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# IRELAND AND CATHOLIC EMANCIPATION.

## A Representative Gathering at the Mansion House, Dublin.

### A NATIONAL DEMAND FOR A CATHOLIC UNIVERSITY.

#### Delegates Attended From All the Principal Centres.

Higher Educational Facilities Discussed in a Patriotic Manner—The O'Connor Don's Powerful Plea for Equality—His Telling Illustration of the Effects of a Training in Protestant Universities—Mr. John Dillon's Declaration that the Work of Emancipation is Yet Incomplete—The Voice of a Protestant Nobleman Raised in Support of the Movement.

THERE is no country in the civilized world, says the Dublin Freeman, in referring to the great public meeting held at the Mansion House, Dublin, recently, in connection with the establishment of a Catholic University in Ireland, that enjoys the blessings of a constitutional government, where such a meeting, for the purpose of urging upon the established authorities a demand supported by the united intelligence of the nation, irrespective of creed or party, would not secure the instant acquiescence of those authorities in the demand. No nearer approach to Irish unanimity upon a question of principle or expediency was ever before attained than that manifested at Tuesday's proceedings. Independent and educated Protestant opinion declared itself scarcely less strongly and enthusiastically for the speedy settlement of the Catholic educational claim, upon a basis of liberty and equality, than Catholic opinion itself. And among Catholics all sectional and political differences were sunk before the call for a determined and united effort to remove the last badge of the social and intellectual inferiority bequeathed from the days of an evil and hateful ascendancy.

#### A Representative Gathering.

The meeting commenced at 4 p.m., but long before that time the Round Room was filled by the public of both the city and country. The meeting was one of the largest and most representative, as well as the most unanimous in sympathy and enthusiasm, held for many a year in Ireland. There was a notable attendance of men eminent in learning and science, of the foremost educationalists in the country. There was a large muster of Irish members of Parliament and of the mayors of provincial towns. The general bulk of the people through the country were fully represented. Delegates came from public boards and from the most distant counties, as well as those of the east and the midlands. The counties represented were:—Antrim, Armagh, Carlow, Clare, Cork, Kerry, Kildare, Kilkenny, King's, Limerick, Longford, Louth, Mayo, Meath, Monaghan, Queen's, Roscommon, Sligo, Tipperary, Tyrone, Waterford, and Wicklow. In addition, there were delegates from city and town meetings in Athlone, Belfast, Birr, Castlereagh, Clara, Cork, Drogheda, Ennis, Galway, Kells, Kilkenny, Kilmuckree, Limerick, Monaghan, Mullingar, Navan, Nenagh, Roscrea, Skibbereen, Sligo and Waterford.

#### THE PREPARATIONS AND ORGANIZATION

of the meeting seemed to be complete, and owing to the spirit of enthusiasm with which the work of organization was taken up in each district all the provincial centres were fully represented by delegates appointed to join in and support this great national movement. The delegates brought with them the resolutions of the meetings at which they were elected, and these, numbering over one hundred, were adopted as part of the proceedings, all of them approving of the resolutions drafted to be proposed at the meeting and several of them further emphasizing the necessity for a Catholic University. The arrangements in the Round Room were of a most admirable character. The

customary dais which encircles the greater portion of the room was most admirably disposed with the seats for the more distinguished visitors and speakers, and it was an agreeable circumstance to note that the acoustic properties of the building, which have so often been discussed—sometimes unfavorably—were on this occasion beyond reproach, which was due almost entirely to the fact that the seating accommodation was so completely occupied. The greatest enthusiasm prevailed throughout, and as the Lord Mayor and the speakers entered the room they were greeted with cheers, which were more than once repeated. The entrance of the Chief Magistrate of Dublin, accompanied by many distinguished gentlemen, into the room was greeted with immense applause.

#### The Lord Mayor Called to the Chair.

His Grace the Archbishop of Dublin said—My lords, ladies, and gentlemen, perhaps I ought to apologise for being here to-day [no, no]. You seem to think that I should not, but I think that I should [hear, hear]. This is a layman's meeting, and I am a bishop [hear, hear]. Well, I was not always a bishop; I was at one time a student of the Catholic University [applause]. It was in the old days of Cardinal Newman [applause], and I was a layman then. Possibly on that account I have been honored with a commission which I esteem as a very high honor indeed. I have been asked by the Organizing Committee of this meeting to move that the chair be taken by the Right Hon. the Lord Mayor of Dublin [applause].

#### The Right Hon. Lord Louth seconded the motion.

After opening the meeting, Dr. Birmingham, Mr. Daniel F. Brown, B. L.; Dr. Cox, Mr. Charles Dawson and Mr. Charles F. Doyle, B. L., were appointed to act as secretaries. The Lord Mayor—the secretaries will now read the telegrams and letters they have received from different places.

#### Distinguished Absent Sympathizers.

Dr. Birmingham—Some hundreds of letters have been received from sympathizers with this movement who could not attend the meeting. Amongst others, from—The Right Hon. the Earl of Kenmare, H. M. L.; the Lord Chief Justice of Ireland and the Lord Chief Baron, Lord Maurice Fitzgerald, Mr. Justice O'Brien, the Right Hon. V. E. H. Lecky, M. P.; Lord Mountague, His Honor Judge Webb, Mr. John Redmond, M. P.; Mr. E. F. X. Knox, M. P.; Lord Justice Fitzgibbon, Mr. Wyn Field, M. P.; Lord Frederick Fitzgerald, Mr. Thomas D. Pile, High Sheriff of Dublin; Mr. Samuel Young, M. P.; Mr. J. O'Shaughnessy [Limerick]; the Right Worshipful the Mayor of Cork, Mr. Michael Austin, M. P.; Sir Thomas Grattan Emond, B. L.; Mr. Michael McCartan, M. P.; Mr. John Pirkerton, M. P.; Mr. J. F. X. O'Brien, M. P.; Mr. P. G. Hamilton Carvill, M. P.; the Auditor Law Student's Debating Society; Jasper Tully, M. P.; Maurice Healy, M. P.; George Murroughan, M. P.; Sir Robert Sexton, J. P.; Dr. Andrew J. H. H. F. C. P. L.; Major J. W. Lynch, D. L.; Sixmilecross, E. F. Hanrahan, M. B. B. C. H.; Redmond Carroll, B. L.; Professor P. E. M. D. D. So. Galway; M. Cartan O'Meara, solicitor; Dr. J. M. Mac Cormack, Athlone; P. R. O'Connell, M. D., Belfast; H. C. Copeland, J. P. Ballymore-Eustace; S. DeLahunt, J. P. Wicklow; the President St. Mary's College, Rathmines; B. Cullinan, J. P. Leap; Thomas Duignan, J. P. Carrick-on-Shannon, and hundreds of others. We have received an enormous number of communications from representative bodies and public meetings throughout the country. It would be impossible to read them all for the meeting, but I have been asked to state their names in order. [Dr. Birmingham read the names, which included all the popular public bodies in the country.]

#### The O'Connor Don Proposes the First Resolution.

The Lord Mayor—My lords and gentlemen, the first resolution will be proposed by the Right Hon. the O'Connor Don. [Applause]. The O'Connor Don said—My Lord Mayor, my lords and gentlemen—The resolution which I have been asked to propose reads as follows:— "That this meeting endorses the recent declaration of Irish Catholic laymen on the subject of university education, which was as follows:— "That it is the constitutional right of all British subjects to adopt whatever system of collegiate or university education they prefer, and that perfect religious equality

involves equality in all educational advantages afforded by the State. "That a large number of Irishmen are at present precluded from the enjoyment of university education, honors and emoluments, on account of conscientious religious opinions regarding the existing system of education. "That we therefore demand such a change in the system of collegiate and university education as will place those who entertain these conscientious objections on a footing of equality with the rest of their fellow countrymen as regards colleges, university honors and emoluments, university examination, government and representation."

You will perceive that this resolution is simply an endorsement of a declaration signed most extensively by Irish Catholics belonging to the class from which University students might be expected to come. The declaration was very simple in its expression; it asked nothing but equality, and it contained nothing new. Thirty years was a long time to look back upon in a man's life, and the fact that after thirty years they found themselves very much in the position as they were in the beginning in regard to this University Education question was one which, he thought, was well worthy of their serious consideration [hear, hear]. They asked then, as they asked now, for nothing but equality of treatment, and the fact that that request had not been granted only showed how difficult it was for religious prejudices to die out. The results of the Intermediate Education Act, and the results arising from the examinations held under the Royal University had proved most conclusively the existence of a class which was hitherto denied. He was happy to think that during these thirty years

#### RELIGIOUS PREJUDICES AND RELIGIOUS ANIMOSITIES

had very much weakened but they had not altogether disappeared. In this country, as well as in all democratic countries, they were governed by party Government, and the question of university education had not been taken up because it had not been the interest of any political party to touch it. But he was not at all sure that they were not to a certain extent themselves to blame. The question had not been put forward of late years with very much vigor; it had been allowed to lie dormant, and so long as they allowed it to lie dormant they could not expect the Government to take it up. [Hear, hear]. Passing on to deal with the letter of Sir Lecky, he said Mr. Lecky in that letter pointed out to Catholics just the same as towards any other creed, and he might have added that a share of the government of that institution was also open to them. Mr. Lecky regretted that Catholics did not consider this sufficient, and he believed they could obtain their education there without any danger to their faith. Well, what Mr. Lecky said, as to Trinity College and the University of Dublin being open equally to Roman Catholics as to the members of every other creed, was, no doubt, theoretically true. But was it not practically false? [Hear, hear].

#### TRINITY COLLEGE GOVERNMENT.

Did not all know that Trinity College was essentially as Protestant an institution as the College in St. Stephen's Green was Catholic. Its head was a Protestant clergyman. He believed every member of its governing body was a Protestant. Nearly all its professors belonged to the same faith, and it had attached to it, and in connection with it, and under the same building, a Protestant Divinity School. Under these circumstances he did not know if Mr. Lecky's argument could be better answered than by asking the question which Mr. T. W. Russell, the Protestant member for South Tyrone, lately asked of his constituents. Mr. Russell asked what would the Irish Protestants do if the case were reversed? Would they send their boys for instruction to a College governed by Catholics for education. The question which Mr. Russell asked could be answered only in one way, and that was that if the circumstances which he suggested across the University and the College would be left to the Catholics and their Jesuit teachers [hear, hear]. The experiment of opening Trinity College to Catholics had been tried for nearly a century, and had been a failure. A certain number of Catholics had undoubtedly at all times joined its course. Some of them had subsequently turned out distinguished men, and had retained their faith with as much fervour and perseverance as if they had left the most Catholic institution. But he believed there were others, and he was afraid they formed a very considerable proportion, that had not done so, but whether they retained the faith or whether they had lost it, experience proved that the number who had taken advantage of this education was so small that, practically, the experiment must be considered to have been a failure, and he doubted very much whether it would have been tried if it were not well known that it would have been a failure [hear, hear]. The

University of Dublin and Trinity College at the present day were as

#### ESSENTIALLY PROTESTANT

as they were before the abolition of the tests. [Hear, hear]. And was he not justified in stating that the doors were opened because it was known they could not be entered [hear, hear]? and the great fact remained that Trinity College had not been entered, is not entered, and will not be entered, as it should be, for university education, by the Catholics of Ireland. This may, in the opinion of Protestants, be a grave error on the part of the members of their Church; it may, in the opinion of Protestants, arise from too much subservience to ecclesiastical authority, but, nevertheless, it was a fact that the great bulk of Catholic students who pass their intermediate examinations, and who wanted to go further progress, except through the means of what he called the Examining Board and

#### ONE GREAT CLASS CONNECTED WITH THE CATHOLIC COMMUNITY.

was absolutely barred from receiving university education, and that was the ecclesiastical class. Now, he would say to any intelligent and fair-minded Protestant, was it desirable that this state of things should continue? No harm could possibly arise from this resolution. They could not imagine that at this time of the day that by depriving Catholics of higher education they would make them turn Protestants, or that they would make Catholics better members of society. It had been universally admitted that the time for argument on this question had passed by, and the real difficulty was now to put the principle into practice. He was inclined to concur with Mr. Lecky that the Government must take up this question in the coming Session of Parliament, but were they on that account to make no progress. It seemed to him that some agreement must be arrived at amongst all parties concerned as to the general character and important details of the measure likely to be successful, and his suggestion was that a small Commission should be appointed by the Government for the purpose of drawing up the details and arranging the outlines of a University scheme for Ireland, such a commission to be instructed to enter into communication and obtain the views of all parties interested. To his mind such a preliminary investigation was almost a necessity, and he believed that no time would be lost if this scheme was carried out, and that it would subsequently come before Parliament with irresistible force [applause].

#### Mr. Dillon's Great Speech.

Mr. John Dillon, M. P., who was received with prolonged applause, seconded the resolution. He said—My Lord Mayor, my lords and gentlemen, I rise to second this resolution with the greatest possible pleasure and with some pride. I attribute the honor which has been done to me in asking me to second this resolution to the fact that I stand here an old student of the Catholic University [applause]. When I look around on the meeting, which by the hospitality of the Lord Mayor of Dublin is assembled in the old Mansion House to-day, it carries my mind back to those heroic days of our Catholic ancestors—the days of the Catholic Committee and the Catholic Association [applause]. In those days the Catholics of Ireland were not only shut out from university training, but the doors of this Mansion House were closed against them, and the doors of Parliament also; and yet in those days, which I may, I think truly describe as the heroic days of Irish Catholicity, the hearts of our ancestors were not daunted, although for more than a century they had been crushed under the most infamous code of civil disability that had ever been inflicted upon any nation or upon any class. They claimed, and claimed boldly, that civil and religious liberty which we are assembled here to-day, please God, to complete. [Applause]. And towards the close of the last century, when the old Catholic Committee had for several years been demanding, perhaps I may say "with bated breath and whispering humbleness," the rights of religious liberty—in 1792, a date forever

#### MEMORABLE IN THE HISTORY OF OUR CAUSE AND OUR RELIGION.

there entered into the mind of a great man, John Keogh, to call into the Catholic Committee of that day the democracy of Ireland, the representatives of the people throughout the country [applause]; and whereas for years the claims of the Catholics had been without the slightest effect laid before a hostile Legislature and an ascendancy Government, within six months from that date on which the representatives of this country and the people of the country were called into the councils of the old Catholic Committee, and when a young Protestant lawyer, whose name is very familiar to every one in this year—Wolfe Tone—was appointed their secretary [loud applause]—within six months from that date the great bill of 1793 was passed which struck from the limbs of the Catholics of Ireland more than half the shackles of the penal law [applause]. And, acting on the glorious example and the tradition of the old Catholic Committee, when another and a greater emancipator undertook to complete that work, he went straight to the people themselves—I allude now, of course, to the great O'Connell himself [loud applause]—and called into the Catholic Association the representatives of the Catholic people of Ireland, and he thundered at the gates of Parliament until before very long he compelled Parliament to listen to their

claims [applause]; and I say that to-day reminds me very much of the Committee of 1792 and the formation of the Catholic Association, because I agree with what has been said by The O'Connor Don, that we, the Catholics of Ireland, have to some extent, at least, though in a minor degree, to blame ourselves for leaving this question to some extent dormant. We will never get this question settled any more than we got the previous instalments of Catholic Emancipation, until we

#### MAKE IT A BURNING QUESTION

[applause]. And it is for that reason that looking around this room to-day, and seeing the character of the representatives who are present in the Mansion House in Dublin from every quarter of the country, I venture to say that a new departure has been taken to-day in the history of this demand for a Catholic University in Ireland, and I trust that that new departure will have an effect similar to the great departure which was taken in 1792 [applause], because I assert, and I assert without fear of contradiction, that the work of Catholic Emancipation is incomplete and unfinished so long as we are denied, because we, Catholics, were true to the conscientious principles which have been recognized as binding even by hostile English statesmen—I say that Catholic Emancipation is incomplete so long as we are denied the right to get as high an education and as free education as any other religious creed in this country [applause]. The O'Connor Don has said, and has said truly, that this great question has entirely passed out of the region of argument as regards its merits, and so it has for some years, because the foremost section of England belonging to both parties have long ago

#### ADMITTED THE GREATNESS OF THE GRIEVANCE

and if you were to poll Ireland to-day on this question, on this issue only, whether the grievance of the Catholics in regard to Catholic university education should be removed, and whether they should be placed on a basis of perfect equality—less than perfect equality with our Protestant fellow-countrymen—I say that the vote of Ireland would be at least ten to one in favor of an immediate settlement. [Applause]. That being so, it is in my opinion to late in the day to argue as to the merits of the question. [Renewed applause]. Great things have been done, but the work of Emancipation yet remains to be completed [loud applause]. This very large representative and influential meeting ought to awaken in us a sense of encouragement and hope in pushing this question forward. I think I may describe this as a meeting of delegates [hear, hear]; and it may be useful to remember that whereas our Catholic ancestors when they met to demand redress of their grievances, were obliged to assemble in some obscure street, and did not dare to come near the Mansion House, to-day the representative Catholics of Ireland are gathered together within this historic room to demand their rights as they did under John Keogh and Wolfe Tone in the days of '98. [Prolonged applause].

#### Lord Emily Speaks.

The Right Hon. Lord Emily, in supporting the resolution, said—My Lord Mayor, your Grace, my lords, my ladies, ladies and gentlemen—The first thought to which I feel I must give expression is one borrowed even from the Psalms, "Ecce quam bonum et quam jucundum habitare fratres in unum." Behold how good and how pleasant it is for the brethren to dwell together in unity. [Applause]. These are words taken from the Psalms. They are also the recent message addressed by Our Holy Father the Pope to his children. There is no need for much argument on my part to support the resolution which has been proposed and seconded with so much force and eloquence. Indeed, our great difficulty a long time past in discussing this question is that everybody agrees with us. We say, "We Catholics have a great grievance," and Mr. Russell, Mr. Lecky and Mr. Balfour all say, "a very great grievance." [Applause]. We say, "Protestants in our position would find it intolerable." The leading Protestants of the country say, "most intolerable." We say, "Parliament should deal with this question, and it is a scandal if it does not." "A great scandal," the Spectator and other organs of English opinion hasten to repeat. [Applause]. We rub our eyes—well, oh! you have no tact. My Lord Mayor, we are here from

#### NORTH, SOUTH, EAST AND WEST.

We have gathered from every corner of Ireland. We stand here shoulder to shoulder, men who never before have looked into each other's faces on a platform [applause]. Bitter memories lie behind us. One plank alone might bridge over the chasm that, alas, yawns between us—a common faith. Upon this plank we stand to-day. We kneel at the rails together to-day. We have come as it best befits us to come, without rancour in our hearts, without recrimination on our tongues. Let the dead past bury its dead. We seek to make no political capital of an earnest profession of Catholic faith [applause]. Our Catholic aspirations are no chess board upon which to play a cunning game [applause]. We have come to make—and oh! that it should be so, the self-same declaration in the self-same words that our fathers before us made in the already dim and distant days of long ago [cheers]. What was, what is then the essence of that declaration? That perfect religious

equality involves equality in all educational advantages afforded by the State. Sure no very startling proposition, no wild hurrying words to emanate from a whole people [hear, hear]. From the mountains and dells of Kerry, from the surf-beaten shores of Clare, and on and on to distant Donegal, let one mighty shout arise, swell, echo, and re-echo, with plaintive melody round our ruined aisles and desecrated shrines, then in triumphant peal proclaim that the fetters at last are riven, that in the Island of Saints there is no room for Protestant ascendancy [loud and prolonged cheers]. The resolution was put and carried.

#### Viscount Powerscourt Proposes the Second Resolution.

Viscount Powerscourt said—Your Grace, my lords and gentlemen, the resolution which I have to lay before you is— "That we call on the Government to proceed without further delay to deal with this important and urgent question." I am glad to be able to attend this meeting to-day and to move the resolution which has been put into my hands, and especially because not being a member of the Church, the members of which will be affected by whatever legislation is passed, I can address you from an entirely independent point of view [Applause]. For many years, almost as long as I can recollect, Parliament has been employed in the consideration of Irish grievances, and as far as the process has gone on, it will be admitted by all that considerable beneficial changes have been effected in the status of Irishmen, the Churches have been made equal in the eye of the law, and there is now no longer any ascendancy of one over another as far as the religious worship of Irishmen is concerned [Hear, hear]. But there still remains the great and most

#### IMPORTANT QUESTION OF THE EDUCATION OF THE YOUTH.

the provisions for which, although they have been before the Legislature for many years, and successive schemes have been promulgated, a full satisfaction as regards the bulk of the Irish people has not been attained. How can they help saying: "Look at the Protestant University, and we have nothing to compare with it?" The only University in the country until quite lately was the one which we all admire, but it is a Protestant one; its whole atmosphere is Protestant, and it cannot be supposed that the Catholic Hierarchy and clergy, as well as the parents of Catholic youth, can be content to place the education of their young men under the tutelage of a body unacquainted with the intellect of a body unacquainted with a creed different from their own. As Mr. Dawson says, how would Protestants feel if they were compelled to send their young to be educated by Catholics?

#### THE COST OF THE UNDER-TAKING.

I will only say one word more, and that is with respect to the cost of the scheme. Parliament votes every year enormous sums for the support and increase of the defensive forces of the Empire. We see that one of those great engines for the destruction of the human race, the ironclad battle-ships which guard us from invasion, cost a million or a million and a half each. I believe the cost of the edu-

[CONCLUDED ON FIFTH PAGE]

#### C. M. B. A. OF CANADA.

A meeting of the presidents of the various C. M. B. A. branches in the District of Montreal, under the jurisdiction of the Grand Council of Canada, will be convened at an early day to make arrangements for the reception of the Grand Board of Officers, which will meet in Montreal early in May next. There are seventeen branches of C. M. B. A. of Canada in the District of Montreal, which are as follows:—St. Patrick's Branch, No. 26; St. Anthony's Branch, No. 50; St. Mary's Branch, No. 51; St. Gabriel's Branch, No. 71; St. James' Branch, No. 83; St. Bridget's Branch, No. 87; Sacred Heart Branch, No. 140; St. Jean Baptiste Branch, No. 142; St. Louis Branch, No. 143; Notre Dame Branch, No. 190; Hochelaga Branch, No. 191; St. Joseph's Branch, No. 196; St. Vincent de Paul Branch, No. 207; St. Paul Branch, No. 226; St. James de Minor Branch, No. 232; St. Elizabeth Branch, No. 240.

An open meeting will be held by Branch 26 at its hall, St. Alexander street, on Monday, 7th February. The arrangements, which are in the hands of a special committee, tend to show that the affair will be a success.

Branches 74 has also arranged for the holding of a similar open meeting in March, the anniversary of its formation. Branch 50 and 54 also contemplate holding open meetings at an early date.

It will doubtless interest many of our readers to know that on the 3rd February next, the Rev. Peter O'Connell, residing at the Convent of the Grey Nuns, 25 St. Matthew street, will celebrate the 98th anniversary of his birth, and the 70th anniversary of his ordination will occur at the end of the same month. Father O'Connell is, we are pleased to say, in the enjoyment of good health and possession of all his faculties.

The despatch of troops to the Sudan is explained by the fact that the low state of the Nile renders gunboats practically useless in this state of things. The exigencies for the next few months. The movements of the French are undoubtedly looked on with much suspicion, and fair warning of the fact has been given to the French.