

young Maynooth professor went to Dublin to attend one of these meetings, but all his efforts to secure admission were ineffectual. The promoters knew better than allow their hoodwinked followers and supporters to hear the other side put in the fearless, logical, and convincing manner in which he would not fail to display it.

Several series of letters came in rapid succession from his prolific pen. One addressed to the English people, another series to the statesman Canning on the necessity of granting Catholic Emancipation. These letters exercised a powerful influence on English public opinion and largely helped to hasten the approach of the day when the Catholics of the British Empire ceased to be slaves and helots and acquired the rights of citizenship and the untrammelled exercise of their religion.

At this time Dr. MacHale was engaged on a work which he published later entitled the evidences of Christianity, a work which was praised by Popes and universities, translated into German and other European languages, and excited the admiration of the leading English journals for its research and profundity. In June, 1825, Dr. MacHale was made Coadjutor-Bishop to Dr. Waldron, who ruled the diocese of Killala. Much work awaited him in his new sphere of labor. The erection of a splendid Gothic cathedral claimed his attention and by his strenuous efforts the necessary funds were raised and a building constructed that could compare with the noble edifices that had studded the land before the spoiler came to raze them to the ground or convert them into heretical fanes.

Ceaseless visitations of his diocese organising the people, preaching continually and working with an ardor that never could be quenched, were the main features of his life during the years he spent as Bishop of his native diocese. It pleased Providence that a wider field of labor should open for him, and so we find him raised to the Archiepiscopal throne of Tuam in 1834. This promotion did not take effect without a strenuous effort on the part of the British Ministers to prevent it. John MacHale had always opposed the designs of the British Government to get a voice in the appointment of Irish bishops. In conjunction with O'Connell he had exposed and defeated the attempt to get sanction at Rome for this measure of policy. The rescript of Monsignor Quarantotti, which purported to be issued with the approval of Pope Pius the Seventh at the time when he was an exile from Rome, weakened by relentless persecution at the hands of Napoleon, seemed to give the British Government the victory they so longed for, but they little understood the temper of the Irish people, or the determination with which they were prepared to fight to keep their clergy from becoming the paid hirelings of the crown. The movement came to naught. Bishop Murray in Dublin denounced the whole cabal and spoke for Ireland in rejecting the Government offer of salaries. John MacHale not only fought against the veto but he denounced in measured terms the treacherous nature of the educational dole which was meant to undermine the faith of the youth of Ireland. Such an outspoken advocate of the people was sure to incur the hostility of the ruling powers and so they left nothing undone to prevent his appointment to Tuam. Gregory the Sixteenth had personal knowledge of the high gifts and qualifications of Dr. MacHale and resisted all attempts to turn him from his determination, and so to the great benefit of religion and justice the Bishop of Killala was transferred to Tuam.

He continued the work of his life, denouncing proselytism and working in the dearest interests of the

flock committed to his care. He never would countenance godless schools whether primary, intermediate, or university. His determined opposition was sometimes misunderstood, and many thought that with proper safeguards mixed education might be permitted in order to lessen the burden of the cost of education on the people of Catholic Ireland. All the compromises proposed and all the safeguards offered failed to move him one inch from his opposition. The Holy See, which proverbially acts with slowness and caution, hesitated before condemning what many who knew the circumstances of the country considered might without risk to faith be permitted, but time, the condition for equalising all injustices, was on the side of John MacHale, and eventually the danger to faith was fully recognised, and mixed education for Irish Catholic children and youths was banned.

If time permitted it would be profitable to dwell on the many proofs of zeal for Catholic education given by Dr. MacHale in the large number of religious communities for teaching established by him throughout his diocese. His work for his stricken people during the famine period can never be forgotten. The noble language of remonstrance addressed by him, time and again, to the callous Government that allowed the people to die in hundreds of thousands brought shame to the rulers and compassion and sympathy from the civilised world. Throughout the whole of his long career, which ended in his ninety-second year, he worked unceasingly, giving an example of apostolic devotion, true piety, generous forgiveness of enemies, and consistent devotion to his lofty ideals. The principles of his youth were those he held in old age. He never had occasion to retract a single public utterance, for all were informed by the guidance that came from on high. The grandest, the noblest, the most revered figure that Ireland produced in the thrilling and troublous times that came to the Catholic Church in Ireland in the nineteenth century, like another Moses he led his people out of the bondage of worse than Egyptian slavery and left after him a name that will go down the course of ages coupled with that of Ireland's national apostle, to whom in his spirit of self-crucifixion, zeal, love, and fortitude he bore a striking resemblance. May we all profit by the lessons of his life, and as you brothers have placed your literary club under the protecting name of Ireland's great literary champion, may your reverence for him increase with your knowledge of what he was to Ireland and the Catholic Church.

At the conclusion of the address the Very Rev. speaker was accorded a hearty vote of thanks on the motion of Bro. J. J. Furlong. During the evening items were rendered by Bro. the Rev. Father Woods and Master R. Taylor. Bro. T. Pound contributed Sullivan's lines ending with the verse--

Ah! men will come and pass away
Like rain-drops on the sea,
And thrones will crumble to decay
And kings forgotten be.
But through all time in every clime,
The children of the Gael
Will guard the fame and praise the name
Of glorious John MacHale.

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