

Churches and Other Institutions of Religion

and charity and education during the past half-century. It was only the other day that the Armagh Cathedral, arrayed in its perfect beauty, was dedicated to the Most High. I visited it in 1902, as also the Cathedrals of Cloyne and Raphoe, at Queenstown and Letterkenny. It would be difficult to find in any other country nobler edifices of religion erected in modern times, or better befitting for the Divine Worship that is offered in them. Armagh Cathedral has cost about £250,000, but it is not the diocese of Armagh that has contributed such a sum. As the Cardinal Primate informed me, it is from the United States, and from friends of Ireland in the home countries and in the colonies, that the greater part of the funds have been derived to erect such noble monuments of religion. Someone has remarked that such grand churches and cathedrals are not in harmony with the cabins of the poor that surround them. But those would-be critics forget that the Catholic churches are not mere matters of adornment. They are the House of God and the homes of the poor. There is perfect equality of rich and poor in the presence of the Altar of God. The poorest old apple-woman may enter the cathedral in her rags with as much confidence and as much sense of ownership as the richest nobleman of the land. Nothing can exercise a more ennobling and elevating and purifying influence on a religious people than such beautiful edifices erected to the glory of the Most High.

(Here his Eminence recited the beautiful poem by John Banini, entitled 'Soggarth Aroon'.)

Emigration,

especially to the United States, during the past fifty years has proved an unparalleled and continuous strain on the resources of Ireland, and there can be no question that the defective system of land tenure, and the maladministration of the laws must to a great measure be held responsible for this great evil. Even here, however, a grand result has been permitted by Providence to counterbalance the country's loss. If we see the dawn of a new springtime of religion, with all its bloom and freshness, in England and Scotland, the friends of genuine piety owe for all this a deep debt of gratitude to the Irish emigrant. The Canadian Church has been quickened into new life by Irish fervor and Irish faith. But it is in the United States and among ourselves that perhaps the happiest results have been achieved. A hundred years ago a gentleman compiling 'A Directory of Religions' wrote to Bishop Carroll, of Baltimore, asking how many Catholics there were in the United States, and received the reply that there were only 80,000 Catholics in the whole Republic, with a few priests to guide them in the paths of piety. To-day, thanks in a great measure to Irish emigration, how changed is the scene! The Catholic Church pursues her sacred mission in that great Republic with the fullest freedom, and reckons 14,000,000 of earnest and devoted faithful in her fold, whilst 80 Archbishops and Bishops with a fully equipped array of clergy, guide them in the paths to heaven. Here, among ourselves, we see throughout the length and breadth of our Commonwealth the same earnestness of piety, the same fidelity to the sacred cause of charity and truth, the same love of religion; and must we not, just as our brethren in the United States, tender thanks for all this to the Priests and the People of Ireland? But by

The Benign Arrangement of Providence,

it so happens that not only as regards religion, but, furthermore, as regards the social and political progress of Ireland, this singular tide of emigration has achieved the grandest results. There is an assuring spirit of confidence abroad to-day in regard to Ireland, that at length the cause of justice shall achieve a final triumph, and that the dictates of commonsense shall be crowned with success. The voice of Ireland is no longer restricted within the limits of the parent Isle, but finds an echo in the many new Irelands beyond the sea.

In every country where Irish emigrants have found a home they take their place amongst the most industrious and frugal, the most patriotic and enlightened of its citizens, foremost in every good cause, in the love of justice, in the hatred of tyranny, and in the defence of freedom. Thus it happens, as an unbiassed witness attests, that 'in every colony of the Empire, and among the motley multitude of the United States, the Irish are distinguished by their energy, their industry, and their success.' New Irelands are springing up on every side, girdling the world with friendly nations. There are four times more Irishmen in the United States to-day than are to be found in the parent Island of the West. The Dominion of Canada has been leavened by Irish sentiment and Irish genius. The Argentine Republic, through Irish settlers, has been quickened with religious and national spirit second to none the wide world over. South Africa, too, has her Irish sons.

In New Zealand and our own Commonwealth the voice of Ireland cannot but be heard. We often read in the public press of Colonial Conferences, suggested to promote Imperialism throughout the various colonies. Such Imperial policy is, I fear, destined to bring disaster, and shipwreck to the stately ship of State. Could not a Conference be held, say, in our own Australia, or some other convenient centre, at which representatives from the countries that I have named would formulate suggestions to promote

The Legislative Independence of Ireland,

and thus secure that peace and harmony for her citizens upon which the prosperity and permanence of the Empire must, in a great measure, depend? There can be no question that, though the sons of Erin are scattered over many lands, yet the sea-divided Gaels are one. No matter in what clime their lot may be cast, their sympathies and affections are with the old land, and all are one in the unalterable resolve that every grievance under which their fatherland may suffer shall be redressed. They cannot but regard the wrongs of Ireland as their own; they cannot but cherish her aspirations as their own; and, so far as their strong arms and warm hearts can accomplish, they will leave nothing undone that filial piety can suggest, that they may achieve for her the fullest measure of freedom and contentment which they themselves enjoy in the remotest lands of their exile. This leads me to another great triumph which Ireland has achieved in the triumph of her priesthood. In the beginning of the century, in consequence of the wars that prevailed, the colleges and seminaries on the Continent, from which the ranks of the clergy were mainly supplied, were all closed, and their funds sequestered. A few of these, such as the colleges in Rome, Paris, and Salamanca, have been restored, and are still flourishing. It is, however, above all, to

St. Patrick's National College at Maynooth

that the Irish Church must look to keep her religious army fully equipped for the work of the sacred ministry. There were 50 students in St. Patrick's College in the year 1880; there are, at the beginning of the new century, 650. In those early days the college funds were precarious, and men hostile to religion left nothing undone to stint or stunt, as far as possible, the education of the Irish priesthood. All these difficulties have passed away for ever. Everything connected with St. Patrick's College bears the impress of stability and perfection. Its beautiful college chapel, worthy of Ireland's priesthood, will not be found surpassed in any part of the world. The buildings, admirably suited in their magnificent array; the resources unequalled in any similar institution elsewhere; the whole equipment, in its varied details (and all are the growth of the century), bespeak a National Ecclesiastical College of which Ireland's Episcopate and Ireland's priesthood may be justly proud. I have spoken only of one college, but it must not be forgotten that other grand diocesan colleges have, in like manner, been established, or grown in stateliness, during the past 100 years—colleges which would be the pride of the most flourishing churches in Christendom, such as Clonliffe, Carlow, Kilkenny, Waterford, Thurles, and others. And when I name those colleges, there is another feature of the marvellous development of Ireland's faith and Ireland's religious Apostolate that claims our attention. The Diocesan Colleges of Ireland have rendered immortal services to the foreign mission field in every country in which our faithful people are found, or in which the English language is used. But in this reference to the foreign mission field, there is one college whose merits are pre-eminent, and whose incomparable work has added new lustre to Ireland's missionary fame. Needless to say, I refer to the

All Hallows Great Missionary College,

at Drumcondra, which was founded, and attained all the perfection of its present mature growth, within the past sixty years. I remember well the memorable day, the 1st of November, 1842, on which it entered on its marvellous missionary work, for I was on that very day sailing from Dublin to enter upon my ecclesiastical studies in Rome. Three priests inaugurated the institution on that day, and one of them, the Most Rev. Dr. Woodlock, only a few months ago passed to his reward. It is truly surprising to find that, within the span of one missionary career, a work so vast and so fruitful would have been begun, and have overcome all the difficulties that beset its early course, and attained its full maturity. On that opening day the first student entered; Mass was said in a borrowed set of vestments; the furniture of the house consisted of a three-legged table and two or three broken chairs; the mansion house itself was in an advanced stage of ruin. Such were the beginnings of the college which, with its beautiful church, and its vast and stately edifices, now adorns the wide-spreading meadows of Drumcondra. Fifteen hun-