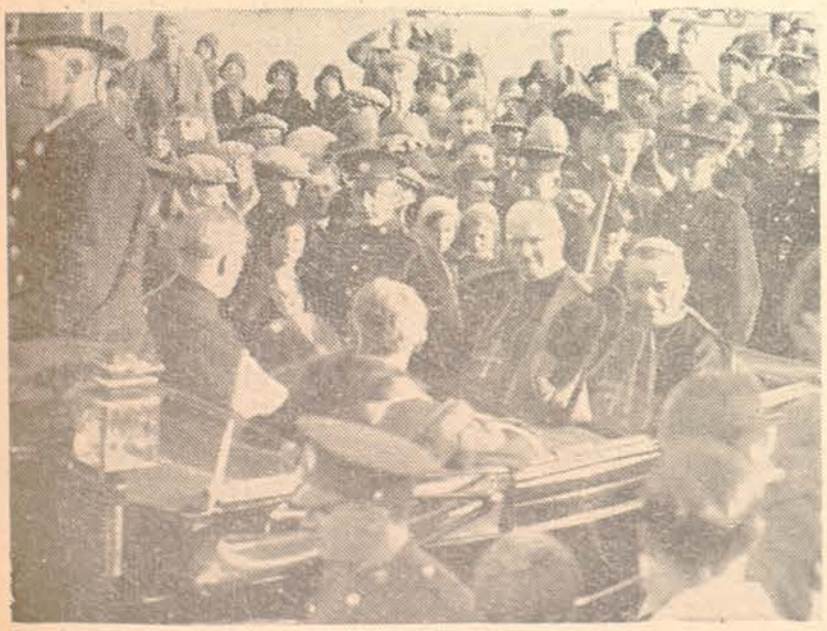
On the Gospel side were President de Valera and Mr. S. T. O'Kelly, Vice-President; Mr. S. Lemass, Minister for Industry and Commerce; Mr. J. Geoghegan, K.C., Minister for Justice; Mr. F. Aiken, Minister for Defence; Mr. T. Derrig, Minister for Education; Mr. S. MacEntee, Minister for Finance; Mr. P. Ruttledge, Minister for Lands and Fisheries; Dr. Ryan, Minister for Agriculture; Senator J. Connolly, Minister for Posts and Telegraphs; Mr. C. Maguire, Attorney-General; the Chief Justice.

The following ex-Ministers were present:—Deputies Cosgrave, Blythe, Fitzgerald, Fitzgerald-Kenney, Lynch, Mulcahy, O'Sullivan.

Other laymen included:—Count MacCormack, wearing his uniform as Papal Chamberlain; Sir Thos. Esmonde, also in Papal Uniform; the Ceann Comhairle, Mr. F. Fahy, and the Leas Ceann Comhairle, Mr. P. Hogan, T.D.; the ex-Ceann Comhairle, Mr. Mi. Hayes, T.D.; Mr. J Costello, ex-Attorney-General; Ald. A. Byrne, T.D., Lord Mayor of Dublin, in his robes and chain of office; Gen. E. O'Duffy, Commissioner, Garda Siochana; Gen. W. R. E. Murphy, Assistant Commissioner; Maj.-Gen. M. Brennan, Chief of Staff, National Army; Mr. E. J. Hogan, ex-Premier of Victoria, Australia; Mr. Jos. McGrath; Comte d'Fanville, Sir Joseph Glynn, Dr. Walsh, Rev. D. T. Molony, Messrs. F. O'Reilly, T. J. Monaghan, T. Montgomery, J. Geraghty, Senator Farren, P. J. Lawrence, J. J. Robinson, C. H. O'Conor, Dr. Coffey, G. Sherlock, P. J. Hernon.

His Grace the Most Rev. Dr. Mar Ivanios, Archbishop of Trivandrum, Travancore, South India, one of the most picturesque figures at the Congress.

THE CARDINAL LEGATE ROBES FOR THE OPENING CEREMONY.



At the meeting of the Irish Section at the Theatre Royal, Dublin, on Thursday. Seated on left—Very Rev. R. Fleming, D.Ph., who read the address. Standing in centre—The Bishop of Argyll and the Isles, and (seated on right) the Most Rev. Dr. Mageean, D.D., Bishop of Down and Connor, who presided.

The Primate of Belgium, Cardinal van Roey, Archbishop of Malines (left), and the Bishop of Tournai, accompanied by Rev. John Sinnott, Adm., and the Mayor (Ald. Corish), arriving in Wexford.

IRELAND, "THE MOTHER OF HEROES"

Text of the Holy Father's Apostolic Letter read at the Official Opening

PRAYER FOR PEACE AMONG NATIONS

HIS Holiness Pope Pius XI., in his Apostolic Letter read at the opening of the Eucharistic Congress in the Pro-Cathedral on June 22, referred to Ireland as "the mother of heroes," The Letter, which was read in Latin by Rt. Rev. Mgr. Walsh, Chancellor of the Metropolitan Chapter, and in English by Rt. Rev. Mgr. Spellman, of the Vatican Court, was as follows:—

To Our Dear Son, Cardinal Lorenzo Lauri, Cardinal Priest of the Holy Roman Church of the title of St. Pancratas, and Major Penitentiary:—

POPE PIUS XI.

Our Dear Son, Health and Apostolic Benediction.

We know that for a long time the verdant "Island of Saints," Ireland, the mother of heroes, has been preparing with admirable zeal and enthusiasm for the International Eucharistic Congress, and that Dublin, the capital city, which is to be the scene of this event, is being embellished and splendidly adorned, so that these solemnities in honour of the Most August Sacrament may be celebrated in the most fitting manner.

Nor could a more opportune and appropriate time have been chosen to render magnificent public tribute to the "Mystery of Faith" than this present year, which marks the fifteenth Centenary that Ireland was happily converted to the Faith of Christ.

Rightly, therefore, does the whole Catholic world unite to-day in the rejoicings of the Irish people, whose ancestors carried forth the religion of their fathers and widely diffused it in very many parts of Europe, in North America, in South Africa, and in the distant lands of Australia and New Zealand.

And, then, if one considered the great number of churches dedicated to St. Patrick in various parts of the world (and the number is almost 800), churches which serve not alone to tabernacle the Body of Christ, but also to strengthen the Catholic Faith, one realises very well that it can be truly said of the Irish people, as it was said of the pioneer preachers of our Faith: "Their sound hath gone forth into all the earth."

And the religion and the virtues of the Irish people shone forth in a particularly resplendent manner during the several centuries of persistent and cruel persecution of the Catholics.

For many reasons, therefore, may the Irish people congratulate themselves and render unceasing thanks to God.

The sad days, in fact, have passed when the temples and the Churches were taken away from the Catholics and delivered to dissidents; when the Celestial Host was immolated secretly and furtively in dark caverns in the mountains, in the forests, in marshes, in hidden places of every kind, when priests and bishops were banished into exile, and the Faithful laity were deprived of their possessions and prevented from educating their children.

During these hard times and circumstances all the Irish people, with unsurpassable courage and fortitude, preferred to endure every kind of suffering rather than to abandon the religion of their fathers or to diminish in the slightest measure their traditional fidelity to the Apostolic See—"this is the victory which overcometh the world, our Faith."

;Now, instead, the Irish people can publicly and solemnly celebrate the Sacred Mysteries.

They can bear in triumphant procession their Eucharistic King, and offer to Him, enthroned in splendour, the tribute of their homage and love.

And now that the entire Christian family is participating in the joy of the people of Ireland, and numerous groups of pious pilgrims are joining with them, We also experience great happiness, and We desire to be present in some way at this Eucharistic Congress.

We are fully cognisant of how closely the Irish people have always been bound to this Chair of Peter. And full well also do We know the great veneration and deep affection which Irish hearts have had for the successors of Peter; and, therefore, so that We also can preside over this proximate Congress, We choose you, our beloved son, and We name you by this Letter to be Our Legate—you, who, formerly a Professor in the Urban College of the Propaganda Fide, gained the affection of such a large number of Irish students, and you will preside at the sacred functions in Our name with Our authority, and you will be the interpreter of Our paternal greetings and good wishes.

Tell the Irish people also that We have learned with the greatest happiness that among them there is an ever-increasing extension of devotion to the Blessed Sacrament; exhort them to be faithful followers of the example of their forefathers in sending and in sustaining preachers of the Gospel in Mission Countries; arouse their spirits, so that, never forgetful of the "Mass Rock," they shall faithfully cherish devotion to the Holy Eucharist as the standard of their Faith and as a defence against errors.

We are persuaded if the people of Ireland correspond with these Our desires they will receive abundant proofs, not only for the welfare of the Catholic religion, but also for the civic progress and the glory of their illustrious country.

And not alone to the people of Ireland will you speak, but also to all those present from every part of the world, and you will tell them that which We have often and also recently thought, that,

bound together in intimate union of souls and of prayers, they may implore that the great evils which threaten human kind be averted, and that in place of distrust and discord among nations there may come finally harmonious concord.

And while We pray from the All-Merciful God the fruits of the Congress, the celestial gifts of peace and of charity, We bestow on you, Our dear Son, on Our venerable Brother, the Archbishop of Dublin, and all the other Bishops of Ireland, as well as on the Bishops and Faithful who will be present at the Congress, with all the warmth of Our heart, the Apostolic Blessing.

Given at St. Peter's, Rome, the Feast of Corpus Christi, May 26, 1932, in the eleventh year of Our Pontificate.

PIUS XI.

SPONSOR'S WELCOME TO THE LEGATE.

Archbishop of Dublin's Inspiring Address.

The following is a translation of the Latin address by Most Rev. Dr. Byrne, Archbishop of Dublin:—

"It is my duty and high privilege to bid you respectfully a cordial welcome on behalf of the clergy and faithful of this city and diocese of Dublin. You come to us as Legate from the right hand of the Father of Christendom. Words fail me to express to you adequately our profound feelings on this great and solemn occasion. Happily, no mere verbal eloquence is required.

"Your Eminence has already had an opportunity of seeing with what whole-heartedness the citizens, especially the poorer, have entered into the work of preparing for you a welcome in some way worthy of so exalted a guest, and expressive of the feelings of deep love and profound veneration in which we hold you.

"I speak, too, on behalf of the Irish Hierarchy, who are the Supreme Council of this Eucharistic Congress, and by whose delegation I, its sponsor, have presided over the preparations made for its celebration.

"Finally, I am the spokesman of the whole Irish nation who have co-operated so magnificently, by means both spiritual and temporal, in the manifold preparations which have had to be made. In all that they did one could not help feeling that they were inspired by the treasured memory of their forefathers, who for many centuries cheerfully endured the loss of all temporal things, some of them indeed crowning their sacrifice by the martyr's death in defence of their Faith in Christ, their Eucharistic King.

"You come to us, Most Eminent Prince of the Church, from Rome, that City whose name sounds sweetly in the ears of every true Irish Catholic. I venture to say, and in doing so, also to thank God in all humility, that there can scarcely be found throughout the wide world a nation more truly loyal to the Apostolic See and its Supreme Pontiff.

"A venerable tradition prevails amongst us that our own St. Patrick bade us be Romans even as we were Christians. Here you have a compendium of and a key to our whole history during fifteen centuries. We have ever glorified in, and, please God, ever will proudly claim, a pre-eminence amongst the nations of the earth for our devotion to the See of Peter. We hope, too, that these loving ties which bind us to the Holy Father's will, as a result of the presence amongst us of your Eminence, be made stronger still and more enduring.

"We are greatly honoured by the presence here of so many most eminent members of the Sacred College of Cardinals. We rejoice, too, to see gathered together so distinguished an assembly of the Archbishops, Bishops, Abbots, and Prelates of the Church: most welcome, also, are the numerous priests and members of the laity who have come to our shores from distant lands, and by fatiguing journeys, to join with us in this great international Eucharistic solemnity.

"Many of them are exiles come back to the land which bore them, and now, with a mother's love, welcomes them home again. All, however, are bound to us by ties of a spiritual relationship more intimate than any kinship of blood or race, and so I bid them a hundred thousand welcomes.

"You are assembled with us for a great and holy purpose. This Congress will forge the thirty-first link of that golden chain by which the nations of the world have already bound themselves about the throne of our Eucharistic King. I was, indeed, appalled at the responsibility which was placed on my weak shoulders, and it was only with fear and trembling that I assumed the honourable office of sponsor of the Congress.

"Fortified by the oft-repeated blessing of our Holy Father, I faced my task, in which I was aided by the powerful help of the Irish Hierarchy, the civil authorities, and the ladies and gentlemen who were invited to act on the various committees.

WORLD CRISIS.

"The times seem scarcely propitious for holding the Congress with such solemnity as characterised its predecessors. The solemn words of the Holy Father himself, on whose shoulders the care of all the Churches now presses so heavily, bear witness to the gravity of the crisis which threatens the whole world. So far from being discouraged, we have found in these very difficulties and calamities of the times, a strong reason for making of our Congress a yet more glorious triumph for Christ the King.

"Our Congress will afford an opportunity of showing forth to the world that indefectable faith which is the Catholic Church, and of making reparation for the outrages which are daily inflicted on the Sacred Heart of Jesus by the enemies of the Church.

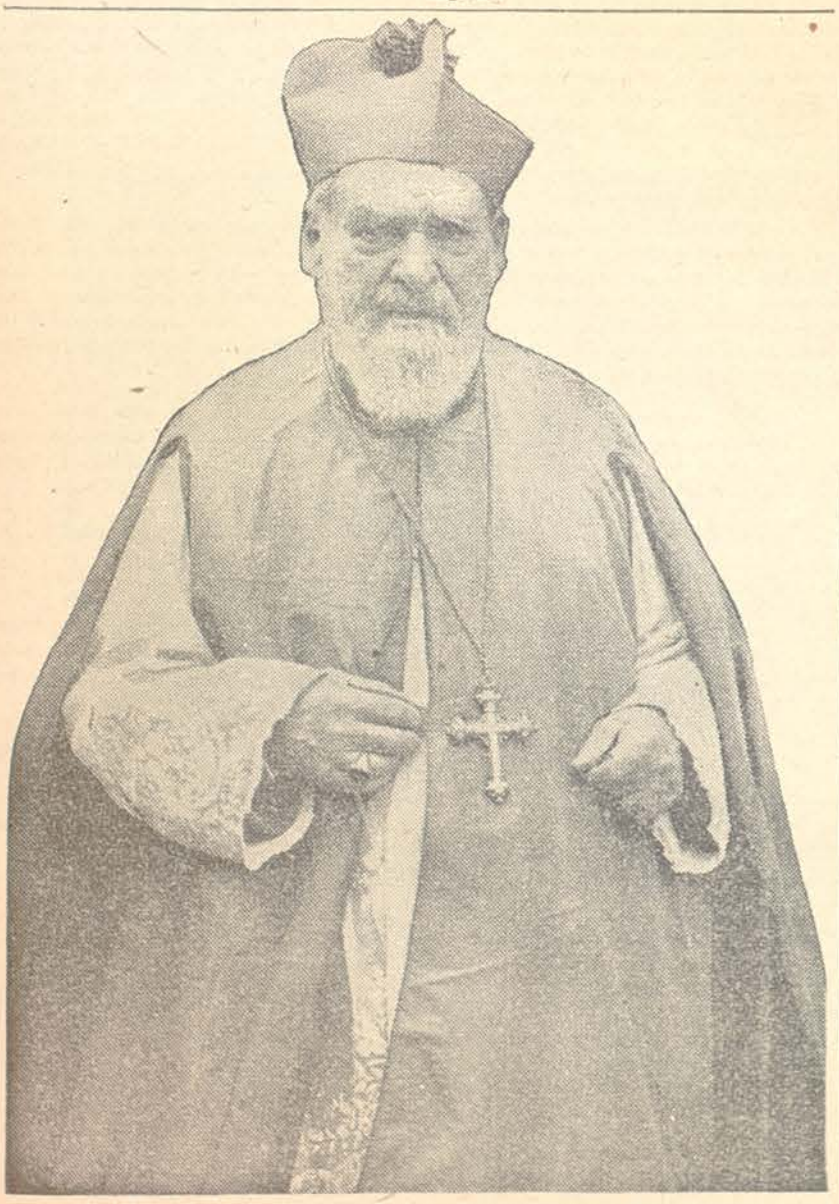
"I thank God, Who has already blessed the Retreats which took place in preparation for the Congress with truly abundant fruits. Well may we hope even more copious graces will be showered on all who are now about to join the Congress celebrations.

"We declare with all sincerity, that in preparing for this Congress we have been moved by only one desire, namely, to increase by all possible means our devotion to the Most Holy Sacrament of the Altar, and that it was our constant endeavour to exclude everything in any way tainted by vain glory or self-complacency.

"With the help of God's holy grace our preparations have been successfully concluded and everything seems in readiness for the opening of the Congress.

"Wherefore, most Eminent Lord Cardinal Legate, I ask you in God's name and for His great glory, by your supreme authority, to inaugurate this thirty-first International Eucharistic Congress."

The Bishop of Lourdes, Mgr. Gerlier (right), and the Archbishop of Juanas, Lithuania (Most Rev. Dr. Skvireckas), photographed at the official opening of the Congress.



Most Rev. Dr. Redwood, Archbishop of Wellington, New Zealand, the oldest prelate in the world, who attended all the ceremonies of the Congress.

Rt. Rev. Dr. Diepen, Bishop of Bois-le-Duc; his Grace Most Rev. Dr. Jansen, Archbishop of Utrecht; and Rt. Rev. Dr. Olaf Smit, Canon of St. Peter's, Rome, photographed on board the Dutch liner Marnix van St. Aldegonde. At back—Mr. J. R. A. W. Weenink, Dutch Consul in Dublin, and the Secretary to the Archbishop of Utrecht.

BELGIUM'S DEBT TO IRELAND

Warm Tribute by His Excellency the Bishop of Namur

GLORIOUS GIFT TO THE IRISH CHURCH

His Excellency the Bishop of Namur speaking at the official opening, said:—On behalf of the Permanent Committee of the International Eucharistic Congress, I wish to give expression to the extreme pleasure which our presence at this Eucharistic Congress in Dublin brings to us all.

For many a long day we have wished to come to Ireland, knowing, as we did, the intense faith and piety of your Catholic nation. We had no doubt that the Irish Congress would be a brilliant triumph for Our Divine Lord and a source of numberless graces and blessings, not only to Ireland but to Catholics the world over.

For many reasons we were unable, up to the present year, to satisfy our desire.

Now, however, the fifteenth centenary of St. Patrick's arrival in Ireland has brought us to Dublin and given us the joyful privilege of participating in a Congress prepared with boundless love and care by his Grace the Archbishop, the clergy, and faithful of Dublin; and, indeed, it is hardly too much to say, by the whole Irish people.

What was ours in hope is now ours in reality. From the sights already witnessed it is obvious that the Dublin Congress will be in no way inferior to the historic Congresses held in other cities; on the contrary, it promises, in numbers, devotion, and splendour, to stand comparison with the most glorious that have ever been celebrated.

ISLAND OF SAINTS.

Impelled by the love of Christ Our King, whom they wish to honour and reverence every day more perfectly, the faithful, led by their priests, have thronged to Dublin from all corners of the world. Among the visitors are, of course many who wish to show to Catholic Ireland their gratitude for the benefits conferred upon their own countries by the Island of Saints.

For centuries Ireland has edified mankind by her glorious fidelity to Christ Our King and to his spouse, Our Holy Mother, the Church. The Irish people remained true to Christ in face of the most terrible persecutions, and bore toil and sufferings, chains and death itself, rather than abandon the Faith.

Nor is good example the only benefit which Ireland has conferred upon the other nations of the earth. She has given them her sons, who, following worthily in the footsteps of St. Patrick, have brought and still bring countless souls to the knowledge and service of Our Divine Lord.

BELGIUM'S DEBT.

You will permit me, I am sure, on an occasion like the present, to say a word or two about my own diocese of Namur, where the fruits of Irish zeal are still experienced. Five holy apostles came from Ireland to evangelise our Belgian ancestors.

After lives of labour in our midst they died deaths that were precious in the sight of God; but their bodies, erstwhile temples of the Holy Ghost, remained with us as heavenly treasures.

Mass and the Divine Office in honour of these evangelists, bear witness to the veneration with which their relics are still regarded.

For us, therefore, it is a sacred duty to be present at this Congress, and to testify by actions, as well as by words, our gratitude to the land from which we have received so much.

We thought well, too, to bring with us portion of the relics of these Irish saints, and we have the greatest pleasure and the holiest joy in presenting them now as a gift to the Church of Dublin, in the person of its beloved Archbishop.

We wish, however, to make plain our conviction that while we, the faithful of the Diocese of Namur, have preserved the bodies of your saintly countrymen, you in Ireland have preserved their spirit. While bestowing upon you, then, portions of these bodies,

we pray that we may receive from you in return a portion of their true Catholic spirit, that henceforth our custody of the bones of your Irish saints may be more honourable to them, and more profitable to ourselves.

May this be the fruit of the Dublin Congress, for the Diocese of Namur, for the other dioceses here present, for all the dioceses of the Catholic Church. May the vivid faith and the tender piety of the Irish people flourish far and wide throughout the Catholic world.

HOLY FATHER'S LOVE.

We beg that this grace may be ours through the powerful intercession of St. Patrick. Our trust is, indeed, great, for is it not strengthened by the blessing of Our Holy Father the Pope? His paternal love is with us; his paternal guidance too, and his paternal help, through his distinguished representative, the Cardinal Legate.

Your Eminence, we rejoice to find that the choice of our Holy Father has fallen upon you. We appreciate your high gifts of mind and soul, and feel certain that, thanks to your example, your instructions and your prayers, the Congress will produce those happy results which we so confidently expect and so ardently desire. Your Eminence, it need hardly be said, will have

the willing co-operation of all here present. We will hearken to your counsel; we will join with you in the adoration and worship of Christ Our Lord in the Holy Eucharist; we will celebrate His glory with you in the triumphal final procession.

And then, fortified by His Divine blessing, we shall return to our several countries, filled with memories of Holy Ireland, desirous of imitating Irish piety, and Irish zeal, that the words of our joyous chant may not be an idle boast, but may everywhere be fulfilled in deed: Christus vincit, Christus regnat, Christus imperat.

From the left:—Bishop Prezezdziecki, his Eminence Cardinal Hlond (Primate of Poland), Bishop Okoniewski, and Major Dobrynski (Polish (Consul-General photographed on the Saturnia.

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THE PAPAL LEGATE'S REPLY

Pope's Desire to Participate in the Congress

IRELAND IN THE MISSION FIELDS

Following is the address delivered by His Eminence the Cardinal Legate at the official opening of the Congress:

After hearing the solemn words of the pontifical document, in which Our Holy Father Pope Pius XI. sends his affectionate greetings to the Irish Hierarchy and clergy and people, a document in which His Holiness refers with paternal satisfaction to the glorious accomplishments of this great people from the very time of Ireland's conversion to the Faith of Christ, and announces his participation in this 31st International Eucharistic Congress by sending a Cardinal Legate to preside in his name over it, and after the noble addresses of his Excellency the Bishop of Namur, President of the Permanent Committee for International Eucharistic Congresses, and his Excellency the Archbishop of Dublin, the ideal host and most efficient organiser in this country of this Congress, it is now my pleasant duty and privilege as Papal Legate to declare the Congress formally open.

It is impossible for me to express in words the deep and sweet emotion which stills my soul as I contemplate this magnificent vision before me, this immense throng of sons and daughters and the descendants of sons and daughters of this Ireland, so justly renowned: this noble gathering of the admired of Ireland, comprising so many distinguished members of the Sacred College of Cardinals, Archbishops, Bishops, and other prominent personages come from all parts of the world to this Ireland of Saints and of Scholars, to this Ireland of Apostles and of martyrs, here to celebrate the glories of the mystery of love, to pay a tribute of homage and of devotion to Jesus Christ, our Euchahristic King.

HOLY FATHER'S DESIRE.

And this emotion increases and deepens as I realise that the presence of this multitude of devout pilgrims is but the fulfilment of the expectation of the Holy Father, who, certain of the imposing manifestation of faith and love which Ireland was about to give (because Ireland has always given) desires to participate in this Eucharistic Congress by sending a Papal Legate which his Holiness has done by honouring my poor self.

So I am in your midst with this noble office, with this most privileged duty to perform, to represent the Pope, to bring to you his greetings and his blessings, to bring to you—I cannot express it any better than to say—to bring to you all of his great heart, beating always with the greatest love for Ireland, which has never been second to any country in its love and devotion to the Vicar of Christ.

During these days the Holy Father, through the presence of his Legate, wishes to be in your midst, to live with you, to pray with you, and to share with you the ineffable joys of honouring Our Lord and Saviour in the Sacrament of His love. Allow me, therefore, dearly beloved, in the Pope's name, to salute you pioneers of the Catholic Faith, brought by you to many lands, and not only brought by you but preserved by you and kept flourishing by you in many parts of the world.

Allow me, in the Holy Father's name, to express not the wish but the certitude that the great triumph which you have prepared for Jesus Christ in the Blessed Sacrament will constitute a most brilliant chapter in the story of the ardent faith and of the staunch fidelity which have always been the characteristics and the glory of your Catholic Fatherland.

During these days Our Lord in the Blessed Eucharist will be the subject of your thoughts and meditations, the object of your fervent adorations, the desire of your loving hearts. Meditate, therefore, on this Adorable Mystery, assisted with the Divine light of grace; adore the Blessed Sacrament with lively faith, pray with devotion and humility, and hearts and souls will then in very truth be taken up and filled with the love of God in the Sacrament of His Love.

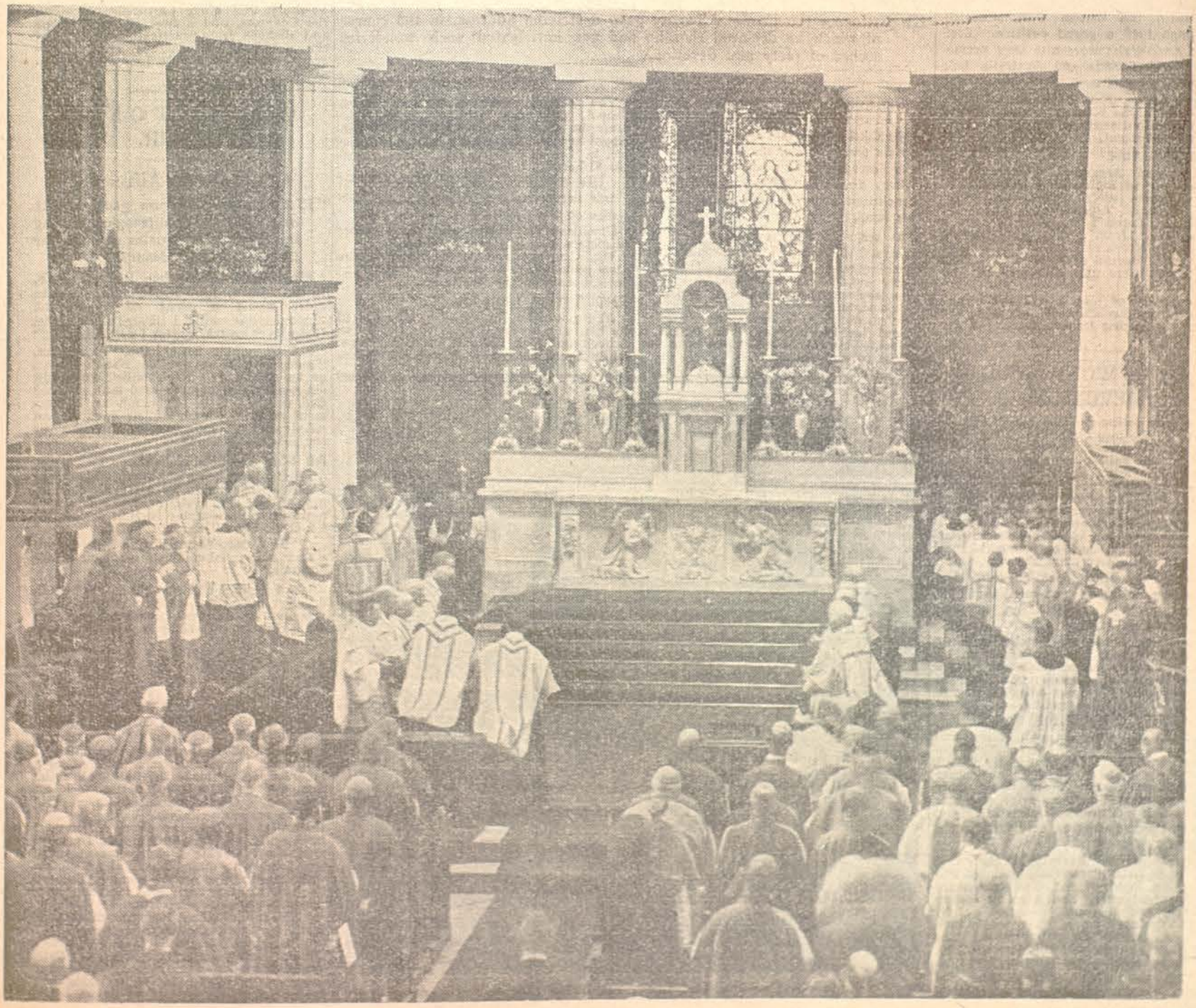
May we be helped by the spiritual presence of our great Apostle and Patron, St. Patrick the 15th centenary of whose arrival among you we commemorate so happily and providentially with this Eucharistic Congress.

May Jesus be always better known and better loved by the Irish people, great and good; may Jesus shower down upon your beloved country and on all countries in these most difficult and trying times the blessings of Divine grace and Divine assistance and the helps and consolations of which to-day the world has so much need. This is the sincere and heartful prayer which, in the Pope's name and in the name of all the Catholic world, I utter to you.

His Eminence the Papal Legate and his Grace the Archbishop of Dublin were graciously pleased to pose for the "Irish Independent" photographer at the Archbishop's House, Drumcondra. The Legate was attended by a number of his suite.

CEREMONIAL OPENING OF THE CONGRESS

Cardinals arriving for the ceremonial opening of the Congress at the Pro-Cathedral, Dublin. On the left Cardinal O'Connell (Boston), Cardinal Dougherty (Philadelphia). On the right Cardinal Verdier (Paris) and Cardinal MacRory (Armagh)



The scene in the Pro-Cathedral at the official opening ceremony

QUARTER OF A MILLION MEN KNEEL IN PRAYER

Beautiful and Impressive Ceremony

PAPAL LEGATE GIVES SOLEMN BENEDICTION TO MULTITUDE IN PHŒNIX PARK

A quarter of a million men knelt in prayer in the Phoenix Park on June 23 at one of the greatest religious ceremonies Ireland has ever witnessed.

Thousands of men had travelled to Dublin from far inland by special trains and buses, including a large contingent from Belfast.

The scenes, wrote an *Irish Independent* Special Representative, will for ever live in memory, especially the great moment when his Eminence Cardinal Lorenzo Lauri, the Holy Father's Legate, gave Solemn Benediction of the Most Blessed Sacrament.

For a couple of hours before the meeting, the assembling took place, and it was like an army converging on a definite point. Through every gate the men poured into the Park. By every vehicle, tram, 'bus, motor car, motor-cycle, and cycle, they reached the plain.

The beautiful Altar, used for the first time, made a magnificent spectacle viewed from the midst of the vast congregation.

Shortly before 8 o'c. the Cardinal Legate, with his suite and the Princes of the Church, moved in procession to the Altar. His Eminence occupied his throne on the High Altar, and the whole scene as the meeting began was not only an inspiring but an edifying one.

Most Rev. Dr. MacNeely, Bishop of Raphoe, then delivered an eloquent address on the daily Mass. He was followed by his Excellency the Most Rev. Dr. Glennon, Archbishop of St. Louis, who spoke on "The Blessed Eucharist, the Sacrament of Charity and Peace."

His Eminence the Cardinal Legate gave a striking address, in the course of which he declared that he had not anticipated such wonderful scenes of piety and devotion.

Huge Army to Worship God

Wonderful Devotion

The men who attended the meeting in the Phoenix Park on June 23 began to assemble at 5 o'c. There was a steady stream of pilgrims till 7.30.

Over 3,000, including 200 officers, attended from the various barracks in the Dublin Command, under Col. O'Higgins, District O.C. These included a contingent from the Curragh.

General O'Duffy, Chief Commissioner, Garda Siochana, Chief Marshal, was the earliest arrival. He had on duty over 700 Guards.

At about six o'clock 150 marshals, 8,000 stewards, and over 2,000 Catholic Boy Scouts took up their allotted positions,

and subsequently the assemblage of pilgrims in their various sections became a matter of routine.

NATIONS' STRENGTH.

The Italian delegation was first to take its place among the foreign groups.

America had the largest representation in this section. Belgium was particularly prominent, as were Spain and Poland. France, Germany, and Yugo-Slavia sent large contingents, as did Holland, Lithuania, Portugal, and South America.

Within the British Commonwealth, England held a proud position. Scotland and Wales were also very prominent, and Canada and Australia held outstanding positions.

South Africa, New Zealand, and India were also to the forefront in determined national enthusiasm for adoration of the Blessed Sacrament.

FROM ARMAGH.

In Ireland Armagh Archdiocese was second only in numbers to Dublin. The other dioceses of the North-East were very strongly represented, and the G.N.R. Co. found it necessary to send a special train from Belfast to bring to Dublin the Northern Catholics anxious to participate. Special buses from the Northern capital were also chartered for the occasion.

The diocese of Meath sent the largest number from the Midlands and West, and it was not beaten by any diocese in the South.

MEN'S WONDERFUL DEVOTION.

The predominant and unmistakable feature of the men's meeting at the High Altar in the Phoenix Park was that it was, in the fullest and most complete sense of the word, a religious ceremony, wrote an *Irish Independent* representative. I use that phrase to try and bring home to our readers the extraordinary atmosphere of that wonderful gathering.

Something like a quarter of a million men went to the Park to take part in a beautiful and spectacular ceremony, and

so deep was their devotion that they went in exactly the same spirit that they would go to devotions on a Sunday evening.

From the Centenary celebrations we learned to expect this attitude from an Irish congregation, but it must be admitted that the pilgrims who are in Dublin for the Congress have nothing to learn from us in this respect.

STEWARDS' TASK MADE EASY.

Without hesitation or qualification, and bearing in mind the whole of that immense gathering, I say confidently that I have never been at Mass or any other devotions where the people were more fully concentrated on the service, or where there was less curiosity displayed.

The stewards had an easy task, consequently.

The men arrived, hurrying at their best pace, to find the places their parishes will occupy on Sunday next, and one heard a low voiced query and a softly spoken response, and the man departed quietly to his appointed place. The whole incident was exactly like what would take place in a church, and this was at 7.30, half an hour before the meeting began.

At 7.30 the male voice choir, conducted by Mr. Vincent O'Brien, sang in Irish, "Come, O Creator," many of the congregation joining in.

At 7.40 the procession of the Blessed Sacrament to the altar took place.

Heralded by a salute sounded in unison by six trumpeters of the National Army, the Sacred Host was borne to the High Altar, and from that moment to the conclusion every layman present bared his head.

The scene at this stage was most impressive. From all directions men were thronging towards the altar and halting quietly outside the enclosure.

The enclosure, which is constructed to accommodate the much larger attendance expected on Sunday next, could not be reduced for the occasion, but though it was only partly filled, there was no attempt to encroach on it.

The clergy robed in the Hibernan School, and came out from behind the altar in pairs to take their seats. Distinguished laymen, who were accommodated in the enclosure, also entered from the Hibernian School.

His Excellency the Governor-General was accommodated with a special priedieu on the Epistle side.

President de Valera and the Cabinet Ministers also had special places.

Mr. Cosgrave and his colleagues were also seated in the enclosure, occupying special seats on the Gospel side.

ENTER THE LEGATE.

At 8 p.m., the Cardinal Legate, followed by his suite, emerged from the Hibernian School and took his seat on the throne, while the male voice choir sang "Ecce Sacerdos Magnus," the other Cardinals being seated on his right.

His Lordship Most Rev. Dr. MacNeely, Bishop of Raphoe, then read his address in Irish.

Dr. MacNeely was followed by his Grace Most Rev. Dr. Glennon, Archbishop of St. Louis, Missouri, who addressed the congregation in English.

Then his Eminence the Cardinal Legate rose and delivered his address, at the conclusion of which the loud speakers instructed the congregation to light their candles as his Eminence the Cardinal Legate was about to give Benediction.

A SEA OF LIGHT.

Every man present produced a lighted candle. In the practically still air all the candles remained burning throughout Benediction.

I had thought that the sky was still too bright for the candles to make an effective spectacle, but actually the scene was magnificent, presenting the appearance of a sea of light.

The Cardinal Legate gave Benediction and the choir led us through the familiar hymns, the vast concourse of people joining in and singing in deep fervour.

At the conclusion of Benediction the candles were extinguished and a motor-car was driven up in front of the altar. As his Eminence the Cardinal Legate entered the car to pass through the congregation, the people seemed spontaneously to decide that they could now express their feelings, as the religious service was over, and while he passed through they sang "Hail Glorious St. Patrick" and other hymns.

CARDINALS PRESENT.

The attendance included Cardinal MacRory and other Cardinals attending the Congress, and a host of Archbishops and Bishops from practically every part of the world. Distinguished Irishmen in every walk of life were present in thousands.

His Eminence Cardinal Van Roey, on board the M.S. St. Andrew, acknowledging the cheers of the people on his arrival at Rosslare, Co. Wexford.

OIGHREACHT O-N AR SINNSIR.

Grádh Ar An Aifreann.

"Eistigidh an tAifreann gach aon lá mar shompla don tsaoghal atá ag imtheacht as a stuaim gan áird ar Dhia nó ar Chreideamh."

Sin mar chuir Easboc Ró-Urramach, Ratha Bhoth, deire le na chuid cainnte aréir nuair a thug sé léigheacht bhrioghmhar uaidh i bPáirc an Fhionn Uisge fá "an t-Aifreann Laetheamhail."

"A Gheadhala mo chleibh," ar seisean, "nach dual dúinn grádh a bheith againn ar an Aifreann? Nách bhfuil an grádh sin againn mar oighreacht ó n-ar sinnsir? Cad é eile atá le léigheamh ar bhreacsceul ar dtíre chomh soilléir agus atá an mór-luach a chuir ar naithreacha ar thairbhe an Aifrinn?

AR SON AN CHREIDMH.

"Ar feadh na geiantaí bhí mór-chumhacht Shasana i n-aghaidh an Aifrinn. Chruinnigh Clann Phádraig ar an Aifreann i n-aimsir a dtarcuisne; le linn a daoirse; i n-áthas agus i mbrón.

"Bí é Corp Criost bhrígh a gcreidimh agus cúis a mbuaidhe i n-am an riachtanais.

"Ba é, fosta, a bhéarfas neart agus buaidh dúinne má thig orainn a choidhche seasamh ar son an Chreidimh san am éaddearbhtha seo atá ag bagairt bhaoghail orainn.

"Ba mhór an táthas a chuir sé air, a rádh leo go bhfeiceann sé i n-Eirinn go fóill an meas céadna ar an Aifreann a bhiodh ag

"na sean-Ghaedhil a thréig an saoghal agus a d'fhulaing bás do gheall ar Iosa a ghnothughadh.

"Bhí droch-bhail ar an t-saoghal, agus sinn uilig i gcontabhairt a bheagán nó a mhórán den ghalar a thógháil. Ní raibh uinaighe ar bith ionchuatha leis an Aifreann. O'n Aifreann, fosta, a thig tairbhe an leora-ghnímh.

"An té a theigheas chun Aifrinn go laetheamhail bionn bás Mhic Dé i gcomhnuidhe os comhair a shúl agus ní raibh aon dóigh eile níos tabhachtaighe ná sin chun grádh Dé a neartú ionainn, Spiorad Chríost a chonghail beo ionainn, agus mairstin i staid na ngrásta.

"Ní raibh teóra leis an mhaith is féidir a ghnothughadh ó'n Aifreann.

"Eistighidh é go laetheamhail má's féidir, ionnus go gcuiridh Dia Rath oraibh féin, ar bhui gcáirde agus bhur dtír. Eistighidh an tAifreann bhfághadh na hanmanna bochta atá ar lic na bpian suaimhneas agus síothchain tré throcaire Dé."

BRING BACK THE PEACE OF CHRIST

Inspiring Address by His Grace the Archbishop of St. Louis

The Most Rev. John J. Glennon, D.D., Archbishop of St. Louis, in his address on "The Blessed Eucharist the Sacrament of Charity and Peace," said:

What means the presence of these Princes of Holy Church? Their red robes typify the martyrdom of the Church they serve. Is it that by their presence they would honour the unnumbered martyrs whose sacrifice has made this island holy from sea to sea? Fitting indeed this recognition would be, but not for this their coming. What means this long array of prelates wearing that purple in which Holy Church veils her sorrows?

Do they come to sympathise with a race that long has walked in the purple shadow of the Cross, whose passion-tide has endured for centuries? No—their faces are turned to the altar, not to the past.

I see a multitude of priests—they received the sacrificing power at the Last Supper the night before the Saviour died, and from the cenacle they come cassocked in the gloom of Calvary; and above it the white robe of the Easter morning. Are they here to witness Ireland's resurrection? Yes; but much more is meant in their advent.

GLAD TIDINGS.

Once o'er the hills at Bethlehem the angels announced to the watching shepherds the Advent of the King, and in their joy they sang: "Glory to God in the Highest and peace to men of good will." And the shepherds who heard them said to one another, "Let us go over to Bethlehem. Let us see this word that has come to pass."

So have come these shepherds—the princes, prelates, priests—they too have heard the angels' song—they, too, have heard the Master's call. Transeamus!

Let us go over to Ireland and humbly adoring, let us join in the Feast of the Eucharistic King, the King Who makes this island His Tabernacle and His Throne!

Long has Ireland waited the day when her loved Master would make His solemn entrance into their midst to receive their plaudits and their prayers. Fifteen hundred years have passed since Ireland's great Apostle offered his first Mass on these shores. Long the story of Ireland since that Mass was said; but its every page though stained by tears, is lightened by the people's love for and faith in their Eucharistic Lord. For Him they would build a Home, erect a shrine, set up an altar. Here would be a monastery; there a hermitage; here a chapel, there a convent—until the roadways of Ireland were but pilgrim-paths from shrine to shrine; and all the air was filled with chiming bells, calling the faithful to daily Mass and evening song. Scarcely a generation had passed from Patrick's day when an entire nation bowed in lowly reverence before the Altar of Sacrifice.

IRELAND'S MARTYRDOM.

The oldest hymn of the Irish church is the Prayer of Patrick, and in it he begs the Blessed Saviour to be with him —to be within him. The Christian bards of ancient Ireland vied with one another in chanting the praises of the Eucharistic King.

Of these ancient days when this was the Island of Saints and Doctors it has been truly said that the love of the Eucharist so moved the Irish heart that their every poem was a prayer and their every prayer a poem. But these favoured days—the days when Christ walked with His people in the harvest fields and kept tryst with loving hearts in every shrine, were not to last.

The night came—the centuries-long night of Ireland's martyrdom. The storm of heresy that swept over northern Europe in the sixteenth century and which centered around the altar and the Mass became a storm of hatred when it reached Ireland.

You men of Ireland, who have so often heard the sad recital, need not now be told how the pastors were stricken and the flock dispersed—how there was a torch for the chapel, a noose for the priest, and a sword for the people.

ROUND THE MASS ROCK.

How the faithful Irish through all these years clung to the Blessed Christ and His altar! His tmeples destroyed, they wandered among the ruins, in lingering prayer, by the broken arches, treasuring every reminder of the spiritual feast that once was theirs. Even then there were priests not a few who, hiding away in mountain fastness or secluded glen, still dared the storm to minister to their scattered flock. Confronted with the soldiers of the king and the spies that infested the country-side, with a price on their heads, these faithful priests assembled their poor people Sunday after Sunday for the celebration of Holy Mass. These devoted people knew where to meet for love always finds a way, and that love of theirs for Christ as His was stronger than the death that threatened them.

Silently they assemble, setting guards all around to warn them of the soldiers, and in tears and prayers they join in the great Sacrifice. Now they hear the Ite Missa est, and while they steal away to the shadows—oh, how fervently they pray Him, their Saviour, to remain with them, for indeed for them it is growing dark.

But at times that Ite Missa est was not said. The great Sacrifice had a swifter and more tragic termination. Long before Mass was ended the spy had succeeded in tracking his victims. An onrush of hidden soldiery, a crash of bayonets, and down from God's altar go priest and victim—one in the sacrifice of love; one in the tragedy of death.

SOGGARTH AROON.

I pause to pay a tribute to one figure that out of these days of gloom and death rises resplendent. They called him a felon then, and he knew that he was soon to meet a felon's death, but what time was left him before the supreme sacrifice he spent ministering to his hunted flock. While gratitude lives in the Irish heart the Soggarth aroon will be remembered.

The kindly visitor from the Continent, as he looks around, may note with regret the absence of the stately churches dedicated to Catholic service; nor know that many of those erected by Catholic hands are theirs no longer, and so he concludes that Ireland's Catholicity is nothing more than her memories and her ruins. He is mistaken.

Italy may have her glorious basilicas, France her stately cathedrals, England her regrets, but Ireland has her holy places, her martyrs, and her Mass rocks. But more than that, in the hearts of her people dwells a faith as adamantine as the granite walls that guard their island home.

And that faith deep set in the Irish heart rises again. This great high altar—the throne of the Eucharistic King, standing in a park with its suggestive title, symbolises that resurrection. What a glorious scene! A whole nation lifting up its gates, asks the King of glory to enter—reverently awaits His coming; anon His enthronement, and then for a spiken ard, breaks its heart at His feet. Presiding is the Cardinal Prince, bidden here as Apostolic Legate from the side of the crowned Vicar of Him Who wore a crown of thorns; and prelates, priests, and people are grouped in humble adoration; while beyond the city on the margent of the Irish Sea lie stately ships with pennants dipping in honour of the Christ; and out from Christendom and from the far-off lands the faithful in their millions turn lovingly and prayerfully to their King enthroned in holy Ireland.

SACRAMENT OF LOVE.

And now as we enter into sacred Communion with our Saviour, may we not discuss with you as best we can the meaning of it all? There is but one explanation that comes to us poor mortals, and that is best expressed in Its title as "The Sacrament of Love."

Now, if love begets love, since the Divine Heart exhausted Itself in love towards us poor sinners, would it not be craven of us if with all the energy of our being we did not gratefully and humbly give Him in return all the love our hearts can offer? And again, as declared in the Great Commandment, should not the charity that Christ has shown us be by us extended to our neighbour?

How can we approach the Altar of Love if we have hatred in our hearts, or how return therefrom if our hearts be raised against our brother?

The early Christians, filled with the charity of Christ were, as St. Paul tells us, moved by it as by a Divine impulse.

PAGANISM.

Thus in love and lowly service the early Church grew and flourished while paganism, with its hateful gods and cruel men, was constrained to admit, in spite of all its power, that love had conquered. Conquered, yes, but only for a time. Paganism survives and with its hatreds and cruelties is with us to-day, and we—poor mortals of the earth—earthly—have to struggle against its inroads. Nations, as individuals,—even those bearing Christian names—give themselves up to unholy strife. And Ireland, blessed as few nations have been, has yet to acquire in its plenitude, that charity which knoweth not fear.

It may be true, as history tells us, that a people long oppressed become suspicious and full of hate, and though we know that theseeds of ill-will are not all of Ireland's planting, still may we not hope that as these days of oppression are over, so will end the hatreds they engendered, and Ireland enjoying today a broader freedom, and breathing a freer air, shall cast away, as her risen Saviour did, the cerements of hatred that bound her.

If we speak of Ireland to-night it is because this is Ireland's day before the Great King Visitant. We have but to look beyond the shores of Erin to find the spirit of hatrtd and suspicion rampant everywhere.

FEAR AND SUSPICION.

The nations sit in council, seeking an accord on which the fate of Christendom depends, but fear and suspicion and age-long hate thwart their efforts. Our Christian civilisation hangs on their agreement; yet they temporise—they falter—they fail. When will our broken world come to realise that only out of the alembic of divine charity will come a solution of those tremendous questions that vex the world, that only in the Sacred Heart of Jesus will the hearts of men be united?

When we speak of the divine virtue of charity, there comes to mind at once that other gift of the Spirit—they go together—charity, and her sister—peace. For we know that if in the providence of God the reign of charity were once established, then also would come the blessing of peace.

Surely, my brothers, the hour is at hand for a new consecration—for the recording of a solemn vow to bring back to Christendom the blessed vision of peace; and where more fitting that this vow be made than before this altar of the Lord of Hosts? Such a vow was in the hearts of those Irish monks of old the time they went forth to fight the barbarism of the North and restore the falling walls of Christendom.

Nor did their ways smack of that effeminacy which peace connotes in the minds of many. The sword they drew for the peace of Christ was not the sword that fervid Peter drew in defence of His Master; it was that which the militant Paul describes as "the sword of the Spirit," and Europe still gives monumental testimony of their spiritual courage.

To-day the call comes to us from our beloved Pontiff to bring back "the peace of Christ into the Kingdom of Christ." Let us, then, before the altar, receiving the Benediction of the Prince of Peace in the presence of the Holy Father's illustrious Legate, gird ourselves for the struggle, and in God's name achieve the victory of peace.

It is for Inisfail a sacred trust. Will she keep it? It is for Inisfail a holy cause. Will she serve it?

Our Saviour wills His peace to reign, and because He does Ireland, that never betrayed Him in the past, will not fail Him now. And, that she may not, let us invoke the aid and protection of Ireland's loved Mother—Mary, Queen of Peace.

"INSPIRED AND EDIFIED"

Papal Legate and the Great Demonstration of Faith

Prior to the Benediction his Eminence the Papal Legate addressed the multitude as follows:—

I am very pleased at the privilege which is mine to be present at this marvellous assembly of men. I welcome this opportunity to speak to you, and I congratulate you on the wonderful demonstration of faith and of profound and genuine piety and devotion which you have given during this Congress.

Although my expectations on coming here were very high, and I had prepared myself to witness something that was extraordinary, I am obliged to say that in all truth what has occurred is far beyond anything I could have conceived as possible.

I have been inspired and edified to an extent which is beyond the power of words to describe, and I know that God in His goodness will bless you all most abundantly for this wonderful tribute of love and of devotion and of fidelity which you have given.

WILL NEVER FORGET.

I wish I could tell you how overjoyed I am to be here and at all the things I have seen.

Never, never, can I forget them, nor do I wish to forget them, and you, my dear men, must never forget them either. Nor do I think that you can forget them, and neither will God forget these things.

He will surely grant you abundant blessings, which are the certain graces which God has promised to those who are loyal and faithful to Him; and I earnestly pray that you will travel always along this Eucharistic path of love, that you will persevere in the resolutions which you have made during this Congress, that you will make Our Lord in the Blessed Sacrament the principal and frequent object of your devotion.

CHRIST AS COMPANION.

I hope and pray that you will receive Our Lord and Saviour frequently, so that thereby Christ will become your close and constant Companion. You will find that the Bread of Strength will make you strong, that it will be your sustenance in all spiritual and temporal trials, as it was the sustenance of the martyrs of old, and you will find also that this Bread of Life will give you life—a life which is eternal. And you especially, my dear young men, you who are the select portion of the great hope of the Church, you are the special object of Christ's predilection.

Strive manfully and live lives that are truly and sincerely Christian; strive to imitate St. John the Apostle whom Our Lord loved more than all the others because of the purity and integrity of his life.

and thus you all, my dear young men, will be the object of Christ's special love, the pride of His Church, and worthy successors of your noble ancestors, who won for this country the title of "Island of Saints."

IN POPE'S NAME.

There is nothing else I would say to you except that I wish to express, in the name of the Holy Father, my gratitude to you for your prayers for him. Your love for and loyalty to the Pope are traditional, and all the Catholic world knows and admires it, and admires you for it. Be proud, my dear young men, of this distinction, and seek always to maintain it. The Holy Father sends you a very special Benediction, with the prayer that God will shower down on you and your families, and your Ireland and his Ireland, the choicest blessings of Heaven.

WOMEN HONOUR THE KING OF KINGS

Over 200,000 Take Part in Great Act of Public Worship

THE PAPAL LEGATE'S ADMIRATION

The women of Ireland, and women from many lands, assembled in their tens of thousands to honour the Blessed Eucharist on Friday night, June 24.

The gathering was, at least, as large as that of the men on Thursday night, when 250,000 knelt in prayer, but the great variety of bright garb made the scene a colourful one as compared with that provided by the more sombre attire of husbands, sons, and brothers.

A NATION'S FAITH.

During the day many of those present had journeyed scores of miles to join in the demonstration of a nation's Faith, and they bore the ordeal gladly for the holy cause.

Shepherded by an army of stewards, Guards, and Scouts, they filed quickly into the places allotted to them before the spreading wings of the High Altar.

The meeting began at 8 o'clock with the procession to the Altar. His Eminence the Cardinal Legate took part.

CARDINAL LEGATE'S WORDS.

His Eminence the Cardinal Legate presided, and an address in Irish was delivered by his Lordship Most Rev. Dr. Mageean, Bishop of Down and Connor; and this was followed by an address by his Grace the Most Rev. Dr. MacDonald, Archbishop of St. Andrews and Edinburgh.

It was a profoundly moved Legate who addressed the throng. It was, he said, an experience he would never forget. That marvellous demonstration of faith would be always with him; they were, indeed, faithful followers of the example of St. Brigid.

Solemn Benediction was given by his Eminence the Cardinal Legate, and at the conclusion his Eminence passed among the congregation.

THE WOMEN OF THE GAEL

I went early to the Phoenix Park to watch the hosting of the women of the Gael in honour of Christ the King, wrote an *Irish Independent* representative. For hours I watched it with the deepest reverence, because it was an incomparable gesture of devotion, a tribute of weary limbs and tired feet, but of joyous hearts; women proud to offer this sacrifice of personal discomfort as a tribute to the King of Kings; women who are probably the most devoted subjects He has in this world.

The women were truly magnificent. They left their homes at the earliest possible moment, but even then no transport arrangements could hope to deal with that vast gathering. On the previous night the majority of the men had walked, but to the vast majority of the women the importance of saving their strength was a supreme consideration. Consequently, although they started early, such was their number that

thousands were only arriving, after weary hours waiting at tram and bus starting points, when the huge congregation was beginning to disperse.

30,000 THERE AT 6.30.

When I arrived at 6.30, expecting to be one of the first, I found that already at least 30,000 women had taken up their positions. They stood quietly and reverently in ordered ranks waiting patiently for the Service to begin. Even that huge crowd made but a small, motley-coloured island in that vast expanse of green sward over which there were innumerable slowly-moving kaleidoscopic streams of femininity all converging on the railings forming the enclosure.

Minute followed minute until the effect of those steadily moving streams became almost hypnotic.

They seemed endless, stretching as far as the eye could see on every side.

I realised one great difference between the women's meeting and the men's as a spectacle. It was the clothes and the hats. At the men's meeting there was such uniformity in attire that one ignored it and concentrated on the faces, and when all heads were bared and turned towards the Altar the impression one got from the colonnade was of an immense sheet of beaten bronze, for the evening sunlight tanned all faces to a uniform hue. Last night the hats and clothes of the women destroyed all effect of uniformity. The distance was so great that it was almost impossible to distinguish individual figures. A woman in blue, or green, or white was just a splash of colour.

DUTCH GIRLS.

A striking proof of this impression came during the ceremony, when the Dutch Girl Scouts arrived. One section of these girls, wearing orange cloaks, stood together, and from the colonnades they looked like one vivid, brilliant bar of colour.

At 7.55 the Blessed Sacrament, heralded by the trumpeters, was borne to the High Altar, and all in the enclosure knelt as it was placed in position.

A few moments later we saw her Excellency Mrs. MacNeill escorted to the prie-dieu occupied by the Governor-General on the previous night.

Then we heard the clear, fresh voices of the girls' choir singing "Soul of My Saviour" in Irish, and a solemn hush fell on the vast throng as his Eminence the Cardinal Legate entered the enclosure and ascended the High Altar. He knelt in prayer for a short time and then seated himself on his throne.

SERMON IN IRISH.

Then his Lordship Most Rev. Dr. Mageean, Bishop of Down and Connor, advanced to the front of the altar and soon, carried by the loud speakers, his finest melodious Gaelic was heard on the very outskirts of the congregation..

Again we heard the voices of the blue-cloaked Children of Mary in the choir raised in the familiar hymn, "Hail, Queen of Heaven." The congregation joined in, and at the conclusion of the hymn his Grace Most Rev. Dr. MacDonald, O.S.B., Archbishop of Edinburgh, delivered his address.

THE LEGATE'S ADDRESS.

The choir sang "Sweet Sacrament Divine," after which his Eminence the Cardinal Legate rose. In absolute stillness the congregation listened to his beautiful sermon.

Before he finished the rain began to fall, the first for four weeks, soft, persistent, penetrating, but no one paid any attention to it.

Next we heard the voice of the Chief Marshal telling us that the signal for the lighting of the candles would be the singing of "O Salutaris Hostia," marking the beginning of the Benediction service.

After Benediction Cardinal Lauri passed through the congregation amid impressive scenes of joy and devotion, and, returning to the High Altar, gave his blessing to the people.

The scenes witnessed at the Parkgate entrance to Phoenix Park were of an extraordinary nature. From 3 o'clock a steady stream of women were arriving by tram, bus, and wheeled vehicle of every description.

So congested did the traffic become and so great were the numbers going to the Park that even the large number of conveyances were insufficient, and thousands of women walked all the way from O'Connell Bridge.

A feature of the pilgrimage to the Fifteen Acres was the large number of men who took part, forming about 10 per cent. of the total. Many of the women carried small wooden seats on which to rest during the ceremonies.

Crowds of the people did not go all the distance to the Fifteen Acres, but gathered in nooks and glens near the loud-speakers, where they listened to the proceedings.

Many women sat on the ground with their shoes off resting their feet after the long trek.

A STRIKING ADDRESS

Women's Part in the World Crisis

His Grace Most Rev. Dr. MacDonald, O.S.B., Archbishop of St. Andrew's, Edinburgh, in his striking address to the women of Ireland and the women of the world, in the Phoenix Park, made an opening reference to the recent Encyclical of the Pope, which, he said, arrested the attention of the entire secular Press throughout the world and aroused to anger the enemies of God.

In placing his finger unhesitatingly on the festering sore that lay at the root of all the trouble in the world, Pius XI. called upon the whole Church to make a supreme effort to turn aside the anger of God and to win favour for the tortured world.

The Pope is no alarmist, Most Rev. Dr. MacDonald continued; he is the best-informed ruler in the world. Twelve years ago, as emissary of Benedict XV., he looked down from the ramparts of Warsaw on the procession, 100,000 strong, which, while the Bolshevist guns were thundering outside the city, for nine days paraded the streets in earnest prayer that God might roll back the horror of revolution. He knew no fear.

He promised that as long as a single member of the Government remained he would not leave the city; he would have remained alone if all the rest had fled; and on the Feast of the Assumption he blessed the Army as it went forth to turn back the Bolshevist invasion and to save Europe in one of the greatest battles in the world.

ANTI-GOD CAMPAIGN.

The Pope is no alarmist, but from his watch-tower in Rome he declares that the onset of Bolshevism has rocked religion to its very base, and that the blasphemous anti-God campaign, led by powers of wickedness in high places, is threatening to engulf in the chaos of impiety the civilisation of the entire world.

In the end the Church must triumph, and, if civilisation as we have known it perishes, the Church will once more convert, mould, and reform the untamed forces to the service of Almighty God; but how much suffering and distress, how much sin and insult to Almighty God may not first be caused if we, in this moment of crisis, fail in the service of our Faith!

FOR GOD AND CHURCH.

The destinies of the human race lie largely in the hands of women, his Grace continued. Opportunities are now offered to women such as have never been offered before; avenues closed to them in times gone by are now thrown open to their activity, and wide fields of Catholic action are now spread out before them in which they may labour for God and the Church;

but perhaps none of these is so great none is so rich in promise, or gives hope of such abundant return as this great struggle in which the Holy Father calls all Catholics to join against the Prince of Darkness.

In the present crisis no one could render to God so generously that homage which He sought as the maidens and the mothers of the Catholic Church. Not by the force of arms, said his Grace, not by the might of man, not by a forest of bayonets would the power of Satan be overcome, but by hearts united close in love with the Sacred Heart of Jesus, and drawing strength, not from their own weakness, but from the infinite treasures of His Almighty Power.

In the present crisis God alone could save the world, but He called upon us to play our part, and the very hopelessness of the outlook was the surest guarantee of success.

CHRIST, THE KING.

"On Sunday at this Congress," continued Most Rev. Dr. MacDonald, "representatives from every country in the world will proclaim in the most solemn manner possible that Our Eucharistic Lord is Christ the King, the Ruler of the World.

"He is the Head of the Mystical Body of which we are the members, and as long as we remain united to Him we need fear no foe.

The repeated calls of the Holy Father to united Catholic Action had brought out as never before their duties in this crisis, his Grace proceeded, whilst in the last momentous pronouncement the dangers described were so appalling and the appeal so earnest and intense as might well inspire the veriest sluggard to become a hero in the cause of Christ.

"The greatness of our opportunity," declared his Grace, "is increased by the dire distress in which the nations find themselves. The members of the Catholic Church throughout the world knit close to Christ their Head, and close knit to one another by partaking of this Heavenly Bread, and presenting a united front to the enemies of God, will be irresistible and, like the Maccabees of old, will march triumphantly to victory.

"Therefore, would I call upon the women—you women of Ireland who are assembled in such vast numbers here to-night—to respond wholeheartedly to that call, wrung in anguish from the Pope.

"CAN YOU REFUSE?"

"You have at hand that boundless strength which, if made use of, will surely defeat all the forces of evil. You have the Body and Blood of Our Divine Lord Himself, which He invites you to receive daily in Holy Communion. Can you refuse this call? Can you hold back? Can you in this moment of overwhelming danger be so ungrateful as to withhold that help which can so easily be given?

"Is there a woman here who does not feel her heart compel her to pledge herself to render this tribute to Our Divine Saviour in this hour of need? Nay, more, is there any woman present who will not also strive to the uttermost to enlist others in the cause of Christ the King?

"Again and again has the Vicar of Christ, the highest authority on earth, declared that if in our day men and women are to lead lives of purity and virtue it can only be by receiving Holy Communion frequently. Again and again has the Pope declared that if, in the midst of the impurity, luxury and vice of the present time, children are to grow up true to their Faith, leading pure lives of unsullied virtue it can only be accomplished by receiving Holy Communion frequently, if possible, every day.

THE CHURCH'S ARMY.

"The children of to-day will form the army of the Church to-morrow. What can influence these children so powerfully as the example of the mother that bore them? Who can train them in the ways of God, so tenderly, so lovingly, and so piously as you women who are listening to me to-night?

"If you have been ever faithful to your daily Communion, then, as your thanksgiving, determine that your children shall be led to follow your example.

"May this then be the firm resolve of each one here to-night—daily to receive Our Divine Lord throughout life, then, when for the last time He comes to you on your deathbed, and when your eyes open in that stare of death, it will be to realise that all eternity is too short to thank Him for the blessings of this Eucharistic week of grace."

LEGATE'S WORDS TO FOLLOWERS OF ST. BRIGID

Their Sublime Example

His Eminence the Cardinal Legate spoke, in English, from his throne, and referred to the magnificent assembly of Catholic men of the previous night, who had gathered to do honour to Our Lord in the Blessed Sacrament. He said that it was an experience that he would never forget, as it was likewise the experience of that evening, seeing there before him that immense array of Catholic women. What a picture it was, and what a marvellous demonstration of Faith!

"You, my dear women, faithful daughters of Mother Church," he said, "with your real, genuine, practical piety, are worthy successors to those generations of wonderful Irish women who down through the ages have been the preservers and propagators of the Faith in many lands—faithful followers of the example of St. Brigid and of the other great and heroic women of Ireland who, from the very time of St. Patrick, were like the holy women of the days of the Apostles, the most important helpers in the missionary work that there was to bring Ireland to God and to keep her attached to God.

"Certainly the example and the edification which you, good women, have given during these past few days are nothing less than sublime.

CLOSE TO JESUS.

"Women, by nature and by grace, are destined almost more than men to keep the family and to keep society close to Jesus Christ, and it was, in fact, that privileged woman, Blessed Mary ever Virgin, our Immaculate Mother, who brought forth the Light of the World, Jesus Christ, Our Lord and Sovereign, and from the very day on which Mary gave Jesus unto the world and presented Him to all mankind, represented by those fortunate little groups of Wise Men, up to the day on which that sorrowing Mother accompanied her Divine Son to the Mount of Calvary—from that time Christian women, following Mary's example, have continued Mary's Apostolate."

Daughters and sisters should be helpful to their parents and brothers. Wives should inspire their husbands with the sweet fragrance of their goodness and virtues and the gentle attractiveness of their example.

Mothers should lead and educate their children, instilling in them the love of God and teaching them the faithful observance of God's Commandments.

"I REJOICE WITH YOU."

"This is precisely what you have done and are doing, daughters and sisters, wives and mothers of Ireland. From my heart I rejoice with you and congratulate you. The hours of adoration and prayer which you have offered to Our Lord in the Blessed Sacrament, the beautiful hymns which you have sung in Christ's honour and in honour of His Immaculate Mother, and, above all, the Holy Communions which you have with so much devotion received, are

the most convincing demonstrations possible that Jesus Christ, the King of the World, is also King of your hearts, and my fervent prayer and earnest exhortation is, my dear women, that God will always keep you close to Him.

May the Bread of Life inspire you and assist you to be truly and increasingly apostolic in your lives and labours. May the very special blessing which I shall bestow on you in the Holy Father's name confirm in you the Faith, Hope, and Charity, enabling you to be always worthy followers of the traditions of your great country, Ireland, and worthy daughters of the Catholic Church."

NAOMH SHACRAIMINT NA h-ALTORA

Leigheacht an Easboig

"Fiosrughadh Naomh-Shacraimint na h-Altora," an t-úghdar cainnte a bhí ag Easboc Dháin agus Choinnire ag cruinniú mór na mban i bPairc an Fhionn-Uisge anéir.

"In eiric a dtabhaireann Criost do chaoin-ghrádh don chinead daonda caide," adeir an t-Easboc, "beirtear Dó ach diombuidheachas uiriseal gan Náire.

"Bhí Criost againn ins an Naomh Shacraimint i dtalamh, agus, mar sin de, bhí Naomh-Shacraimint na hAltora ag an bheatha dhaenda agus déanamais ar Agus, ag gabhail Dá thiosrughadh in ar dteampall dúinn, biodh ar n-anam ar lasadh leis an spiorad a spreagadh na cáirde a bhiod in a dháil le linn a bheatha a chaith Sé ar an tsaoghal seo ndiúltcheall aithrise ar na treithe ar leith a bhain leis na cáirde sin.

"Déanamais ar ndúthracht le bheith chomh dílis, geanamhail, grádhmhar agus bhí an Mháthair a cheann fosa le na hUcht an Mhaidean a Tháinig sé chun an tsaoghail agus a sheasuigh in A aice go dfoghraiseach, dluith an uair a bhí Sé dhá chéasadh ar chrann chruaidh na Croiche.

"Cuirim," adeir an t-Easboc, "mar achthuinge orainh grádh don Naomh-Shacraimint a muscladh agus a chothu in bur gcloinn.

"Agus sibhse a oidí, agus a dhaoine," adeir sé, "a bhfuil gasúraí agus girseacha in bhur geuraun, agraim sibh an t-aos óg a ghriosu le cuairt a thabhairt go minic ar Theampall De.

"B'eol dóibh go mb'aoibhinn le n-ár d-Tighearna na leinbh óga bheith in einfheacht Leis

an uair a bhí sé ag cur isteach a bheatha ar an tsaoghal seo. Bhí an grádh ceudna Aige ortha go foill.

"Ní raibh nair da rachaidís a d'fiosrú Naomh-Shacraimint na hAltora nach rachaidh ar ngníomh chun onóra do Dhia agus ar sochar dar n-anam fhéin. Agus da dhlíithe ar gcumann le hIosa is amhlaid is treise ionainn grádh Dé agus grádh ar comhursan."

Rt. Rev. Dr. E. M. Bunoz, O.M.I., Bishop of Prince Rupert, B.C., Canada, and Mgr. W. E. Cavanagh, Eastview, Ontario, Canada.

THE ideal summer beverage is cold "Ovaltine." It is much more than a delicious and refreshing drink. It prevents you from becoming easily tired and lacking in energy during the warm weather.

Remember that the light dainty meals you prefer in summer contain insufficient nourishment to renew the energy you expend so freely in outdoor sports and games. When "Ovaltine" is your daily beverage the lightest meal is made complete in nutritive value. It is brimful of the nourishment that recreates energy and it enables you to enjoy the glorious summer days without being fatigued.

The nourishment "Ovaltine" so richly contains is extracted only from the finest malt, fresh, creamy, liquid milk and new-laid eggs. It is correctly balanced in all the essential food elements.

Cold "Ovaltine" is easily and quickly prepared. It contains no added sugar. Combinations of food substances containing a high percentage of sugar to give them bulk and to cheapen the cost are not comparable to "Ovaltine." Sugar costs only 2d. to 3d. per pound, and to add a large percentage to "Ovaltine" would not be compatible with the high quality of this supreme tonic food.

Remember, there is only one "Ovaltine"—there is nothing to equal it and nothing "just as good."

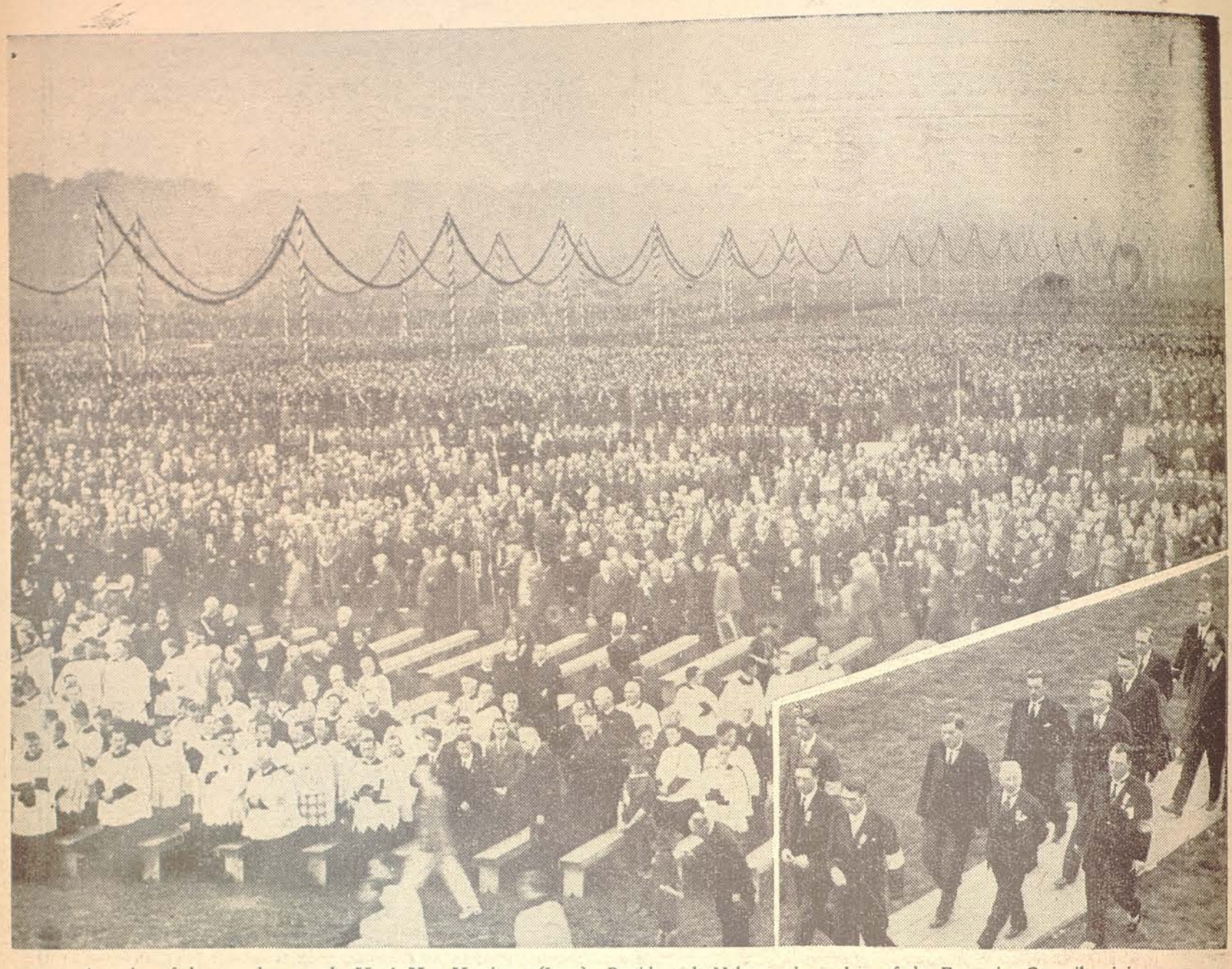
'OVALTINE'

The delightful COLD *Summer Drink*

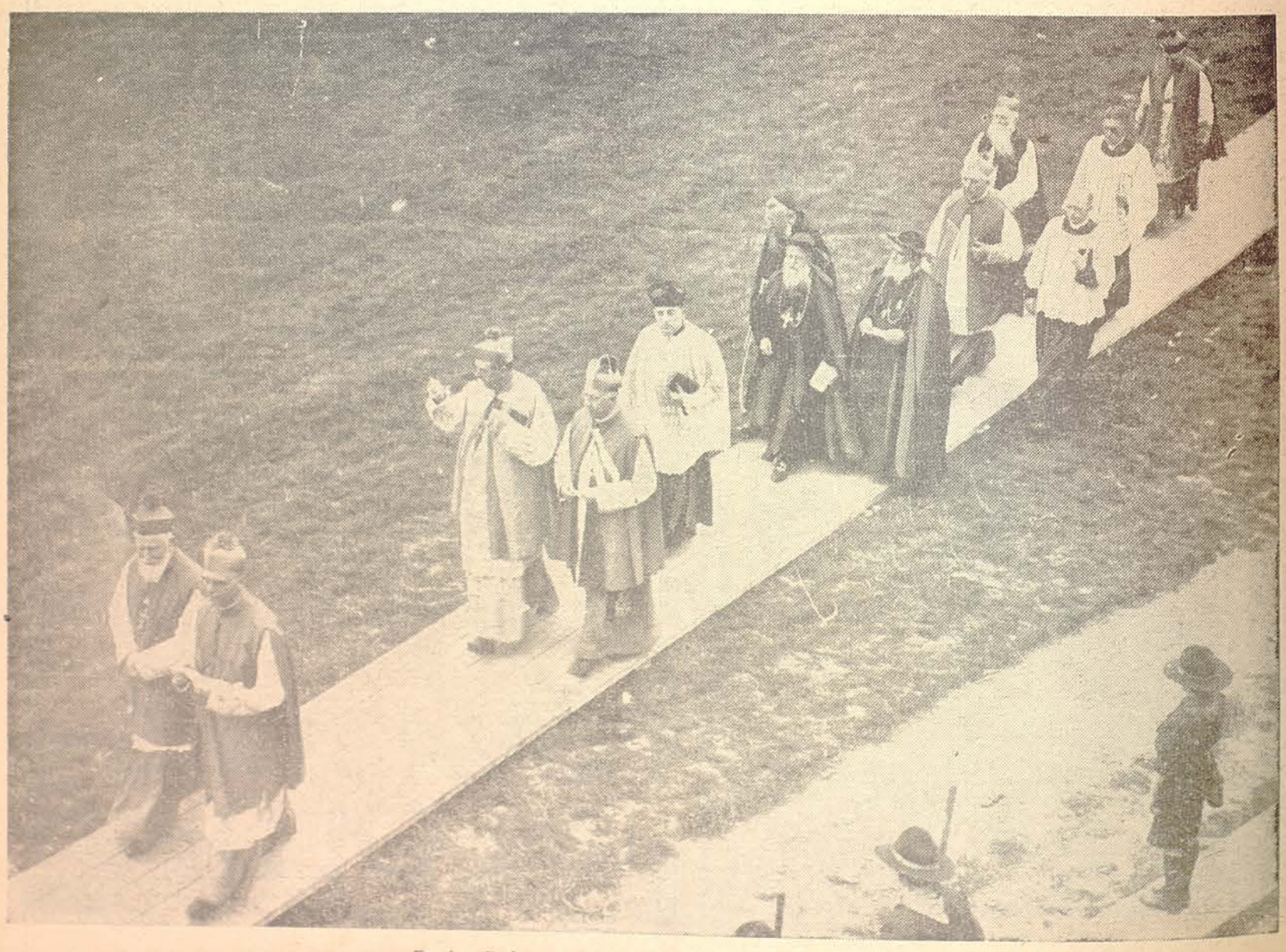
Prices in Northern Ireland, 1/1, 1/10, and 3/3.

P832

AT THE MEN'S MASS MEETING



A section of the attendance at the Men's Mass Meeting. (Inset)—President de Valera and members of the Executive Council arriving.



Foreign Prelates arriving for the Men's Mass Meeting.

OVER 100,000 CHILDREN AT HIGH MASS

The Legate and Six Cardinals Present at the Ceremony

CARDINAL LAURI'S EXHORTATION

Walking, by tramcar, by omnibus, by motor car, and by the old reliable hackney car, they made their way in thousands to the High Altar all through the morning, singing hymns as they went. Teachers were everywhere in charge.

Nobody who was at the Children's Pontifical High Mass will ever forget the scene. All the visiting Cardinals, Archbishops, and Bishops were deeply impressed, and **his Eminence the Cardinal Legate voiced his feelings in his beautiful address to the boys and girls.**

The attendance was calculated at well over 100,000. Have so many children ever been gathered together before?

These thousands of Irish children had met near the heart of the Irish Capital to do honour to Christ their King.

FIRST MASS AT THE ALTAR.

The Mass was the first celebrated at the Altar. His Eminence Cardinal Lauri presided. The celebrant was his Grace Most Rev. Dr. Kelly, Archbishop of Sydney; deacon, Rt. Rev. Mgr. J. S. Walsh, V.G., Tuam; sub-deacon, Rev. P. J. Moore, C.C., Ballyhaunis; assistant-priest, Rt. Rev. Mgr. Innocent Ryan, V.G., Dean of Cashel. The first master-of-ceremonies was Rt. Rev. Mgr. Calderari; second, Very Rev. Canon McMahon, President, Holy Cross College, Clonliffe; third, Rev. M. Murphy, C.C., Pro-Cathedral.

Rt. Rev. Mgr. Walsh, P.P., V.G. (Glasthule), and Rt. Rev. Mgr. Cronin, P.P., V.G. (Rathgar), were the assistants at the Throne.

The Cardinals present were:—Cardinal MacRory, Primate of All Ireland; Cardinal Bourne, Westminster; Cardinal Hayes, New York; Cardinal van Roey, Belgium; Cardinal Verdier, Paris; Cardinal Lavitrano, Palerno.

His Grace the Archbishop of Dublin and his Excellency the Bishop of Namur, accompanied by members of the Permanent Committee of the International Eucharistic Congresses, were also present, as were President de Valera and members of the Executive Council, and Ald. Byrne, Lord Mayor.

THE most picturesque congregation which assembled during the memorable Congress Week in the Park was the gathering of children on the morning of June 25, when 100,000 boys and girls from the city, along with others from other districts, were present at the Mass specially arranged for children.

The girls were in most cases dressed in wreaths and veils, and the boys in white trousers and jerseys.

LEGATE SPEAKS.

His Advice to the Children.

At the conclusion of the Mass his Eminence the Cardianl Legate addressed the children. His voice, wonderfully clear, was conveyed by means of the loud-speakers to the assembled thousands. He said:—

"I do not wish to leave Ireland without according myself the pleasure of speaking to you, to greet you in the name of the Holy Father, and to bestow on you his blessing.

"I wish to say immediately that I have been greatly edified by your conduct, your splendid order and discipline, and your piety and devotion.

"All praise be to you for this manifestation, and great praise also to your loving parents, your brothers and sisters, your pastors and teachers, who, by example and precept, have made you what you are—the pride and boast of the Catholic Church.

"Always remember, I pray you, these wondrous days of the Eucharistic Congress. Treasure the extraordinary grace which the Lord has given to you on this occasion. Strive always for perfection—the perfection and holiness which flows from the union of Our Lord in the Blessed Sacrament.

"Receive Holy Communion frequently.

"I exhort you to receive Our Lord always with the proper disposition—that is, with a careful and devout preparation, to be followed by a fervent and devout thanksgiving, and with Jesus in your hearts learn to speak to Him and to harken to His voice.

PRAYERS FOR POPE.

"Pray to him for yourselves, for your parents, for your relatives and friends, and pray also for your beloved country that the Lord will always bless and keep its people good and holy.

Another favour I would ask of you is this, "to continue to pray, as you have already done, so earnestly and so faithfully, for our Holy Father, that the Lord may preserve him to us for many years; that the Lord may strengthen him and guide him in his arduous labour for the Church; that the Lord may console him in his trials, and may lighten his burdens; that the Lord may grant all graces necessary to direct and to procure that all things be done for God's greater honour and glory, and for the salvation of souls.

SPECIAL BLESSING.

"The Holy Father sends you, my dear children, a great special blessing on you and on your dear ones, according to your intentions and desires—a blessing which you have been well prepared to receive by the spiritual exercises which you made for this great event.

"That blessing I shall now bestow upon you, with the assurance that this blessing of Christ's Vicar here upon earth will be accompanied by the blessing of Our Father in Heaven."

As Cardinal Lauri left he was cheered all along the line of boys and girls.

The music of the Mass was sung beautifully by a specially-trained choir of 2,700 children, drawn from the primary and secondary schools. Much credit is due to the Music Sub-Committee, of which Rev. G. Turley, C.C., is hon. sec., for the manner in which the choir was trained. It was under the direction of Mr. Vincent O'Brien, who, with other members of the Music Sub-Committee, was presented to the Cardinal Legate.

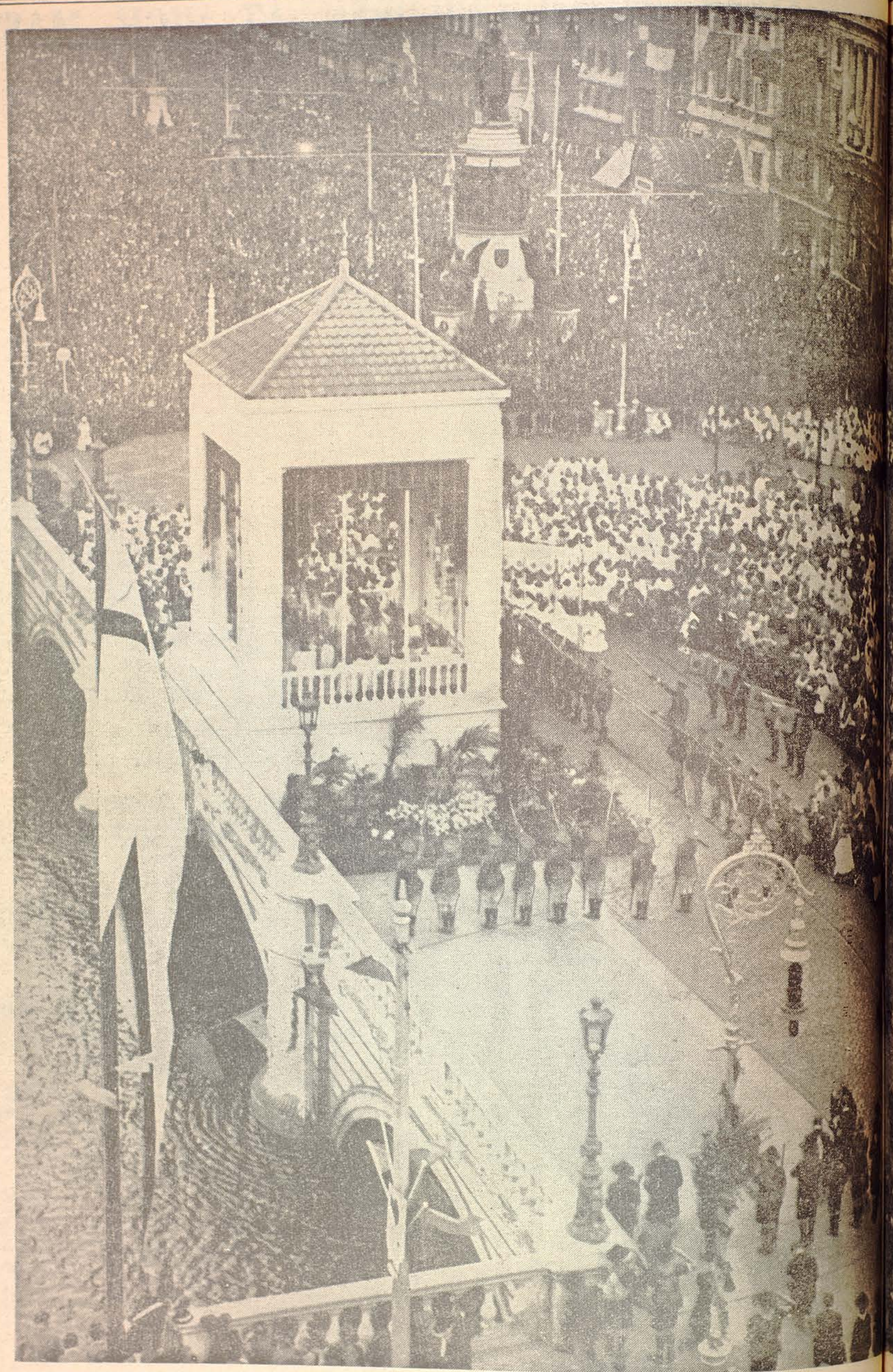
CONTINGENTS BY TRAIN.

Trains coming into the Kingsbridge station on Saturday morning carried thousands of children, all destined for Phoenix Park. Ulster, too, contributed its share, no fewer than 5,000 children coming from Belfast alone.

A pathetic, yet most appealing feature of the great gathering was the presence of maimed and infirm children, all desiring to participate in the wonderful demonstration of faith. One boy was wheeled into the presence of Very Rev. Canon Knuckley (Preston), who produced a relic of St. Gerard and applied it to the boy's spine, adding that the relic was very efficacious in cases of spinal paralysis.

THE ARRIVAL OF THE PAPAL LEGATE FOR THE CHILDREN'S MASS

His Excellency the Papal Legate arriving in the Phoenix Park, Dublin, on Saturday, June 25.



O SALUT

RIS HOSTIA

THE GREATEST DAY IN IRELAND'S RELIGIOUS HISTORY

Over A Million People Assist at The Holy Sacrifice of the Mass

MORE THAN FORTY NATIONS REPRESENTED

SUPREME MANIFESTATION OF VENERATION FOR THE BLESSED EUCHARIST

PEOPLE who had made pilgrimages to all the Eucharistic Congresses during the past twenty years most unequivocally stated that in numbers attending, in the perfection of the multitudinous arrangements, and in the picturesque Phoenix Park setting for most of the ceremonies and in the devotion and piety of the congregation, the Dublin Congress was the outstanding success of them all.

Over a million were present at the Pontifical High Mass in the Phoenix Park on June 26, the immense congregation being drawn from all parts of the world.

For hours before the Pontifical High Mass the multitude assembled; thousands found rest through the night on the green sward of the Park.

As the dawn broke the invasion of the Park began; as the hours passed the streams of people increased, and three hours before the Mass was due to begin the roads leading to the Park were a dense mass of moving traffic—pedestrian and vehicular.

UNFORGETTABLE SCENE.

At 11 o'c. there must have been well on to half a million people in the vast expanse in front of the Altar. Thousand after thousand converged on the Fifteen Acres.

Soul-stirring, unforgettable was the scene as the time for the Mass approached. Like waves, the crowd rolled in, taking up positions allotted to them, all in a most orderly way. There was no haste, no confusion, no impatience displayed. Announcements and instructions were made from time to time by Gen. O'Duffy through the microphone.

Thousands of priests in their white surplices took up their positions near the Altar; members of Orders in white or brown or black were also in front of the Altar.

The reserved enclosure, with accommodation for 17,000, quickly filled up. Their Excellencies the Governor-General and Mrs. MacNeill were provided with a prie-dieu in front of the Altar. President de Valera and his Ministers occupied a row of seats on the Gospel side.

Twenty thousand stewards and 4,000 Catholic Boy Scouts and Fianna Eireann Scouts had been on duty from the earliest hours, and they carried out their duties with the utmost discipline and tact.

PROCESSION TO ALTAR.

At 12.45 the first procession to the High Altar took place, that of Monsignori. They were followed by prelates in their purple and scarlet robes, moving slowly along the path from the Hibernian School and taking up their positions along the colonnade. The wonderful procession of Princes of the Church—nine of them—with train-bearers and gentlemen-in waiting, came next. They occupied thrones on either side of the Altar.

In a moment came the central figure, his Eminence the Papal Legate, walking slowly and bestowing his blessing. He was attended by his suite in their sparkling uniforms, and by train-bearers.

On a platform at the base of the Altar a party of Army officers stood to attention with drawn swords during the Mass.

From Gen. O'Duffy came the announcement that the Holy Father would broadcast a message at the outset of the Mass. There were tense moments as the words of the Pope were awaited. The message did not come then, however, and the Pontifical High Mass began, the celebrant being his Grace Most Rev. Dr. Curley, Archbishop of Baltimore.

The Music of the Mass was beautifully rendered by the Choir of 2,000, led by Mr. V. O'Brien, with Mr. L. O'Brien at the organ.

Count McCormack sang the "Panis Angelicus"—and the great tenor never sang more soulfully or with more beauty of tone.

Before the Credo, his Eminence the Cardinal Legate addressed the vast congregation in English.

Towards the end of the Mass came the dramatic announcement from Gen. O'Duffy: "The Holy Father will now broadcast a message."

A hush came over the vast gathering, and for about five minutes the words of the Holy Father could be heard, but not very distinctly.

When Mass had concluded there was an interval of half an hour for refreshment.

Then began the second part of the day's ceremonies, as impressive and inspiring as the first—the Procession of the Blessed Sacrament from the High Altar to the Altar on O'Connell Bridge.

The first of the Procession started at 3 o'c., and afterwards broke into four great sections—covering the Northern and Southern Quays, the North Circular Road, and what may be termed the Thomas St.-Dame St. Route.

It was nearly 6.30 before the vast processions were completely mustered around O'Connell Bridge, and it was after 7 o'c. before Solemn Benediction had concluded.

THE SACRED HOST.

The Blessed Sacrament was borne on a dais on which his Eminence the Cardinal Legate sat on a throne. This main procession was led by a company of cavalry; then came 60,000 men, followed by cross-bearer and acolytes, Christian Brothers, and clergy.

After the Blessed Sacrament there walked the Cardinals, the Prelates, and distinguished laity.

As the processions slowly moved to their converging point, all joined in the singing of the hymns, in which they were led by the choir in the Park through the wide-flung amplifying system.

Prayers were also recited.

The processions were a marvellous example of organisation, and the entire picture that could be envisaged around the city as thousands upon thousands of men and women slowly moved towards O'Connell Bridge was one for undying memory.

All vehicular traffic along the route of the procession was stopped from about 2.30, and on practically all the routes no pedestrians were allowed. From every window and many roofs and from abutting thoroughfares the passing of the procession was watched by thousands of people.

Solemn Benediction was given at the altar at O'Connell Bridge by his Eminence the Cardinal Legate, who also delivered his final address.

The weather was ideal for the ceremonies throughout the day.

WELL-POLICED ROUTES

Perfect Order Kept by Crowds

Impressively edifying scenes were witnessed along the route, via the N.C. Rd., taken by a section of the procession.

The outstanding feature exressed in enthusiastic terms by the stewards, was the excellent demeanour of the thousands who lined the streets en route. The general attitude of the throng was one of fervour and devotion, and at no point, even where the congestion was greatest, did any individual attempt to contravene the traffic regulations.

For three hours before the procession left the Park, many thousands had taken up positions along the sidewalks extending along the entire route, whilst every vantage point was availed of. Every window was crowded with people.

The first signs of real congestion were experienced at St. Peter's Church, Phibsboro', where many thousands had assembled.

At this point not a square foot of standing room was available. Yet the crowd did not encroach on the roadway, which was being kept clear for the processionists.

The same state of things obtained from this point to O'Connell Bridge, where the people had assembled in thousands. The Religious Community in the Mater Hospital, from the windows of the institution, fervently joined in the prayers and the singing of the hymns.

PERFECT ORDER.

The policing of the route, which was in charge of Supt. O'Neill, was splendid, and perfect order was maintained throughout.

A large number of the first-aid section of the Catholic Boy Scouts, under Senior First-aid Officer Rattigan, lined the entire route, as well as a big section of men and nurses of the St. John Ambulance Brigade.

Stretchers were available at different points, and arrangements had been made for serious first-aid cases to be treated at the Female Orphanage, near the Park entrance. Fortunately, however, no serious cases were reported.

O'CONNELL BRIDGE AREA.

Six hundred soldiers under Comdt. McHugh were divided over an area that began at O'Connell Bridge and then extended to the adjoining streets, and thus all approaches to the bridge were safe from encroachment, but though at some points the cordons were doubled, the soldiers were never called upon in any way.

One of the most picturesque features of the vast assemblage was a beautiful array of banners carried by a contingent from Belgium.

Catholic Sea Scouts in a number of motor and rowing boats patrolled the Liffey in case of accident, and Catholic Boy Scouts assisted at O'Connell Bridge.

A NATIONAL ACHIEVEMENT

Mightiest Gathering Ever Held in Ireland

THE participants in the magnificent ceremonies on Sunday, June 26, in the Phoenix Park can, with certainty, say that they took part in the greatest gathering that ever assembled in Ireland.

The bringing together of the vast multitude was a national achievement, and those who witnessed its glorious climax have a tale to tell which will live for ever in the annals of our land. There were gathered in the Fifteen Acres some five thousand people, many of whom had come there before the break of day. Lying and sitting upon the grass they were, some of them asleep, wearied by the long hours of travel, waiting for the coming of the great moment. Even at that early hour, a large line of cars was drawn up in the Car Park. In many of them tired pilgrims lay asleep.

These had reached the Park on the previous night, having obtained supplies of provisions in the city, and had remained in their cars all through the night.

By 9 a.m. the spacious reserved enclosure was becoming thickly populated with white-surpliced priests. With the exception of those reserved for England and Scotland, the spaces allotted to national sections were as yet vacant; but those allotted to Dublin parochial sections and the Irish provincial sections, each had a quota of representatives.

ARMAGH AND CORK.

Curiously enough, the sections most thickly populated at that hour were those allotted to the Armagh and Cork pilgrims; but practically every provincial section had its number of campers, reclining on the grass or sitting on little wooden stools.

Four thousand Catholic Boy Scouts, under Commissioners Cullen and Gogan, reinforced by detachments of Fianna Eireann, were on duty in the Fifteen Acres.

As the multitude began to swell, 500 of these were kept busily engaged serving drinking water to the people; and a further 400, under Dr. Conor Martin and Commissioner T. F. Moloney, were assigned to Red Cross duty. Commissioner Keelan was in charge of the general enclosure, and Commissioner O'Higgins controlled the reserved enclosure. Over 2,000 Scouts from the city and 1,500 drawn from the 32 counties, and at present under canvas in Terenure, did yeoman service in attending the needs of the pilgrims.

Men and women officers of the St. John Ambulance Brigade, numbering 700, were on duty at different points. Twenty thousand stewards, under Mr. Frank Thornton and Mr. P. O'Keeffe, General Secretary, G.A.A., drawn from G.A.A. clubs, Clan na nGaedheal, the Irish Insurance Federation, and other bodies, reported for duty at 9 a.m. These duties, which were most efficiently performed, consisted of seeing that the traffic regulations were observed from the edge of the main body of the people to the Gough Monument and from the enclosure to the Chapelizod Gate.

Fully 1,500 members of the Garda Siochana were on duty throughout the Fifteen Acres,

under the command of General O'Duffy and Chief Supt. Brennan. In the reserved enclosure Supts. McCarthy, O'Driscoll, Heron and O'Reilly had charge. In the general enclosure the Guards acted as guides to the representatives of the various diocesan sections. A number of interpreters were also present to facilitate foreign pilgrims.

(Continued on Page Thirty-Six)

CARDINALS WHO CONTRIBUTED TO THE SPLENDOUR AND DIGNITY OF THE CONGRESS

THE PAPAL LEGATE

HIS EMINENCE
CARDINAL LORENZO LAURI

IRELAND.

CARDINAL MacRORY
(Armagh).

BELGIUM.

CARDINAL VAN ROEY
(Malines).

U.S.A.

CARDINAL O'CONNELL
(Boston).

ITALY.

CARDINAL LAVITRANO
(Palermo).

ENGLAND.

CARDINAL BOURNE
(London).

U.S.A.

CARDINAL DOUGHERTY
(Philadelphia).

U.S.A.

CARDINAL HAYES
(New York).

FRANCE.

CARDINAL VERDIER
(Paris).

POLAND.

CARDINAL HLOND
(Warsaw).

Ireland's Greatest Religious Day

(Continued from Page Thirty-Four)

ORDERLY PROCESSION.

20,000 Present at 10 a.m.

At 10 a.m. about 20,000 people had arrived, and were falling into their places with orderly precision. This was especially noticeable in the case of the Dublin contingents, all of whom went unerringly to their allotted positions.

Five persons from Cork were still lying on the grass asleep at that hour, having been there since 5 a.m.

CHRISTIAN BROTHERS.

The first big contingent to arrive was one of eighty novices from the Novitiate of the Irish Christian Brothers, St. Helen's, Booterstown. They entered the reserved enclosure, led by Rev. Bro. P. B. Reid, Master of Novices; Rev. Bro. A. A. Kelleher, Provincial; and Rev. Bro. P. V. Ryan, Consultator. About 1,200 Christian Brothers from all parts of Ireland, with contingents from Rome, Australia, South Africa, India, and America were present. The arrival of 70 Belgian pilgrims, part of a delegation of 300, created a stir.

Composed of clergy and laity, they arrived at about 10.30 from the Chapelizod Gate, singing hymns, with the huge banner of the Confraternity of Namur heading the contingent.

A very large party of Dutch girl pilgrims reached the general enclosure about the same time. They excited applause as they marched along with thirty beautiful banners waving in their procession. The girls were picturesquely dressed in red cloaks and berets, and sang hymns. Polish girl pilgrims also made an effective display.

THE CHIEF MARSHAL.

General O'Duffy, Chief Marshal, arrived before 11 o'clock, and took charge. Shortly afterwards the first of the distinguished clerical visitors, in the person of Most Rev. Dr. Pere Gillet, Master-General of the Dominican Order, arrived. He was accompanied by the Very Rev. Dr. Garde, Assistant-General. At this time there was a considerable influx of members of various religious Orders to the reserved enclosure.

These included thirty Carmelite Fathers and Novices, nearly 500 Jesuit Fathers, a party of Norbertine Fathers, a hundred Dominicans, about the same number of Franciscans, and parties of Marist, Oblate, Holy Ghost, Passionist, Augustinian, and Vincentian Fathers.

There were also 100 Redemptorist Fathers from all parts of the world, headed by the Superior-General, the Most Rev. Dr. Murray, Rome, and the Rev. F. Bullen, Consultor.

PRIEST AND CHIEF.

A picturesque arrival was the Rev. Philip Gordon, head of the Chippewa Tribe of North American Indians, who wore the tribal headdress. He was received with applause, posed for photographers, and signed autographs.

Another notable arrival was the Rev. Father Semhari, Rome, the only representative of the Ethiopian clergy at the Congress, and a citizen of the Vatican State.

Places Taken Without Fuss.

At 11 o'clock, viewed from the roof of the colonnades, the spectacle was a magnificent one, the whole Fifteen Acres, as far as the naked eye could reach, being black with people. The sea of people was slashed with brilliant banners, bannerettes, and multi-coloured ribbons. A visit to the car park at this time revealed the fact that there were about 4,000 cars parked in 20 lines of 200 each. It is calculated that at peak hour there were about 10,000 cars in the Park.

Prompt at 11.45 o'clock the voice of Gen. O'Duffy, Chief Marshal, boomed out through the loud speakers ordering sections to take up their allotted positions. In the majority of cases this had already been done, ladies being congregated on the Epistle side of the High Altar, and the men on the Gospel side. By noon the organised contingents were all seated. Isolated units and individuals were still arriving in large numbers, but were ushered to their places without any dislocation of the general scheme.

At this hour there were close on one million persons congregated in the Fifteen acres.

All the public bodies of Ireland, Corporations, County Councils, Urban Councils, Boards of Health, educational and agricultural committees were represented in strength.

The following Mayors were present:—Councillor Daly, Cork; Ald. Donnellan, Limerick; Ald. Jones, Waterford; Mr. T. J. D. O'Hanrahan, Kilkenny; Ald. Condon, Clonmel, and Ald. Corish, T.D., Wexford, also the Chairman (Mr. R. Wallace) and members of the Cork Harbour Board. The members of the various Corporate Bodies presented a colourful spectacle in their robes of office.

The No. 1. Army Band was present, under the direction of Lieut. Doyle, and also the twenty-six Officers of the Army who were to form the Guard of Honour at the High Altar.

The first Bishop to appear in the reserved enclosure was the Most Rev. Dr. Mulvany, Meath, who was given a cordial reception.

Shortly afterwards the ex-President, Mr. W. T. Cosgrave, with Mrs. Cosgrave, arrived.

There was an outburst of applause when Mr. Joseph Devlin, M.P., leader of the Nationalist Party in Northern Ireland, arrived, accompanied by Mr Cahir Healy, M.P. Both were in morning dress, and were greeted with many handshakes.

A distinguished visitor was a well-known Oriental Catholic, The Padikana Mudaliyor, of Richmond Castle, Ceylon, who was accompanied by his wife. Mr. and Mrs. T. K. Chesterton arrived shortly after, and Most Rev. Dr. Mar Ivanios, Archbishop of Trivandrum, South India, accompanied by his secretary.

ARMAGH'S REPRESENTATIVES.

Armagh City Council was represented by Messrs. T. McLaughlin, J.P. (chairman); J. O'Hagan (vice-chairman), F. Corvan, F. J. Hughes, T. Gorman, J. O'Neill, R. Copeland, S. Johnston, G. McKee, J. O'Reilly, P. J. McGarvey, J. Lennon (Town Clerk), and H. Lavery (Solr.).

Armagh Co. Council was represented by Messrs. T. McLaughlin, J.P.; T. Mallon, J.P.; J. Jeffers, J.P.; J. King, H. McGahan, and J. E. Kelly.

PRESIDENT ARRIVES

Accompanied By His Ministers.

President de Valera, clad in a black lounge suit, arrived about 12.15 o'clock. He was accompanied by the following members of the Executive Council:—Messrs. Sean T. O'Kelly, Vice-President, and Minister for Local Government and Public Health; J. Geoghegan, K.C., Minister for Justice; Sean Lemass, Minister for Industry and Commerce; Sean MacEntee, Minister for Finance; T. Derrig, Minister for Education; P. J. Ruttledge, Minister for Lands and Fisheries; F. Aiken, Minister for Defence; J. Connolly, Minister for Posts and Telegraphs; C. Maguire, K.C., Attorney-General, and Dr. Ryan, Minister for Agriculture, also Mr. G. Boland, Parliamentary Secretary to the President; Dr. Ward, Parliamentary Secretary to the Minister for Local Government and Public Health, and Mr. F. Fahy, Ceann Comhairle.

The Dail and Seanad were well represented.

The following members of the Diplomatic Corps occupied seats on the Epistle side of the High Altar. His Excellency, the American Minister, his Excellency, the German Minister, Madam Alphand with her brother and her son, M. Andre Alphand; Mons. Hust, Delegation Attache, represented the French Minister; M. Dobrzynski, Consul Genl. for Poland; Senor Emilio Sanz y Tovar, Consul Genl. for Spain; Herr Ericsson, Swedish Consul; Signor Mariani, Royal Italian Consul Genl.; Herr Weenink, Consul for the Netherlands; Major P. Ruzicka., Consul for Czecho-Slovakia; Senor J. B. de Lemoine, Consul for the Argentine; Mons. Goor, Belgian Consul Genl., and Senor Sotomayer, Consul for Nicaragua.

His Eminence the Cardinal Legate received a tumultous reception when he arrived in the Park. As he drove to the Hibernian Military School, where he disrobed, crowds of people swarmed around the car, endeavouring to catch a glimpse of him, and the police and stewards had much to do to clear a passage for his car.

He drove into the building, which was surrounded by a cheering throng of people enthusiastically waving miniature Papal flags.

His Eminence graciously acknowledged the salutes of the people blessing the kneeling crowd as he drove past.

IMPOSING PICTURE AT PONTIFICAL MASS

Archbishop Curley As Celebrant

The start of the Mass was delayed for the broadcast of the message of the Holy Father, and during the interval the choir sang "Tu es Petrus." The broadcast not coming through, the Mass was proceeded with.

The celebrant was His Grace the Archbishop of Baltimore; deacon, Rt. Rev. Mgr. Cronin; sub-deacon, Very Rev. Canon Boylan; assistant priest, Rt. Rev. Mgr. Waters; deacons at throne, Rt. Rev. Mgr. P. J. Walsh, Ven. Archdeacon W. J. Murphy; mitre bearer, Rev. W. Warner; crozier bearer, Rev. J. O'Sullivan; book bearer, Rev. A. Tonge; bugia bearer, Rev. M. Crowe; cross bearer, Rev. F. Kenny; train bearer, Rev. H. Cunningham; thurifer and torch bearers, Clonliffe students; first master of ceremonies, Rt. Rev. Mgr. Calderari, Rome; second M.C., Very Rev. Canon M. MacMahon; third M.C., Rev. M. Murphy, C.C.

PRINCES AND PRELATES.

The princes and prelates on the Colonnade were:—The Cardinal Legate, Cardinal Bourne, Archbishop of Westminster; Cardinal Dougherty, Archbishop of Philadelphia; Cardinal Hayes, Archbishop of New York; Cardinal Hlond, Primate of Poland; Cardinal Lavitrano, Archbishop of Palermo; Cardinal MacRory, Archbishop of Armagh; Cardinal O'Connell, Archbishop of Boston; Cardinal Van Roey, Archbishop of Malines; Cardinal Verdier, Archbishop of Paris.

Most Rev. Mgr. Robinson, Nuncio Apostolic; Most Rev. Dr. E. Byrne, Archbishop of Dublin; Most Rev. Dr. Gilmartin, Archbishop of Tuam; Most Rev. Mgr. Heylen, Bishop of Namur; Most Rev. Dr. Fogarty, Bishop of Killaloe; Most Rev. Dr. Harty, Archbishop of Cashel; Most Rev. Dr. Mulhern, Bishop of Dromore; Most Rev. Dr. McKenna, Bishop of Clogher; Most Rev. Dr. Finegan, Kilmore; Most Rev. Dr. Morrisroe, Achonry; Most Rev. Dr. Naughton, Killala; Most Rev. Dr. Cohalan, Cork; Most Rev. Dr. Codd, Ferns; Most Rev. Dr. O'Doherty, Galway; Most Rev. Dr. Doorley, Elphin; Most Rev. Dr. McNeely, Raphoe; Most Rev. Dr. Keane, Limerick; Most Rev. Dr. Dignan, Clonfert; Most Rev. Dr. O'Kane, Derry; Most Rev. Dr. Roche, Cloyne; Most Rev. Dr. Cullen, Kildare and Leighlin; Most Rev. Dr. McNamee, Ardagh;

Most Rev. Dr. O'Brien, Kerry; Most Rev. Dr. Collier, Ossory; Most Rev. Dr. Mageean, Down and Connor; Most Rev. Dr. Mulvany, Meath; Most Rev. Dr. Wall, Thasos.

FOREIGN BISHOPS.

Most Rev. Dr. Redwood, Wellington; Most Rev. Dr. Mostyn, Cardiff; Most Rev. Dr. Glennon, St. Louis; Most Rev. Dr. Kelly, Sydney; Most Rev. Dr. Dowling, O.P., Trinidad; Most Rev. Dr. Bartolomasi, Petra; Most Rev. Dr. Keneally, Simla; Most Rev. Dr. Hanna, San Francisco; Most Rev. Dr. Forbes, Ottawa; Most Rev. Dr. Curley, Baltimore; Most Rev. Dr. Caruana, Malta; Most Rev. Dr. Cesarano, Campagna; Most Rev. Dr. Sinnott, Winnipeg; Most Rev. Dr. Cattaneo, Palmyre; Most Rev. Dr. Skvireckas, Kaunas; Most Rev. Dr. Pisani, Constantia; Most Rev. Dr. Stritch, Milwaukee; Most Rev. Dr. Beckman, Dubuque; Most Rev. Dr. Howard, Portland; Most Rev. Dr. O'Donnell, Halifax; Most Rev. Dr. Cuccarolla, Otranto; Most Rev. Dr. Roditch, Belgrade; Most Rev. Dr. Duke, Vancouver; Most Rev. Dr. Downey, Liverpool; Most Rev. Dr. MacDonald, Edinburgh; Most Rev. Dr. Williams, Birmingham; Most Rev. Dr. Tonna, Smyrna; Most Rev. Dr. Jansen, Utrecht; Most Rev. Dr. Mignen, Rennes; Most Rev. Mar Ivanios, Trivandrum.

Most Rev. Dr. McSherry, Port Elizabeth; Most Rev. Dr. Costes, Angers; Most Rev. Dr. Lillis, Kansas City; Most Rev. Dr. Amigo, Southwark; Most Rev. Dr. Dellalle, O.M.I., Thugga; Most Rev. Dr. Pawlikowski, Graz; Most Rev. Dr. Cowgill, Leeds; Most Rev. Dr. Cotter, Portsmouth; Most Rev. Dr. Schrembs, Cleveland; Most Rev. Dr. Miwes de Zabola, Sabariensis; Most Rev. Dr. Morrison, Antigonish; Most Rev. Dr. Biermans, Gargara; Most Rev. Dr. Beekmeyer, Kandy; Most Rev. Dr. McNally, Hamilton; Most Rev. Dr. Neville, C.S.Sp., Zanzibar; Most Rev. Dr. Chulaparambil, Kottayam; Most Rev. Dr. Berning, Osnabruch; Most Rev. Dr. McCarthy, Galloway; Most Rev. Dr. L. Eijo y Garay, Madrid; Most Rev. Dr. Novati, Lodi; Most Rev. Dr. Gallagher, Detroit; Most Rev. Dr. Diepen, Hertogenbosch; Most Rev. Dr. Bunoz, O.M.I., Tentyris; Most Rev. Dr. Gannon, Erie; Most Rev. Dr. Cantwell, Los Angeles; Most Rev. Dr. Graham, Tipasa; Most Rev. Dr. Nicolas, Panopolis; Most Rev. Dr. Przezeziecki, Siedlce; Most Rev. Dr. Broderick, Pednellis; Most Rev. Dr. Grente, Mans; Most Rev. Dr. Szelazek, Luck; Most Rev. Dr. Heelan, Sioux City; Most Rev. Dr. O'Rourke, Danzig; Most Rev. Dr. Dwyer, Wagga Wagga; Most Rev. Dr. Martin, Argyle and the Isles.

Most Rev. Dr. Drumm, Des Moines; Most Rev. Dr. Turner, Buffalo; Most Rev. Dr. Kmetko, Nitra; Most Rev. Dr. Vojtassak, Szepes; Most Rev. Dr. Valiente, Salamanca; Most Rev. Dr. Shanahan, Abila; Most Rev. Dr. Doubleday, Brentwood; Most Rev. Dr. Tief, Concordia; Most Rev. Dr. Renouf, St. George de Terre-Neuve; Most Rev. Dr. Nuti, Papia; Most Rev. Dr. Shine, Middlesborough; Most Rev. Dr. Hoban, Rockford; Most Rev. Dr. Petrone, Pozzuoli; Most Rev. Dr. Chapital, Paris; Most Rev. Dr. Dobson, Cynopolis; Most Rev. Dr. Smit, Paralus; Most Rev. Dr. Swint, Wheeling; Most Rev. Dr. Coppo, Palcopolis; Most Rev. Dr. Brennan, Richmond; Most Rev. Dr. Ryan, Sale; Most Rev. Dr. Griffin, Springfield; Most Rev. Dr. Browne, Pella; Most Rev. Dr. Meysing, Mina; Most Rev. Dr. Kean, Tavium; Most Rev. Dr. Rasneur, Tournai; Most Rev. Dr. Gonzi, Gozo; Most Rev. Dr. Kerkhofs, Leige; Most Rev. Dr. Thorman, Hexham and Newcastle; Most Rev. Dr. Killian, Port Augusta; Most Rev. Dr. Wilson, Acmonia; Most Rev. Dr. Pearson, Lancaster; Most Rev. Dr. Carsky, Thagora; Most Rev. Dr. Okoniewski, Chelmo; Most Rev. Dr. Audollent, Blois; Most Rev. Dr. Henshaw, Salford.

Most Rev. Dr. Fitzmaurice, Wilmington; Most Rev. Dr. O'Riley, Phoba; Most Rev. Dr. Staugaitis, Telsisi; Most Rev. Dr. Irurita Y Almandez, Barcelona; Most Rev. Dr. Vaughan, Menevia; Most Rev. Dr. Barrett, Plymouth; Most Rev. Dr. d'Herbigny, S.J., Hium; Most Rev. Dr. Dubuc, Barquisimeto; Most Rev. Dr. Fitzgerald, Gibraltar; Most Rev. Dr. O'Reilly, Scranton; Most Rev. Dr. Toolen, Mobile; Most Rev. Dr. Heery, South Nigeria; Most Rev. Dr. Shvoy, Szekes Fehervar; Most Rev. Dr. Lafitte, Cordova; Most Rev. Dr. Rodie, Ajaccio; Most Rev. Dr. Budavonovic, Cisamus; Most Rev. Dr. Rohlman, Davenport; Most Rev. Dr. Pacha, Timisdara; Most Rev. Dr. Marcozzi, Calvi et Teano; Most Rev. Dr. Rummell, Omaha; Most Rev. Dr. Pellegrino, Bobbio; Most Rev. Dr. Salvator Re, Lipari; Most Rev. Dr. Gerlier, Lourdes; Most Rev. Dr. Prevost, Macri; Most Rev. Dr. Perez V. Platero, Segovia; Most Rev. Dr. Carevic, Tubronovik; Most Rev. Dr. Byrne, Toowoomba; Most Rev. Dr. Bucys, Olympus; Most Rev. Dr. Marmottin, Saint-Die; Most Rev. Dr. Hickey, Lord Abbot, Mount Melleray; the Archbishop of Galilee; the Bishop of Mallotana.

The words of the celebrant of the Mass and the exquisitely rendered music were conveyed by loud speakers to the utmost end fo the plain and to the streets of the city, and all were able to follow the Mass as if they were able to see the altar.

They heard the voice of the Cardinal Legate in words which touched their hearts, and shortly after came the great moment of the Consecration.

The mufiled sounding St. Patrick's Bell, which links the faith of the Irish people of 1932 with that of 432, and the Royal Salute of the Trumpeters, were heard in the hushed silence of the great multitude.

Mr. Joseph O'Brien was the supervisor of the amplification of the music.

(Continued on Page Thirty-Eight)

NEXT FIRST FRIDAY

THE REV. FATHER MARTIN POWER, P.P., BIRCHES HEAD, STOKE-ON-TRENT, who is burdened with a heavy debt incurred in the building of the new Catholic Church at Birches Head, built for POOR IRISH MINERS, Irish by birth or descent, who, owing to the fewness of their numbers and their poverty, were unable to undertake this onerous task themselves, will have HOLY MASS offered for all benefactors on:

THE TOMB OF OUR LORD JESUS CHRIST AT JERUSALEM;
THE ALTAR ON MOUNT CALVARY THAT STANDS WHERE JESUS WAS NAILED TO THE CROSS;
IN THE GARDEN OF GETHSEMANE, WHERE HE LAY IN HIS AGONY.
IN THE STABLE AT BETHLEHEM;
THE ALTAR AT PARAY-LE-MONIAL, WHERE THE SACRED HEART APPEARED TO ST. MARGARET MARY.

In addition to the heavy debt still on the new Church, I am now obliged to build NEW SCHOOLS, and thereby incur an extra burden of debt amounting to several thousands, in order to save the faith of the little children. This work is urgent and must be commenced at once.

A MEDAL, which has been placed on the Tomb of Our Lord, Mount Calvary, and all the Holy Places in Palestine, will be forwarded to all who write to me.

Any donation, great or small, to help in reducing the debt on the new Church, or in the building of the new schools, will be gratefully received and acknowledged by THE REV. FATHER MARTIN POWER, P.P., BIRCHES HEAD, STOKE-ON-TRENT.

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Dunlop Clipper, Goodyear Pathfinder, Firestone Oldfield, Pirelli Wayfarer.

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27 x 400	...	28/6	32 x 4½	...	70/0
27 x 440	...	36/6	700 x 80	...	24/0
30 x 450	...	42/0	26 x 3	...	24/0
28 x 475	...	43/0	710 x 90	...	31/0
29 x 500	...	44/6	28 x 3½	...	31/0
30 x 500	...	52/0	30 x 3½	...	33/6
28 x 525	...	51/0	31 x 525	...	67/6
30 x 5 H.D.	...	91/0	33 x 5	...	107/6
31 x 500	...	54/6	32 x 6 H.D.		149/6

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If thou seekest this or that, or wouldst be here or there for the sake of thy own interest or the pleasing of thy own will thou shalt never be at rest, or free from solicitude; for in everything thou wilt find some defect and in every place there will be some one that will cross thee.

Ireland's Greatest Religious Day

THE MIRACLE OF THE HOLY EUCHARIST

Papal Legate's Inspiring Sermon

His Eminence Cardinal Lorenzo Lauri, the Papal Legate, addressing the vast congregation—and, through the broadcasting arrangements, the people in many other countries—after the first Gospel of the Mass, said:—

"The great celebration in honour of Jesus in the Blessed Sacrament, which has centred the thoughts of all the Catholic world on this blessed land of St. Patrick during the past few days, is now about to reach its climax.

"Within a few short moments, Jesus Christ, obedient to the words pronounced by the voice of His minister, will renew on this Altar the miracle which was wrought by Christ so many centuries ago at the Last Supper, just before our Lord and Saviour immolated Himself for us upon the Cross.

"Within a little while Jesus Christ will descend on this Altar, and will be truly and really present amongst us, afterwards to be transported triumphantly in procession to receive the adoration and the testimonies of affection and devotion from a countless number of hearts, full of love and enthusiasm for Him.

PRECIOUS MOMENTS.

"I earnestly exhort you, my dear brethren, during these precious moments to revivify your faith in the Real Presence of Jesus Christ in the Sacrament of the Altar, to rekindle your hopes in His infinite goodness and mercy, and to inflame your hearts with charity, and rejoice with exceeding joy because the very God Who created heaven and earth, and Who is the Lord and Master of all, will come after a little while into your midst, and will bless you with all the blessings necessary for you. 'Rejoice and praise O thou habitation of Sion; for great is He that is in the midst of thee, the Holy One of Israel.'

"Who is there among us who can even faintly conceive the multitude and the magnitude of the consolations and the reparations that the Sacred Heart of Our Divine Lord will receive to-day? For Christ has revealed to us that it is His delight to be with the children of men, and Christ has also revealed that He has a burning thirst for our hearts and love. How consoled, therefore, and how happy will the Lord be to-day in the presence of such a demonstration of love and of gratitude as you have prepared for Him.

"Who can say how many spiritual and temporal favours Jesus Christ has prepared to-day for you, for your families, and for your beloved country?

"These, my dear beloved brethren, are precious moments, moments of great and unusual grace, strive to take advantage of them. During the lifetime of our Blessed Lord upon earth, Jesus Christ passed through the ways of Palestine doing good and healing all. And just as truly is Jesus Christ about to come to you, with a Heart all overflowing with love for you, desirous of healing and helping you.

"Open, therefore, your hearts to Him, my brethren. Cry out to Him from the depth of your souls that He may turn His Divine gaze upon you, that He may sanctify you with celestial graces, that He may inflame your hearts with greater love for Him, that He may make you ever better prepared to receive Him worthily in frequent Holy Communion, and thus prepare yourselves for that glorious and blessed day when in turn He will receive you into the Kingdom of Heaven, where you will be able to adore Him, no longer hidden under the Eucharistic Veils, but in His majesty and in His glory, face to face, and so enjoy Him for all eternity.

OFFER THANKS.

"Offer, finally, thanks to your Divine Lord in the Blessed Sacrament for having granted to you the great grace of being permitted to participate in this triumphant Eucharistic Congress which God in His Providence has disposed should be held in this year so memorable for us all—the fifteenth centenary of the coming to Ireland of your great Apostle, St. Patrick.

"And with hearts full of joy and gratitude, and obedient to the recent paternal appeal of the Holy Father,

you should consecrate yourselves, your families and all your words and actions to the Sacred Heart, the source of infinite love which gave us the Eucharist, so that you may thus offer to Jesus all the reparation which the Holy Father exhorts us to make to atone for all the outrages committed by unthinking and ungrateful souls,

and thereby placate the Sacred Heart of Our Divine Saviour, imploring at the same time that God in His mercy shall spare us from all those ills which the Holy Father sadly deplores and which to-day, as never before, afflict suffering humanity."

THE GLORIOUS END

Sacred Host Carried in Triumph From Park to City's Centre

MARCHING in perfect order, eight abreast, the battalions of participants in the Congress Pontifical High Mass on June 26 reached the O'Connell Bridge, five miles away, without any break in the immense ranks.

This was due, firstly, to the incomparable politeness, good temper, and sense of discipline of that vast multitude; and, secondly, to the efficiency, the imaginative power, and the carefully laid plans of the Chief Marshal, the Gardai and military authorities, and the civilian stewards. The attendance far exceeded expectations; it was immensely beyond anything these officials had previously experienced, and yet they had the imagination that enabled them to foresee everything. Every single person connected with the organisation of that vast procession knew exactly what to do; everything had been foreseen; every difficulty that could arise had been provided for in their instructions.

At 3 o'c. the processions started, and then we experienced the first touch of that magnificent organisation.

The processions that were to march down the main road of the Park started from the distant High Altar by three different routes, but all had to pass through a short "bottle-neck" road before they emerged on the main road.

PERFECT TIMING.

Each procession was headed by a cavalry officer and 20 men, all in the beautiful ceremonial uniform of the National Army. Not one of the three routes to the "bottle-neck" was the same length, but by perfect timing they all reached it at exactly the same moment, flowing together like two tributaries into a main stream, and in that imposing order they emerged on the main road, led by sixty cavalry, twelve abreast, and followed by a serried mass of men marching twenty-four abreast.

Yet these were only the beginning of that vast multitude, and looking at the crowds still waiting in the sections, their numbers would not have been missed.

At the Depot Rd. the N.C.R. gate contingent, led by twenty of the cavalry, swung off to the left, and, led by cavalry eigth abreast, the main procession advanced down towards the Gough Monument.

INSPIRING SIGHT.

It was an inspiring sight to see the magnificent procession advance down the road, the cavalry in their brilliant uniforms, the advance guard of 60,000 men, the clergy, the Sacred Host, the high officials of State, and the diplomatic corps, representatives of public bodies, and women. On the main road at this point were two of the four processions. Those on the left were headed by the St. Laurence O'Toole's Sodality from Seville Place, a magnificent procession in itself, headed by a beautiful banner. The right-hand procession, facing towards the Park gate, was headed by the Eucharistic Congress banner of the Blessed Sacrament, and followed by the following foreign contingents, all headed by their flags:—South Africa, Czecko-Slovakia, Germany, Italy, France, Spain, and Australia, led by two beautiful banners inscribed, "Australia Hails Christ the King."

Next came the Poles, with their snowy, beautifully worked banners, and Bretons, singing fervently, notable figures in their national costumes.

Then came a blaze of colour, vivid, arresting, captivating. Eighty huge banners, exquisitely worked, borne by the Belgian contingent, who numbered some one hundred and fifty.

A small group moving beneath a fluttering riot of colour, though small in numbers, they were easily the most spectacular contingent in the procession.

This, the right-hand procession, was the one which eventually crossed Watling St. Bridge and advanced up the Southern Quays.

The foreigners were followed by the Parish of St. Andrew, Westland Row, who were marching side by side with St. Brigid's Confraternity from Killester in the left-hand procession, which passed via Blackhall Pl. to the Northern Quays.

Treating the two processions as one from this point, we saw the Co. Dublin parishes follow; a fine contingent from the distant Diocese of Achonry; thousands marching beneath the banners of St. Teresa's, Clarendon St., and City Quay parishes; an immence contingent from Cork—a truly superb display, considering the distance they had come.

ARDAGH AND MEATH.

A Magnificent Turn Out.

These were followed by the men from the Rosses, side by side with whom marched the front ranks of the magnificent turn-out of the Diocese of Ardagh and the Diocese of Meath, two long contingents, numbering many thousands each. The Beaupare section were headed by a pipers' band in kilts. A number of south Dublin parishes followed these, intoning the Rosary with impressive piety as they marched. St. Mary of the Angels, Church St., Dublin, was another spectacular display that the parish may well be proud of. Headed by hundreds of men wearing the habits of the Third Order of St. Francis, they marched past with free swinging strides, but

even they seemed a small contingent beside the immense Limerick Confraternity, which seemed interminable as we looked down the long column of swiftly advancing files of eight.

Rathmines and Rathgar, Sandymount and Ringsend, Dun Laoghaire, and the diocese of Waterford were all strongly represented.

A particularly good display was made by the Arch-Confratenity of the Sacred Heart, St. Peter's, Phibsboro', one of the oldest confraternities in Ireland.

Following Dun Laoghaire were several hundred pilgrims from the Archdiocese of Westminster, and several thousand from the Archdiocese of Cashel.

FRANCISCAN BRAKE.

When the last Cashel parish, Thurles, several hundred strong, had passed the Gough Monument, there was a break of half an hour. Looking up the Main Road we could see in the distance a seeming solid wall of brown composed of the Franciscan Bros. sixteen abreast, headed by the cross-bearer and acolytes. We observed that they were halted, and when some time later the Director of Organisation, Mr. F. O'Reilly, came down we learned the explanation.

The men were marching too fast and the Rev. Brothers had to hold back to keep an even distance in front of the Blessed Sacrament.

At last the great march was resumed and the Rev. Brothers passed us. Among them the Christian Bros., De la Salle, Marist, and Patrician Brothers were outstanding numerically. Close behind these were the boys' choir accompanied by Mr. Vincent O'Brien, organist of the Pro-Cathedral. They sang, as they marched, hymns which were taken up by the thousands of spectators who thronged the routes on each side.

After the boys' choir came the monks, Benedictines, Cistercians, Basikans, Dominicans, Franciscans, Friars Minor, Conventicals, Capuchins, Augustinians, Carmelites, Trinitarians, Servites.

A GREAT ARRAY.

In their rear were the Regular clergy, an immense gathering of every Order with which we are familiar, and many almost unknown to Irish Catholics—Theatines, Barnabites, Jesuits, Ecclesiastical Congregants, Oratarians, Vincentians, Sulpicians, Passionists, Redemptorists, Fathers of the Sacred Heart and the Holy Ghost, Oblates, Marists, Fathers of Charity, Endists, Assumptionists, Fathers of the Blessed Sacrament, Salesians, and a great host of secular clergy.

(Continued on Page Sixty)

HOLY FATHER SPEAKS TO IRELAND AND TO THE WORLD

PRAYER FOR UNITY AND PEACE BROADCAST TO EUCHARISTIC CONGRESS

His Holiness Pope Pius XI. listened to the entire concluding ceremony of the Congress, which was broadcast from Dublin, in the seclusion of his private library.

During the Pontifical High Mass in the Park, Pope Pius broadcast a message, of which the following is a translation:—

"In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

"Behold, O Dearly Beloved Sons in Christ, I am with you as a Father is with his Son, rejoicing to share, not only through the Cardinal, our Legate, but directly and in person, your joy and the triumph of the Eucharist.

"Since, then, we are able to join with you in supplication, let us together entreat Almighty and Merciful God that, moved by the prayers of His Church, He may vouchsafe in the present great tribulation of all peoples, the gifts of Unity and Peace, which are symbolised in the Eucharistic Offering.

"Finally, with both heart and lips, We wish you joy, and now impart, with the most special affection, Our Apostolic Benediction, which We unite with Our prayers to the Blessed Virgin Mary, Queen of Ireland; Blessed Michael, the Archangel; Blessed John the Baptist; the Holy Apostles, Saints Peter and Paul; the Holy Patriarch, St. Patrick; the Saints of Ireland, and all the Saints.

"May the Blessing of Almighty God, Father, Son, and Holy Ghost, descend upon you all, and upon Ireland, dearly beloved to Us as to you, and remain with you always."

The Pope was assured by telephone from Dublin that his words had been heard in some places perfectly.

FROM ARCHBISHOP TO POPE

The following cablegram was sent to his Holiness Pope Pius XI. by his Grace the Archbishop of Dublin on Wednesday, June 22:—

"The Archbishop of Dublin, Sponsor of the Thirty-First International Eucharistic Congress, inaugurated at Dublin to-day, in his own name and on behalf of the Prelates, Clergy, Religious, and Faithful Laity now assembled here, most humbly and respectfully offers to Your Holiness very cordial thanks for the gracious and affectionate message contained in the Apostolic Letters which have just been read by order of the Most Eminent Legate; and it is the Archbishop's great privilege to send to Your Holiness, in the name of the entire Congress, a message of enthusiastic loyalty and devotion to your August Person."

THE POPE'S REPLY

The Holy Father, through Cardinal Pacelli, the Papal Secretary of State, sent the following messages to his Eminence the Cardinal Legate and to his Grace the Archbishop of Dublin.

The message to Most Rev. Dr. Byrne said:—

"The Holy Father was greatly rejoiced by your telegraphic message. He is following in spirit, with close attention and profound emotion, the celebrations in honour of the Blessed Sacrament, which are being enacted with such stupendous magnificence in your Eucharistic Congress. Praying that every success may continue to attend the activities of the Congress, with paternal solicitude he

expresses his deeply felt hope that this holy celebration may, both in Ireland and throughout the entire world, increase devotion to the Eucharistic Heart of Jesus, dispel errors and bitterness, procure yet greater triumphs for the Catholic Faith, bring down the sweet gift of peace so ardently longed for, and restore to all afflicted peoples the joys of Christian prosperity.

"In augury whereof, with deep affection, he blesses his Eminence the Legate, the Cardinals, yourself, the Prelates, the entire Irish race, which has once more given signal proof of its love for the Most Blessed Sacrament, and its unfailing loyalty to the Vicar of Christ; and all those taking part in the Congress."

FROM THE LEGATE TO THE POPE

"Inaugurating with incomparable triumph the Eucharistic Congress, I lay at the feet of Your Holiness the enthusiastic homage and filial devotion of the Irish nation, which has once more, by its undying Faith, vindicated its right to the proud title of 'Island of Saints.'

"The Pontifical Mission, with profound emotion, joins me in grateful acknowledgment of the great glory rendered to God and the paternal consolation vouchsafed to the Vicar of Christ and in imploring the Apostolic Blessing."

POPE'S REPLY TO THE LEGATE.

"Whilst the traditional Faith of Holy Ireland is being demonstrated at the inauguration of the Solemn Eucharistic gatherings, the Holy Father rejoices to learn that the religious hearts of his beloved children beat with the same sentiments that animated their forefathers in the Faith.

"He thanks God for all these graces, and from his heart sends his Apostolic Benediction to this beloved Catholic Land."

ARCHBISHOP'S FINAL MESSAGE TO POPE.

His Grace the Archbishop of Dublin on Monday, June 27, sent a telegram to his Holiness Pope Pius XI., of which the following is a translation:—

"With a heart full of gratitude to God, I beg to inform your Holiness that the 31st International Eucharistic Congress, honoured by the presence of your illustrious Legate, and so often blessed, both in its preparations and in its proceedings by your Holiness, was yesterday brought to a glorious and triumphant conclusion.

"God was, indeed, very near us in these joyous days, and the fruits of His abundant Graces are already most manifest. Christ's Vicar was ever in our thoughts and prayers during the Congress, and it was with profound emotion and thankfulness that your paternal voice was heard by over a million of your devoted children at yesterday's great function.

"With deep thankfulness to your Holiness for all these proofs of your love for us, I pray God to grant you His consolations in ever increasing abundance."

TUESDAY **ST. ANNE** Send Your Petitions for NEXT TUESDAY

MOTHER OF THE MOTHER OF GOD.

St. Anne D'Auray, Brittany, France, has been for centuries the Great Pilgrimage Centre of all Brittany, of which she is the Bountiful and Generous Patroness, granting grates and favours innumerable to her devoted clients.

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Of Mothers ..... of Married Women ..... of the Pregnant
Of Widows ..... of the Sick ..... of the Childless
Of the Sorrowing ..... of the Tempted ..... of all Labourers

I am having the Holy Mass offered EACH TUESDAY at this great Shrine for the Living and Dead intentions of all those who write to me, to whom I shall send by return the Novena Prayers, Litany, and Picture of St. Anne. Your intentions I forward weekly to be laid on the Shrine during the Tuesday Mass. My own intentions are that St. Anne may soon give me:—

1. A Church for my 2,000 people who have none, nor the means to build one.
2. A School for my 400 little Catholic Children, who are all compelled to attend Protestant Schools because I have no Catholic School to which they can come.

Any alms sent me for this most necessary and most deserving cause I will gratefully acknowledge, and a Rosary Beads made out of the Olive Seeds from the Holy Land, some of which are off the ancient Olives in the Garden of Gethsemane, which, tradition says, shaded Our Blessed Lord in His Agony, will be sent to each person who disposes of one of our Rosary Cards. Cards and Beads can be had by applying to:—

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PILGRIMS FROM THE WORLD'S END

Groups of Many Nationalities Confer in Dublin

THE UNIVERSALITY OF THE CHURCH

Do bí slua mór daoine san Amharclann Ríoga tráthnóna iné nuair a tug an t-Athair Risteárd Pleimeann, S.P., léigeacht uaidh ar "Na Seana-Shaoil agus Corp Chríost."

Is é Carbog Dúin agus Coinnire a bí i gceannas agus do labair pé go brionnach ,i dtosach an chuinnice i dtaobh an cheirdim agus i dtaobh na Comhdála.

Nuair a fuair an t-Carbog agus d'eirig an t-Athair Risteárd cun an páipéir do léigeann, táinig Cairdinéal Hlond, Primáid na Pólainne, agus beirt Carbog ón bPólainn ir teach i gceann der na borgaí agus Prisom-Conpul na Pólainne i mBleá Cliath, i n-éineacht leo. Ag an neomat céadna táinig an t-Uachtarán Éamon de Valera, agus an Leas-Uachtarán, S. T. Ó Ceallaig, isteach ar an árdán.

Do cuir an t-Athair Risteárd fáilte fuinir an gCardinéal agus d'eirig na daoine go léir 'na seasamh nuair a connacadar é agus do cuireadar fáilte fuinir go founnach.

Caint an Easboig.

San cainc a dug an t-Easbog uaidh i dtosach an chuinnice dubairt sé gurab' é an gra a bí aca do Chriost, d'á Ri, a dug fir agus mná ansan as gach cúrd agus cearn den tír, agus gurab' é an gra san a cúis leis na mílte daoine d'ár gcine teacht cugainn ón coigcrioch; agus gurab' é a dug cugainn na slóice d'ár gcóm-Caitliceig as cúig ranna an domain.

"Tá Éire," arsan t-Easbog, "agus go h-áirithe an cathair seo, Baile Átha Cliath, tá siad 'na sgáthán súl as an domhan mór an tseachtain seo, agus is é is gnóthe croithe do Chaitliceig an domhan go n-eiridh go geal le Dáil Mónca na Naom-Sacraimince."

Ansan dubairt an tEasbog go mbíon ár dtigeanna i gcomhnuí i láthair go fíor i Naom-Sacraimint na hAltóra, agus na slóite atá anso fé láthair go rabadar uilig go léir ag molad agus ag adhradh ár dTigearna go humhal urramach gráthar. Do deir sé tagairt don mhór chá d'fulaing Éire ar son an cheirdim, "ach," ar seisean, "tá deire le n-a pian-pás agus tá cús maith ar a heisirge.

Priomh-naisiun Caitliceach.

"Deimneoid an Mór-Dáil seo go bfuil Éire an priomh-naisiún Caitliceacha an domain, agus is maith mar thana i go bfuil sé i mbán d'Éirinn beith 'na creán-chonónaigh le cinnidheacha an domain a tabairt arís cun creidimh Dé. Á rfead na sceadta bliain beirei 'Oileán na Naomh agus na n-Ollamh" riabh, óir sádáil sí an Conair an bonchadas na págántacha. Tá an Mór-Dáil seo 'na cús éigeachtaí an pillead na sean-slóire, agus tá sí 'na nádar dócais againn go mberi Éire arís 'na h-aspal imeasc na náisiún.

"Dimis as gurbe gurab' é toil Dé go mberi Éire ag na náisiún eile mar eisimplán ar cad is náisiún Críostúil ann. Dimis as gurbe do seirfean Éire insan chuid a mberi beatha 'gus slías beatha a cuid daoine mar b'áin le Dia iad beit."

Dubairt an t-Easbog gur ceart dóib buidheachas ó chroithe a tabairt d'ár Naom-Athair, an Pápa, ceann as gur togad Éire mar ionad coinne ag an Mór-Dáil seo, agus gur cuir sé cugainn an Cairdinéalach Laimh mar fear ionaid aige féin. "Deimnid ár mile buidheachas do ar son na honóra sin," arsan t-Easbog, "agus beimid ár nguidhe do go mheimid dilis dilsineach do go h-éag."

An Léigheacht.

Do cuir an t-Athair Risteárd Pleimeann léigeacht bheá uaidh á deimniú ó seanalámhscribhinni agus ó leadraid gurab' ionann creidimh Pádraig agus na naoimh eile de sliocht na nGaedheal agus an creidimh atá ag Caitlicí an domain anois. D'imis é an sgéal i dtosach beinc ingean an Rí Laogaire d'iompaig cun an chreidimh cad éis teagaisc d'fagáil ó Pádraig i dtaobh Comp Chriost, agus do tagair sé do beatha Pádraig agus dubairt:— "Ní aon mearacal dá luigead orm-sa ná gurb' ionann teagasc agus cleachtadh do Pádraig agus dúinn-ne féin sa bliain seo 1932. Ní aon amhras ná gurb' ionann creidimh do Pádraig agus do Caitlicí an lae indiu."

Do cuir an léigeachtaí síos ansan ar conas mar a bí an sgéal idir an dá linn agus dubairt sé gur mimic craicte i mbeatha na naoimh ar dás an naoimh seo nó an naoimh siúd agus gurab anamh gan tagairt do glacadh Comp Criost don naoimh sar ar éag sé. "Is léir ón lámhsgribhinn úd, 'Riatú Tamhlacta,'" ar seisean, "gur étaoid an tsean-Eaglais i n-Éirinn san naomhadh agus leis an sgreidimh agus leis an gcleachtadh i dtaobh Naom-Íobairt an Aifrinn fé mar a tánadar anuas ó aimsir Pádraig."

Trí bliana ó sin agus an t-Athair Risteárd á ráiú amuig i bPáirc an Fionnuisge, ní raibh aon ní is mó a cuir iongna ar na daoine nár Caitlicí iad ná an cúnas can meón a bí ann le linn an Coisreacáin. Do-deimnig an t-Athair Risteárd ós na sean-dúain ráidh' aon ní nua é sin i nÉirinn agus dubairt sé da mba ná beadh againn sé an Leabar Airinn Stowe nán deas de deimniú é gurab' ionann creidimh agus cleachtadh na nEagailse i nÉirinn agus liocuirge Caitliceacha na hAimsire seo. Da léir, leis go nveinci an t-Athair d'oibrigh an son na mbeo is na marb agus ar son ruda saolta com mait le beannachtaí spridéalta.

"Sin agaib," arsan léigeachtaí cuaras gabáil ar aigne na nGaedheal cun Naom-Sacraimince na hAltóra. Ní dúirne deighlocca idir an aigne sin ar sinnsean agus an aigne a tá ag Gaeil ár linne féin. Agus is ionann creidimh na nGaedheal indiu agus creidimh na nGaigilse ar fuaid an domain. Ní beag de comhartha an fírinne an méid sin an Chéasaltas mór so 'na bfuil cruinnithe an an son Láthair Caitlicí ó ceithre árdaib an domain agus iad á n-umhlú féin go híseal agus ag tabairt molad agus baogas ón-a gcnoidhe go humhlán dá dTigearna Dia, atá nár measc anso fé gné an aráin is an fíona."

Dubairt sé gurab' é da luga da gann dúinn-ne ar mbaocas do gabáil leis go dúthrachtach toisc gur bronn sé an creidimh orainn. "Tugaimis molad Dó de ló is d'oíche i dtaobh á beit i n-ár measc ó ceann ceann den bliain i n-a pearsain riabha féin ar altóraib uile na tíre."

Do mol an Cathaoirleach an léigeacht go mór, agus do labair Easbog Argyle as Sacsbhlg na hAlban ag cur síos ar Saoláin Colm Cille agus ar an gcreidimh sa tír sin.

His Eminence Cardinal Hlond, Primate of Poland, who was accompanied by Bishop Dr. Ptzedziecki, Bishop Dr. Okoniewski, and the Consul-General for Poland, was given an enthusiastic reception at the Gaelic meeting in the Theatre Royal, at which the Bishop of Down and Connor presided.

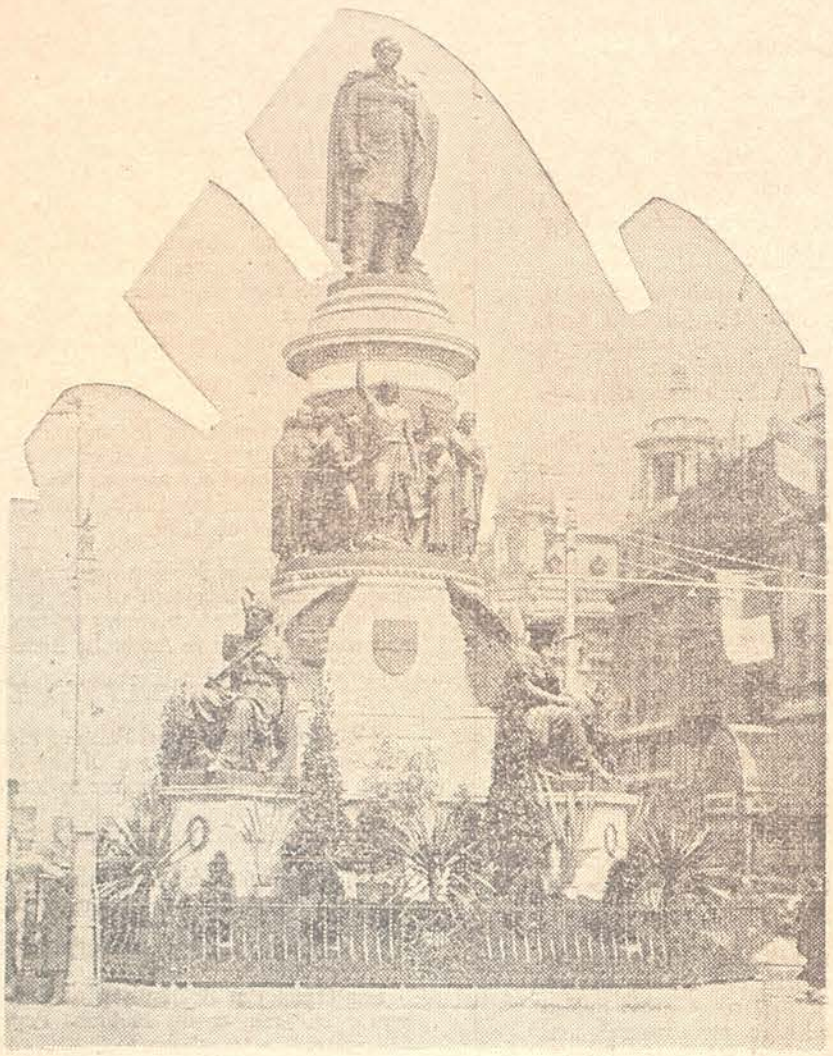
When the Bishop had finished his introductory address, and Very Rev. Dr. Fleming, P.P., Rathmines, rose to deliver his lecture on "Na Seana-Ghaedhil agus Corp Críost," the Cardinal and party entered the State box, and when the lecturer addressed a word of welcome, the vast audience rose and applauded enthusiastically.

DISTINGUISHED GATHERING.

He was again applauded as he left the theatre at the close of the lecture to keep an engagement.

President de Valera and Vice-President Sean T. O Ceallaigh arrived at the same time as the Cardinal, and were given places on the platform. Mrs. de Valera and Master R. de Valera occupied seats in a box.

Among those present were:—The Bishop of Argyll and the Isles, Rt. Rev. Dr Martin; Mr. T. Derrig, Minister for Education; Mr. F. Fahy, Ceann Comhairle; Gen. Mulcahy, Mr. M. Hayes, Mr. Sean Moynihan, Sec. to the Executive Council; Very Rev. Dr. Cullen, Rev. M. Murphy, Rev. P. O'Flynn, Rev. D. O'Flynn, Rev. D. Horgan, Cork; Rev. M. Hamilton, Ennis; Rev. P. MacGiolla Cearr; Rev T. O'Curnain, etc.



ART ADORNED BY NATURE.—The O'Connell Monument, in Dublin's principal thoroughfare, as it appeared bowered in flowers and greenery.

In thanking Father Fleming for his lecture, the Bishop of Down and Connor said the lecturer had shown them that the Gaels in ancient Ireland had the same Faith as the Catholics of to-day. He was very glad to see the President of the country there, and the Vice-President, and to see so many priests and young people in the audience.

There were calls for the President, who spoke a few words, and was enthusiastically applauded.

The proceedings were conducted in Irish throughout.

EARLY RECORDS OF IRISH CHURCH.

Wonderful Tradition of Celtic History.

St. Patrick's Days Recalled.

His Grace Most Rev. Dr. Hanna, Archbishop of San Francisco, presided at a general meeting of the English-speaking pilgrims in the Savoy Hotel, and in introducing the first speaker, Prof. Eoin MacNeill, said: "It is good that in these days, when our hearts are warm with love for Christ, to have someone who knows tell us of this wonderful tradition that has come across all the years of Irish history."

Prof. MacNeill, in a paper on "The Holy Eucharist in the Church of Ancient Ireland," traced the growth of the Irish Church under St. Patrick with the three assistant bishops, Secundius, Auxilius, and Isernius, from being merely a missionary establishment to a fully organised Church in the fifth century. In all that belongs to teaching in its rites and observances and in its administration, the Irish Church of the fifth century must have a model.

CELTIC CHURCH.

They had to look chiefly to the records of the Celtic Church for the material from which a picture of the Irish Church in its earliest stages might be constructed, and there was no room for doubt that in all that regards the Blessed Eucharist and the Sacrifice of the Mass, the Irish Church was in close relation and in close harmony with the Church of Gaul. The Eucharistic history of the early Gallic Church had been the subject of ample, competent historical investigation and criticism.

Among those of the Gallic Church who took a prominent part in the theological exposition of Eucharistic Doctrine during the fifth century was a Briton, St. Faustus, Bishop of Riez.

Among the records of the Irish Church the oldest document which dealt expressly with the Blessed Eucharist as Sacrifice and Sacrament appeared to be the hymn Sancti Venite, which bore witness to an unqualified belief in the identity of That which is offered in the Mass, and received in the Holy Communion with Christ Himself, Who died on the Cross to save mankind.

CATHOLIC DOCTRINE.

"The evidence which I have been able to adduce is sufficient to show that in all that concerns the Holy Eucharist Ireland preserved throughout this period the Catholic Doctrine, and the Catholic sense of their integrity," concluded Prof. MacNeill.

"Ireland knew the Euharistic Sacrament to be the safeguard of the pilgrim throughout his journey, and at his journey's end."

IN MEDIÆVAL IRELAND.

Lecturing on "The Holy Eucharist in Medieval Ireland," Rev. J. Ryan, S.J., D.Litt., said that medieval Ireland, in its Eucharistic teaching and practice, was intensely and enthusiastically Catholic. Our medieval ancestors, back to the days of St. Patrick, had the Holy Sacrifice of the Mass. Nor was it to them a mere symbol without reality, an empty memorial of the sacrifice once consummated on the Cross; on the contrary, it was a renewal, in a mysterious manner, but really, of the Sacrifice of Calvary. Jesus, Mary's Son, was present and the Victim at Mass as He was present and the Victim

THE CONGRESS MASS

A section of the vast congregation in the Phœnix Park on Sunday, June 26.

on the Cross. Assistance at Mass, therefore, might be compared with presence on the Hill of Golgotha. Love, repentance, heroism, the spirit of sacrifice, flowed out from the altar into the hearts of the prayerful Faithful.

STRENGTH AND COURAGE.

From this never ceasing renewal of the Sacrifice of the Cross our medieval ancestors drew strength and courage to face the trials of life. In the shadow of the altar (they lived in the shadow of the altar) many of them advanced to extraordinary sanctity; to the shadow of the altar they were borne when, strong in faith, they had yielded back their spirit to the Saviour. They loved the Mass, they valued it, and passed on that love and veneration as a precious heirloom to their descendants,

so that when the so-called Reformation came Ireland's children would lose place, patronage, property, well-being, and life itself, rather than abandon the Mass.

"I notice," said the lecturer, "that in a recent sermon a high Protestant dignitary in our midst, defended his Church against the charge of denouncing as blasphemy the Holy Mass which had been for 1,500 years the most sacred of all the rites of the Catholic Church (Dr. Gregg, "Irish Times," May 10, 1932 "by saying that if the Mass has gone, for Protestants in Ireland, too, 'the Holy Sacrament is the central act of Divine worship.'

"STRANGE REVENGES."

"Time, indeed, brings strange revenges," said the lecturer. "Apology for the loss of the Mass, will, I think, be sought for in vain in the utterance of any of the prelate's predecessors back to the 'Reformation.' Denunciation of the Mass as blasphemy is a crime in which most of these would have gloried. That other sentiments now prevail must be, for Catholics, a source of consolation.

"The excuse, however, that if the Mass is gone the loss is not so overwhelming, because some kind of Communion service remains, recalls the saying of the celebrated German Protestant scholar, Wellhausen, that Protestant worship is at basis 'Catholic workship with the heart taken out of it.'

"A Eucharistic service without the Mass is the Eucharist 'with the heart taken out of it,' as the Catholic Church, by her practice, has taught since the first Pentecost, and taught for 1,500 years without a word of serious opposition from anyone who called himself a Christian."

TRIBUTE TO IRELAND.

Most Rev. Dr. Hanna said that the people of foreign lands should remember always what they owed to the children of St. Patrick. "If we have tabernacles in the broad Pacific, in Australia and New Zealand, if in our own lovely land that stretches from the Atlantic to the Pacific there are great temples to enshrine the Godly Presence of Christ, how much do we owe to the children of Ireland who, wherever they went with their priests, enshrined Christ evenin humble tabernacles.

"GREATEST SERVICE.

"And so as we go back all the ages to St. Patrick and come down through medieval times to the 'Reformation,' and as we think of how the Irish people have suffered for their devotion to the Mass, and think, above all things, of their persecution and what it has done to help others throughout the earth to this day, we must realise that Ireland has done the greatest service to the children of men."

Those present included: Most Rev. Dr. Heylen, Bishop of Namur; Most Rev. Dr. Mulhern, Bishop of Dromore; Most Rev. Dr. McKenna, Bishop of Clogher; Rt. Rev. G. Mgr. Crolly, P.P., V.G., Dean of Belfast; Rev. Fr. Kelly, C.SS.R.; Sir Joseph Glynn.

Mr. Philip Dore gave an excellent rendering of sacred and traditional airs on the organ. When his Grace Most Rev. Dr. Hanna, Archbishop of San Francisco, entered Mr. Dore played "Faith of Our Fathers," the huge audience standing.

LITURGY OF IRISH PEOPLE.

An "International Congress."

The Archbishop of Birmingham (Most Rev. Dr. Williams) presided at a sectional meeting in the Mansion House, and, in introducing the speakers, paid a tribute to their work.

In a paper, "Liturgy and Devotion of the Irish People During the Middle Ages," Rt. Rev. Abbot Cabrol, O.S.B., of Farnborough, said that Ireland, like most of the Latin countries, and even those of the New World, professed today the Roman liturgy which was imposed on it in the twelfth century. There was a time between the fifth and tenth centuries when Ireland followed a liturgy that was not the liturgy of of Rome.

(Continued on Next Page)

Sectional Meetings of the Congress

(Continued from Page Forty-One)

The Celts, passionately as they loved their Isle, were in those centuries great travellers and cosmopolitans at a time when the word was not invented. They were citizens of the Latin universe at a time when nationalities were being constituted. They found traces of them everywhere—in England, Gaul, Switzerland, Germany, Italy. The liturgy called Celtic bore traces of the spirit of internationalism. It was an eclectic liturgy in that it borrowed a little from the liturgy of every other country—Gaul, Spain, and even the Orient, but that Celtic liturgy was strictly orthodox.

Ireland gave to-day a fresh example. This Congress would be a proof added to the many others of the fervour and strength of her faith, and it also proved that since the character of the Celtic race had asserted itself so strongly here, this people would not shut itself behind the bars of a narrow individualism and nationalism.

This Congress was a truly international one—a Congress in which the whole Catholic Church was represented. They did not feel that they were in a strange country, but that they were in the midst of their brethren.

Rev. G. D. Smith, D.D., D.Ph., St. Edmund's College, Ware, in a paper, "The Holy Eucharist as the Sacrament of Unity," said that unity had ever been the aspiration of all men of good-will, and to-day that aspiration was more universally manifest than ever it had been in the past.

In the economic crisis these days the very needs of man seemed to be welding men together, but he feared that if they hoped to find a bond of union in man's need they would be disappointed. If men were to be one, man's nature must be changed. The sons of men must ever be disunited until they had become the sons of God.

He outlined the stupendous plan of God for the unification of the human race. This brought them to the Sacrament of the Eucharist, for was not the effect of the Eucharist to transform man to the likeness of God Himself?

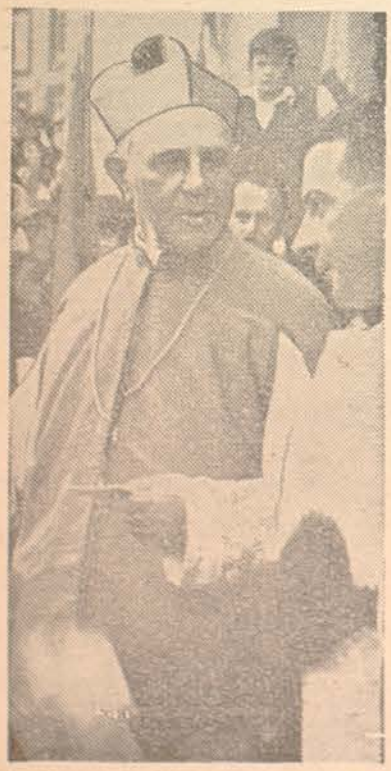
PENAL TIMES RECALLED.

Church's Triumph Over Persecution.

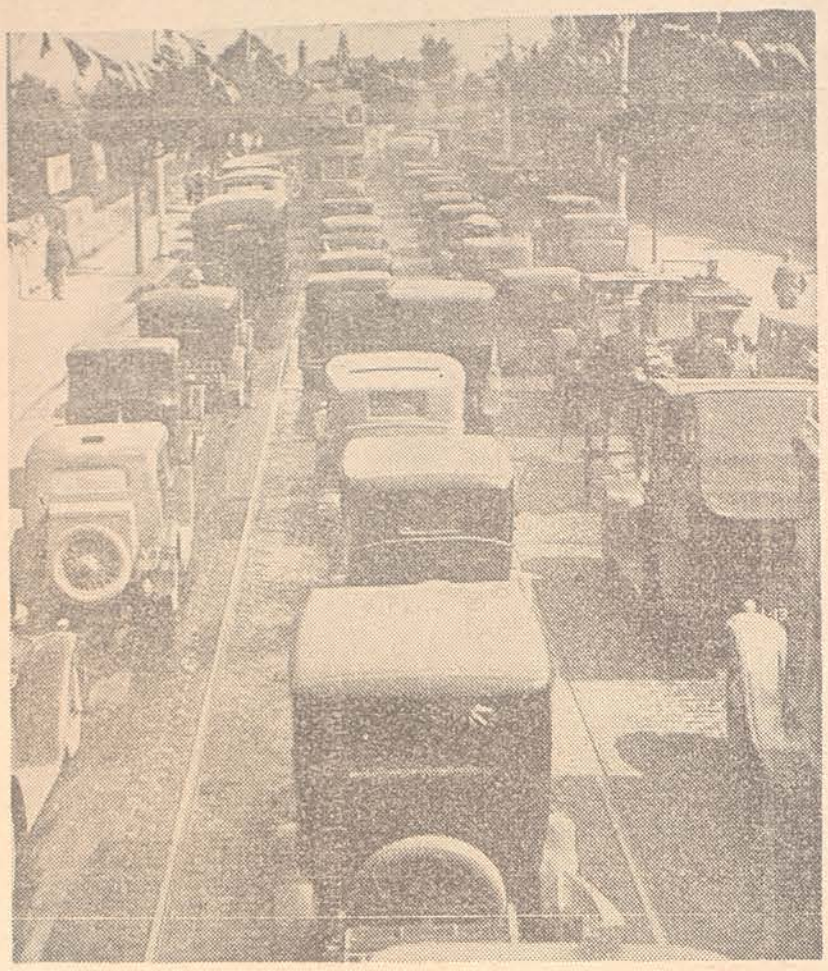
Addresses were delivered at the Savoy Theatre by Prof. J. M. O'Sullivan, T.D., who spoke on "The Holy Eucharist in Ireland During the Persecutions," and by the Rt. Rev. Mgr. McCaffrey, D.D., President St. Patrick's College, Maynooth, who lectured on "The Holy Eucharist in Modern Ireland."

Prof. O'Sullivan said that every district in Ireland has names that bear clear evidence of the place of the Mass in the religious life of our fathers, and of the obstacles in the way of its celebration in the dark days of persecution.

Religion as an element in the persecution became a badge of caste—the exclusion of the Catholic Irish from all positions of influence, wealth, from civilisation itself, became the dominant consideration as decades rolled by. Persecution and bribes failed to win over Ireland from her Faith.



His Grace the Most Rev. Dr. Hanna, Archbishop of San Francisco, photographed at the Pro-Cathedral, Dublin, during the ceremonies.



This snap of the four lines of one-way traffic proceeding to the Blackrock College Garden Party gives some idea of the immense numbers of vehicles which continued to pass for a few hours.

The Catholic Church had triumphed over her centuries' long persecution with such renewed vigour as enabled her to face with high courage the dangers with which each new generation confronts the Church of Christ.

Rt. Rev. Mgr. McCaffrey said that in the building of the church in many countries; in their affections for their bishops and priests; in their love for Our Divine Saviour on the altar; in their zeal for the glory of the House of God, Irish Catholics need fear no comparison with the children of any other nationality. He spoke of the custom of holding Stations for Confession and Communion in private houses in Ireland, and remarked that this probably had its origin in the days of the persecution. He paid a tribute to the work of Father Cullen, S.J., the great Apostle of Total Abstinence, for his campaign for devotion to the Sacred Heart Frequent Communion was now the general rule throughout Ireland.

DAILY MASS.

"It is astonishing," said Mgr. McCaffrey, "how many people of all classes sacrifice their own convenience for the sake of assisting daily Mass. Strangers coming to Dublin for the first time are amazed to see the churches crowded on week days, not by the rich and leisured alone but by all classes, from the poorest to the wealthiest, all kneeling humbly together in the House of their Common Father," in adoration of their Common Redeemer. What is true of Dublin is almost equally true of the other cities, towns, and villages of Ireland."

Most Rev. Dr. Amigo, Bishop of Southwark, presided.

CARDINAL HLOND.

His Eminence Cardinal August Hlond, Primate of Poland, was present. He received a cordial ovation when, in a brief speech in Latin, he conveyed to the Irish people the greetings of the people of Poland.

ENGLAND

PAPERS BY FR. KNOX AND FR. MARTINDALE.

The Round Room, Mansion House, was crowded by the attendance at the meeting of the English group presided over by his Grace the Archbishop of Liverpool, Most Rev. Dr. Downey. There were also on the platform his Grace Most Rev. Mar Ivanios, Archbishop of Bethany, with his secretary, Rev. Fr. Mattam; Rt. Rev. Abbot Cabrol, O.S.B., Farnborough; Rev. Sir John R. O'Connell, etc.

Rev. Ronald Knox, in a paper on "Frequent Communion After School Age," said it looked as if Catholic educators had been successful up to a point in fostering devotion to frequent Communion. It does seem that routine had too much to do with the habit of frequent Communion at school and that somehow the element of routine ought to be neutralised and more room left for spontaneous formation of good habits.

Although the doctrine of frequent Communion was now an established fact the practice is not so yet; it was not a victory won, but a battle still being fought which called for effort if it was to succeed on the lines which Pope Pius X. meant that it should.

FREQUENT COMMUNICANT.

Was it not important that at least in desire the ordinary adolescent Catholic should be a frequent Communicant, and could they believe he was so when they find that those in a position to receive Communion often were slow to realise their opportunity.

He believed that more frequent Communion was a great need of their Universities. He wondered if the need was a general one, and if it is they should get ready to strike a blow to hasten on the Eucharistic Kingdom of Our Lord Jesus Christ.

The Chairman said that Father Knox had given those engaged in academic pursuits matter for thought. The problem was there and well worthy of consideration.

RECKLESS YOUTHS AND GIRLS.

The Craving For Wealth.

Rev. C. Martindale, S.J., in the course of a paper on "Mass in the Modern World," said that the interior mind of men and women was everywhere without exception being altered; characters, even national ones, were being changed.

In all lands was a minority, but an increasing one, of irresponsible young men or even and perhaps, especially girls, reckless and even unprincipled violent even and murderous-minded, on whom the atheist propaganda fastened easily, and their best allies were the easy-going or frivolous, the ignorant, and he should say the unhappy.

The modern State, as agnostic, very soon made the logical side-slip of saying that since it did not know whether there was a God or not, no citizen should behave as if there was, at least corporately or publicly. Above all, there should be no officially religious education, no corporate association on religious grounds, no exterior manifestations of religion like processions or congresses.

But returning to the only alternative, active and thought-out system, to Catholicism the new sort of Russian State, Fr. Martindale said that the Pope in various encyclicals had assigned certain reasons why such a State should have come into existence.

MONEY LUST.

The first was money lust, which always ended by concentrating money in the hands of a very few, with the inevitable result that millions of men sank into misery so extreme that they thought that even if they engineered sheer chaos they could not be worse off.

The Pope pointed out how such men were often the first victims of their iniquity, through ruining thousands of others and dragging them down in their own crash

At the lowest—for self-preservation sake—European nations would be mad to maintain their ancient hatreds, suspicions, jealousies and intrigues. Those could but mean our rapid disintegration, isolation and ruin, if not at the hands of Russia, at least at those of an ever more de-religionised East. Personally he would not mind being ruled by a black or yellow man provided the rule was good.

The world was still in love with illusions, wallowing in unrealism. If their Communions were not to be a travesty, they must expel from their hearts all venom, all that in any way militated against charity, unity, and peace. Polite exterior in offensiveness was no substitute for that.

If this Congress helped towards Charity, Unity, and Peace, even though earned at the expense of great personal sacrifice, how great would have been its success. If it did not, how tragic the failure.

For any failure was tragic, but a Catholic failure dreadfully so, for there was not left beyond the Catholic Faith to hope from. If Geneva, Lausanne, Ottawa should fail they sighed, but should Dublin fail. Should Rome!

The Chairman (Archbishop of Liverpool) said he could not help wishing that Father Martindale's address could have been widely broadcasted in England some time ago, when the Press of the country was very largely misrepresenting the significance of the Pope's Encyclicals.

DID NOT UNDERSTAND.

It was not deliberate misrepresentation, but was simply a misrepresentation of people who did not understand what they were reading. Some of the Press thought that the Pope was advocating humanitarianism, and they said that there was nothing very new about that. Father Martindale has made it clear that the basis of the Pope's appeal is the Supernatural, the Spirit of Sacrifice, something that the editors writing leaders had not grasped the simplest elements of, and the whole of the Pope's appeal was missed. It was a sad commentary on the state of Christianity in general when that kind of thing can be written in serious papers and designated as comment on the Holy Father's letters.

A vote of thanks was accorded to the readers of the papers.

SCOTLAND

CAUSE OF THE DOWNFALL OF THE CHURCH.

"To whatever overt causes historians may attribute the downfall of the Church in Scotland, Catholic moralists, guided by other principles, will be inclined to see it in the betrayal of the Mass. If the Mass had had a sufficiency of worthy priests in Scotland, the Almighty would never have allowed His Vineyard to become the prey of wolves."

This statement was made by Rt. Rev. Mgr. McGettigan, P.P., V.F., Edinburgh, in a very interesting address, "The Rise

Rev. Father Philip Gordon, of the Chippewa Tribe, U.S.A. He made many friends in Ireland.

Chance in History, No. 4.

That's how modern electricity was born—BY CHANCE

Of course no scientific discovery made during the course of research is really a matter of chance. But in so much that he had no definite purpose in mind, it was by chance that Faraday one day passed a magnet through a coil connected with a galvanometer needle. The result was the dynamo, the electric motor, all the marvels of modern electric power and lighting, all discovered—BY CHANCE.

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Arks.

and Fall of the Mass in Scotland and its Restoration," which he gave before a large attendance of the Scottish group of visitors to the Congress in the Mansion House. His Grace Most Rev. Dr. MacDonald, Archbishop of Edinburgh, presided.

The Mass was coeval with the introduction of Christianity into Scotland, and followed it, step by step, until the day when Christianity was cast out, and that was a fact which no impartial reader of history would call in question. There was a profusion of literature dealing with the early Church in Scotland which was written with a disregard of logic and historical criticism.

MASS IN VI. CENTURY.

The Columban Monks evangelised Scotland to the extreme north and as far south as the Grampions, and the many spots dedicated to their honour showed how widespread the Mass had become at the end of the sixth century. Unsuccessful in their attempts to disprove the existence of the Roman Mass in the Celtic Church, non-Catholic writers tried to deny its belief in Transubstantiation.

The Columban influence began to wane at the end of the 8th century, and their place was taken by a body of men known as the Culdees, who showed much piety and asceticism.

In the Eleventh century St. Margaret's devotion to the Mass and to all that concerned the Blessed Sacrament marked a new epoch in the religious life of Scotland. The fine abbey and church of Dunfermline was St. Margaret's first effort towards a monumental setting for the Mass.

Although there was much desecration of ecclesiastical buildings during the wars of indepence on both sides of the Border, there was yet a deep-rooted reverence for the Mass and the Blessed Sacrament.

ROBERT BRUCE.

What sight could be finer than Robert Bruce, on the morning of Bannockburn, kneeling with his 30,000 men at Mass in sight of the English army?

At the beginning of the 14th century, her national independence gained, Scotland settled down to put her religious house in order, and everywhere the Mass gave a complexion to the religious and civil life of the people. There was nothing which showed how strong the faith of Scotsmen was in the efficacy of the Mass before the "Reformation" than the numerous Mass foundations which increased from year to year.

FALL OF CHURCH.

By the beginning of the 15th century the Church in Scotland was riding to a fall. The intrusion of laymen into ecclesiastical benefices, with consequent lack of discipline; the temptation to enter the priesthood from motives of gain; the ravages of the Black Death, which carried away about one-third of the priesthood, leaving their ranks to be filled by men without sufficient learning, were some of the agencies that contributed to the decline.

The hour was propitious for such agitators as Knox, and he used it with deadly effect. Within two generations the fairest monuments of religion were levelled to the ground, and the land of Ninian, Columba, and Margaret knew the Mass no more.

After more than three centuries of separation from the Church Scotland showed no signs of returning. Whatever progress the Church had made in point of numbers had been due to Irish immigrants and their natural increase for several generations. Through them the Church had obtained a fair hold on the three largest cities in Scotland, and on their most populous county, but only amongst the working population, whose continuance was so precarious that it might be wiped out by the closing of one or two industries, or the stoppage of unemployment insurance benefit.

LESSONS FROM PAST.

The point which he wished to impress was the conviction that, as the Church in Scotland fell at the foot of the Altar through the laxity of those who did not attempt to defend it, so it was at the foot of the Altar that it would ever rise again.

Among those present were:—Rt. Rev. Msgr. Forbes, P.P., V.G., Rector, St. Peter's College, Bearsden; Rt. Rev. Msgr. Clapperton, Rector, Scots' College, Rome; Rev. Dom Luke Cary Elwes, O.S.B., Fort Augustus Abbey; Dr. P. McGlynn, M.A., D.Litt.; Rev. T. A. Hayes, Troon, Ayrshire; Very Rev. A. Mullen, Sacred Heart Church, Glasgow; Very Rev. G. Quinlan, P.P., Borrisoleigh; Rev. P. Vaughan, C.C., Meath St.; Rev. J. Robinson, C.C., Rathmines.

IRISH MISSIONARIES IN SCOTLAND.

Progress of the Church.

Most Rev. Dr. McDonald, Archbishop of St. Andrew's and Edinburgh, presided at a meeting of the Scottish group in the Mansion House, when Dr. P. M'Glynn, lecturer in the University of Glasgow, in a paper on the work of Irish missionaries, said it was one of the most remarkable of of the many signs of the guiding Hand of God in the destiny of human affairs that Ireland, which in the days gone by sent her missionaries far and wide to carry the gift of Faith and light of knowledge, should to-day be the centre towards which pilgrims from every corner of the earth journeyed to testify to the profession of the same Faith.

THE "REFORMATION."

At the period of the Reformation efforts were made to wipe out the Faith, and for 200 years it was in deadly danger of being extinguished.

Apart from the actual destruction of noble cathedrals, beautiful abbeys, monasteries, and churches, the greater loss to the nation was in religious learning and culture. The Highland people made a determined resistance, and records showed that at that period almost all the priests who were labouring in the Highlands and Western Isles were Irishmen.

Up to the present Ireland was sending over her priests to carry on the work of the missioners.

Under the wise guidance of the Archbishops, Bishops, and priests the Church in Scotland was moving forward in the spirit of that full, zealous, and vigorous life and action for which the Holy Father has so eloquently pleaded.

WORLD'S PERIL.

In the present circumstances, when the whole moral and economic fabric of the world was in danger of collapse, and when the future was so uncertain, there was greater need than ever before for co-operation, amity and goodwill on all sides. He expressed the hope that the spirit of Christian reasonableness would unite all to combat the destructive forces that were at work to wreck modern civilisation.

It was with joyful hearts that Scottish Catholics unite in Dublin with the Catholics from every quarter of the globe in this effort to promote an even greater love of the Holy Eucharist in a world that was beset by insidious dangers from the organised forces of atheism and paganism that are almost unparalleled in the course of history.

Many were the empires of earthly dominion of which they read throughout the ages; great had been their power, and vast their extended influence in the far-flung corners of the world; yet they were assembled to-day in the capital of that country, which, small and insignificant though it might seem upon the printed chart, had, nevertheless, sent forth its armies of fervent apostles to mix with every nation of the earth.

GREAT DISPERSAL.

"Everywhere," said Dr. McGlynn, "this great dispersal has carried with it the Faith of our Fathers. Everywhere those exiles have clung to that same love of the Holy Eucharist which has brought us here to-day. It is our prayer that they may ever remain faithful to that love, true soldiers of the Mother Church, and worthy successors to those heroic souls who kept alive that tiny flame which had kindled a light that soon again, we hope, will illumine every corner of Scotland, as it did in the days of old."

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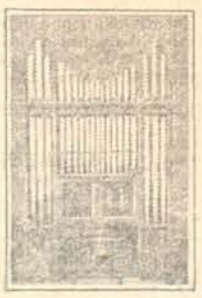

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Sectional Meetings of the Congress

U. S. A.

LAYMEN'S GREAT WORK IN AMERICA

How They Have Helped the Catholic Church

"The contribution of the Irish laity to the progress of the Catholic Church in the United States" was the subject of a paper read by Rev. Peter Guilday, Ph.D., Washington, at the Mansion House, Dublin.

Father Guilday paid tribute to the valuable work done by the A.O.H. since 1836 in supporting over 500 scholarships in American Catholic colleges and universities, as well as for its activities for the revival of Irish literature, language, and history.

In the judgment of Archbishop Spalding, of Peoria, a man of pure English stock, the remarkable growth of the Faith in the United States had been due primarily, under God's Providence, to the vast immigration from Ireland during the 19th century.

Over 300 years of historical achievement were to the credit of Irishmen and women in America.

A PHENOMENON.

The chief phenomenon in the religious history of the world since the beginning of the 19th century had been the growth of the Catholic Church in English speaking lands. God's hand was to be seen in the providential dispersion of the Irish people to all parts of the earth.

When the shadow of Revolution appeared over the American colonies Irish schoolmasters, forced by penal laws to emigrate, taught their pupils to shoot and drill. Among the pupils of those Irish school-masters were signatories of the Declaration of Independence, many leaders in the Revolutionary War, Governors of the 13 original States, and many political geniuses.

CHARTER OF LIBERTIES.

Towards the close of the 17th century, before Independence, Ireland sent the first outstanding Catholic layman of the Irish race in American history—Thomas Donegan, the Governor of the Province of New York (1682-88).

Donegan proved himself one of the most enlightened statesmen of his times and bestowed the Charter of Liberties and privileges of 1683.

It marked the birth of popular Government and religious equality.

Four American patriots born in Ireland would always stand out as pioneers in the building of the nation and Church—all four close personal friends of George Washington. These were General Stephen Moylan, Cork, Secretary and Aide-de-Camp to Washington and Commissary-General of the American Army; Thomas Fitzsimmons, one of the two financial leaders of the American cause and one of the two Catholic signatories of the Constitution of 1787; Colonel John Fitzgerald, Virginia, Washington's aide and nearest friend, who saved the life of Washington during two critical battles; and Commodore John Barry, Wexford, whose naval victories during the Revolution had won him the title of Father of the American Navy. His life was intimately connected with the progress of the Church in Philadelphia.

CONSPICUOUS SERVICE.

Charles Carroll, of Carrolltown, signatory of the Declaration of Independence, and Daniel Carroll of the Constitution, sons of Irish emigrants, gave conspicuous service to the nation and Church.

A group of Irish exiles became pioneers in American Catholic journalism and as publishers. In 1830 there was a Catholic flock of 500,000; to-day it numbered almost 23,000,000.

One of the first public monuments in the United States to womanhood was erected in honour of Margaret Ganey Haughery, of Co. Cavan, because of her charitable work.

Foremost in the Civil wars were generals of the Catholic faith and Irish courage, such as Shields, Sheridan, Meagher, and Kearney.

Dr. John B. Murphy, Chicago, had been described as the greatest surgeon in three centuries, others famous in medicine were Dr. John Byrne, Brooklyn; Dr. Thomas Addis Emmet, and Dr. W. J. MacNeven, father of American chemistry.

WRITERS AND ORATORS.

The list of brilliant writers and orators legion was James Hoban, Dublin, was architect of the White House and the Capitol.

The dominant note in Irish-American hearts to-day was the thanksgiving to God for all Ireland had done for the world, and especially for the United States.

"GOD SAVE IRELAND."

Most Rev. Dr. Schrembs, Bishop of Cleveland, who presided at the paper of Dr. Guildays (which was read by Very Rev. Dr. Newtown, of Cleveland), said that all Ireland was celebrating the Congress. He found in every hamlet, village, town, and city flags, banners, hunting, and the inscription, "Hail, Christ Our King."

"I have assisted at many Congresses," said his Lordship, "but there was no Eucharistic Congress that touched the whole country as this Congress has touched Ireland."

For centuries the soul of Ireland lived exclusively on the Mass and the Holy Rosary. After the Great War very few would have believed that Ireland to-day would have her freedom; yet to-day Good Friday was past, Easter Sunday had come, and the triumph and glory of the Ascension had spread over Ireland. Almost the first thing done by free Ireland was to hail Christ, her King, in the great Eucharistic Congress (applause).

AUDIENCE SING.

The Primate of Serbia, Archbishop Nichols, arrived for portion of the meeting and was warmly applauded.

In the course of a tribute to Irish Catholics His Grace said that he had, learned to sing "God Save Ireland" while a student at the College of Propaganda; and he then recited the words of the first verse.

A remarkable demonstration of enthusiasm followed, in which the whole gathering joined in singing a verse of the Anthem.

"LIKE A MOTHER."

The Primate of Serbia said that nothing could equal the devotion, kindness, and goodness of the Irish people. No faith in the world was like the faith of the Irish. The world owed Ireland a deep debt of gratitude. Ireland was like a mother for the Catholic Church.

His Grace said that it was from the Irish students in Rome that he learned to speak English.

At the conclusion of the paper, Most Rev. Dr. Swint, Bishop of Wheeling, West Virginia, said that Catholics of all nationalities felt a deep debt of gratitude to the Irish people. It would have been practically impossible to build up the present Church organisation in America without the assistance of the Irish.

Most Rev. Dr. Gallagher, Bishop of Detroit, also spoke. Those present also included Mgr. J. J. Ryan, Protonotary Apostolic A. J. P.

THE PRIVILEGE OF SACRIFICE.

Ireland's Heritage.

In a paper on "Calvary on Irish Altars," Rev. F. J. Sheen, Ph.D., S.T.D., at a meeting of the American group in the Mansion House, said that so multitudinous had been the sacrifices on the great altar stone of Ireland that when on Judgment Day, God sent forth His angels to sign with the sign and seal with the seal of the Cross, those destined to eternal salvation, He would find the Irish already marked,

for if God made those whom He loved suffer, how He must love the Irish.

Who would deny that all Ireland was like another Cross on which Christ was offered? A finger might have dipped itself in the blood shed upon that altar of sacrifice and written in its plains and valleys the whole history of Ireland.

ST. PATRICK'S BEQUEST.

This privilege of teaching sacrifice seemed to be the great and peculiar heritage of the Irish. Ireland was one of the few nations of the world that never killed the Apostle who brought it faith. Rome slew Peter and Paul, but Ireland let Patrick die in peace. And yet, Patrick bequeathed to the Irish the one thing which they refused to give unto him,

namely, the privilege of sacrifice for Ireland's faith, and that was why he believed that Ireland had had such loyal devotion to the Sacrifice of the Mass.

Ireland's altar was all Ireland. Ireland's consecration was her persecution, and Ireland's communion was her gift of missionaries and saints to the nations of the world. And now this was the day of victory.

Their sacrifice had been sent and God had accepted it. The joy and pomp of the Eucharistic Congress was the long-awaited reward of Ireland's faithfulness to her Crucified King. How well they had proved to the world that unless there was a Good Friday there would never be an Easter Sunday.

FAITH UNSURPASSED.

The name of Jesus, once breathed and whispered in bated tones, was now electrically transmitted so that Ireland's faith, like that of ancient Rome, was spoken of in the entire world. Once they drank in the wisdom of their holy religion from under hedges; now they heard it openly proclaimed from the housetops. They knew that other nations at Eucharistic Congresses had paid tribute to the Eucharistic King with more elaborate pageantry,

and certainly America surpassed Ireland with all its pomp and splendour and magnificence; but God knew, and the world knew, that it had not surpassed Ireland in faith.

They rejoiced with Ireland, and when the Papal Legate, at the close of this Congress, as a symbol of Christian unity, took the monstrance, with its Host, like a sun setting in the golden monstrance of the West, and lifted it in benediction over the people of all nations, they should think not of two hands holding the monstrance, but of hundreds of thousands of hands swinging it out in the direction of Eden's fourfold rivers, sprinkling peace and benediction upon the earth.

THE ONLY QUEEN.

The packed room resounded with cheers when Dr. Sheen declared that the Blessed Virgin Mary was the only queen that Ireland had ever recognised.

The chairman, Most Rev. Dr. Schrembo, Bishop of Cleveland, Ohio, said that when in the 16th century lust, the proud rebelled, faithful Ireland, penalised and persecuted,

caught up the torch of Faith and had since conquered for Christ new Kingdom in America and Australia.

Rt. Rev. Mgr. Spellman, of the Papal Legate's suite, said the Papal Legate regretted that he was unable to attend because more calls had been made upon him than he had anticipated.

Those present included Most Rev. Dr. Beckmann, Archbishop of Dubuque; Most Rev. Dr. Gallagher; Rt. Rev. Dr. Drumm, Bishop of Des Moines; Most Rev. Dr. T. O'Reilly, Bishop of Scranton, and Rt. Rev. Dr. Nicholas, Fiji Islands.

BELGIUM

SOLIDARITY OF THE FAITH IN IRELAND.

Cardinal van Roey, Archbishop of Malines, in opening the meeting of the Belgian group in University College, Dublin, said it was an abundant satisfaction to the Belgian pilgrims to meet on the soil of Ireland for the Eucharistic Congress.

They were taking part here in Dublin in a magnificent manifestation of the solidarity of the Faith, and they could encounter that Faith nowhere more ardent and more full of Christian charity than in Ireland.

Those who travelled with him would never forget the splendid reception they received when they landed at Wexford. That welcome came from the very soul, and was an expression of the fervent Catholic spirit of the Irish people. (Applause).

Belgium's relations with Irish Catholicism had endured for a long time. He had only to recall the many examples of

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The arrival of the Papal Legate at the Garden Party in Blackrock College. Report on page 14

courage and heroism for the Faith for which Ireland was famous, and the manner in which the Irish missionaries had spread the Faith through the Old World and the New.

AN IRISH PATRON.

They were proud to think that the patron saint of his own Archdiocese, St. Rohbout, was an Irishman.

He would also like to express the profound gratitude of the Belgians for the aid Ireland had given them in the Great War (applause). During that terrible period Belgium had been aided greatly by the extraordinary generosity of the Irish people, and there existed in Belgium a feeling of friendship for the Irish people which nothing could impair.

During the meeting which followed papers were read in French and Flemish on the work of Irish saints in Belgium, and on the Eucharist and on Catholic anhd on the Eucharistic and on Catholic Action, and the youth movement in Flanders.

At the commencement of the proceedings Dom Gerard Francois, O.S.B., Prior of Glenstal, read an address of welcome to the pilgrims from the Archbishop of Dublin.

The attendance included Most Rev. Dr. Bennebrock, Lord Abbot of Pastel; Rt. Rev. Dr. Golenvaux, Lord Abbot of Maredsons; Most Rev. Dr. Heylen, Bishop of Namur; Most Rev. Dr. Kerkhope, Bishop of Liege; Most Rev. Dr. Raseeur, Bishop of Trurnai; and Most Rev. Dr. Lemy, C.R.P., Lord Abbot of Zangerloo.

"Most Catholic People."

"The lessons taught by the Irish, even in our own day, regarding the Eucharistic Life, principally through devotion to Holy Mass," was the subject of a discourse, in Flemish, at the Belgian Group Section by M. Joseph Van Calstar, of Malines.

"The Irish people," he said, "are truly the most Catholic people in the world; past and present prove this. Like so many other people, we Belgians received the seed of our Faith from the saintly Irish Apostles, St. Romuldus, St. Livinus, St. Berthuinus, St. Folianus, and others.

Religious life and the practice of religion is declining to-day. How do we make the sign of the Cross, how do we genuflect in these days of negligence? If we examine our consciences we see how little we attend to the sign of the Cross, proper preparation for Communion, attentive assistance at Mass, and so on in matters of practical religion.

"We must form an aristocracy of religion of those who will take part in Catholic Action. This élite should be living examples, so that of them may be said, as of the first Catholic élite, 'See how much they love God.'

"Organised in groups under the direction of the Church, this élite should form a great crusade, adapted to modern circumstances, to bring into the life of today the real practice of religion.

"We hope that our people, like the Irish people, by means such as the Legion of Mary will soon render God the homage which is His due."

AUSTRALIA

An address on "Mass and the Viaticum in the Australian Bush" was delivered by Rev. Francis Moynihan, Melbourne, at the Australian group's meeting of All Hallows College.

Among those present were the Rt. Rev. Dr. Norton, Bishop of Bathurst; Rt. Rev. Dr. Killian, Bishop of Port Augusta, and Rt. Rev. Dr. Byrne, Bishop of Toowamba.

Father Moynihan said that there was concentrated history in a letter or memorial received in 1839 by John Bede Polding, Vicar-Apostolic of New Holland, with jurisdiction over the relatively few Catholics then in Australia. The letter was sent by Catholics in the young Settlement at the mouth of the Yarra. Some of the pioneers of the Faith in Australia were Scottish, a few English, at least one was French, but most were Irish "Freed men born in penal days," as the Protestant Davis had called them.

THE APPEAL.

The memorialists appealed to the Vicar-Apostolic to relieve their spiritual wants.

Father Moynihan then traced the growth of the Faith in Australia, now so strong and deep-rooted. From the beginning, however, there had been a shortage of priests.

The pioneer priests, and their successors, had almost all been of Irish birth or of Irish blood.

As with the clergy, so with the laity.

The difficulties of ministering to the spiritual needs of the people, owing to the immense distances to be covered, as well as climatic conditions, and the conditions of travel, were also dealt with by Father Moynihan.

NEW ZEALAND

The great part played by an Irishman in the spreading of the Faith in New Zealand was set forth in a paper by Miss Eileen Duggan and Mr. Paul Kavanagh on "New Zealand's Pioneer Catholic Family," read by Rev. C. Cushen, S.M., at the meeting of the New Zealand Section in University College.

Most Rev. Dr. Redwood, Archbishop of Wellington, presided.

The paper stated that though France brought the ember of the Faith to New Zealand, it was as a result of many weary journeys of a son of Erin that the Eucharistic King was brought to that distant part of His earthly dominions, and it was the Irish, too, who in the succeeding years blew that ember into flame.

The first Catholic to settle permanently in New Zealand was an Irishman, Thomas Poynton, who in 1828 took charge of a store and saw milling station.

ARRIVAL OF MISSIONARIES.

Thomas Poynton crossed and recrossed the ocean in his efforts to get Bishop Polding, then in Australia, to send a priest to the island, and was so unspairing in his zeal for the Faith that he became known as "the father of New Zealand Catholicity," and, finally, Bishop Polding gave him the joyous news that New Zealand was to have its own Bishop, and that Missionaries were even then on their way from Europe.

Poynton married the daughter of Thos. Kennedy, of Wexford, who had been exiled to Australia for his part in the Insurrection of 1798.

His Grace said it was a very beautiful paper, and the life of Thomas Poynton was a wonderful example of what a Catholic laymon could do when he was devoted to the Faith.

Mr. M. J. Sheehan, Auckland, mentioned that when Mr. John Dillon and Sir Thomas Esmonde visited Auckland, Thomas Poynton expressed a wish to meet John Dillon, of whose work for Ireland he had read. Poynton then lost his sight, but he said it was a great delight to shake the hand of John Dillon.

Rev. C. C. Martindale, S.J., expressed his pleasure at being present at the meeting of the New Zealand section.

(Continued on Next Page)

Sectional Meetings of the Congress

A Great Champion of Ireland.

"Patriarch of the Pacific," was the title applied to the Most Rev. Dr. Redwood, the venerable Archbishop of Wellington in the course of a paper on "Ireland's Debt to New Zealand," read by the Rev. C. J. Cushen, S.M., in the National University, at a meeting of the New Zealand groups.

Although the French were the first Catholic missionaries to New Zealand, the first Mass was celebrated under the roof of an Irishman, Thomas Poynton, whose wife's ancestor had fought at Vinegar Hill, Fr. Cushen said. It was also in keeping with the spirit of Ireland that the first Mission planted in the straggling settlement of Auckland was placed under the patronage of St. Patrick.

Ireland provided the foundations of Catholic education in New Zealand, both with pupils and lay teachers, and to-day the Catholic primary schools educated 25,000.

The first Irish priest to arrive in New Zealand was a Cork Capuchin, Father O'Reilly, who raised the first Catholic church in Wellington. In 1868 he returned to Europe and for a few months was Chaplain to the Papal Zouaves.

A GREAT PIONEER.

"It is a far cry to that day in the late 'forties,'" Father Cushen declared, "when the blessing of that dear old pioneer rested on the head of a young man who had gone to celebrate Mass in the house of an English family, settled near Nelson.

"The young man is to-day styled 'The Patriarch of the Pacific'—Archbishop Redwood.

"Archbishop Redwood learned Ireland's story by heart, and by eloquent voice and fluent pen had championed Ireland's cause with signal ability whenever occasion arose.

"Once the youngest Prelate in the Universal Church, to-day he is the oldest."

Fr. Cushen recalled the association of the great Archbishop Croke with the Church in New Zealand, and also the great work done by Bishop Moran, another noted Irishman, the Sisters of Mercy, Christian Brothers, and other Irish pioneer members of religious Orders.

"WONDERFUL WORK."

Archbishop Redwood said the work done for the Church in New Zealand was wonderful. The Catholics got no assistance from the Government in the building of their schools, but they were proud of their schools, and were determined to maintain the Faith.

The day might soon come when there would be no Church in New Zealand but the Catholic Church.

LITHUANIA

ARDOUR FOR THE FAITH.

A meeting of the Lithuanian pilgrims was held in University College, when a paper on "St. Patrick, Apostle of Ireland," was read in the Lithuanian language by Rt. Rev. Alexander Grigaitis.

St. Patrick's Catholic nationality, said the lecturer, was akin to that of the Lithuanians, who also came from the Celtic race.

Just as the Catholic Faith that St. Patrick planted in Ireland was ardently followed by Irish Catholics, so was that Faith as ardently practised in Lithuania.

There were present at the lecture his Excellency Bishop Justinas Staugaitis, his Excellency Bishop Francis Bucys, of Olympus, residing in Rome Hon. Chairman of the Group; and M. Joseph Vembre, Attorney-at-Law, Lithuania, with the Secretary, Rev. F. Juskaitis. About 100 priests and laity were present.

CANADA

VIGOUR OF THE FAITH OF IRISH EMIGRANTS.

Rev. M. Cline, P.P, in a paper read to the Canadian Group at University College on "The Sanctuary Lamp—The Lighthouse of Ireland," said the vigour and vividness of the faith of the Irish emigrants gave warmth and colour to the bleak, bloodless belief of those who followed Christ "afar off."

It was doubtful if any had a truer grasp of the essentials of Christianity than the Irish Catholic.

Yet Irish Catholicity was never national, for while faith and patriotism had run closely parallel, they had never commingled. Nationalism was never permitted to light the verdant stock of Catholicity.

True, in days when Catholics had neither rights nor privileges of citizenship, Ireland might have to dangerously set her face towards the gateway of revolution and bloodshed, and might to some extent have blotched her escutcheon.

CHURCH AND STATE.

The more impetuous of her sons in the frenzy of strife may have too hastily decided to pour out upon the altar of their country the "red, sweet wine of youth," but the Church refused to bless the offering or accept the gift.

Had it not been for their faith, the story of Ireland might have been the history of Sparta—the extinction of the fighting race.

The Catholics of Ireland never believed in the Christianity of the State, and were equally slow to recognise the wedded life of Church and State.

Ireland, without gap or break, had been the companion of Jesus in the Blessed Sacrament for 1,500 years. She knew Him in His cloistered life behind the curtain, and her faith and morals would remain intact as long as her rockbound shores withstood the tides and storms of the Atlantic.

EXAMPLE TO WORLD.

Most Rev. Dr O'Donnell (Archbishop of Halifax), in proposing a vote of thanks, said the Irish people

were giving to the world, at a time of stress and opposition to Almighty God, an example of what the truth could do.

Most Rev. Dr. McDonald (Titular Archbishop of Hebron), who seconded, said it was through suffering and persecution the Faith throve in Ireland, and he prayed it might never die.

Most Rev. Dr. Forbes (Archbishop of Ottawa) presided (in the absence of Right Rev. Mgr. McNally, who had to return to Canada on the previous day), and the other prelates present were Most Rev. Dr. Duke (Vancouver), Most Rev. Dr. Bunoz (The Youkon), and Most Rev. Dr. Ryan (Pembroke).

Rev. J. Burke and Rev. J. Scanlan superintended the arrangements on behalf of the Congress Committee.

Most Rev. Dr. W Duke, Archbishop of Vancouver; Most Rev. Dr. Forbes, Archbishop of Ottawa, and Most Rev. Dr. T. O'Donnell, Archbishop of Halifax.

ARGENTINA

CATHOLIC SPADEWORK IN SOUTH AMERICA.

Most Rev. Dr. Bonaventure Arana, O.D.C., Bishop of Vizagapatam, Southern India, presided at a meeting of the Argentine group in University College. Most Rev. Dr. Martin, Bishop of Argyle and the Isles, attended. Several Irish speakers were present.

Rev. B. O'Connor, C.P., in a paper in Spanish and Rev. M. P. Walsh, P.S.M., a native of Birr, in a paper in Irish dealt with the work of Irish missionaries.

Irish Catholic Action, it was pointed out, was not confined solely to the 19th and 20th centuries.

When the City of Buenos Aires was but seven years in existence the first Irish missionary arrived — Father Thomas Field, S.J., and was probably the first Irishman who ever trod those shores.

A son of a Limerick physician, he had to flee to the Continent to escape the savage disabilities of English law in Ireland which made it impossible for one of his race and religion to embrace the ecclesiastical state at home.

INTREPID IRISH MISSIONARIES.

How The Faith Was Planted Abroad.

His Grace Most Rev. Dr. Duke, Vancouver, presided at a meeting of the Canadian group in University College when an instructive paper was read by the Rev. J. E. Brown on "The Blessed Eucharist and Irish Missionaries."

His Grace the Archbishop in opening the meeting said it was a great pleasure to be in Ireland to participate in the Congress, which must be one of the greatest ever held in honour of the Blessed Eucharist. It was also a privilege to see the magnificent faith of Ireland exemplified in the thousands of ways which they witnessed during their short time in Dublin. It was also a great pleasure to them to be participants in the outstanding hospitality of the Irish people extended with such love to the emigrants from all over the world.

SOLDIERS OF CHRIST.

In the course of his paper the rev. lecturer referred in detail to the great, intrepid missionary work of the Irish, and said it was this deep devotion which was the life of Ireland, and which, he said, had inspired, through these Irish missionaries, a devotion in all parts of the world for Jesus in the Blessed Sacrament.

The Most Rev. Dr. Morrison, Bishop of Nova Scotia, speaking to the paper, said they had since their arrival witnessed

a wonderful manifestation of faith and warmth of feeling by the Irish people. So great was this that they must all feel like staying in Ireland.

They would, however, on returning to Canada bring back with them a better knowledge of what the faith could be. They could go to the slums of Dublin and see for themselves the beautiful decorations put up by the very poor out of savings from meagre incomes. This would be a great consolation and inspiration for them in years to come, and from it they could realise what could be accomplished by a real strong religious fervour.

The Most Rev. Dr. Bunoz, Vicar-Apostolic, Prince Rupert and the Yukon, was also present.

His first mission was to the River Plate, where, in 1587, with Father Ortega, he was placed in charge of an immense tract of country which embraced La Guayra, Paraguay, and the whole of the River Plate. Their first mission was at La Guayra. To reach it, they had to pass through trackless forests and cross rivers surrounded by dangerous animals.

The result of the labours of Father Field and his companion was the famous Jesuit Reductions of Paraguay.

It was the glory of Ireland to have contributed one of the founders of this extraordinary experiment in colonisation, perhaps the only successful one of its kind in the history of humanity.

Even Voltaire had to admit that the Jesuit Reductions seemed to be the triumph of humanity. At one time as many as 200,000 civilised and Christian Indians lived securely in the Reductions.

OF ENGROSSING INTEREST.

The early days of the 19th century in South America contained much history of engrossing interest to the Irish people, with men like Gen. O'Connor, who became the Minister for War for Bolivia, and Admiral Brown, who, from cabin boy, became Commander of the Argentine Navy.

From 1813 onwards, when Argentina was thrown open to foreign immigrants, the Irish population increased, and there was a succession of Irish priests to cater for their spiritual needs. The first Irishmen who came to Buenos Aires in the beginning of the 19th century devoted themselves to urban occupations, but they began gradually to disperse. Archbishop Murray, of Dublin, came to their assistance in the supply of priests, and one "with whose name the advancement of the Irish in Buenos Aires would be for ever identified" was a Dominican, Rev. Anthony D. Fahy, a native of Loughrea.

IRISH SISTERS OF MERCY.

To look after the "Irish Immigrants' Infirmary," established in 1849, and to open colleges wherein the children of the Irish settlers might be educated, Archbishop Cullen was asked for a foundation of the Irish Sisters of Mercy. Mother Evangelist Fitzpatrick was the first Superior of the nuns who did and were doing splendid work.

Father Fahy, realising the need for Irish priests, arranged that students for the Argentine Mission might be educated at his expense in All Hallows, Dublin, and this marked an ecclesistical arrangement which still subsisted. The earliest Irish chaplain outside Buenos Aires was the Rev. John Cullen, a Dublin man.

In 1857 Fr. Laurence Kirwan was sent to the Falkland Islands, and for more than 30 years these Islands were evangelised by the Irish priests of Buenos Aires.

Having dealt with the work of Father Fahy and of other priests, including the brothers Rev. L. M. Leahy, and Rev. M. Leahy, natives of Kerry, who assisted Father Fahy, the speaker described Catholic work in other Argentine districts.

Referring to the coming of the Passionists, he said the first was Rev. Pius Devine in the late '60's. The Fathers became established in 1880, and were now doing magnificent work.

Referring to benefactors of the Church, the speaker paid a tribute to Wm. Bulfin, late editor of "The Southern Cross."

FRANCE

THE MISSION OF ST. COLUMBANUS OF BANGOR.

The sectional meeting of the French Group took place in the Council Chamber at U.C.D. before 600 pilgrims. The attendance included Cardinal Verdier, Archbishop of Paris, the Bishops of Saint Dié Blois, Rennes, Ajacio, Lourdes, Smyrna, and Bishop le Hunsec, Superior General of the Holy Ghost Fathers.

The Bishop of Blois presided, and the address was read by M. Jean Guiraud, Professor at the University of Besancon. The lecturer devoted the main portion of his discourse to the mission of St. Columbanus of Bangor and his 12 companions who came to France from Ireland in 584. Their first foundation was the monastery of Annegray in Normandy, the second at Luxeuil.

EXTREME ASCETICISM.

The number of these sixth-century monastic foundations continued to spread and radiate from the centre at Annegray and Luxeuil—the latter becoming what was in effect a "seminaire d'évêques." Soon numerous monasteries sprang up under the rule of St. Columban throughout Picardy, Normandy, Burgundy.

Not alone did these missionaries spread the light of the Gospel throughout Gaul, but they were famous for the extreme asceticism of this rule. The severe penances of these early monks included rigorous fasting, the discipline of the birch, and standing in ice-cold water.

This reputation for austerity and these "monasterii Scotorum" together with the idea of community life, set the example to Europe, and opposed the ascetic piety of the cloister to the extreme brutality that characterized the barbarous civilization of the Gaul of the sixth century, and so prepared it for the Christian renaissance.

JOHN SCOTUS ERIGENA.

In addition these monasteries were centres of intellectual life in the domain of philosophy, canon law, theology, mysticism, and the ancient classics, one of the greatest figures of mediaeval France being the Irish monk at the court of Charlemagne—John Scotus Erigena.

The lecturer stressed the importance of the collaboration of the Irish Cistercians, St. Bernard and St. Malachy.

Referring to the secular ties between the two countries, the lecturer mentioned the great services rendered to France by Irish soldiers in the 18th century.

TWO LIBERATORS.

In conclusion, M. Guiraud symbolised the multiple bonds of union and amity between France and Ireland in the close personal friendship that existed between Daniel O'Connell, Liberator of Ireland, and Montalambert, whom M. Guiraud called "Liberateur de la France Catholique."

Père Pollet, O.P., returned thanks to M. Guiraud at the conclusion of his discourse, which was enthusiastically applauded.

La réunion de la groupe francaise an Congrès Eucharistique a eu lieu luer soir à University College. Il y avait une grande assistance qui compta Son Eminence le Cardinal Verdier, avec SS.GG. les Evêques de Saint-Dié, Lourdes, Smyrne, Rennes, Ajaccio, avec Mgr. Le Hunsec S.Sp., et le Père Gillet, O.P., Sa Grandeur l'Evêque de Blois présida la conférence faite par M. Jean Guirad, professor à l'Université de Besançon.

M. Guiraud fit une resumé de la vie de St. Columban, moine de Bangor, qui debarqua en Normandie avec ses douze camarades en 584.

LA PREMIERE FONDATION.

La première fondation fut à Annegray la seconde a Laureuil. A la mort de l'apôtre en 615 il y ayait une grande multitude de monasterie partout en Picardie, en Normandie et dans les Vosges, St. Columban établit en Gaule l'idée de la vie de commuirante avec ses pénitences extrêmement rigoureuses, et ces demeures de l'ascétisme religieux, en même temps, foyers de la vie intellectuelle s'opposèrent à l'extrême barbarie des moeurs gauloises à cette époque. Ainsi se fit la préparation pour la renaissance crétienne en France.

Des etudiants ecclésiastiques vinrent entrance faire leur formations religieuse

The large audience at the Congress English Sectional meeting on Friday, June 24, which was presided over by the Archbishop of Liverpool, and addressed by Rev. Ronald Knox and Rev. C. Martindale, S.J. It was held at the Mansion House.

pendant les persécutions Irlandaises; des soldats Irlandais rendirent des services distingués dans l'armé française au XVIII-ième et au XIV—ieme siecle et ainsi se forgerent les liens etroits eutre les deux pays, qui, selon l'avis de M. Guiraud, furent symbolisés par l'association intime et amicale entre Daniel O'Connell, émancipateur de la foi en Irlande et Montalambert, libérateur de la France Catholique.

THE ORIENT

ARCHBISHOP OF BETHANY AND HIS LIFE'S DESIRES.

In an address on "The Syro-Malabar Rite," delivered to the Oriental Group in University College, Dublin, Most Rev. Dr. Mar Ivanios, Archbishop of Bethany, said that his second desire in life, next to paying obeisance to the Pope, was to be present at this wonderful expression of the devotion of the Catholic world to the Eucharistic King.

It was the Blessed Sacrament that had brought him to the True Church. After years of heartfelt prayer and study and seeking after truth, he came to the conviction that the Catholic Church was the institution which Our Lord came to establish.

Referring to the Syro-Malabar rite, his Excellency said its liturgy was that of St. James the Apostle, the first Bishop of Jerusalem. Holy Communion was given to adults under two kinds, bread and wine, while, in the case of children, immediately after Baptism, it was given under the form of wine only. The principle of Communion under one form was established in the Orient, which showed the universality of the Church.

The Rt. Rev. Alexander Chulaparambil, Bishop of Kottayam, Travancore, who was instrumental in the conversion of Dr. Mar Ivanios, in proposing a vote of thanks to the lecturer, said he was once rich in worldly goods, but was now rich in spiritual things.

IN A STATE OF UNREST.

His Eminence Cardinal Bourne said there were thousands to-day in a state of unrest seeking after something they did not possess. Many of them were intellectually convinced of the truth of the Catholic Faith, but hesitated to embrace it for one reason or other. They must, he said, pray a great deal for those people who entered, or were about to enter, the Church because of the great sacrifices they had to make, which in many cases was absolutely heroic. They had to give up everything they possessed and separate themselves from those with whom they were in closest sympathy.

His Eminence added that no one should question the good faith of those who were outside the Catholic Church. In a fairly long life he should not dare to say of anyone that he was in bad faith.

To quote, he went on, the words of a distinguished dignitary of the Church, who said: "In my long life I have known any amount of heresies, but I cannot say that I have ever known a heretic."

Those present included Rt. Rev. Dr. Michael d'Herbigny, President of the Oriental Institute in Rome; and Most Rev. Dr. Heerey (Nigeria).

THE SEPARATED BRETHREN.

There was a large gathering at University College, for the address on "The Blessed Sacrament, Factor of Catholic Unity: according to the Byzantine Liturgy," delivered by the Rt. Rev. Mgr. Evreinow, who said that the return of their separated brethren to the unity of the Faith was certainly the most earnest desire of all Catholics. It was a desire inspired by the Charity of Christ, and that meant that it was a desire perfectly possible to realise. Consequently it was a compelling force which must be carried into action.

There were many difficulties in the way In order that the fruit that they hoped for might be brought forth, they must be strongly convinced that it was Christ Himself in the Blessed Sacrament of the Altar Who was the principal Factor in that interior preparation in the minds and hearts of men that led to the Unity of the Faith.

COUNCIL OF TRENT.

The Council of Trent taught that Jesus left His Sacrament to the Church as a symbol of unity, and that there should be no schisms. The triumph of the Early Church was due to the reception of daily Communion, and in the Encyclical of Pope Leo XIII. they had the admonition that the Eucharist was to be considered the Centre of Christian life in all its fulness.

In Russia, where they saw the attempt to uproot religion, the only force they could rely upon and the arm which they could protect themselves with was the Holy Eucharist. The Eucharist was the Centre of the spiritual life of all Christians, and consequently It was the Centre of the Church's life, whence the spiritual life flowed. It was Christ Himself in the Sacrament of the Altar Who united them all in the bonds of Faith, Hope and Charity—all drew their life from Christ, and the unity of that supernatural life constituted the holiest bond that could exist among men.

HOPES CONFIRMED.

The magnificent manifestation of the Catholic Faith and Catholic Unity round the Holy Eucharist, they were so happy to see on the occasion of this the 31st International Eucharistic Congress, assembled in this Catholic and faithful country, confirmed all their hopes.

And it was with profound conviction in the final success of their efforts that they most humbly and ardently offered their praise to Our Lord in the Holy Sacrament, Light of our Faith, Source of our Hope, and invincible Sender of His Eternal Triumphant Love.

His Eminence Cardinal Hlond, Primate of Poland, presided, and, in a short address in Latin, paid tribute to the Catholics of Dublin and Ireland for the demonstration of their faith they had given in connection with the Eucharistic Congress.

Most Rev. Dr. D'Herbigny, S.J., Ilium, also congratulated the Irish people on the wonderful way in which they had preserved the faith all through the centuries. The present display in Dublin was nothing short of marvellous.

There were also present Rt. Rev. Dr. Bucys, Bishop of Olympus; Rt. Rev. Dr. Csarnecki, Bishop of Lebedos; and Rt. Rev. Dr. Przezdziecki, Bishop of Siedlce.

GERMANY

GREAT WORK OF THE IRISH MISSIONARIES.

The German sectional meeting was held at U.C.D. His Excellency Bishop Behring, of Osnabruck, presided.

Prior to the lecture on "The Work of Irish Missionaries in Germany," which was delivered by his Excellency Alois Prince Lowenstein, the Bishop of Osnabruck greeted his ecclesiastical colleagues, Dr. O'Rourke, of Danzig; Dr. Mersing, of Kimberley; Dr. Augustin Pacha, of Temesbar, Rumania; Herr von Dehn, the German Minister; and Prof. J. M. O'Sullivan, T.D. He outlined the history of the Congress, and expressed his pleasure that Dublin, which this year also commemorates the coming of St. Patrick, should have been chosen for the 31st Congress.

The Irish Catholics, he stated, in every part of the world were distinguished by their devotion to the Church. In Australia Irish prisoner priests were the first to celebrate Mass. In spite of the fiercest opposition they carried the torch of the Faith firmly, and to-day 90 per cent. of the priests in Australia were Irish.

Dr. Berning expressed his admiration of the piety and enthusiasm for the Congress evinced in Dublin, and pointed out that at present only piety and simple faith could save the world from the corruption of materialism.

The Eucharistic Congress was an International event, more calculated to still the storms of strife and dissension which troubled the world to-day and to bring about unity than the worldly counsels of Geneva or Lousanne.

BEAUTIFUL PIETY.

The Bishop of Temesvar, who has in his diocese 300,000 German Catholics, also spoke of the beautiful piety shown everywhere by the Irish, and suggested that the Germans' children of St. Boniface might learn piety and generosity from the children of St. Patrick, and in their turn share with them the gifts of steadfastness and consistency.

Not without a twinkle in his eye he gave it as his opinion that the marriage of a German, endowed with national characteristics of strength and solidarity, to an Irish girl, full of tender piety and simplicity, must be a perfect union from the point of view of the Catholic Church.

HEROISM OF DANZIG.

Bishop O'Rourke brought greetings from Danzig, and described the heroism of the Danzig people in staunchly supporting their Church in the midst of privations and economic stress.

Bishop Meising told of his experiences in Kimberley, where the Irish are the builders of the Catholic Church. Before he ever came to Ireland, he had formed the impression that the strongest characteristics of the Irish race were their love of Faith, devotion to their priests, and respect for the Holy See.

Herr von Dehn, in replying to the tributes paid him by the foreign prelates for his courtesy and kindliness, spoke of the cultural associations between Ireland and Germany, and of the work done and the gratitude due in this connection to Dr. Coffey, President of University College. He called the attention of the Germans to the work of the Catholic Library, and to the special Exhibition of German Printing in the National Museum.

IRISH MISSIONARIES.

Prince Lowenstein then read a very interesting paper, in which he traced the history of the Irish missionaries from Fridolin, of Baden, who died in 540, down to the foundation by Charles the Bold of a Hospice on Victorsburg for Irish pilgrimages in honour of St. Eusebuis, an Irish pilgrim.

As well as the familiar names of St. Columbanus, St. Gall of the family of St. Brigid, Prince Lowenstein related the labours of such lesser-known missionaries as Sieniel, Sigebert, Willibrod, and the two Ewald brothers. It seemed to Prince Lowenstein that at one time there must have been only saints in Ireland.

Father Langford proposed a vote of thanks to the lecturer, conveyed the greeting of Most Rev. Dr. Byrne to the German section, and noted his admiration of the sacrifices made by so many German Catholics in coming so far to honour the King of Peace, at a time of great economic stringency in Germany.

The Bishop of Osnabruck then imparted his blessing, and the meeting ended in prayer and the singing of the German Te Deum.

Drei hundert Leuhe waren in University College gegenwaertig am gestern Nachmittag als Seine Hoheit Furst Lowenstein eine Vorrede über die trische Missionäre in Deutschland gehalten hat.

Fürst Löwenstein erwähnte verschiedene Heiligen die wenig bekannte so wohl als die beuihmten die nach Deutschland zwischen den Jahren 590 and 1058 aus Irland gekommen sind.

Seine Bischofliche Guade Dr. von Berning sprach mit Begtisterung uber den Empfaug der Irland dem Deutschen Wahlfahvt gewilligt hat.

Dr. Meising, Bischof von Kimberley, Dr. O'Rourke, Bischof von Danzig, und Father Langfad haben auch gesprochen.

BASQUE

MARCH OF ST. IGNATIUS
Sung by the Pilgrims.

La reunion vascuence, celebrada hoy (Sábado), en University College, salió con gran éxito. La función fué presidida por el secretario del Obispo vascuence de Vijayapuram. El Dr. Hernandorena, presidente de la Liga de Juventud de San Sebastián, dió un discurso en vascuence sobre "Relación Misionera Hiberno-Vascuence." Asistió toda la delegación vascuence adenás de muchos irlandeses, por los cuales Don Carmelo Leziecla dió un resumen en francés de la conferencia. El Padre Laborda cantó unas Lemrosas caucionos vascuences y toda la asistleucia cantó an cono el Uinino nacional y el Uinino de San Ignacio.

The Basque meeting, which took place in Univerisity College, was most successful. The function was presided over by the secretary of the Basque Bishop of Vijayapuram, Southern India. Dr. Hernandorena, president of the League of Youth of San Sebastián, read a paper in Basque on "The Missionary Relation between Ireland and the Basque Countries." All the Basque pilgrims were present, in addition to many Irish people, for whose benefit Don Carmelo Lezicola gave a resumé in French of the lecture. Father Laborda sang some beautiful Basque songs, and all the Basques present sang in chorus their national anthem and the Hymn of St. Ignatius.

ARMENIA

ALIKE IN THEIR HISTORY.

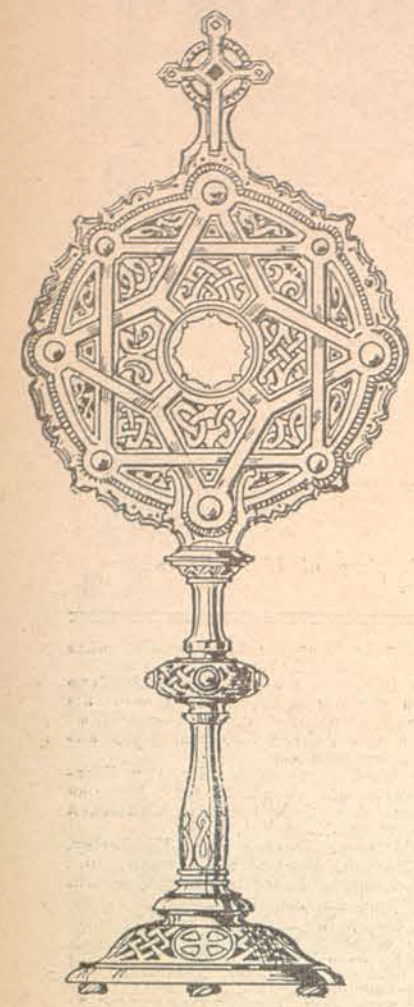
Cardinal Verdier, Archbishop of Paris, presided at a group meeting of Armenians at University College, when a lecture was given by Very Rev. Mgr. Kedidjian, who said that Ireland and Armenia, two countries so much alike in their history, met that day for the first time, and it was a great pleasure to him to witness this meeting taking place in the light of the Catholic faith, and before the Heavenly King, for Whom the respective countries had suffered so much in the course of the ages, and to Whom they had always remained faithful.

The lecturer then went on to describe the Armenian liturgy in the celebration of the Mass and the origin of the liturgy. The Divine Service amongst the Armenians was held principally in the Greek language, some fragments of which still remained in their liturgy. The principal idea which ran through the Mass and its prayers was, of course, the idea of sacrifice, but the idea of a banquet to which all the assistants were invited was also very prominent.

An address in French was delivered by Cardinal Verdier.

(Continued on Page Sixty-Two)

Dromore Monstrance



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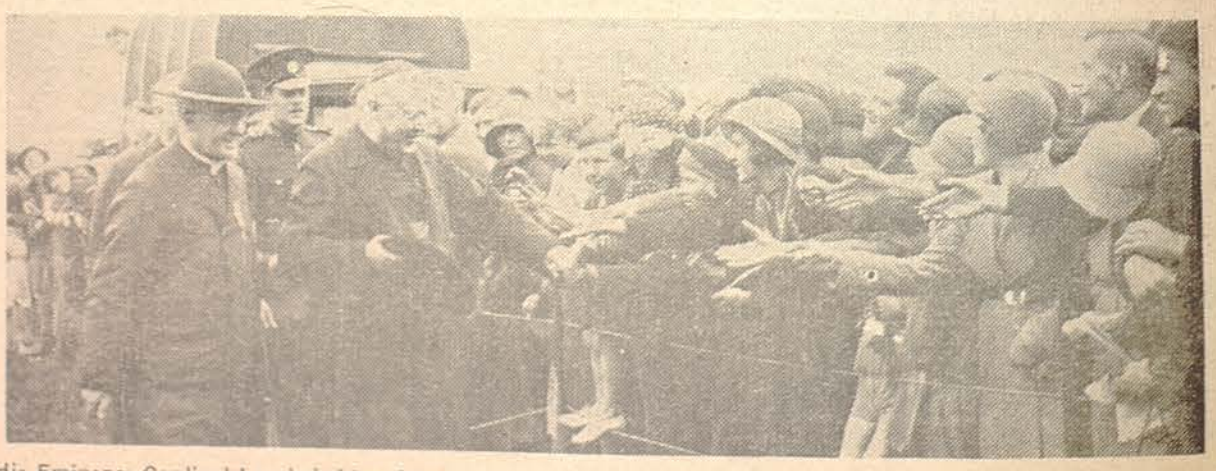
CZECHOSLOVAKIA PILGRIMS

A very pleasant reception and garden party was held at the Czechoslovak Legation in Northumberland Road, when the Congress visitors from Czechoslovak Republic were received by their Ambassador here, Major Pavel Ruzicka. The guests arrived about 4 o'clock, and soon afterwards refreshments were dispensed by Madame Ruzicka. The outstanding figure was the Lord Abbot of Strahov (Prague), Most Rev. Dr. Method Zavoral, in his white Premonstratensian robes. With him came Dr. Stepan Rajda, of Brno, Moravia, and Père Bernard Velisek, the Prior of the Benedictines of Emausy, Prague. The tall, soldierly figure of Dr. J. J. Ruckl, a Chamberlain to his Holiness the Pope, was conspicuous. Dr. Ruckl is a member of the Permanent Committee of Eucharistic Congresses. Others present included:—Most Rev. Dr. Kmetko, Bishop of Nitra, Moravia; Most Rev. Dr. Carsky, Bishop of Kosice; Most Rev. Dr. Vojtasak, Bishop of Spiska; Rev. Fr. Cinck, Professor of Theology, Olomuc; Msgr. Antonin Melka, Professor of Theology, Budejovice; Fr. R. Bartos, Zelechovice; Jan Dobransky, Solivar; Fr. Martin Chudoba, Koprivnice; Rev. Dr. Jan Kapistran Vyskocil, Prior of the Franciscans of Kromeriz; Msgr. Edvard Neesey, Coadjutor Bishop of Nitra; and Fr. Liborius J. Mattaska, O.F.M., Kremnica; Messrs. Cyril Broz, Zdenek Danner (Editor, Vrsovice), Dr. Jan Ebert (Stahlavka), Dr. Pavel Malovec, of the Slovenian Bar, and Jan Prokupek, Prof. Humpolec. The ladies included Mm. Klementina Bartosova, Anna Duratova, Marie Fiserova, Headmistress of a Catholic College in Dejvice; Antonie Kapounova, and Julie Zwitschkova. Messrs. Jan Jindra, Prague; Dr. Fr. Mocker, Dejvice; Prof. Dominik Trnka, Prague; Jan Zelinka, Jesuit College, Brno; and Mr. Sean O'Beirne, B.A., Dublin, were also amongst those received by the Minister and presented to the Lord Abbot.

VISITORS FROM AFAR

Rt. Rev. Dr. Salvatar, R.E., O.M.Cap., Bishop of Lipari; Right Rev. Alex. Chulaparambil, Bishop of Kottayam; Most Rev. Dr. Sylvester, O.M.Cap., Definitor-General, Rome; and Most Rev. Dr. Caccarollo, O.M.Cap., Archbishop of Otranto, on their way to the official opening of the Congress.



His Eminence Cardinal Lauri shaking hands with many of the crowd who sought his honour when he visited the Eucharistic Congress Altar in the Phoenix Park.

Members of the Irish Hierarchy leaving the Pro-Cathedral after the official opening of the Congress

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ARCHBISHOP'S ANNOUNCEMENT

Special Indulgences for the Faithful

The Archbishop of Dublin made known to all the Faithful that, by an Apostolic Brief, dated June 3, 1932, which has been handed to him by his Eminence the Cardinal Legate, Our Holy Father, Pope Pius XI., has been pleased to grant to all the Faithful throughout the world the following perpetual augmentation of the Indulgences granted by Pope Pius IX. under the date September 15, 1876:—

(1) An Indulgence of ten years each time to all the Faithful who shall devoutly and with contrite hearts visit the Blessed Sacrament and shall recite five Paters, Aves, and Glorias, and one Pater, Ave, and Gloria for the Holy Father's Intentions.

His Lordship the Bishop of Corsica, Rt. Rev. Msgr. Rodie.

(2) A Plenary Indulgence to be gained once a week by all the Faithful who, having received the Sacraments of Penance and the Holy Eucharist, shall have for an entire week visited the Blessed Sacrament and recited the prayers prescribed above.

These Indulgences had been graciously conceded by the Holy Father on the occasion of the International Eucharistic Congress in Dublin to encourage the Faithful throughout the world to make reparation to the Sacred Heart for the sins of the world in accordance with the exhortation addressed by him to them in his recent Encyclical Letter, "Caritate Christi."

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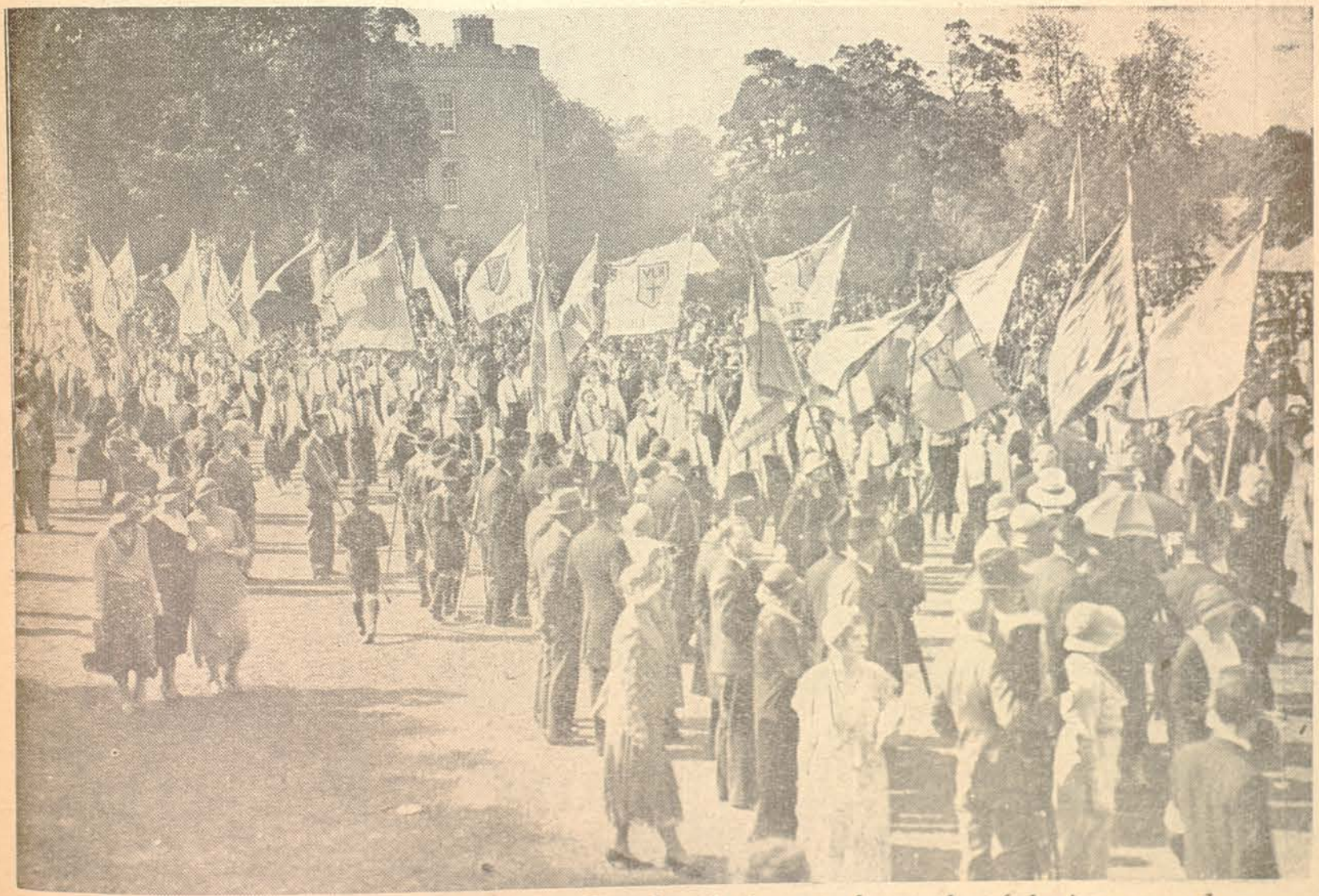
AFTER THE OFFICIAL OPENING OF THE CONGRESS

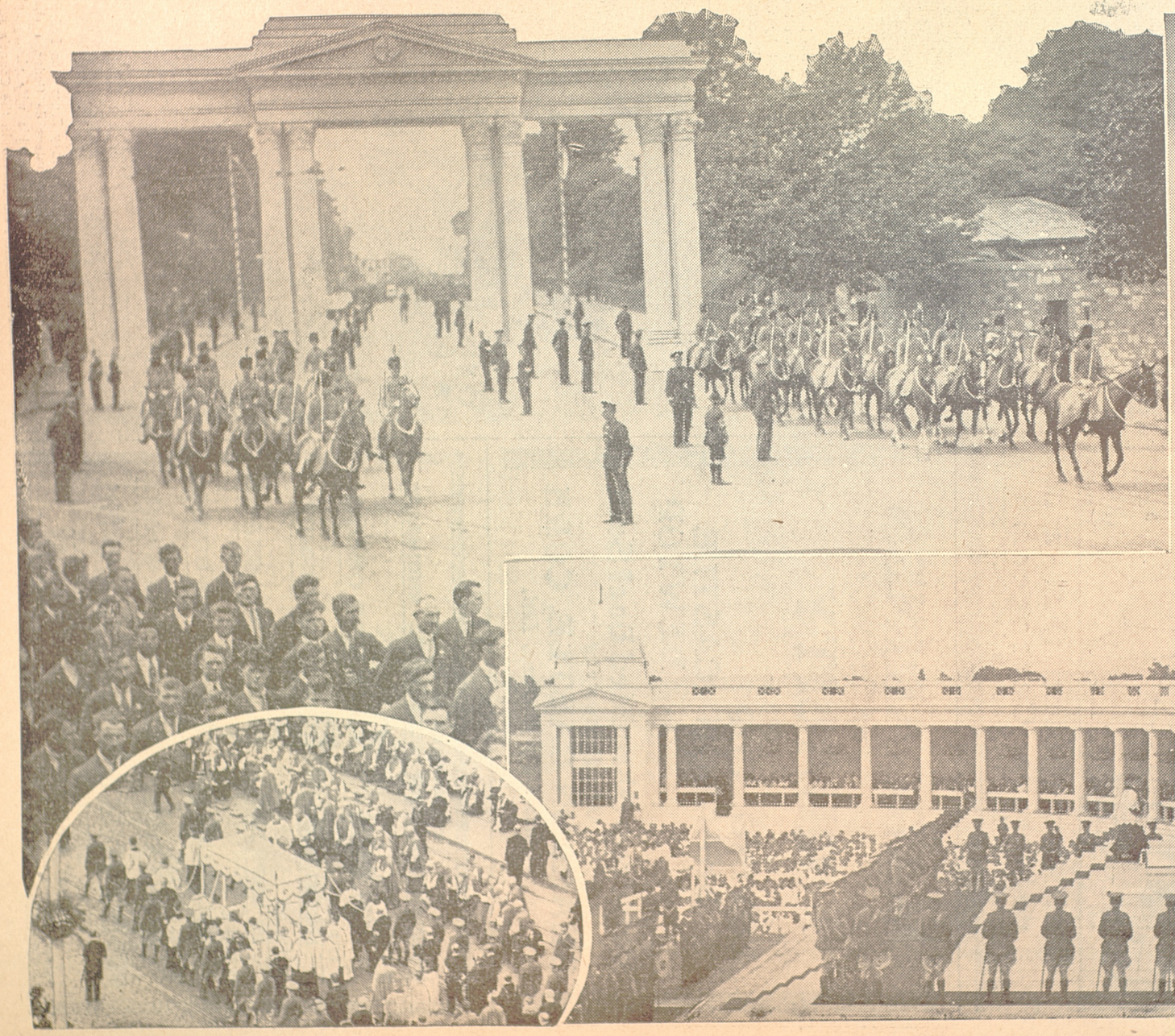
Crowds in O'Connell Street, Dublin, watching the procession of motor cars after the official opening of the Congress in the Pro-Cathedral



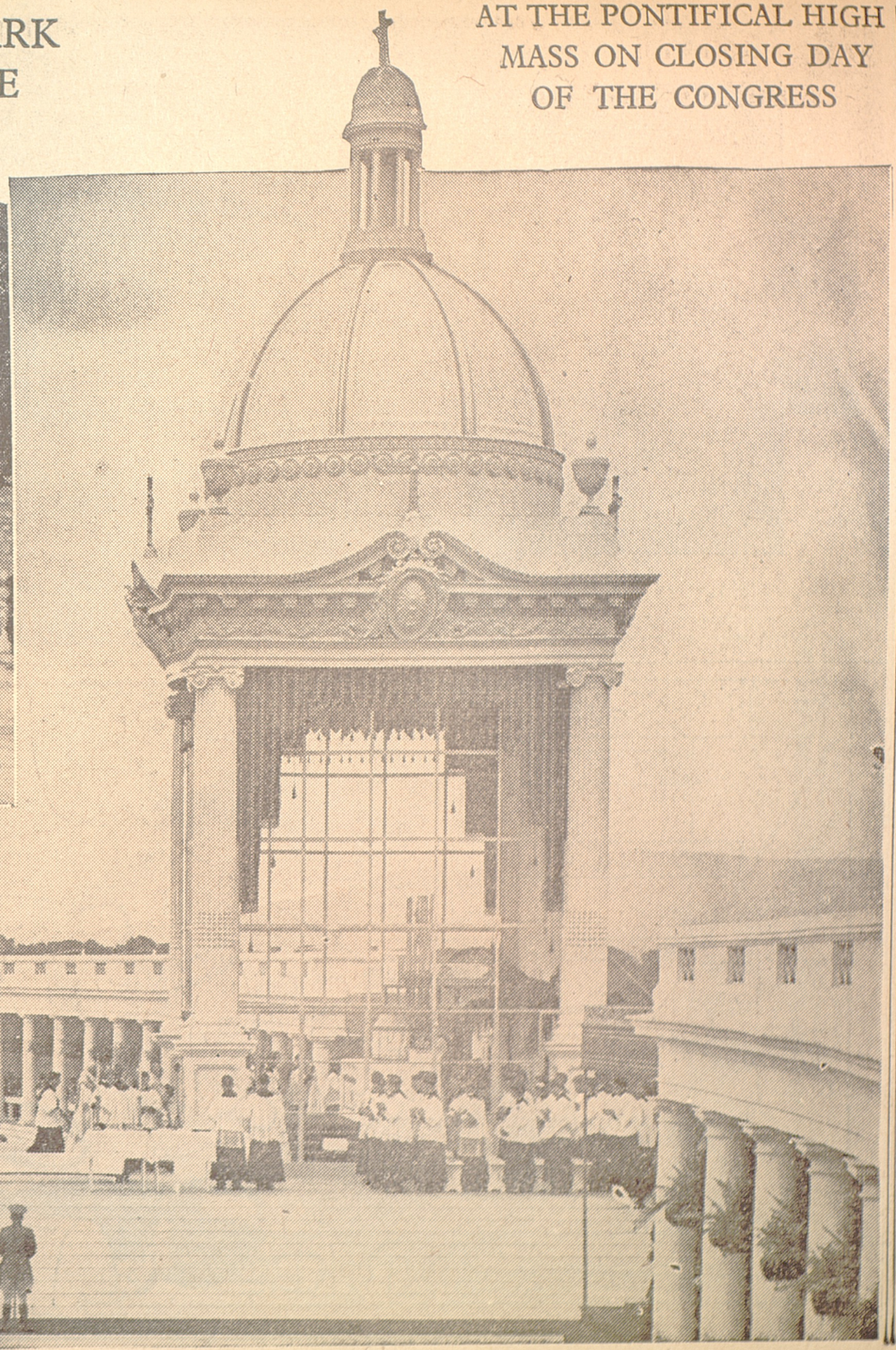
The magnificent flags carried by the Dutch pilgrims made a colourful picture as they paraded through the grounds at Blackrock College

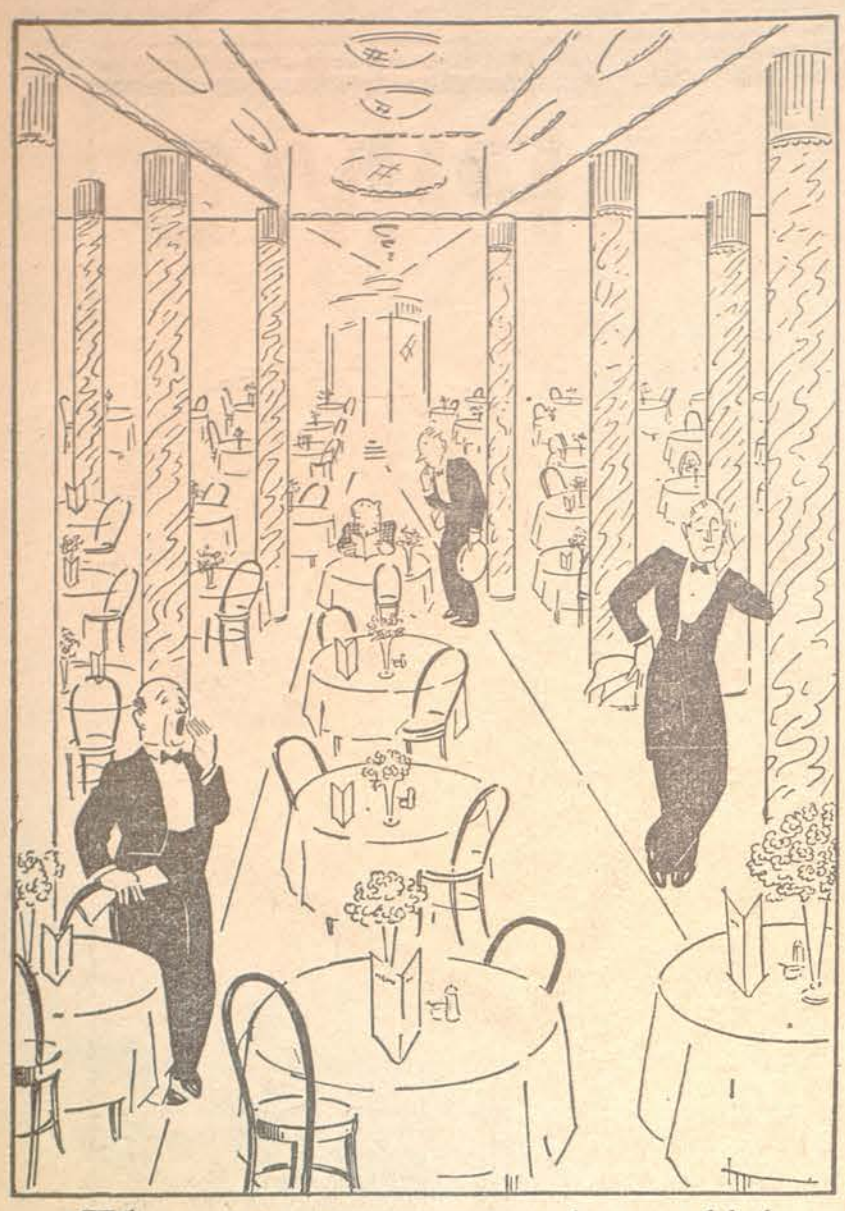
A CLOSE-UP VIEW OF THE HIGH ALTAR IN THE PHŒNIX PARK DURING PONTIFICAL HIGH MASS

THE PROCESSION LED BY CAVALRY LEAVING THE PHŒNIX PARK BELOW—THE SACRED HOST BORNE BY THE PAPAL LEGATE



AT THE PONTIFICAL HIGH MASS ON CLOSING DAY OF THE CONGRESS





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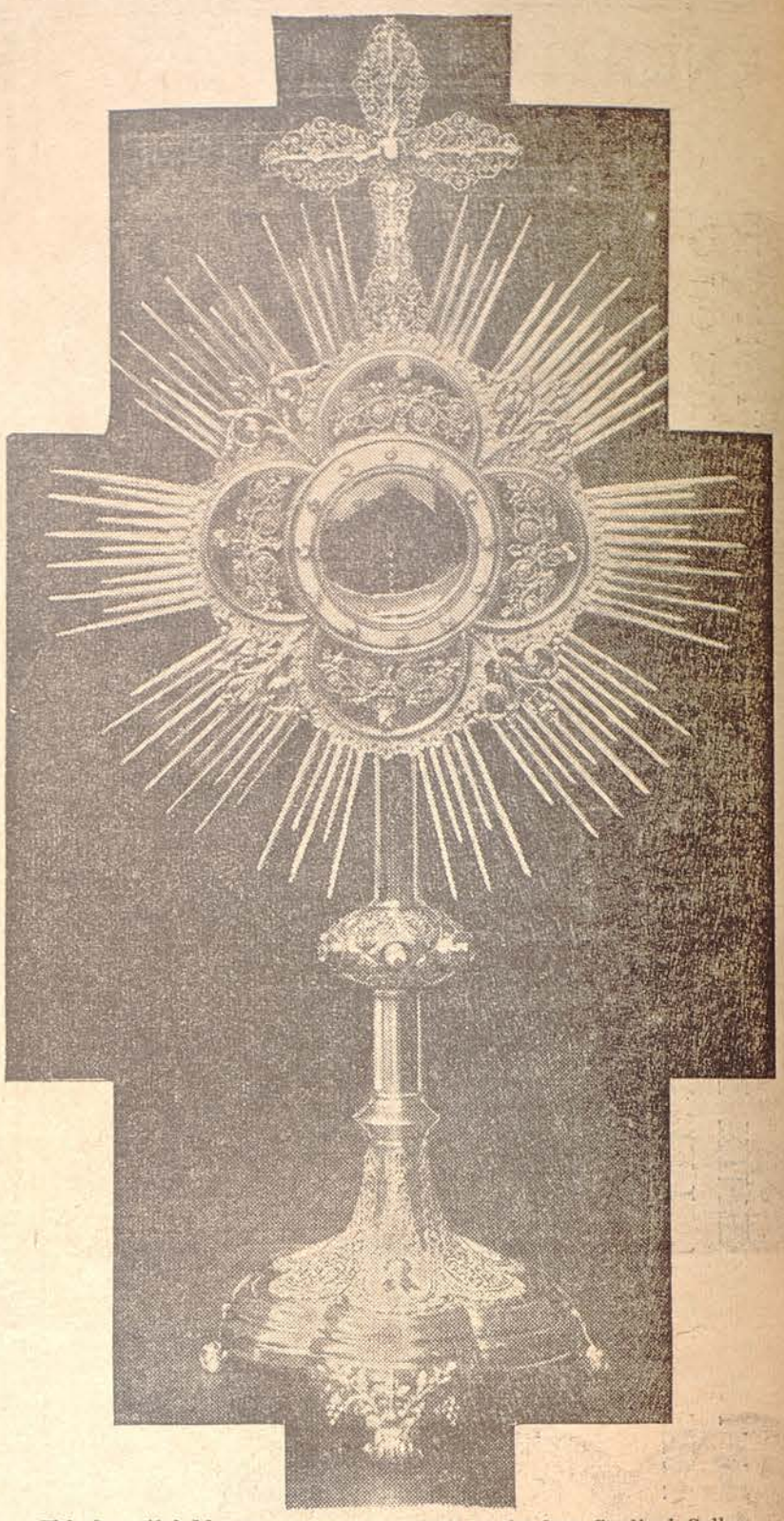

This beautiful Monstrance was presented to the late Cardinal Cullen, Archbishop of Dublin, by the Dublin Chapter on the occasion of his receiving the Red Hat in 1867. It was used by the Papal Legate, Cardinal Lorenzo Lauri, in the Congress Procession, on Sunday, June 26.

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Two picturesque figures at the Congress.

The Core of the Eucharistic Congress, its animating spirit and atmosphere, is suggested by this remarkable picture. It is of the Archbishop of Edinburgh giving Holy Communion at midnight in the open field at Artane by the aid of a lantern held by an officer of the Saorstat Army.

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Fifty-Thousand People Greet Legate When He Leaves for Home

His Eminence Cardinal Lauri, the Papal Legate, won the hearts of the Irish people during his visit of nearly a fortnight, and they gave him striking proof of it when he left Dublin for Rome on Sunday, July 3.

His Eminence found the streets from Drumcondra to Dun Laoghaire lined by about fifty thousand people—men, women, and children—and they cheered him warmly as he passed.

Striking scenes were witnessed at Dun Laoghaire, where his Eminence was met by President de Valera and other members of the Government. As the ship left the pier the Army Band played "Come Back to Erin."

The Legate was also cordially received at Holyhead and at London, where he remained a few days.

"I SHALL NEVER FORGET."

The Legate's Farewell Message.

Cardinal Lauri's farewell letter to Most Rev. Dr. Byrne was as follows:—

"My dear Archbishop,

"I write these words on the eve of my departure from Ireland, on the vigil of the finishing of my official mission as Legate of the Holy Father and of beginning my journey back to Rome, back to the throne of him who sent me to you, to his Holiness Pope Pius XI. I hope, my dear Archbishop, that you will not depend on my words to convey to you how happy I am at the success of the Eucharistic Congress and how grateful I am to you and to all the Irish people for the welcome which you gave me, and how sad I am to leave you, because

> my words are totally inadequate to express the degree of my happiness, the depth of my gratitude, and poignancy of my sorrow.

"You and the Irish people have opened your hearts to me as the special representative of the Holy Father, and you have received me with a warmth and cordiality that cannot be described, that can only be felt, and I in my turn feel the same towards you.

SHALL NEVER FORGET.

"I shall never forget the unforgettably glorious days of this Eucharistic Congress. I shall never forget the exquisite kindness, the whole-souled hospitality and the affectionate welcome with which you and the Irish people received me in your home, in your city, in your country, and in your hearts.

"It will be such a joy for me to refer all this to the Holy Father, and it will be an equal joy for his Holiness to hear about it from me,

> to hear about this manifestation of faith and of love for Our Lord in the Blessed Sacrament, a manifestation which has been nothing less than stupendous,

and to hear also about your kindness, your unsurpassable kindness, to me as the Holy Father's Legate.

"And, my dear Archbishop, all have participated, all have co-operated to make this Congress a triumph. Governmental and civic leaders, as well as ecclesiastical authorities, priests, members of religious Communities, men, women and children, have all united to make this Eucharistic Congress a plebiscite of love for the Blessed Eucharist, a plebiscite of devotion to the Vicar of Christ.

TO THOSE WHO HELPED.

"And in the name of the Holy Father I return thanks to each and everyone who contributed to the success of the Congress I ask you, my dear Archbishop, to be the interpreter of my expressions of admiration, of congratulation, of gratitude, and of affection to all those mentioned above, and to the members of the Supreme Governing Committee of the Congress, the Archbishops and Bishops of Ireland; to the Most Reverend Chairman and the members of the General Executive Committee, and to those who assisted them in office work and in other ways; to the Committees for Accommodation, for Ceremonies, for Reception, for Catering, and to the ladies and gentlemen who helped them; to the Committees on Music and those who directed and those who trained the singers and those who sang so beautifully;

> to the Committee on Decorations and those who adorned their homes and places of business, oftentimes at the cost of self-deprivation;

to the Medical Committee and those who co-operated with them, the nurses, the members of the St. John Ambulance Brigade, and the doctors; to the Transport Committee, the railway and tramway employes, and the autobus drivers; to the Traffic Committee, the always-efficient Guards; to the Stewarding Committee and the thousands of cheerful, capable men who helped them; to the volunteer Motor Transport Committee and their assistants, ever pleasantly ready for service; to the Reverend Secretary, the Director of Organisation, the Chief Marshal, the Architect, the Director of Broadcasting, to the Military, Officers and Soldiers, with special thanks to the Guard of Honour at the religious functions and the Cavalry Escort;

> to the Aviators whose cruciform flying salute bade us first welcome to Ireland's shores;

to the Boy and Girl Scouts whose faithful, disciplined, efficient functioning has been a marvel to all; to the members of Your Grace's own household, with a special word for Your Grace's Reverend zealous Secretaries.

THE SICK AND AGED.

"I am grateful to all those who bade me welcome in the various places through which I passed in Ireland and I am grateful to those in all the other places through which I could not pass, knowing that the same hearty reception awaited me everywhere and regretting that I could not visit every single one of them.

"Lastly, but most especially, do I ask you, my dear Archbishop, to express my thanks and to extend my most affectionate farewell greetings and to say that I bestow a special Apostolic Blessing on them, to a group, who by their prayers, by their mortifications and by their sufferings endured with Christian fortitude, have contributed more than their share in securing from Divine Providence the blessing of the perfect success of the Eucharistic Congress.

> "I refer to the sick and the aged and to those who were able only to attend the Congress exercises in spirit.

"May God bless and reward them all and may God bless and reward Your Grace and all the other Archbishops and Bishops of Ireland and all the priests, the members of religious Congregations, the Brothers and Sisters, the men, the women and the children of this noble land!

"This is my fervent wish and earnest prayer as I bid you farewell.

"Devotedly in Our Lord,

"Lorenzo Card. Lauri,

"Papal Legate."

"GLORIOUS DAYS."

Archbishop's Letter to His Priests.

His Grace the Archbishop of Dublin (Most Rev. Dr. Byrne), in a letter read in the churches in his diocese on Sunday, July 3, said:—

"Very Rev. and Dear Father,

"The great event for which my dear and faithful flock have been so long and so worthily preparing has come and gone, and it is with a full heart that, in their names and in my own, I return thanks to the Eucharistic King for the wonderful things that have taken place in our midst during the holy days of the Eucharistic Congress.

> "Cold, indeed, would be the heart which would fail to thrill with joy at the recollection of those glorious days.

"Like the disciples on the road to Emmaus, we felt our hearts burn within us when our loving Saviour was so near to us, as we knew Him to be during those happy days.

"WONDERFUL EVENTS."

"It would be vain to attempt to describe those wonderful events or the impressions they made upon us; they will remain as holy memories, to be treasured, for the rest of their lives, by all who were privileged to take part in them. My predominant emotion is one of profound thankfulness to God, the Giver of all those good gifts.

"As I write, indeed, the names of many loyal and devoted helpers are present to my mind, but,

> so manifest has been the Hand of God Himself in all that has happened that I feel it would be almost a profanation to make particular mention of any mere human endeavours.

"God alone could, and did, bring about the well-nigh miraculous success of the Congress. To Him alone all thanks and praise are due.

GOD'S HOLY GRACE.

"Others, with the help of His holy grace, contributed to its success; I pray that He may reward them with a generosity in keeping with the generosity He has shown during those memorable days.

"May He in a special manner reward and bless the poorer members of my flock, whose fervour and lavish generosity so impressed our visitors. For them particularly do I join with the Holy Father in praying for a return of such Christian prosperity as may bring an alleviation of their hard lot in this life.

"From the first moment when we began to prepare for the Eucharistic Congress I impressed upon you the supreme importance of the spiritual preparation of heart and soul.

> "In this respect the co-operation of the Clergy and the Faithful has been so wholehearted and its results so fruitful as even to overshadow the magnificence of our material preparations.

"May the love of Our Eucharistic Lord, which has filled all our hearts during those holy festivities, be with us in ever-increasing intensity, and may it become the inspiration of our whole lives.

THE PAPAL LEGATE.

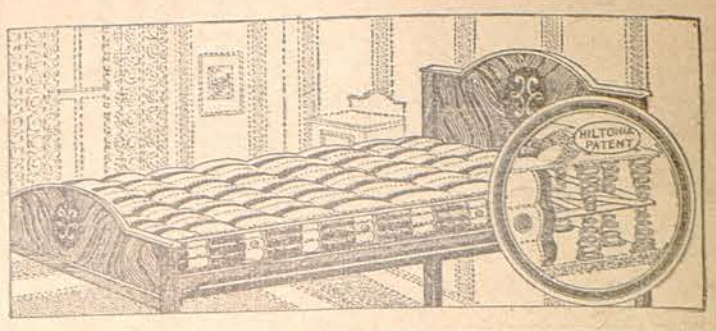
"We are about to bid farewell to His Eminence, the Cardinal Legate, whom the Holy Father sent to preside over the Congress in his name.

> "His gracious personality, his charming courtesy and his anxiety, regardless alike of fatigue and advancing years, to contribute in the fullest possible manner to the success of the Congress have endeared him to all our hearts.

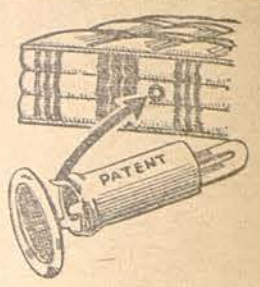
"We thank him exceedingly for all he has done for us. We ask him also to express to the Holy Father our renewed gratitude for his paternal interest in the Congress and our determination to follow in the footsteps of our forefathers who, since the time of St. Patrick, have ever been pre-eminent for loyalty to the See of St. Peter and its August Pontiff.

"We bid a fond farewell, also, to many of our brethren in the Faith who, moved by devotion to Our Eucharistic King, came to our city to take part in His Royal triumph. As with all our hearts we welcomed them, so now regretfully we bid them God-speed and hope that some of the fragrance and grace of those festive days may accompany them to their distant homes."

The HILTONIA and RESTONIA



SHOWING HOW THE Hiltonia MATTRESS IS VENTILATED



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2669—Daily, Daily, Sing to Mary. Ave (The Lourdes Hymn).

AT 1/10

2976—Sweet Heart of Jesus. God Bless Our Pope.
2977—Holy God. Hail, Glorious St. Patrick.
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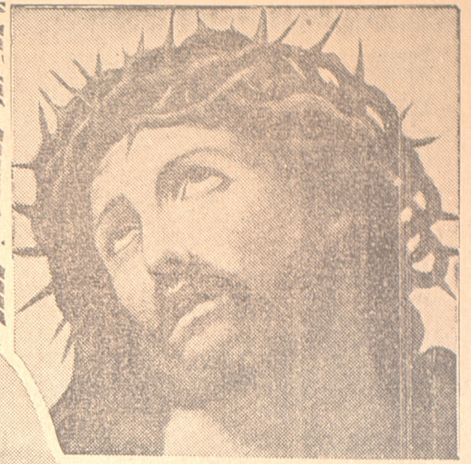


An aerial view of the assembling of the vast congregation which assisted at the Pontifical High Mass in the Phoenix Park on Sunday, June 26, and at which the Cardinal Legate presided.

GLORIA IN EXCELSIS DEO

Over a million Catholics were present at the Pontifical High Mass in the Phoenix Park on Sunday, June 26. An aerial view of the assembling of the multitude that participated in one of the greatest acts of public worship the world has ever known.

Ireland's Greatest Religious Day

(Continued from Page Thirty-Eight)

We heard the glorious strains of the "Adoremus" as the last files of priests passed, and we saw the No. 1 Army Band come into sight, followed by the priests' choir and by the Canons of the Metropolitan Chapter and the Monsignori.

SUPREME MOMENT.

Passing of Blessed Sacrament.

Now a great hush came on the crowd of spectators and they began to sink on their knees to await in awe and reverence the passing o' the King of Kings. Torch bearers and Thurifers passed unnoticed, for all eyes were fixed on the moving Canopy in which his Eminence the Cardinal Legate knelt before the Lord of Hosts. All heads bent low as the Canopy passed and one felt the intense emotion of the thousands of devout spectators, who had waited patiently there for hours, for this supreme moment.

The Canopy bearers were chosen from the highest laymen in the land.

They were:—Pres. de Valera; the Vice-Pres., Mr S. T. O'Kelly; An Ceann Comhairle; the Chief Justice; Mr. Cosgrave T.D.; Senator Farren; An Cathaoirleach, Seanad Eireann; the Lord Mayors of Dublin and Cork; the Mayors of Limerick, Kilkenny, Waterford, Clonmel, Drogheda, Wexford, and Sligo; Messrs. J. Devlin, M.P.; C. Healy, M.P.; Senator T. J. Campbell, K.C., from the Six Counties; Dr. Coffey, President, U.C.D.; Count MacCormack, Messrs. T. McLoughlin and J. J. Shiel, and Sir Jos. Glynn.

The Cardinals followed in single file in order of precedence, each escorted by his suite.

In their rear were the Papal suite and the Archbishops and Bishops in pairs and other prelates in fours, followed by the Cabinet Ministers, and the members of An Dail and An Seanad.

Then followed a corps of officers of the National Army, adding further colour, in their smart uniforms.

In their gorgeous uniforms the bearers of Papal titles were next observed, among them being John Count McCormack and Senator Sir Thos. Esmonde.

The foreign Consuls were also an imposing section.

Dublin Corporation headed the Irish representative public bodies, all the Catholic members being present in their robes of office.

RIOT OF COLOUR.

Women's Section.

The pageantry was striking in the extreme as the women of the nations appeared. Viewing their approach from the Gough Monument one saw, as far as the eye could reach, a moving mass of humanity ablaze with the bright colour of banner and flag and dress.

The blue and white of the Children of Mary, the neat brown uniforms of the Catholic Girl Guides, the red sashes of the members of Confraternities, and the multi-coloured frocks made the scene one of the liveliest and most arresting ever witnessed in Ireland. This section embraced distinguished and representative women of virtually all countries.

First of all came the women's delegation of Belgium, carrying, like their menfolk, rich and beautiful banners. By their side were the women representatives of Poland, also with flags. Nuns and Catholic Girl Guides preceded Lithuania's representation, who had a very distinctive flag.

LIMERICK: BELFAST.

Women of the Diocese of Down and Connor and members of the Special Choir made an impressive display, preceding the huge contingents from Limerick and Belfast, walking parallel.

At the head of the dioceses of England was Liverpool, followed by Leeds, Birmingham, Cardiff, Nottingham, Salford, Newcastle, Hexham and Newcastle, Lancaster, Westminster and Southwark. Women of Killaloe Diocese had to their left women of the Archdiocese of Armagh, behind whose members came the women of the Archdioses of Edinburgh and Glasgow.

A big American contingent were alongside the women of the Pro-Cathedral.

Bray's representation, followed by South Africa's and Australia's, had by their side the contingent from the Archdiocese of Tuam.

A group of foreign countries held the attention of onlookers on each side of the roadway. These, twenty to fifty deep in places, outnumbered those in the procession.

The countries next represented came in the following order:—New Zealand, Czecho-Slovakia, Portugal, Germany, Belgium, France, Spain, and Italy.

And so they poured past. Tens of thousands of splendid women—weary, but so proud. Every diocese—indeed, every village—in Ireland was represented.

SUBLIME MOMENT.

The outstanding incident during the procession was the scene of devotional fervour that followed the sounding of the bugles when the Royal Salute was being given during the Benediction at O'Connell Bridge.

The marching thousands, realising that the supreme moment had come when Christ Himself in the Blessed Eucharist was bestowing His Blessing, fell on their knees and prostrated themselves on the ground.

As the Divine Praises were broadcast, the kneeling tens of thousands joined their voices.

The end of the procession had not passed the Gough Monument at this time. It was followed by the thousands who had waited on the sides of the route, and the last of the faithful had not cleared the main entrance of the Park until 8 o'clock.

THE FINAL SCENES DESCRIBED

"Long Live the Pope"

That minority of Dubliners who did not attend the Pontifical High Mass in Phoenix Park on June 26 found themselves confronted with a strange city when they tried to make their way towards O'Connell Bridge in the early hours of the afternoon.

Streets were empty of traffic and lined by soldiers who were keeping back the crowds that had already begun to assemble for a glimpse of the procession. Soldiers had even replaced the points-duty policemen at various places, and buses were forced to take new and circuitous routes at the wave of a green sleeve.

Around O'Connell Bridge the windows of the tall buildings were filled with people, while thousands occupied the roof-tops, many cornice-perched, dangling legs precariously over the pavement far below.

There was even a group on the loop-line railway bridge, where no trains were running at the time.

The quays, north and south, at both eastern and western sides of O'Connell Bridge, were kept absolutely clear by soldiers and police. The only persons one saw moving along those sunlit ways were the members of that great Samaritan body, the St. John Ambulance Brigade.

The great altar of red, white and gold towered on the western side of the Bridge. During the night a beautiful garden of flowers and shrubs had been built around its base.

The Catholic Boy Scouts were given the honour of forming a cordon on the bridge itself, and the little fellows earned the warm admiration of all who saw them.

In addition to the Dublin boys there were Scouts from far-off parts of Ireland, including Derry, and a cheer was raised when a contingent of American Scouts marched up carrying the Stars and Stripes.

Many other foreign Scout organisations also were represented at the Bridge.

It was about 4.30 when the first of the great procession from the Park appeared at the head of O'Connell St., and marched steadily down to the O'Connell Monument. Prominent in that advace guard were the black and white robes of the Third Order of Saint Dominic, the robes of the Third Order of St. Francis following. Some of the first-named came from Newry.

They halted, and spread across the great width of the street, quiet, orderly, disciplined.

As far as the eye could see they packed the great thoroughfare.

A minute or two later there suddenly appeared on Burgh Quay, debouching out of Tara St., a dense column of men wearing dark blue sashes. They had marched from the Park by way of Kingsbridge, down Dame St. They filled the quayside from the river wall to the houses, packed tightly, shoulder to shoulder.

PAGEANTRY OF BANNERS.

The next arrivals from the Park came through Westmoreland St., among them that little foreign group with the pageantry of banners. And, in contrast with the Third Order robes at the other side of the bridge, this column was headed by acolytes in scarlet soutanes and heavily laced surplices.

It was a long, long time before the next part of the procession came to the bridge. But all the time the loud speakers were active.

The voices of the choir singing the hymns sounded clearly all along the Liffey banks, and the massed processionists joined in the hymns.

Between the hymns the Rosary was recited in the Park, and every word came through to the massed thousands at O'Connell Bridge, who joined with fervour in the responses.

PRINCES OF THE CHURCH.

It was after 6 p.m. when the Princes of the Church made their appearance before the Altar, where those indefatigable Boy Scouts had arranged red carpet and prie-dieu and kneeling cushions.

But it was near to 7 p.m. before the first glimpse of the section of the procession, escorting the Blessed Eucharist came into sight along the Southern quays, near the Metal Bridge.

Behind the dark costumes of the Christian Brothers, the De La Salle Brothers, the Franciscans, and the Augustinians stretched the line of white which marked the marching clergy.

There came a sound of music, and presently the watchers on the Bridge beheld the gold and white canopy under which his Eminence the Cardinal Legate was bearing the Blessed Sacrament.

A little later and the canopy, flanked by military officers with drawn swords, had reached the bridge—and all around people dropped to their knees as the King passed by to His throne upon the altar.

PRESIDENT AND EX-PRESIDENT.

Amongst the canopy bearers, President de Valera and Mr. Cosgrave walked side by side.

The Army trumpeters sounded the Royal Salute as the Host was carried by, and every head was bowed.

The tabernacle, high up above the waters of the Liffey, received the Host—and the sun came out again from behind the clouds and blazed down the river directly upon the altar, dimming the lights of the candles.

A little later and the Cardinal Legate's voice rang out through the loud-speakers as he delivered, in English, his address to the Catholics of the world, and gave his thanks to the priests and people of Ireland.

CRESCENDO OF PRAISE.

Then the solemn Benediction, with the voices of the choir and the music of the band, added to by the great chorus of priests and laity, making a tremendous crescendo of praise.

Suddenly the hymns ceased and a sharp military command rang out and instantly all the swords of the military guard of honour flashed to the salute.

The trumpets rang out in the Royal Salute once more, and the Cardinal Legate, a stately figure in gold and white, raised the Monstrance high over the heads of the kneeling multitude.

And a great hush fell upon the city.

* * *

Again the sharp military command and the gleaming swords were lowered.

DIVINE PRAISES.

A moment later the voices of that vast multitude were raised in the Divine Praises.

On the Liffey below the bridge, the Sea Scouts stood in their boats with uplifted oars and joined in the wonderful tribute.

Still a little later the bugles sounded the "Disperse."

Immediately the tense stillness of the multitude vanished and was replaced by a great surge of movement.

The 31st International Eucharistic Congress had ended.

ARRIVAL INCIDENTS.

A considerable time was occupied by the marching of immense bodies of priests and students across the bridge to Eden quay, which was the place allotted to them. Their numbers were so great that they occupied the entire quay and that thoroughfare never before presented such a sight as that of the whole length of the Liffey wall being packed by masses of clergy leaning over to gaze eagerly at the scene on the bridge.

It was a grand sight as everybody knelt on the roads and pathways while the Blessed Sacrament was being transferred to the altar.

THE BENEDICTION.

His Eminence the Cardinal Legate gave Benediction of the Most Blessed Sacrament. The deacon was Rev. J. Kelly, M.A., D.D., and sub-deacon, Rev. M. O'Halloran, D.D., both of Holy Cross College, Clonliffe.

Mgr. Calderari was master of ceremonies, and in addition there were eight assistant deacons, consisting of newly-ordained priests of the Diocese of Dublin.

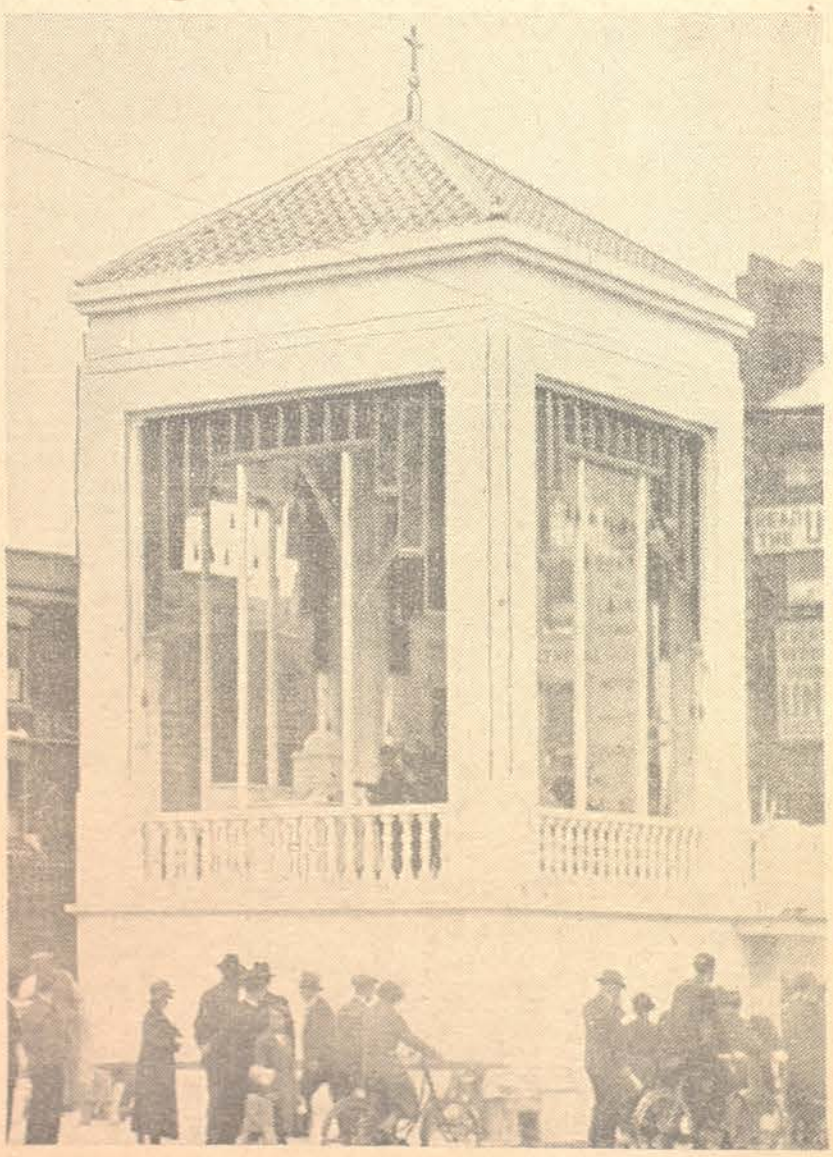
After Benediction the Blessed Sacrament was carried to the Pro-Cathedral by Rev. M. Murphy, C.C., escorted by a military guard of honour.

At the conclusion of the ceremony cheers such as Dublin never before heard rent the air.

They went up one after the other from the throats of at least half a million persons who were massed between Church St. Bridge and Butt Bridge on either quays, and from that amazing throng which filled O'Connell St., Westmoreland St., D'Olier St., College Green, and Pearse St.—a mighty gathering.

There were loud and fervent cries of "Long live the Pope."

It took over an hour before the crowds became moderately mobile in O'Connell Street.



The Altar on O'Connell Bridge, Dublin.

His Grace Most Rev. Dr. Curley, Archbishop of Baltimore, who celebrated the Pontifical High Mass on the closing day of the Congress. With him are the Assistant Priests.

PAPAL LEGATE'S FAREWELL ADDRESS

"I Shall Tell the Holy Father of This Wondrous Event"

HIS PRAYER FOR IRELAND

Cardinal Lorenzo Lauri, in his closing address of the Congress, made at the Benediction of the Blessed Sacrament ceremony on O'Connell Bridge, told how he would describe the Congress to the Holy Father on his return to Rome.

"This magnificent Eucharistic Congress," said the Papal Legate, "is now approaching its glorious conclusion. For yet a while I shall remain in your midst and

then I shall return to the Holy Father to tell Him of this wondrous event, this triumph of Our Lord in the Blessed Sacrament, which you have made one of the most notable occurrences of this tenth year of his Pontificate.

"His Holiness has already been informed of the great success of the Congress and of its outstanding features. But now the Holy Father awaits from me a detailed account of everything that has transpired to have made this one of the greatest Eucharistic Congresses ever held.

"And before leaving, dearly beloved, before I say farewell, it is my obvious duty to raise my heart and my voice to Almighty God and to express my gratitude to Him for all the graces with which our souls have become enriched during these memorable past few days.

"Your prayers have ascended as the sweetest perfume to the very throne of the Most High. The angelic songs of your dear and innocent children, the Holy Communion which you have all received, your devotions, your acts of Faith and of love, have all combined to compose such an admirable triumph of Christ the King.

"May the Lord, therefore, be truly blessed and thanked for this great grace and may the Blessed Virgin Mary, your saintly protectors, and especially your great Apostle, St. Patrick, present our tributes of love and of gratitude to Almighty God in order to make them even more sweetly acceptable to Him.

"And after Almighty God, our thoughts of gratitude and of love are turned to our dear Holy Father, Pope Pius XI., to whose fatherly interest is due not only the greatest part of the external magnificence which has distinguished this Congress but also the many spiritual favours with which his Holiness has deigned to enrich it. May the Lord preserve our Holy Father Pope Pius XI. for many, many years for the government of His Church, and may the Lord also grant his Holiness many and great consolations, and

above all, the consolation of seeing all the world united in a brotherhood of peace in the Kingdom of Christ. 'The peace of Christ is the Kingdom of Christ!' 'Pax in regno Christi!'

"And now, praise, gratitude, and heartiest felicitations to his Eminence Cardinal MacRory, to his Excellency Archbishop Byrne, the organiser and host of the Congress, whose organisation and whose hospitality provided for everything in such a magnificent way; to their Excellencies all the Archbishops and Bishops of Ireland, to the civil authorities, whose thoughtfulness, whose participation, and whose co-operation have been all that could be desired and everything which could have been imagined.

"Heartfelt thanks, therefore, and most sincere and richly merited congratulations to all the members of all committees who, to-day, see their labours crowned with the greatest success.

"As the result of your labours and your achievements the name of Ireland has resounded throughout these days in all parts of the earth.

"The thoughts of all the Catholic world have converged here on this Ireland of Saints, and all the good have rejoiced in seeing a renewal of faith in these days similar to, and worthy of comparison with, the greatest demonstrations of faith that have occurred throughout the Church's long

"Every reason have I, therefore, to thank every one of you, to thank all the people of most Catholic Ireland, rightly praised and justly proud of the complete, the perfect success of this Eucharistic Congress. I can have nothing but the greatest admiration for the enthusiastic, the almost heroic endeavours and the literally unlimited generosity with which the Irish people have responded to the invitation of the Irish Hierarchy, and have co-operated with it in these tremendously difficult and trying times.

"Yes, my dearly beloved brethren,

you have procured for Jesus in the Blessed Sacrament a triumph which has had few equals in the history of Eucharistic Congresses, and Our Divine Saviour will certainly bless and reward you.

CARDINAL'S THANKS.

"And now nothing remains for me to do except to express in my own name my fervent thanks to you all, to the public authorities, ecclesiastical and civil, to the members of the Congress Committee, to the clergy, religious, and people of this dear country, for the genuinely hearty and unforgettably grand welcome which you have given to me as the representative of the Holy Father, and to invoke the choicest blessings of God on all of you, on each and every one of you who, by your prayers and by your labours, have contributed to the brilliant and happy result that has been realised by this Eucharistic Feast.

"May these blessings descend also on the Most Eminent Cardinals here present, who have contributed so much to the splendour and the dignity of this occasion. May they descend also on their Excellencies the Archbishops and Bishops here assembled, so that their Episcopal ministry may succeed ever more efficaciously for the welfare of the flock committed to their care.

"And my final prayer is that the most abundant blessings descend on the clergy and people of this beautiful Isle of St. Patrick, that God may preserve this Ireland now and in the future, as God in His mercy has done in the past, and keep it always and ever the Ireland of Saints."

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Sectional Meetings of the Congress

(Continued from Page Forty-Seven)

POLAND

A GREAT CATHOLIC COUNTRY.

Bonds of Sympathy With Ireland.

TWO interesting addresses were delivered to the Polish Group on June 25. The Primate of Poland, Cardinal Hlond, presided. The Right Rev. Monsignor L. Lagoda, of the Polish Mission in Paris, first read a paper on "The Blessed Eucharist as a Factor of Moral National Rebuilding," in which he stressed the necessity for frequent Communion and devotion to the Holy Eucharist as an antidote to the prevailing tendencies to worldliness and materialism.

From an Irish point of view the lecture on "Ireland's and Poland's Eucharistic Traditions," by Dr. O. Halecki, Warsaw University, was surely one of the most attractive of the whole Congress. His introductory remarks were in English, the bulk of the lecture in Polish, and an impassioned peroration in Latin.

MUCH IN COMMON.

"The Thirty-first Eucharistic Congress," said the lecturer, "meeting in Dublin just 1,500 years after St. Patrick's coming to Erin, offers to the Polish nation a marvellous opportunity to show our hearty sympathy for this country, and to realise how much Poland and Ireland have in common fundamentally. Not merely is there the resemblance of some outstanding features in our national characters, but the arresting fact that the Irish and the Poles have always been, and will always remain, loyal children of Rome in an overwhelming majority. What should be emphasised is the Eucharistic character of our common Catholic traditions. In the life of an individual the Eucharist signifies the Real Presence of Christ received in the human heart; in the life of a nation it means the Mystic Presence of Our Lord making itself felt in the course of its history, and the permanent intervention of His Providence.

"The tremendous force of historical tradition in the National life of Poland and Ireland can only be understood if we interpret it as the Voice of Almighty God, present through so many centuries in the tabernacles of our churches, and guiding our nations to their ultimate destiny."

GREAT MOMENTS.

Due to this sense of tradition, continued Dr. Halecki, Ireland and Poland have always been keenly conscious of the prominent parts they had taken in the development of the Christian civilisation in Europe—though Poland's part could not be compared with Ireland's achievements.

Situated at the opposite frontiers of Christian Europe, Ireland and Poland had their greatest moments in the past when they defended their spiritual heritage—Ireland amidst the chaos following the great migrations, Poland in the times of Tartar and Turkish invasions—and still more in their missionary work.

In that field Poland was again far behind Ireland, and its achievements in the East of Europe could hardly be compared with what the Irish monks had accomplished in the very centre of our continent—and in Poland itself.

What the Poles endured during little more than a century was the very essence of Irish history, almost since the 12th century. It was only in the 10th century that the two countries could be said to have suffered similar oppressions.

Nevertheless, declared the speaker, both nations kept the faith through trial and tribulation, and with the help of the Holy Eucharist would keep it as strongly in the days of their resurgence.

In an impassioned peroration in Latin the lecturer called for the fullest sympathy for Ireland's efforts to develop nationally, culturally, and morally along the lines she has always chosen.

AUSTRIA

GLORIOUS EXAMPLE.

Austrian Bishop Moved By Faith Of Irish.

Rev. Dr. Brunauer, a Franciscan Brother, at a meeting of Austrian visitors to the Congress, gave an address the author of which was Don G. F. Litschauer, a member of one of the famous Scottish Congregations of Austria, originally founded by a Donegal man, Muireadach, who died in Austria in 1088.

He spoke of those early missionaries as men who were not satisfied to devote their lives to prayer alone without any activity, but who were energetic and strong personalities, gifted with faculties which made them the leaders of the people.

The chairman of the meeting was his Excellency the Bishop of Graz, in Styria (Mgr. Prince Ferdinand Pawlikowski), who confessed to be deeply moved by the wonderful faith of the Irish, and reminded his Austrian countrymen to take that glorious example home to their country.

Dr. D. J. Coffey, President, University College, Dublin, spoke of the great sympathy of the Irish for Austria, and of their reverence for the wonderful traditions both of faith and art in Austria.

Among the distinguished guests were the Abbot of Goettweih, a famous Abbey on the Danube near Vienna, and Miss Coe, M.A., secretary of the Viennese Society of "Anglo-Austrian Friends," whose goal it is to fasten the ties of mutual understanding between the Catholics of Ireland, England, and Austria.

RECEPTION OF AUSTRIANS.

Mr. Arthur Cox, the well-known Dublin solicitor and Austrian Honorary Consul, gave a brilliant reception to the members of the Austrian group the same night.

Among the distinguished guests at his home in Merrion Sq., decorated with the Austrian colours, were: Their Exellencies the Bishops of Graz, Osnabrueck, and Temesvar; the Lord Abbot of Goettweih, an Austrian military chaplain famous during the war; the German Minister, Herr von Dehn; Dr. Coffey, President, and Prof. O'Brien, U.C.D.; Col. Brase and Mrs. Brase, Dr. and Mrs. T. A. McLaughlin, Director and Mrs. Mueller-Dubrow, and many leading personalities of Dublin society and the German and Austrian colony of Dublin.

HUNGARY

IMPRESSIONS OF THE CONGRESS.

Pater Dr. Litschauer, a member of one of the famous Scotch Monasteries originally founded by an Irish missionary, wrote a remarkable paper on "The Works of Irish Missionaries in Austria," which was read by Pater Dr. Brunauer, a Franciscan Father from Vienna, at the Hungarian Group meeting in University College.

Among the distinguished assembly were priests from all parts of Austria, from Styria, and Tyrol, and one Englishwoman, Miss Coe, M.A., who, by her wonderful faith and energy, had founded a Society in Vienna, the Anglo-Austrian Friends. As the real "spiritus rector," she found the means for the Austrian pilgrims for the journey by incessant work and the sacrifice of all her strength.

"WONDERFUL EXAMPLE OF FAITH."

His Excellency Dr. Pavlikowski addressed the assembly after a short prayer, and asked them to remember the immemorial impressions of the Congress in Dublin, and to carry them home as a treasure for their whole life.

He expressed his hope that the Austrians would imitate the wonderful example of Faith the Irish gave them, and his voice faltered when he spoke of an experience of his own when he had met two high officers of the Free State Army who had knelt down before him in the dust of the strets to receive his blessing.

ITALY

"IRISH THE BEST CATHOLICS IN THE WORLD."

A Bishop's Petition.

Dr. E. R. Pettito, who is the aide-de-camp of the Permanent Office for Eucharistic Congresses in Rome, read a remarkable paper on the "Eucharistic Activity of Irish Saints in Italy," before the Italian group of pilgrims.

He mentioned San Fredianus, Bishop of Lucca and patron of that lovely city in Tuscany, and San Cataldus, patron-saint of Taranto, whose sacred remains were only discovered many hundred years after his death and recognised by a small cross of gold on his breast, which bore the simple name Cataldus.

ST. COLUMBANUS.

Above all he put St. Columbanus, the founder of the famous abbey of Bobbio, and mentioned that he was rightly portrayed with the sun on his breast, as symbol of the holiness which surrounded his whole life. "He was the sun of the 6th century that had arisen in Ireland and set in Italy."

The gold chalice presented by His Holiness the Pope to the Pro-Cathedral and brought to Dublin by Mgr. Respighi, the Prefect of Papal Ceremonies. It was used at the Pontifical High Mass in the Phoenix Park, Dublin.

CZECHO-SLOVAKIA

MORAL FORCE OF THE MASS.

The Mystical Link.

A beautiful paper on "The Holy Sacrifice of the Mass, the Link between Heaven and the World Redeemed," was read before the Czecho-Slovak group at the University College by Rev. Francis Cinek (Professor of Theology, University College, Plomuc).

The chair was taken by the Lord Abbot of Strahov, Prague, who was supported by Most Rev. Dr. Kmetko, Archbishop of Nitra, Slovakia.

Dr. Cinek traced the doctrine of the Holy Eucharist from its mystical beginning at the Last Supper to the Mass as we know it, and showed how

down through the centuries it had been the chief moral factor in uplifting the soul of man above gross materialism which ever seeks to keep him down.

With great force he inveighed against the irreparable harm done to Protestants by Luther and Melancthon, who had deprived them and their descendants of the connecting link which would keep them in tune with the very throne of God.

THE PENAL DAYS.

In his closing remarks he dwelt on the value of the Mass in Penal Days in Ireland,

and spoke of the support which the Holy Sacrifice had afforded to the oppressed Irish Catholics in those dark days,

enabling them to withstand all the terrors of persecution and to keep their eyes fixed on the world that really matters—the World to Come—and hold steadfastly to the rock which none may assail.

An interesting interlude was afforded by the arrival of the Primate of Serbia, Archbishop Nikola, who spoke of the friendly relations between his people and their brother-Slavs in Czecho-Slovakia, particularly when further united by the bond of the Faith.

His Excellency's remarks were very warmly received.

When Dr. Pettito had finished his brilliant speech the Bishop of Bobbio was warmly applauded when he told the guests that he would petition the Holy See that the Feast of San Columbanus which is only kept in Bobbio and Ireland, should be made a fast-day for all the Catholic countries.

Finally the President to the meeting, Cardinal Lavitrano, Archbishop of Palermo, expressed his thanks to the Italian pilgrims and the Irish guests, and spoke of the Congress as of "giornate memorate"—memorable days.

An enthusiastic speech of his Excellency the Archbishop of Petra concluded the meeting. He expressed his deepest gratitude to the Irish, whom he described as "the best Catholics of the world," and added: "We are Christians, Catholics, and therefore we are grateful not only to the wonderful Irish, but also to our countrymen, the Italian colony of Dublin."

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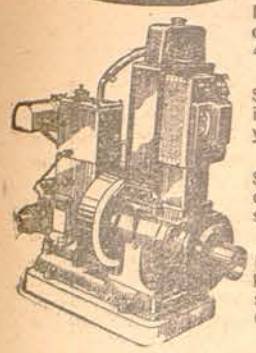

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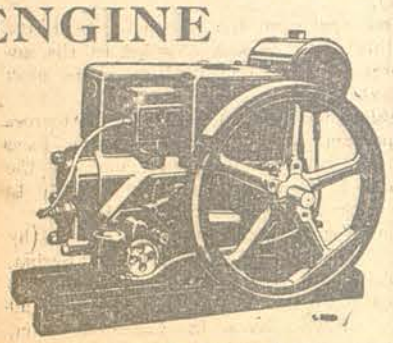

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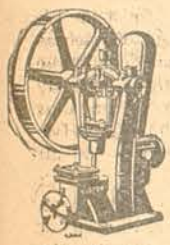

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FREEDOM OF TWO CITIES

Visits to Armagh and Killarney

During a reception in the Mansion House, Dublin, given in honour of the Papal Legate by the Lord Mayor of Dublin (Ald. Alfred Byrne, T.D.), on June 27, the Freedom of Dublin and Kilkenny was conferred on his Eminence.

In the Round Room of the Mansion House, in the presence of a distinguished gathering, which included the Governor-General (Mr. Jas. McNeill) and President de Valera, the representative of the Holy Father signed the Roll of Freemen of the two cities.

It was one of the most remarkable gatherings in the history of the Mansion House, and the Cardinal was much moved by the warmth of his reception.

Replying to the Address of Welcome, the Cardinal Legate referred to the never-to-be-forgotten days since he landed in Ireland, and said he would describe to the Holy Father the wonders he had seen.

VISIT TO ARMAGH.

On Tuesday, June 28, his Eminence the Cardinal Legate and his suite left Dublin by road on a visit to his Eminence Cardinal MacRory at Armagh, and their journey was marked by extraordinary scenes of enthusiasm.

In villages as well as in towns great throngs of people welcomed the Cardinal Legate, and many addresses of welcome were presented. There were impressive scenes in Drogheda, Dundalk, and Newry churches, where special welcomes were given.

Great crowds cheered his Eminence as he made a veritable triumphal entry into the Primatial City, where a beautiful address was presented to him on behalf of the Armagh Urban Council.

His Eminence and suite returned to Dublin by a different route, and were again enthusiastically greeted as they passed.

IN MAYNOOTH AND KILLARNEY.

On Wednesday, June 29, his Eminence paid an informal visit to St. Patrick's College, Maynooth. His Eminence was accompanied by his Grace the Archbishop of Dublin and by members of his suite. At the College his Eminence was received by Rt. Rev. Msgr. McCaffrey, President of the College, and the members of the College staff.

On Thursday, June 30, his Eminence the Cardinal Legate and his suite journeyed to Killarney by special train and had enthusiastic receptions at Thurles, Mallow, and Killarney.

At Thurles his Grace the Archbishop of Cashel delivered an address of welcome to his Eminence, and at Mallow an address of welcome was presented to the Legate on behalf of the Urban Council.

Bands headed the procession on the occasion of the Legate's arrival at Killarney, and the streets were gaily decorated. An address of welcome was presented by the Urban Council. Later his Eminence and suite, accompanied by the Bishop of Kerry, visited the various beauty spots.

The distinguished visitors left Killarney for Dublin the following day, and their train stopped at Ballybrophy and Portlaoighise, where addresses were presented.

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Two members of the Papal Legate's Suite arriving at the Pro-Cathedral for Pontifical High Mass.—"Irish Independent" Photo

CHILDREN'S DAY

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