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THE MITRED HIERARCHY OF IRELAND.

A REVIEW BY "CRUX."

Having before me some very able sketches of the leading members of the Irish Catholic hierarchy, and knowing that the length of these carefully prepared papers precludes all possibility of the "True Witness" giving more than one at a time, I thought I would weave together some of the most important paragraphs in each, and present them as one treatise. As the atmosphere of St. Patrick's Day is still with us, I know of no subject more appropriate for the present issue of the paper to any originality; not even do I deem it necessary to comment upon the extracts given. In fact, any remarks that I could make would serve to mar the work rather than to embellish it. However, a word here and there, will be necessary in order to close up the gaps formed by matter which must be omitted.

I will venture to say that there is scarcely any episcopal body in the world that counts more eminent men than does the episcopacy of Ireland to-day. The very fact of being a bishop is proof positive that a man must be possessed of more than ordinary talents and be remarkable for more than ordinary virtue: in this sense every bishop in the world is an eminent personage. But some have more occasion than others to display the gifts with which God has favored them, and this is especially the case in regard to the archbishops and bishops of Ireland.

Our of a number of these sketches I have selected four for my present purpose: they are the Most Rev. Dr. Walsh, Archbishop of Dublin and Primate of Ireland; Most Rev. Dr. MacEvilly, Archbishop of Tuam; Most Rev. Dr. Croke, Archbishop of Cashel; and Most Rev. Dr. O'Dwyer, Bishop of Limerick. From Tuam's ancient See, in the North, to Cashel's historic diocese, in the South, from the Liffy to the Shannon-Dublin in the East and Limerick in the West—the whole of Ireland is represented by these four members of the hierarchy of the land. I would, however, remark that the portions of these sketches which I am forced to omit are much more numerous and equally as important, as those which I retain. We will commence with the great Archbishop of Dublin, who is also Primate of Ireland.

The Most Rev. Dr. Walsh

If the greatness of a man depends on the ardor and energy with which he devotes himself to a worthy cause and the unhesitating consecration of great talent to the purpose of his life, then, indeed, is the Archbishop of Dublin entitled to a high position amongst the great men of our time. The steadfast determination with which he has striven to improve the spiritual condition of his people and to elevate the intellectual standard of his country, and the genius he has brought to bear on the achievement of these ends has challenged the wonder and admiration of those who have watched his career.

Dr. Walsh was born in Dublin in 1841, and received his early education at the Seminary of St. Laurence O'Toole in that city. From this school he passed to the Catholic University which had then been recently inaugurated by Dr. Newman, where he soon gave evidence of high talent and powerful mental ability. He had no difficulty in maintaining the reputation which was already his when a few years later he entered Maynooth College in order to prosecute his studies for the sacred priesthood. His scholastic career could scarcely have been more brilliant, for he seemed to excel in every branch of study to which he applied himself, whether Theology, Physical Science or Modern Languages. Even in the study of the Irish tongue he so completely mastered his subject that he did not hesitate to compete with students from the Western provinces who had known and spoken the native language from their childhood, when he carried off the first prize.

In 1878 Dr. Walsh was appointed vice-president of Maynooth College. Soon after he set before himself the task of soliciting the co-operation of the principals of the Catholic schools in Ireland for the purpose of devising the best means of deriving the fullest possible benefit from the Intermediate Education Act. For this purpose he sought the sanction of the bishops of Ireland to hold a conference in Maynooth. His project was warmly approved of and the suggested conference took place, at which Dr. Drake, Archbishop of Cashel, and Emly presided.

In this first public effort of the future Archbishop on behalf of Catholic education in Ireland, he may be said to have struck the dominant note of that mighty chord that has vibrated throughout his whole career. The question of education is one with which the name of Dr. Walsh will be inseparably connected as long as the struggle of the Irish people for the rights of higher education continues to be told. That Catholics and Protestants had not equal advantages in educational

matters was a flagrant injustice, and to redressing this injustice he fearlessly devoted himself with all the energy and perseverance of his character.

On the elevation of Dr. Macabe, afterwards Cardinal, to the Archiepiscopal See of Dublin, the dignity of Canon in the diocesan Chapter was conferred on Dr. Walsh. A few years later in February, 1885, on the death of the Cardinal Archbishop he was chosen Vicar Capitular of the vacant See, and in the following July he was appointed by the Holy See Archbishop of Dublin to the great joy of priests and people. The intellectual gifts possessed by the president of Maynooth had long attracted the admiration of the hierarchy, and beyond doubt that the choice of the Holy Father had been also the choice of the Irish Nation.

During the year '95, a series of articles on the law in its relation to religious interests and the position of charitable bequests in Ireland appeared over his name in several successive numbers of the "Irish Ecclesiastical Record." Cases had occurred in the author's own experience in which serious losses had been sustained by religious institutions as a result of wills having been drawn up either with inadvertence to or ignorance of points of practical importance involved in them.

These lucid articles have since been accepted as standard authorities on the points discussed, being judged superior to works written on the same subject by the most eminent legal practitioners of the day. Dr. Walsh has also compiled a treatise on binetism, one of the most explicit works on the subject which has yet been contributed to the literature of political economy.

Bearing on the educational claims of Ireland of which four years ready stated, he has ever been the foremost champion—he has prefaced, in a most able manner, a compilation of his own speeches and various statements made from time to time by members of the Irish Episcopal body.

This valuable work also includes important pronouncements of English statesmen and other public men on the same engrossing subject, regarding which it constitutes a most valuable reference.

The limits of this sketch preclude our dwelling as extensively as we might wish on the many-sidedness of the Archbishop's versatile genius. In the world of culture and the domain of art his appreciation of merit is of the highest order. A lover of music, amid his many cares he has found time to write a work on the subtleties of harmony—with relation to its uses in the services of the Church, which has been more keen in his estimate of the perfection of form and proportion in the builder's craft and the lineaments of the artist's pencil.

The Most Rev. Dr. MacEvilly

The ancient archiepiscopal See of Tuam owes its foundation to St. Jarlath, a disciple of St. Patrick, and the present prelate is a direct descendant of that distinguished and holy man, who also established at Cluainfois (Cloonfoish), two miles west of the town, a famous school, which for centuries rivalled the other educational establishments of that age. In the long roll of Tuam's bishops were many men of international fame all of them illustrious and worthy followers of the sainted and erudite founder.

John MacEvilly was, in April, A.D. 1817, born at Loughborough, in the County of Mayo, a small picturesque village not far distant from Westport, and within a few miles of the famous mountain, Croagh Patrick. Going to St. Jarlath's College, at Tuam, John MacEvilly went thence to Maynooth, and afterwards a distinguished collegiate course there, he was ordained on the Dumbornois establishment in 1840. On his return to his native diocese he was appointed, first as a professor, and next as president, of St. Jarlath's College. While there, in 1854, he attended, with quasi-episcopal powers (so far as voting and taking part in the deliberations) the Synod of Thurles. In 1867 Dr. MacEvilly was appointed by the Holy See Bishop of Galway, and subsequently in 1866, Apostolic Delegate for Kilmacduagh and Kilmorrah, at that time a separate See, but now annexed to, and forming part of, the diocese of Galway. In 1876 the Bishop of Galway was selected by the Tuam priests and appointed by Rome Conductor to Dr. MacHale, Archbishop of Tuam, "with right of succession," and on the death of that prelate, in 1881, he became his successor.

Dr. MacEvilly stands first among living Churchmen who write in English as a profound, prolific and scholarly writer. All through his long and active life he made the

Holy Scriptures his special and earnest study and there is no student of those inspired pages of light and leading who is more thoroughly familiar with them. The record of his written and published labors alone is as creditable to his industry and learning as it is to his great zeal. Thus we find six large volumes from his pen all marked by deep and accurate research and characterized by a remarkable knowledge of patristic literature and comparative Biblical knowledge. There are four volumes of commentaries, on the Gospels of—(1) St. Matthew and St. Mark, (2) St. Luke, (3) St. John, (4) the Acts, and two equally comprehensive volumes on "An Exposition of the Epistles of St. Paul and the Catholic Epistles." The Exposition of the Gospels of St. Matthew and St. Mark has run into four editions and that of St. Luke and St. John into two, while the Exposition of the Epistles has already seen five editions—a telling



MR. JOHN E. REDMOND, M.P.
CHAIRMAN IRISH PARLIAMENTARY PARTY, 1901. (SEE PAGE 5).

proof of their value and popularity and of the demand which they have by their merits created. His, it may be stated, is the only full Catholic commentary in the English language on the entire New Testament except the Apocalypse. Detached portions of it have been ably treated by some learned ecclesiastics, but those alone treat of the entire in the English language.

Few prelates in a Church, especially remarkable for its self-sacrificing and untiring workers, have led so active a life as Dr. MacEvilly. We have seen what he has done as an author and an administrator, but his vigor in the management of probably, in extent of area, the largest diocese in Ireland is marvellous.

Dr. MacEvilly is the oldest Irish Bishop, dating his years from his consecration. He attended the Synod of Thurles, and is the only living Irish Churchman who took part in its deliberations. He attended the Vatican Council, and is now the only Irish Bishop alive who was there at its opening. He has been for many years one of the governing body of Maynooth College, and one of the most constant attendants at its board's meetings.

Dr. MacEvilly is, and always throughout his long career was a great advocate and encourager of temperance, and he practically carried out its principles by being himself for forty years a total abstainer, and by endeavoring to recommend its practice by inducing children in thousands at Confirmation to take the pledge. It may be mentioned that, with the exception of Dr. Vaughan, Bishop of Plymouth, Dr. MacEvilly, who is his junior by only two years, is the oldest bishop in the British Empire, and despite his eighty-two years he is to-day one of the most intellectually and physically active men in the Episcopate.

The Most Rev. Dr. Croke

When this generation shall have crossed the threshold of the twentieth century and looking back reviews the scenes of the eventful drama on which the curtain of time has fallen, few characters will be found to possess so remarkable a

place in the recollections of Irishmen as the great Archbishop of Cashel. In saying so we must not be understood as perhaps speaking in a past sense of the illustrious subject of this sketch for we yield to none in sharing the anxious prayer and longings of Irishmen that he may be with us not only to welcome the dawn of the coming era, but that he may be spared for many decades of its years to guide devotedly, as in the past, the destinies of the Irish Church and the Irish people. But it seems to us the personality of Dr. Croke has become so fixed a portrait in the hearts and homes of his countrymen that it must remain focussed within a certain period, and set, so to speak, within the framework of the events which belong to the closing quarter of the nineteenth century. When the history of that period comes to be impartially written and the motives and actions of those who played the principal parts—for Ireland's sake—on its stage are justly estimated, no more noble character, we venture to assert, than the Archbishop of Cashel will be found in the group of figures that must necessarily occupy the foreground of the historian's canvas.

Thomas Croke was born near the southern Irish town of Mallow, on May 19, 1824.

Facilities for education among Catholics were then very limited indeed. Thus we learn that the advantages of which the young Irishman had to avail at first were supplied chiefly in his own home. Later he attended the school of Charleville, an institution endowed by the

spend the remaining years of his life in the homeland of his love and in the service of his faith and country. But this dream of his devoted Irish heart was not in the ways of God to be fulfilled for yet a while. In the year 1870 he was appointed by the Holy See to the bishopric of Auckland, New Zealand.

New Zealand presented a broad field for the exercise of the bishop's zeal and energy; the establishment of a Catholic organization on a practical basis was necessary, and a heavy debt under which the Cathedral of Auckland lay, had to be cleared off—tasks which required powerful administrative capacity as well as great activity.

Through the death of the Most Rev. Dr. Leahy in 1875, the Archiepiscopal See of Cashel fell vacant. This archdiocese is one of the most important in Ireland, alike from its position and its traditional associations. Dr. Croke was appointed Archbishop of the vacant See, and by the special desire of His Holiness the Pope he personally attended in the Eternal City to demand the Pallium which was granted in Consistory July 5, 1875.

Within a few years after his nomination to the Archiepiscopal See of Cashel, Dr. Croke was called on to give proof of those qualifications for which he had been chosen to fill so responsible a position. The great economical evil of Ireland—though now each year less felt—was the small number of its productive industries, which compelled the population to depend on the soil as their sole means of subsistence. In 1879 the crops failed, and the Irish peasant found himself face to face with all the horrors of impending famine.

The year 1895 witnessed one of the most impressive demonstrations by which a faithful people had ever before sought to give proof of their loyalty and devotedness to a faithful pastor. In the July of that year, the celebration of the episcopal silver jubilee of the Archbishop of Cashel took place.

On that memorable day the pulpit of Thurles Cathedral was occupied by His Eminence the Cardinal Primate of all Ireland. In the course of his magnificent oration, the illustrious speaker said, "The considerations will suffice to justify the feelings which animate us on this occasion, and show that they are founded on sound, solid religious sentiment—on sentiment which has ever done honor to our Faith and consecrated the patriotism of our people. One is the dignity and sanctity of the office to which the Archbishop of Cashel has devoted twenty-five years of zealous, unselfish, fruitful service. The other is his unswerving fidelity to the glorious traditions of the Irish priesthood. In him have his people ever found a kind father, a sterling friend, a trusted guide. His sympathy was never wanting to the suffering and afflicted, his compassion was never denied to the erring and the fallen, the poor were never driven from his gate. Neither have his compassion and active sympathy been confined to the members of his own flock, as I and I am sure some of my colleagues in the episcopate, have good reason to know. When we were surrounded by a people on the verge of famine, one of the first hands extended to us was that of the Archbishop of Cashel, and it was never an empty or a biggish hand." Addressing the Archbishop of Cashel His Eminence continued: "I might still dwell, My Lord Archbishop, in more minute detail on the many other circumstances which conspire to give a deep and absorbing interest to the religious ceremonies of to-day and to the occasion which they are meant to sanctify. The cherished memories of the past arise before me, with their joy and sorrow, which like light and shade, vary without marring the beauty of the prospect; and I am reminded that you are the inheritor of the glorious traditions which they give to view. I cannot forget that the crozier which you wield descends to you through a long line of predecessors. It comes from Cormac, patriot and scholar, prince and pontiff. It dropped from the hand of O'Hurly only when he had sealed with his blood the testament of fidelity to faith and country which he has left to his successors. In your hand, My Lord Archbishop, it has lost none of the hallowed associations which cling to it."

Though now advanced in years, Dr. Croke is still full of physical vitality and takes the greatest interest in the affairs and pursuits of the outer world. From his early education in foreign countries, and his later residence in New Zealand, as well as his intimate associations with his own country, the Archbishop possesses a certain degree of cosmopolitanism which must ever be attractive and particularly when combined with his genial, hospitable temperament, which is so peculiarly Irish. He has filled every position in the Catholic Church, from curate to archbishop, often discharging duties more educational than ecclesiastical, which must have endowed him with a wealth of experience of inestimable value in the exercise of the onerous duties of his exalted position.

The Most Rev. Dr. O'Dwyer

Thirteen years ago when the pastors of Limerick met together to elect a new bishop to fill the vacant See they departed from the usual custom in choosing not one who, so to speak, had ranked among the elders of their diocese, but by the almost unanimous nomination of Father O'Dwyer, then curate of St. Michael's, Limerick, as worthy to fill the episcopal See of St. Munchin. Though in later centuries this procedure has had but few precedents in the history of the Irish Church, the choice of the clergy of Limerick received the approval of the Holy See, and Father O'Dwyer was consecrated Bishop in the Cathedral of St. John on June 29, 1886. The solemn function was marked by a display of enthusiasm, which showed the ap-

pointment was one which had the approval of the laity as well as of the clergy.

Father O'Dwyer was born and baptized in 1837 in the historic parish of Holy Cross, both his parents being inbred descendants of ancient Irish families. For the name of O'Dwyer figures conspicuously in both the civil and religious annals of the country. At an early period of his life his parents moved to Limerick with which city his scholastic years and much of his religious ministry have been identified. His preliminary studies were prosecuted principally under the care of the Jesuit Fathers who then presided over the principal Catholic Seminary in Limerick.

In reviewing the history of the "City of the Violated Treaty" the reader can never fail to realize the closeness of the ties that existed between priests and people through all the phases of humiliation and triumph through which that city passed, ties cemented by centuries of common sympathy with the causes they had mutually at heart.

To-day it might be said, that no member of the Irish Hierarchy can boast of ruling over a more faithful or devoted flock or of possessing a more splendidly equipped Cathedral city.

In the vast array of churches for which Catholic Limerick is pre-eminent, several religious orders are represented, among which we may name the Franciscans, the Dominicans, the Augustinians, the Jesuits, and the Redemptorists. In the last-named the organization of the Holy Fraternity of the Holy Family is said to be one of the most successfully worked associations attached to any church in the world. The number of men whose names are inscribed on its rolls exceeds five thousand.

In watching over the temporal welfare of his spiritual children, Dr. O'Dwyer has spent much thought and labor on that most important factor—the education of the young. The splendid schools with which the city and diocese are endowed testify strongly to his energy in this direction. Recently, too, in the press and otherwise, he has given many most valuable pronouncements on the question of the establishment of an Irish Catholic University. In spite of the multiplicity of his occupations, he has given deep thought to the subject, and with characteristic perception of the situation he has given an excellent statement of the extent of Irish Catholic claims in the matter of higher education. In writing recently on the subject in the pages of the "Nineteenth Century," he says: "What the Irish want is a democratic university, that is an intellectual democracy in which the thought of the nation will find its centre and its expression, and this is the ideal to be aimed at."

His zeal in promoting the cause of education finds ample evidence in the large number of schools and colleges throughout his diocese. St. Munchin's Diocesan College, Limerick, is one of the most flourishing colleges of its kind in Ireland, while Munster, close to the city, the Jesuit Fathers carry on the work to which their Order is so peculiarly devoted, that of education, where they also encompass in their labors another special task, that of preparing and sending out missionaries to spread the Gospel faith in far-off lands. The Christian Brothers, too, at Limerick, in the recent results of the Good Shepherd in the general work of their schools, giving ample proof that that system of education in which the religious and moral element is blended with secular teaching is the most useful and most successful for Christian youth.

There are also many convicts in which the education of girls is provided for, the convent of the Faithful Companions of Jesus being the most prominent since as an institution of its kind in the very foremost rank of high-class Irish schools. The Sisters of Mercy are numerous throughout the diocese where their multiplied works of charity are bearing golden fruits. The convent of the Good Shepherd in Limerick continues one of the noblest charities in its Magdalen Asylum, whilst the work of reparation and devotion to the Blessed Sacrament is carried on by the Sisters of Marie Reparatrice, an institution which owes its existence especially to the patronage of His Lordship the Bishop of Limerick.

One of the most remarkable events in Dr. O'Dwyer's career and one which shows his zeal for the welfare of the sick and dying of his flock, was that of securing for Catholics a share of the advantages afforded by the endowed Hospital of St. John's—an institution which for many years was vested under the control of a non-Catholic Board of Governors and patrons. A community of nuns at present administer to the spiritual and temporal wants of those who seek admission within its walls.

In addition to all these eminently useful institutions in the diocese of Limerick, which owe their initiative to the keen foresight of the Most Rev. Dr. O'Dwyer, may be lastly mentioned the college which is just now being established in Limerick by His Lordship, in conjunction with the Commissioners of National Education. The object aimed at is the training of the female teachers of primary schools in improved methods of instruction and general industrial work. This is a fitting crown to the educational arrangements that prevail in the diocese. Happily also, its usefulness will not be confined to Limerick, but will extend to other places in the south of Ireland.

Thus we see that the Bishop of Limerick has left nothing undone to secure the social, as well as religious, welfare of those who have been entrusted to his care. In conclusion we must sum up all which we would wish to say in detail by stating that a more earnest, energetic, fearless, and open-spoken bishop has seldom ruled a diocese than the present occupant of the episcopal throne of St. Munchin, patron and first Bishop of Limerick.