

orities when expecting a "contingent of dirty, ignorant men," they found that their prisoners were "all of them clean, intelligent, and reasoning people while many of them were university and college professors of no mean standing." While things were going smoothly in the gaol, an educational scheme, he tells us, was carried out which included lectures on Mathematics, Book-keeping, Irish Language, Irish History, lessons in Spanish, French, and German, on telegraphy and shorthand (three different systems). They had a dramatic class and a choral class, and held weekly debates both in English and in Irish. The senior officers also acquired, but secretly, a deeper knowledge of military strategy. At 9.30 every night, he adds, the Rosary was said *en masse* in each dormitory and always in Irish.

Cardinal Manning once said that his country would be saved from low views about the Mother of God and the Vicar of Our Lord by the million Irish living there. Soon afterwards he learned that the same lessons could be taught to England by the Fenians who were living and dying in English gaols; and had he lived till 1916, he would have rejoiced to find that cells and dormitories which had previously resounded with the obscene songs and blasphemous language of professional criminals now resounded with the praises of Mary ringing out full-hearted and full-voiced in the grand old Gaelic tongue.

The Cardinal wrote of the Fenians: "My heart bleeds for those who are deceived by their higher and nobler affections. They believe themselves to be serving in a sacred and holy war for their country and religion." While bitterly regretting the Fenian rising of '67, he could not help rejoicing that England was getting a dose of her own medicine. England had clapped her hands with joy when a rebellion against the Pope was raised in Italy a few years previously. The chickens were now come home to roost when the Fenian movement with its secret oath-bound elements was now giving to England what England had rejoiced to see given to the Holy See. England had done more than cheer the Italian Revolutionists. In Cardinal Manning's own words, she had "praised, flattered, fostered, abetted, justified, and glorified" the Revolution.

Cardinal Cullen

The Fenians were condemned by the Church as are all secret societies bound by oath. The memory of Cardinal Cullen has lain under a cloud in Ireland because of his determined opposition to the Fenians. Shane Leslie pointedly says: "The last word has not been written of Paul Cardinal Cullen." His nephew, the late Cardinal Moran, it is believed in Sydney, had completed at the time of his death in 1911 the life of his distinguished uncle. When that volume sees the light, it will add immensely to our knowledge of Irish affairs that are now known very imperfectly. It was commonly maintained that he frequently visited Dublin Castle, the stronghold in Ireland of English Ascendancy. But English statesmen, on the other hand, considered him "anti-English." Cardinal Moran, in an article in the *Catholic Encyclopedia*, assures us that his uncle visited Dublin Castle only once and that was to plead for the life of General Burke, who had been condemned to death for having taken part in the Fenian rising. The reprieve was granted, but reluctantly, and the scaffold already erected had to be dismantled.

He vigorously opposed Fenianism, his opposition owing a good deal of its vigor to his experiences of the Italian Revolution in '49. It is worth mentioning that he was Rector of the Irish College, Rome, at the time; and when the outbreak occurred, the Sacred Congregation asked him to take Propaganda College also under his protection, for the new Government had threatened to take it over for their own purposes. Within an hour he had the American Flag floating over Propaganda College. And immediately the revolutionary leaders issued a decree that the College should not be molested as being "an institution of world-wide fame of which Rome was justly proud."

Cardinal Cullen had great hatred and fear of revolutionary movements whether in Italy or in Ireland, and heartily approved of the policy adopted by the Holy See at that troubled period. His condemnation of the Fenians is partly accounted for, however, by his anxiety as to the fate of men whose military operations he considered inevitably

doomed to failure and destined to lead numbers to the scaffold. His attitude on that and some other movements was freely discussed in Ireland when an Archbishop of Dublin was to be chosen in '85 in succession to Cardinal McCabe. Cardinal Manning's part in the selection of the Archbishop is regarded as one of his greatest benefits to the cause of Irish freedom.

British Interference

The English Government likes to have a voice in the selection of the archbishops of Ireland. In O'Connell's time, and earlier, it tried to obtain the consent of the Irish bishops to a veto upon the appointments to all the Irish Sees. It showed the same desire in regard to England. The question of the veto both in England and in Ireland has given rise to much historical discussion. The veto has never been accorded to the English Government, and the Church in both countries has, consequently, escaped a terrible calamity. Similar powers granted to France enabled its infidel Governments to lay their foot upon the neck of the French Church. From that slavery it was freed by the courageous action of Pius X., who regained the right to appoint to bishoprics men who were independent of Government and not its servants or its tools.

Archbishop Walsh

When Cardinal McCabe, the Archbishop of Dublin, died in 1885, the question of his successor began at once to interest the English Government. An envoy in Rome was going the rounds of the city, striving to secure the appointment to Dublin of one who was believed to be more favorable to English interests in Ireland than was the President of Maynooth College for whom all Ireland was wishing.

Archbishop Croke wrote in great alarm to Cardinal Manning urging him to warn Rome against running counter to the popular demand. It was absolutely certain, he said, that the Government had proposed the appointment of another. The Cardinal used all his influence to dissuade members of the Government from opposing the appointment of Dr. Walsh. The three men whose names had been forwarded to the Holy See were "good and safe in every sense," but he maintained that Dr. Walsh would be found even by the Government to be the "ablest of the three beyond compare." While the excitement still ran high, *United Ireland*, William O'Brien's spirited and fearless paper, published a letter sent from Rome by the envoy of Government to a member of the Cabinet:—"The Dublin Archbishopric being still undecided, I must still keep the Vatican in good humor about you. . . . And he promises to use all the influence he can command to bring about the appointment of the Government's choice. On the other hand, Cardinal Manning pointed out to the Holy Father, Leo XIII., what a bad effect would be produced in Ireland, if the people had any grounds for thinking that the Government had influence in such matters or that its wishes would be carried out against the united will of the Irish bishops.

Shane Leslie, Cardinal Manning's biographer, says (p. 392): "Meantime the whole question had reached the Holy Father in all its bearings and siftings. Both Crown and bishops put their views strongly. Realising the enormous importance of the decision, he spent days in anxious thought. At last his anxiety overcame his peace. In the dead of the night he arose and went down to pray at the tombs of the Apostles Peter and Paul. It was the time of their Feast, when forces invisible and unknown to politicians were abroad—forces that have overturned human calculations more often than historians care to confess." Dr. Walsh was appointed.

The appointment gave to Ireland a great leader whose services to the popular movements, including Sinn Féin, will not be fully known till his life is written. He was a wonderfully gifted man, an authority not only on theology and Canon Law and kindred subjects but even on such an out-of-the-way subject as bimetallism. Cardinal Manning's vigorous exertions in securing his appointment to Dublin are properly looked upon as a convincing proof of his sympathy with the political aspirations of the Irish people.

Cardinal Moran

Every cook knows, "you cannot have omelette without breaking eggs." Similarly, you cannot rejoice over Dr.