

confessed (August, 1883) that this was a revelation and that he would never have accepted the office, owing to his great unfitness, except that he thought it was Cullen's express wish. However, he continued to press for an assistant, with the approval of the Chapter. Propaganda finally gave way and gave him his own choice, Dr. Donnelly, who was consecrated in November, 1883, with the title of Bishop of Canea.

This appointment coincided with the wishes of the Government's advisers, till they became uneasy and Mr. George Errington, the Government's agent in Curia, who enjoyed as well the confidence of MacCabe, set about procuring the permanent appointment of Dr. Donnelly. Errington induced Abbot Smith, an Irish Benedictine in Rome, to write (January, 1885) to the Cardinal that he ought to have Dr. Donnelly appointed coadjutor with the right of succession, that this would be very pleasing to Mr. Errington and would strengthen his hands generally in Rome, and that he (Smith) had reason to know that the arrangements would be sanctioned by the Holy See. On this the Cardinal called three of his Vicars (Lee, Kennedy, and the late Dean Walsh) and consulted them. They advised him not to make such an application, whereupon the Cardinal wrote so to Smith, but that he would write for Cardinal Simeoni's opinion. That ended the little ruse. Smith at once wired or wrote to MacCabe praying him not to do so as the proposal was a quite unofficial suggestion of his own aided by Errington.

The war of succession took a new phase when *United Ireland* published (May 15, 1885) Errington's note to Granville, recovered from Errington's blotting-pad with sufficient accuracy to defy denial. Errington's pressure was already overdone and the painful tension was ended on June 23, 1885. Leo XIII., doubtless alarmed at the ferment which had spread to the Irish in Great Britain and the United States, had taken the matter out of the hands of Propaganda whose officials were very exposed to British influences. "I stood out strong against them," he proudly told Dr. Walsh on his arrival in Rome.

A letter to Manning expresses Dr. Walsh's view of the situation *sede vacante* (June 9, 1885). "One thing only is clear; my Presidentship is necessarily at an end; the office is not one that could be held even for a day by anyone on whose career an adverse judgment had been pronounced by the Holy See. Personally, I exult at the prospect of getting back to my theological work." He wrote in the same strain to others, but when vindication came with his appointment he was free to explain his feelings more fully. Many of the Irish bishops were of the opinion that they should have some recognised person in Rome to give trustworthy information and to correct mis-statements, if necessary in public. He believed, if he were in such a position, he could do more good than in any diocesan bishopric. He asked the Holy See to consider his suggestion. This is the simple explanation of his letter to Sir Charles Dilke (*Life*, Vol. II., p. 156). Only a non-Catholic like Dilke could think he was aspiring to become "Papal Nuncio." He realised he had shortcomings for the pastoral office—he had no missionary experience and his natural bent was elsewhere. For this reason he had declined the See of Melbourne and now (July 6, 1885) wrote to Cardinal Simeoni explaining his unfitness for the new position. The Holy See thought otherwise, though when he went to Rome he had not yet accepted the nomination. There he was consecrated Archbishop of Dublin on August 2, 1885, by Cardinal Moran in the church attached to the Irish College, wherein is enshrined the heart of O'Connell, who had blessed him 40 years before.

William Walsh was born in Dublin on January 30, 1841, at 11 Essex Quay, and was the only child of his parents Ralph and Mary Walsh, both of Kerry. There is some reason to believe that not so long ago the family name was known in Irish as Bharain and was incorrectly anglicised as Walsh instead of Warren. His father, a successful watchmaker, was an active figure in parish and ward. He was a devoted admirer of O'Connell and early interested his young son in parochial and political affairs. Indeed, there is still preserved the repeal card enrolling him in his organisation when he was but nine months old! A few years later saw him Sunday after Sunday marshalling the parishioners of SS. Michael and John's to sign their names to O'Connell's innumerable petitions and re-

solutions, and, at a later stage, he became one of the ring-leaders of a boys' Young Ireland "club" parading in military array about the neighboring Castle. A not unfriendly policeman ended for ever his military ardor when he was haled before his mother for defying the Castle sentries. Meanwhile, as his Mass server he had won the friendship of Father C. P. Meehan, who lent him books and excited his interest in the Irish Academy antiquities as well as in the literature of Young Ireland. He attended the school of a Mr. Fitzpatrick in Ship Street and in 1856 went to St. Laurence O'Toole's (now the Municipal Art Gallery), then directed by the Quinns of Australian fame. There he first attracted the attention of Cardinal Cullen on prize days by his successes and musical talents. In his quality of sacristan and ceremonialist at the Catholic University Mass he made the acquaintance of Newman, and he used to recall how on his first St. Patrick's Day he innocently laid out green vestments for the great Rector. He had no taste for sports, but under Levi, of the old Theatre Royal, his piano teacher, he directed the choir, and as prefect he would lead the boys, among them Sir William Butler, to the Three Rock Mountain or wind up a long walk at Bray with the stirring chorus of rebel songs. Like Newman, he was a violinist.

Although he had not finished his course at the University, Cardinal Cullen wished him to go to Rome, but the boy's parents pleaded that he should be allowed to remain near them and so he entered the logic class in Maynooth in September, 1858. The Archbishop himself, on a visit to the Irish College in 1905, said that it was a great regret and loss to him that he had not gone to Rome.

He was ordained after his Dunboyne course in 1866, and was appointed professor of theology in the following year. In June, 1878, he became Vice-President and Acting-President on the disablement of Dr. Russell, whom he succeeded in June, 1880. His evidence on the Canon Law at the O'Keeffe v. McDonald case (Wicklow Summer Assizes, 1875) spread his reputation and drew praise from bench and bar. The same year he acted as a secretary to the first synod of Maynooth, which accepted without change his draft of more than one chapter of its decrees. In 1880 he published *Tractatus de Actibus Humanis*, and in 1884 Louvain included him an honorary graduate on the occasion of its jubilee. His collegiate administration earned for him the confidence and admiration of the bishops, regardless of party. In December, 1884, Dr. Croke proposed through Kirby that Dr. Walsh should accompany the bishops summoned to Rome to assist at their meetings and help to present their views to Propaganda. Dr. Leahy of Dromore, himself a theologian of repute, wrote that he was the only person whose opinion he would take since the death of Cardinal Cullen. We remember that Dr. Murray used to say that the only theologians among the Irish bishops were Cardinal Cullen and Dr. Leahy of Dromore. It is no wonder, then, that the bishops were unanimous in desiring his succession to Dublin, and that they assured both Manning and Kirby, and doubtless Propaganda, that the one man to unite their divided episcopate was Dr. Walsh.

It is not easy nowadays to appreciate the influence of Dr. Walsh in the critical epoch of Irish affairs coinciding with the early years of his episcopate. Among the bishops his influence was predominant, and in their Standing Committee it was supreme. The Primate's illness left him Acting-Chairman of their meetings, and within a few months his tact and statesmanship had united an episcopate hitherto divided behind Croke and MacCabe on the Irish party's policy. Matters were entrusted largely to his guidance and he became the spokesman of the Irish bishops. He rectified and supplemented Cullen's policy by a democratic sympathy as strong as Croke's, but controlled by his own unflinching tact and moderation. Croke could answer Kirby's paternal and restraining counsels: "Dr. Walsh is the man in the gap. I am as quiet as a lamb."

While counselling moderation and condemning with the leaders the excesses in certain districts, he threw all his influence and that of the Church into the political movement and warmly defended its leaders. One may look in vain for his or Croke's name in some of the histories of the Parnell movement, but few will deny that without their support the movement would ever have secured the

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