

A LIFE

OF THE

RT. REV. EDWARD MAGINN,

COADJUTOR BISHOP OF DERRY,

WITH

Selections from His Correspondence.

BY

THOMAS D'ARCY M'GEE,

AUTHOR OF

"A HISTORY OF THE ATTEMPTS TO ESTABLISH THE REFORMATION IN IRELAND;"
DISCOURSES ON "THE CATHOLIC HISTORY OF NORTH AMERICA;"
"THE IRISH SETTLERS IN AMERICA." ETC., ETC.

SECOND EDITION, ENLARGED.

"It is the duty of a Bishop to judge, to interpret, to consecrate, to ordain, to offer, to baptize, and to confirm."—*Form of Consecration of a Bishop according to the Latin Rite.*

New-York:

P. O'SHEA.

730 BROADWAY AND 20 BEEKMAN STREET

1863.

TO

HIS SURVIVING RELATIVES AND FRIENDS,

"AT HOME" AND ABROAD.

I Respectfully Dedicate this Memoir

OF

THE LATE RIGHT REVEREND DR. MAGINN,

COADJUTOR BISHOP OF DERRY.



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1937

CHAPTER V.

DR. MAGINN'S VIEWS OF CHURCH POLITY IN IRELAND—THE CHARITABLE BEQUESTS ACT—THE QUEEN'S COLLEGES—DIFFERENCES OF OPINION AMONG THE HIERARCHY ON THE COLLEGES ACT AS AMENDED—ACCESSION OF THE WHIGS TO POWER—THE NEW POPE—EPISCOPAL MEETINGS IN 1846—THE APPEAL TO ROME—OTHER EPISCOPAL MOVEMENTS—PROPOSED NATIONAL ADDRESS TO POPE PIUS IX.

DR. MAGINN'S system of church polity was, in some of its combinations, wholly his own. With Dr. Crolly and Dr. Murray, he favored and fostered the national schools; but he separated from them on the Charitable Bequests Act, and the subsequent scheme of academic education. A Derry editor, writing after his death, has said: "It has been to us an enigma that he who so largely patronized national schools within his parish and elsewhere, should have joined in the opposition to the Queen's Colleges, which are founded on precisely the same principles as those schools. If there be differences, in point of principle, between the two sets of institutions, by which the interests of particular creeds are to be effected, we confess that we cannot discover them."

The essential difference between the two institutions—

a primary parochial school and a college controlled by the State—seems to us clear enough. In the former, rudimental knowledge only was taught; in the latter, history, philosophy, geology, all studies which include views or questions of revelation, were to form the course. In the schools, the pastor was entitled to be a visitor, and if he chose, a patron; while the colleges were to be governed exclusively by their own superiors, appointed directly by the Crown, and subject only to the visitations of a royal commission. The Derry journalist continues his criticism in these words:

“ We have sat down, not to compose an indiscriminate eulogy upon an eminent individual, but to express our candid sentiments with regard to him, as the most fitting tribute due to his worth. We would say, then, that it has occurred to us that, of late years, the scenes of misery which he had to witness, operating on his extreme sensibility, united to an erroneous view of the ability of government to relieve the whole wants of a famishing land, rendered him morbidly suspicious of government and its acts, and disposed him to concur with Dr. MacHale in his general views of ecclesiastical polity. One prominent trait in the Right Rev. Dr.'s character was a most intense feeling of nationality—a feeling which is the basis of patriotism, one of not the least bright and useful of human virtues; but it has been remarked by several persons, besides ourselves, that his nationality, associating itself too constantly with ancient griefs, inclined him to be harsh, at times, in judging whatever was English, and we can imagine that it veiled from his mind's eye what appears to us the undesirableness and the impracticability of a certain popular measure. There was no witness examined here by the Devon Commission, whose evidence gave more satisfaction than Dr. Maginn's; and we have reason to think that his belief then was that by imperial legislation the country might be brought to a satisfactory condition. Unfortunately, there is a tardiness in that legislation which does not suit Celtic impatience. By some of his friends it was lamented that, in politics, he assumed the

attitude which latterly he did, but we presume that it had the approbation of many more. No one, however, could suspect the perfect sincerity and disinterestedness of the course which he took. It is the privilege of every man to impugn the soundness of opinions from which he dissents; but no man of a well-ordered mind would deny honor to another on account of the depth and strength of his convictions."

It is certain, from his correspondence, that he had decided against the Bequests Act and the new colleges, as he did in most other matters of conduct, on independent grounds. It nowhere appears that he had any personal intercourse with the Archbishop of Tuam before his consecration; the opposite, indeed, seems implied in his letters of that time. With the Bishop of Meath, Dr. Cantwell, one of the best and wisest of his high order; he was in frequent communication, from the time he was nominated for the administratorship. Through him, and through his old Monaghan classmate, Dr. McNally of Clogher, he was kept informed of the views of the Prelates who acted with Dr. McHale, but he did not catch up his opinions from his correspondents. While humble as a monk and open to advice as any child, the fruitfulness and vigor of his own mind, naturally led him to take decided steps in advance, even of his intimate associates. We shall see additional evidences of this before we close the narrative.

In opposition to "the Bequests Act" of 1844, we find in Dr. Maginn's handwriting the resolutions adopted by the Bishop and Clergy of Derry.

CHARITABLE BEQUESTS ACT.

At a meeting of the Catholic Bishop and Clergy of the diocese of Derry, held in St. Columb's on Wednesday, January 22, 1845, to take into consideration the Charitable Bequests Act and the Concordat, said to be in contemplation between the courts of Rome and England, the following resolutions were unanimously adopted :

1. Resolved, That at this eventful crisis, when the civil and religious liberties of the Irish Roman Catholics are being attacked by all the craft and cunning of British diplomacy, it is imperative on all, clergy and people, to express their decided hostility to such baneful and insidious policy, and publicly avow their determination to resist, by every legal and constitutional means, any attempt made or to be made, no matter from what quarter it proceeds, to invade their ecclesiastical immunities or curtail those natural rights which they justly deem imprescriptible and inalienable.

2. Resolved, That having duly considered the Charitable Bequests Act in all its bearings, in the benefits it pretends to confer and the evils it purposes to inflict, and maturely and impartially weighed the arguments put forth for and against that measure by its ablest defenders and opponents, we have at length come to the conclusion, that it does not contain a single clause conferring an unmixed good, whilst it clearly purports to inflict distinct and positive evils. Its benefits are delusive—its disadvantages real. The commission, from the manner of its appointment, cannot be trustworthy, depending for its constitution on the honesty of the minister of the day ; its most conspicuous element is the old leaven of ascendancy ; the majority, even at the present moment, includes the ill-omened names of the sworn libellers of our faith and most inveterate enemies of our freedom. Under such a tutelage, where the least even of our civil liberties would be insecure, Catholic charities could not be safe. The very nature of its duties supposes a violation of Episcopal rights. The most revered and sanctified of Catholic institutions are directly attacked by this Act, and their extinction insured. Justice and charity, so necessary to the dying penitent, it arrests and binds in its legal fetters. It insults and calumniate the Irish priesthood, even in the awful ministrations of their holy rites at the bedside of the expiring Christian. This Act, in a word, we denounce as an old penal law, dressed up in a new garb—a rusty weapon drawn from the timeworn armory of the Star Chamber, polished, edged and fashioned anew, in the ministerial smithy, to suit

the taste and temper of the enlightened times we live in, and to insidiously stab religion in its most vital parts—its charities.

3. Resolved, That the petition now read—a petition for the repeal of said iniquitous Act—be forthwith signed by the Catholic Bishop and clergy of the diocese of Derry, and forwarded to Daniel O'Connell, Esq., M. P., for presentation in the House of Commons, and to Lord Cannoys for presentation in the House of Lords.

4. Resolved, That we recognize with feelings of heartfelt gratitude, the finger of God, in the preservation of the life of Daniel O'Connell, to detect and expose the mischievous schemes of the enemies of our country and creed; and that we hereby pledge ourselves, in the temple and before the altar of our Redeemer, to stand by him, through good report and evil report, in the face of foreign and domestic foes, and to assist him with all the zeal, temper and Spirit which the Gospel inspires in the cause of suffering humanity, in every legal and constitutional effort he may make to secure our holy religion against the wiles of its enemies, or to restore the rights and redress the wrongs of the ever faithful but deeply injured people of Ireland.

5. Resolved, That we have heard with alarm that a concordat between the courts of Rome and England was in contemplation. Convinced of the evil consequences which resulted from similar negotiations to the liberties of the Catholic church in other countries, we cannot view, without strong feelings of apprehension, any proceeding having a tendency to affect our ecclesiastical liberties, and that we hereby enter our solemn protest against any concordat, unless it be solely for commercial or international purposes, which may directly or indirectly infringe on the usages, customs or immunities of the Catholic Church in Ireland, and in the face of heaven declare, that we will consider it a conscientious duty to resist, by all justifiable means, any such aggressions on our holy religion.

6. Resolved, That however uncongenial it may be to our feelings as His ministers, who said, "My kingdom is not of this world," to be in any manner mixed up in matters purely temporal, such is the anomalous condition of Ireland, with nearly three millions of her people the victims of a misrule—conceived in bigotry and still fostered by the most bitter sectarian prejudices, in a state of utter destitution and misery shocking to humanity, and making the lot of the negro slave enviable—it would be inconsistent with our duties, bound as we are to them by every tie, divine and human, not to use those weapons which

charity ordains and religion approves to ameliorate their condition and carry out the views of God towards them, in making them free and happy in the land he gave them. With these convictions, disposed to faithfully discharge the threefold duty imposed on us, we will, as subjects, bear strict allegiance to our gracious sovereign in civil matters; as Catholic Christians, undeviating attachment and submission in faith and morals to the center of Catholic unity—His Holiness the Pope; as Irishmen, undying devotion to the rights and interests of the Irish people, who never changed their faith from their God or from their priesthood; in the words of an immortal Irish prelate, "Like the Levites of old after returning from their long captivity, we will employ one hand to defend them against the aggressions of their implacable enemies, and with the other we will cleanse our holy places, rebuild our sanctuaries, make new vessels for the sacrifice, and worship with them at our half-raised altars," ready to retire altogether within the chancel and the sanctuary, when our country is a nation and our countrymen prosperous and free. If condemned for our patriotism we will console ourselves with the reflection that we contend in the same ranks with the amiable Las Casas and the immortal Lankton, and that He was not insensible to this feeling, who said, "*Miserior superturbum*," and who did not refuse a tear to His beloved Jerusalem, when he saw in the distance her Sion in ruins, hunger howling within her walls, her children a prey to the Gentile, her liberties extinct and her ancient glories departed.

That measure was, however, become the law of the land, and until this day such it remains. One or two remarkable cases have been decided under its provisions; that no more have been litigated is the most convincing proof that the clergy of Ireland have not generally encouraged death-bed bequests. To deny by statute to the dying Christian such a consoling privilege—to subject religious bequests of any kind to the administration of a crown commission seems cruel, unchristian and despotic. The opposition of the Irish Church and people

was to the principle of the measure; that it has not been found in operation as oppressive as its capacity of interpretation would permit, is no merit in its authors.

The contest with government on the Queen's Colleges was more protracted and eventful. The establishment of such colleges at Cork, at Galway, and at Belfast—to possess collectively the dignity and privileges of a University, was a favorite project of Sir Robert Peel's last administration. The proposition was moved early in 1845, and received the sanction of Parliament, with what were called Sir James Graham's amendments, the same session.

The history of this measure and the opposition to it is highly instructive. On its first appearance the Primate summoned a special meeting of the Irish Bishops, at a week's notice, in Dublin. It was there unanimously condemned in the language of the Primate's circular "as dangerous to faith and morals," and a memorial to the Lord Lieutenant (Heytesbury), containing their objections and demands agreed upon. As showing the spirit and resolution of the Bishops, this document is worth preserving.

THE MEMORIAL OF THE ROMAN CATHOLIC ARCHBISHOPS AND BISHOPS
OF IRELAND.

"HUMBLY SHOWETH--That Memorialists are disposed to co-operate on fair and reasonable terms with Her Majesty's Government and the Legislature, in establishing a system for the further extension of Aca-
demical education in Ireland.

"That the circumstances of the present population of Ireland afford

plain evidence that a large majority of the students belonging to the middle classes will be Roman Catholics, and memorialists, as their spiritual pastors, consider it their indispensable duty to secure to the utmost of their power, the most effectual means of protecting the faith and morals of the students in the new colleges, which are to be erected for their better education.

" That a fair proportion of the professors, and other office-bearers in the new colleges, should be members of the Roman Catholic Church, whose moral conduct shall have been properly certified by testimonials of character, signed by their respective prelates. And that all the office-bearers in those colleges should be appointed by a board of trustees, of which the Roman Catholic prelates of the province in which any of those colleges shall be erected, shall be members.

" That the Roman Catholic pupils could not attend the lectures on history, logic, metaphysics, moral philosophy, geology or anatomy, without exposing their faith or morals to imminent danger, unless a Roman Catholic professor will be appointed for each of those chairs.

" That if any president, vice-president, professor or office-bearer in any of the new colleges shall be convicted, before the Board of Trustees, of attempting to undermine the faith, or injure the morals of any student in those institutions, he shall be immediately removed from his office by the same board.

" That as it is not contemplated that the students shall be provided with lodging in the new colleges, there shall be a Roman Catholic chaplain to superintend the moral and religious instruction of the Roman Catholic students belonging to each of those colleges; that the appointment of each chaplain, with a suitable salary, shall be made on the recommendation of the Roman Catholic bishop of the diocese in which the college is situate, and that the same prelate shall have full power and authority to remove such Roman Catholic chaplain from his situation. " Signed on behalf of the meeting,

" † D. MURRAY, *Chairman.*

" DUBLIN, *May 23, 1845.*"

At the regular meeting of the Bishops in June, at Maynooth, they reiterated their determined opposition, and again in September, the Board of Bishops, Trustees of the College, repeated it a third time, "lest our be-

loved flocks should be apprehensive of any change being wrought in our minds." Such a change was reported to have been wrought in the mind of Dr. Crolly and those who usually coincided in his judgment. In August, at a popular meeting in Armagh to secure the Provincial College for that neighborhood, he was publicly reported to have declared the amended act to be unobjectionable to Catholics. This drew out an emphatic statement to the contrary effect from the zealous Bishop of Meath, addressed to Mr. O'Connell. At the annual November meeting of the Bishops, the literal recondemnation became a test question between two sections of that illustrious body; the Archbishops of Tuam and Cashel, with eighteen Bishops, voting for the old exact terms, "dangerous to faith and morals," and the Archbishops of Armagh and Dublin, with Drs. Ryan, McGettigan, Browne (of Kilmorc,) and Denvir, voting simply that "the Bill in its amended form be submitted to the Holy See for its consideration and decision." The prelates who were in the majority also resolved "to lay before the Holy Father our former resolutions, and their application to the act in its present form, together with the grounds on which those resolutions were founded, in order that we may all receive the decision of his Holiness, and recognize the voice of Peter in the person of his successor." To this resolution, and that taken at Maynooth two months before, Dr. Maginn, then only Bishop-

elect, gave in his formal adhesion as soon as consecrated.

The laity were not more unanimous at first than the Bishops. By its advocates it was represented to be the complement of the National School system. Assuming the bane of the soil to be sectarianism, they proposed as a remedy "mixed education." They pointed out, justly enough, the inadequacy of Trinity College, to supply the wants of the middle and professional classes. They painted in the glowing colors of Irish fancy the healing, strengthening and ennobling effects of such institutions on the provincial mind. They treated with impatience or incredulity the refined reasoning of the opposition, whose motives as usual were exposed to the unfairest interpretations of the less scrupulous among the advocates. It was a strange combination of views and interests—Dr. Murray and the party of conciliation, with Mr. Davis and the party of revolution, the Catholic aristocracy of the Blake and Bellew order, with the Unitarian rationalists of the Remonstrant Synod. Against these unusual allies, O'Connell and his friends maintained that the higher education could not safely be divorced from religion; that the Catholics of Ireland could never consent to send their sons to "godless colleges;" that to put "all religions" on an equality, as the phrase went, was to do infinite injustice to the one true faith, and to offer a premium, not on liberality but on laxity,

to secure a growth not of good will and brotherly love among different denominations, but of chilling skeptical indifference to all religion. They pointed to the fruits of a similar system in Germany, and in France at that moment under Louis Phillippe; in the literature of materialism and infidelity which had covered France, Switzerland and Prussia, with seeds of lawlessness and unbelief; which spoke by the mouths of Michelet, of Eugene Sue, of Louis Blanc, and of Strauss, uttering the wildest chimeras, the most poisonous sophistries, and the most horrid blasphemies. They declared the old "hedge schools," with all their shortcomings, to be infinitely preferable to the introduction of so dangerous a system, however modified it might be, in details. Of this mind was Dr. Maginn, and we have evidence enough to claim for him the honor of being one of the most effective opponents of the new academical system.

A draft of the Maynooth declaration had been sent to each Bishop by its immediate authors, with the exception of the old Bishop of Derry, who was laboring under mental affliction. In a letter to the Rev. Dr. Maginn, dated September 22, the Bishop of Meath explains that in this the promoters were influenced by a feeling of delicacy, arising from the painful and peculiar circumstances of Derry; adding immediately the expression of their thorough conviction, "That the Irish Church will be sustained in the present eventful crisis by the active

co-operation of a clergy, who have been always prominent in defending her rights and promoting her interests." The clergy of the Diocese of Derry accordingly met to express their "entire and cordial concurrence in the decision and declaration of the synod, held in Dublin on the 18th of last November."

Their noble *pronunciamento* of this year, suggested probably by this letter, is Dr. Maginn's composition, with the exception of the paragraph *sixthly*, which was inserted by Archdeacon McCarron. As agreed on it runs thus :

"We object to the proposed system :

"Firstly. Because it affords no sufficient guarantee against the corruption of faith and morals, nor any adequate warrant for their inviolability.

"Secondly. We object to it, because it makes no suitable provision for religious instruction, inasmuch as any national system of education for Ireland, to be perfect, should not only not interfere with the religious opinions of any, but should secure the religious instruction of all.

"Thirdly. We object to it because it violates the canons of the Catholic Church, taking the entire control over the education of the Catholic youth from their divinely-appointed guardians and instructors—the Catholic prelates—and transferring it to purely secular and ministerial officials.

"Fourthly. We object to it because it violates the law of nature, by giving to the president of each of these academies the legal privilege of allocating the students where he pleases, against the natural and inalienable rights of their parents, whose duty it is to provide them with proper lodgings, and place them under the vigilant superintendence of persons identified with them in religious feeling and principle.

"Fifthly. We object to it, because whilst Trinity College, enriched by the foul spoliation of our plundered abbeys and Catholic forefathers, is to remain under the sole superintendence of the Protestant

Episcopalian Church in Ireland, and whilst the Ulster College is to be connected with the Belfast Academical Institution, over which Presbyterian synods have the preponderating, if not exclusive control, the Parliament of England injures and insults the Catholic body, comprising the overwhelming majority of the Irish nation, by refusing to place the colleges to be erected for the use of the Catholic community under the protection of the Catholic hierarchy, in utter disregard of the almost unanimously expressed feelings and wishes of the Catholic clergy and Catholic people of Ireland.

“Lastly. We object to it, because experience has taught us that the continental models on which it was designed and formed are the nurseries of infidelity, in which religion is a by-word, Christianity an absurdity, the science of the material preferred to the science of the spiritual world, and the flickerings of a demented reason to the revealed knowledge of God and his divine dispensation.

“A good educational system we would hail as the greatest boon from Heaven to our country—such a system as would afford secular knowledge its full development, combined with sound instruction in religious principles—a system that would form the Christian and the scholar, but a system still that would give the knowledge of God and man the first place, and to purely human sciences that subordinate station which even the very pagans, guided by the light of reason, justly assigned to them.

“Believing that a simple protest against the contemplated system of academic instruction would be as foolish as it would be unprofitable, if the Catholic clergy and people rested there, and did not evince their readiness to provide for the Catholic youth such a system as conscience sanctions and the times require, we, the Catholic clergy of the diocese of Derry, pledge ourselves to co-operate with the Irish priesthood and people, to the utmost limit of our humble means, towards the establishment of provincial academies, where the faith and morals of the rising generation shall be secured against the inroads of infidelity, where religious instruction shall be zealously and efficiently promoted, and human knowledge be afforded its widest range; where the name of Ireland shall receive all due respect and honor; where, in a word, the records of her ancient fame, her wrongs, her trials, her persecutions and patience, shall be fearlessly evolved, read and taught; and where, next to the love of God and his revealed truth, the love of country shall be deeply and indelibly engraven on the heart and mind

of the Irish student. [Here follow the signatures of twenty-nine Irish priests and forty-nine curates—the whole clergy of the diocese except eight.]

The ministry of Lord John Russell which succeeded Sir Robert Peel's in June, 1846, adopted with zeal and clung with tenacity to his Academical scheme. The same month an event of the utmost importance to the Catholic world—the death of a Pope—took place. Gregory XVI., raised to the Pontificate in February, 1831, was in his 66th year, and had nearly completed the 16th year of his reign. During his time, the Church of Ireland had risen from civil subjection to the Protestant state, to possess power in the empire, and reputation throughout Europe. He was familiar with its long struggles to reach that position, without sacrifice of principles, and he cherished an affection for the Island of Saints, enlightened and increased by the remembrance of what he had heard and known during his cardinalate. Pope Gregory expired on the 1st of June, and Cardinal Mastai-Feretti was elected his successor on the 16th, and enthroned on the 21st. On that day began a Pontificate which will be memorable throughout all climes and times, not only for great events, but for the greatest of modern events the definition of the dogma of the Immaculate Conception. At its outset the world feigned to lie down and lick the feet of the Pontiff, but all the while it was busy conspiring to undermine his throne and to

overturn his authority. Hollow professions of attachment were poured forth by worldlings and progressionists, mistaking the zeal of a new and vigorous ruler for an homage paid to their theories. But soon came a change; a storm sprung up darkening the fair face of Italy, and saddening all hearts throughout Christendom; a storm in which Ireland saw her hereditary oppressor playing Prospero's part, not concealing his design of engulfing in the general wreck, the liberties and the prospects of the Irish Church.

The first Episcopal Synod, held in Ireland under the pontificate of Pious IX., and the first in which Dr. Maginn sat, assembled in the Presbytery, Marlborough-street, Dublin, on the 10th of November, '46, and adjourned on the 14th. It was the most important meeting in the variety and importance of the business transacted, which had been held for many years. All the Bishops were present but two. The decision of the Holy See on the Queen's Colleges had not then been received, so that no new step was taken in that matter. A petition to Parliament was unanimously agreed to, "for such changes in the Bequests Act as would render that statute—now so obnoxious—acceptable to the Prelates, Clergy and People of Ireland;" the repeal of the Mortmain clause was especially asked for. Such alterations in the Marriage Act of 1844, as would relieve the Catholic Clergy from penalties incurred by marrying a Protestant and Catho-

lic, were the subject of another petition. A third was on behalf of the children of Catholic soldiers, and the soldiers themselves, asking that they might not be compelled, under the army orders of 1844, to attend Protestant schools or Protestant worship, or read the Protestant version of the Scriptures; that the Douay Bible should be given them instead, and liberty to attend at the Holy Sacrifice of the Mass, on Sundays and holidays of obligation. The Vicars Apostolic of England and Scotland subsequently signed this memorial, but though its prayer has since been frequently renewed, it has not yet been granted. An address to Pius IX., to be signed by all the clergy of Ireland, was also ordered, and committed to the hands of a committee in Dublin, but we find Dr. Maginn complaining in a letter to Dr. MacHale, the following September, that these parties had "altogether neglected" it, thereby causing the proposers, "to cut but a poor figure at Rome." He was naturally impatient at this disheartening delay.

"It would have been much better had your Grace, who could have done these matters so well, not allowed a task of such high moment to pass into other hands, either incapable or unwilling to act, when your own ever ready resources could be largely drawn upon to meet this or any other emergency. I have had letters lately from Rome, stating that there is much surprise there at our silence, or rather at the silence of the Irish nation, including both clergy and people. The general expression of our gratitude for favors received at His Holiness' hands, the strong attestation of our sympathy in his present sufferings, the testimony of our marked indignation against the sacrilegious aggressors of his rights, are the very least gifts we could offer him, beset as he is

by enemies, foreign and domestic. It would be well (I say it with all due deference) were your grace, without further waiting for the Dublin concoction, to come out with a form of address for Catholic Ireland breathing your wonted fire and eloquence—with your very soul in every word, to be subscribed to by us all and sent off in all haste, to console him in his difficulties and to encourage him to present a bold front to the encroachments of the Austrian infidel. I think you may offer him, in the names of the Irish Catholic clergy and people, their hearts, their hands, their all. If to die for our country be a beautiful duty, it cannot be less delightful, were it necessary, to risk life and all to preserve the chair of Peter intact, and Rome, endeared to us by a thousand recollections, the anchorage of Christian hope, the sacred centre of Christian unity—inviolable. Whatever is to be done should be done speedily, and by none other will it be done if your grace omit to do it. We live in truly awful times, and charity must indeed be cold upon the earth when Catholic Christendom can stand with folded arms and look on tamely and unresistingly whilst the Redeemer of the world is outraged in the person of his Vicar, and attempts are being made by a hoary diplomatic Judas to strip the chair of the fisherman, of rights hallowed by centuries and consecrated by the dearest interests of piety and religion. The day was when a St. Bernard or a Peter the Hermit would, with words of fire, have convulsed Europe and gathered around the guilty heads of the ruthless invaders the accumulated vengeance of every follower of the cross, from the Danube to the Shannon."

We shall see in the next chapter, how thoroughly he felt that veneration and love for Rome, which he thus endeavored to demonstrate on a national scale, and which he did so much during his short episcopate, to feed and foster in the hearts of his people.