History

THE EUCHARISTIC CONGRESS, 1932:

helping students to assess historical significance

November-December, 2012
Professional Development Service for Teachers (PDST)

Cultural and Environmental Education

History

Contact details

<table>
<thead>
<tr>
<th>National Co-ordinator</th>
<th>Conor Harrison</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mobile</td>
<td>087 – 240 5710</td>
</tr>
<tr>
<td>E-mail</td>
<td><a href="mailto:conorharrison@pdst.ie">conorharrison@pdst.ie</a></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Administrator</th>
<th>Catherine Begley</th>
</tr>
</thead>
<tbody>
<tr>
<td>Telephone</td>
<td>01-4358585</td>
</tr>
<tr>
<td>Fax</td>
<td>01-4358596</td>
</tr>
<tr>
<td>E-mail</td>
<td><a href="mailto:catherinebegley@pdst.ie">catherinebegley@pdst.ie</a></td>
</tr>
</tbody>
</table>

| Address                | 14 Joyce Way, ParkWestBusinessPark, Nangor Road, Dublin 12. |

Associate for History: John Dredge

Acknowledgements

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Note: Every effort has been made to ensure the accuracy of the historical data contained herein. Any inadvertent errors are regretted.
## CONTENTS

*The Eucharistic Congress, 1932: helping students to assess historical significance*  
4

The enquiry-focused approach  
4

Considering the concept of historical significance  
5

Proposed enquiry question: In what ways was the Eucharistic Congress of 1932 historically significant?  
7

Ireland and the Catholic Church in the 1920s and 1930s: a contextual overview  
8

*The Eucharistic Congress, 1932: an overview*  
10

*The Eucharistic Congress, 1932: timeline of significant events*  
11

*The Eucharistic Congress, 1932: develop your historical literacy*  
12

*The Eucharistic Congress, 1932: biographical notes*  
14

Exploring the significance of the Eucharistic Congress: a possible hook  
21

Focus area 1: Background – the Irish Free State and the Vatican, 1922-1932  
23

Focus area 2: Preparations for the Congress  
28

Focus area 3: The 1932 general election  
34

Focus area 4: The arrival of Cardinal Lauri  
38

Focus area 5: Receptions for the Cardinal  
42

Focus area 6: Dublin – City of Lights  
46

Focus area 7: Mass meetings for men and women and the Children’s Mass  
52

Focus area 8: The role of Count John McCormack  
55

Focus area 9: High Mass in PhoenixPark  
57

Focus area 10: Protestant perspectives on a Catholic event  
60

Focus area 11: The Congress ends  
62

Card-sorting and critical skills  
63

Post-Congress reflections  
67

Historians’ views  
69

Interrogating the historians  
70

Your conclusions on the enquiry  
70
The Eucharistic Congress, 1932: helping students to assess historical significance

In exploring the case study, *The Eucharistic Congress, 1932*, students are following a relatively short narrative of events that occurred in one week in June, 1932. They are not concerned, however, merely with what happened but also with why it happened, and what its historical significance is. In exploring issues of causation and significance with students, we have a great opportunity to develop their ability to think critically, which is one of the stated objectives of the syllabus, and an increasingly cherished aim of senior cycle education.

At previous history in-service sessions, it has been argued that some of the best ways in which students’ critical thinking can be developed include:

- the use of the enquiry-focused approach
- the use of ‘critical skills’ exercises that involve group discussion and judgement-forming

Both approaches are drawn on in the following exploration of the case study.

The enquiry-focused approach

The enquiry-focused approach involves organising a set of lessons around an enquiry question on which the teaching and learning activities are focused. It aims to give a clear focus to a series of lessons, to clarify for all concerned what the learning purposes are and to ensure that the sequence of lessons is leading to improved understanding on the part of the students.

In her book, *The Twentieth Century World* (The Historical Association, 1997), Christine Counsell outlines the rationale behind the approach. The following is an edited extract:

Choosing a sequence of interesting historical enquiries gives a clear focus to any scheme of work. This approach has a number of advantages:

(i) It prevents a superficial run through the content and leads pupils into deeper levels of historical understanding.

(ii) It allows students to engage in real historical debate. Historians usually begin with a question.

(iii) It motivates students by giving a clear focus to their work. Identifying key questions is a powerful way of ‘sharing clarity with learners’. Teachers are thus reinforcing that the whole point of a sequence of lessons or activities is to build towards some attempt at answering the question. Some teachers who use this approach will refer to such a question in every single lesson. Pupils are constantly reminded of what they are trying to do and why.

(iv) Key questions can shape and limit an otherwise sprawling content.

(v) It encourages pupils to produce more substantial and significant outcomes at the end of a section of work.

(pp.30-31)
Considering the concept of historical significance

An important attribute of the historian is the capacity to determine the historical significance of events and issues in the past, and the role of individuals in those issues and events, based on an exploration of available evidence.

To assist students to consider the concept of historical significance when examining aspects of the past, the following criteria may be useful:

<table>
<thead>
<tr>
<th>Five Rs for dealing with historical significance</th>
</tr>
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</table>
| **Remarkable**  
(the event/development was remarked upon by people at the time and/orsince) |
| **Remembered**  
(the event/development was important at some stage in history within the collective memory of a group or groups) |
| **Resonant**  
/people like to make analogies with it: it is possible to connect with experiences, beliefs or situations across time and space) |
| **Resulting in change**  
(it had consequences for the future) |
| **Revealing** (of some aspect/s of the past) |

Christine Counsell, “Focusing pupil’s attention on historical significance”, Teaching History, issue 114, March 2004

When interrogating the events, issues and personalities associated with the Eucharistic Congress, the approach of an enquiry based on a determination of its significance may be considered a useful approach.

In framing questions about historical significance, the following models may be considered appropriate:
- What was the significance of……?
- How significant was………….?
- What was the contribution of…  ?
- What role was played by…………?
- What was the impact of……  ?
The following questions might help students to form judgements about the significance of the Eucharistic Congress from a broad range of perspectives:

- How significant was the Eucharistic Congress in terms of Ireland’s identity as a separate state?
- What was the significance of the Eucharistic Congress from a technological point of view?
- What was the religious significance of the Eucharistic Congress?
- What was the significance of the Eucharistic Congress in terms of relations between the Irish Free State and Northern Ireland?
- What was the significance of the Eucharistic Congress from an organisational/logistical point of view?
- What was the significance of the Eucharistic Congress from an economic point of view?
- What was the political significance of the Eucharistic Congress?
- What was the significance of the Eucharistic Congress in terms of how Ireland was perceived internationally?
- What was the significance of the state’s role in the Eucharistic Congress?
- What was the significance of the Eucharistic Congress for Protestants in Ireland?
- What was the significance of the Eucharistic Congress from an artistic/aesthetic point of view?

An enquiry into historical significance can also focus on more specific aspects of the events of the Congress itself:

- What was the significance of the High Mass in the Phoenix Park on the last day of the Eucharistic Congress?
- What was the significance of the army’s role in the Eucharistic Congress?
- What was the significance of the Blackrock College garden party during the Eucharistic Congress?
- What was the significance for the Eucharistic Congress of the 1932 general election?
- What was the significance of the official crest of the Eucharistic Congress?
- What was significant about the circumstances around Cardinal Lauri’s arrival in Kingstown Harbour at the start of the Eucharistic Congress?
A further instance of how an enquiry focused on significance might be of value is to focus on the role or contribution of particular people to the Eucharistic Congress:

- What was the significance of Eamon de Valera’s role in the Eucharistic Congress?
- What role was played by Dr. John Charles McQuaid in the Eucharistic Congress?
- What was the contribution of John McCormack to the events of the Eucharistic Congress?

**Proposed enquiry question**

In order to provide a clear focus for students as work on the Congress proceeds, it may be best to use an over-arching enquiry question which encompasses elements of many of the above questions; this will also help to tie together what may otherwise seem a disparate ‘sprawl’ of incidents and events. One possible enquiry question is: **“In what ways was the Eucharistic Congress of 1932 historically significant?”** In the pages that follow, an enquiry based on this question looks at a number of ‘focus areas’ to help students develop understanding of the various ways in which the Congress was historically significant.

The material that follows is arranged so as to allow students to consider the key events of the Congress based on a variety of sources and an overview of related developments. It is intended that the material will enable students to generate their own judgements – informed by evidence - on the significance of the Eucharistic Congress. In doing so, the answers to many of the questions raised above should become clear. The selected focus areas are:

- Background: The Irish Free State and the Vatican, 1922-1932
- Preparations for the Congress
- The 1932 General Election
- The arrival of Cardinal Lauri
- Receptions for the Cardinal
- Dublin: City of Lights
- Mass meetings for men and women and the Children’s Mass
- The role of Count John McCormack
- High Mass in Phoenix Park
- Protestant perspectives on a Catholic event
- The Congress ends

Before considering how this question might be explored with students, it will be helpful to review the context in which the Congress was held and recall some of the principal events and features of the Congress.
Ireland and the Catholic Church in the 1920s and 1930s: A Contextual Overview

The Eucharistic Congress took place ten years after the civil war that followed the Treaty and the partition of Ireland. This turbulent period led to the formation of two states, in each of which the majority religious identity strongly influenced the identity of the state itself: the Irish Free State became associated with a strong Catholic identity and Northern Ireland with an equally strident Protestant identity.

The CumannnnanGaedheal government that emerged in the Free State in 1922 enjoyed the broad support of the Catholic Church, which strongly disapproved of anti-Treaty armed resistance in the civil war. The Catholic Church had traditionally condemned armed rebellion as immoral throughout the revolutionary period in Ireland, even though many rebels were devout Catholics. As the new state developed, the strong influence of the Catholic Church was evident. In 1929 the centenary of Catholic Emancipation was celebrated at religious and political levels. Early political leaders in the Irish Free State were committed Catholics and passed laws that deferred to the Catholic moral values of the time. The CumannnnanGaedheal government passed the Intoxicating Liquor Act in 1924 which reduced the opening hours of public houses, and passed another such act in 1927 which aimed at reducing the number of public houses. A Censorship of Films Act was passed in 1923. Divorce was banned in 1925. The Censorship of Publications Act of 1929 banned indecent and obscene literature, and literature advocating contraception.

The FiannaFáil government, led by Eamon de Valera, was no less observant in its respect for Catholic teaching, though ironically de Valera himself had been excommunicated for his extremist stance on the Treaty during the civil war. His government passed a Criminal Law (Amendment) Act in 1935 which banned the importation of contraceptives. Under the Public Dance Halls Act of 1935, a licence was required to hold a public dance. In 1937 de Valera introduced a new constitution, BunreachtnahÉireann, which clearly reflected Catholic beliefs. In preparing the constitution, de Valera consulted with Fr John Charles McQuaid and acknowledged the importance of Catholic teaching. While the constitution did not declare Catholicism to be the official, established state church, it did acknowledge the ‘special position’ of the Catholic Church as guardian of the faith of the majority, and strongly supported Catholic teaching on the family and the role of women, while reaffirming the state’s opposition to divorce.

The role of Catholic religious orders in the administration of hospitals, schools, orphanages and other institutions was significant. Dr. John Charles McQuaid, who became Archbishop of Dublin in 1940, promoted a wide range of Catholic social services. Assistance was provided for emigrants, homes for the disabled and a Catholic Social Services Conference was established to provide a range of services to the less well-off, including food and turf for the poor and centres for mothers. Catholic organisations and religious activities had a widespread appeal during this period. Popular devotion to Catholic teaching was very visible, with sodalities and confraternities, such as the Jesuits’ Sodality of the Blessed Virgin and Sacred Heart Confraternity, very popular. The Legion of Mary combined devotion to the Virgin Mary with various charitable acts. The Pioneer Total Abstinence Association attracted thousands of members and promoted devotion to the Sacred Heart of Jesus. The Marian shrine at Knock attracted thousands of pilgrims each year while pilgrimages to Lourdes and Rome were also popular. Shrines and grottoes were common features in towns and villages throughout the country.

The economic depression of the 1930s focused the attention of Catholic teaching on related social problems. In 1931 Pope Pius XI issued his encyclical Quadragesimo Anno (“Reconstruction of the social order”). In rejecting both communism and capitalism, the Pope called for vocational organisations to represent particular industries and occupations and urged employers and workers to co-operate in harmony in these organisations. Study groups examined the Pope's ideas and religious journals discussed social problems. The St. Vincent de Paul Society, which had emerged in Ireland following its establishment in France in the nineteenth century, played an important role in providing assistance to the poor.
The press and various religious publications kept Irish Catholics informed of the problems facing their fellow Catholics in France, Mexico and the Soviet Union. Irish Catholics were concerned at the advance of communism in the Soviet Union, and took a particular interest in events in Spain during the Spanish Civil War of 1936-9. The Irish Christian Front was formed to combat communism in Ireland and send aid to the soldiers of General Franco who had toppled the Communist government in Spain. About 700 men led by Eoin O’Duffy travelled to Spain to fight for Franco while a smaller group went to fight on the communist side. Meanwhile, the contribution of Irish religious to missionary projects in Africa, India, the Philippines and China were a source of considerable pride at home. New missionary orders for sisters and priests were formed in the 1920s and 1930s. Edel Quinn promoted the Legion of Mary in East Africa. Missionary magazines, often distributed through schools, highlighted Ireland’s contribution.

While the identity of the state was inextricably linked with Catholicism, the Protestant population of southern Ireland declined sharply during the period 1911-26. Some were killed in the First World War, members of the army and navy left, and others fled from intimidation. When Protestant church leaders appealed to Arthur Griffith and Michael Collins for protection, the government, although sympathetic, was unable to prevent attacks. During the civil war a number of Protestants whom W. T. Cosgrave had appointed to the Senate had their houses burned to the ground. Declining numbers proved the most serious problem for Protestants in later years. Concern about the Catholic Church’s requirement that children of mixed marriages be brought up as Catholics encouraged Protestants to remain apart, but it proved difficult to maintain separate schools in areas with a dwindling Protestant population. Nevertheless, Protestants, who were on average better off than Catholics, had a certain prestige in society. The Irish Times tended to represent the Irish Protestant/unionist perspective. Trinity College, Dublin, remained a Protestant institution as the Catholic Church prohibited Catholics from attending it. Southern Protestants maintained close links with Protestants in Northern Ireland as the main Protestant churches continued to function on an all-Ireland basis. Opposition to issues like censorship was more likely to come from liberal or lapsed Catholics than from Protestants. Some issues, however, were contentious. As a senator, W. B. Yeats protested strongly against measures to prevent divorce. Many Protestants disapproved of gambling and were unhappy with the introduction of the Hospital Sweepstakes. A further controversy arose in 1931 when a Protestant graduate of Trinity College, Dublin, was appointed as county librarian for Mayo. Objections to her lack of proficiency in Irish were soon followed by concern about the type of books that she, as a Protestant, might make available. She was transferred to the Department of Defence. Although this case proved contentious, such cases were generally very rare.

In Northern Ireland, Catholics were generally a disaffected minority with little sense of allegiance to the new state. However, the institutional Church did flourish as a forum for nationalists to express their identity. Schools and churches were built and Catholic social societies were active. However, segregated education and the practice whereby marriage tended to be between people of the same faith ensured that mutual suspicion and resentment between Catholics and Protestants continued.

This essay is an edited version of extracts from a longer essay entitled ‘Ireland: culture & religion, 1912-49’ which can be accessed at: http://multitext.ucc.ie/d/Ireland_culture__religion_1912-49#15ACatholicState (contributors: Mary N. Harris & Brian Fallon).
The Eucharistic Congress, 1932: an overview

The first Eucharistic Congress was held in 1881 during the pontificate of Pope Leo X. The purpose of the event was to heighten awareness among the faithful of the centrality of the doctrine of the Blessed Sacrament in Catholic teaching and to encourage public devotion to the Eucharist. The 31st Eucharistic Congress took place in Dublin, between the 21st and 26th June, 1932. Scheduled to coincide with the 1500th anniversary of St. Patrick’s arrival in Ireland, the Congress took place two years after the centenary of Catholic Emancipation was celebrated by public displays of Catholic devotion. The event was overseen by a visiting cardinal, Lorenzo Lauri, a senior Vatican figure, and was characterised by a series of Catholic devotional ceremonies involving participation by the highest levels of church, state and society.

Responsibility for hosting the Congress was felt keenly at the highest levels of government. WT Cosgrave, President of the Executive Council, called an early election in 1932 so that the Congress would not take place against a background of unseemly electioneering. The organisation of the Congress involved all levels of government including the Executive Council, the civil service, local authorities and parish councils. The victory of FiannaFáil in the election and the elevation of Eamon de Valera to the leadership of government did not affect planning for the Congress. Although officially excommunicated for taking the Republican side in the civil war, de Valera maintained a high profile throughout the week.

Cardinal Lauri’s role was the focal point of the Congress. His arrival at Kingstown Harbour by boat from Holyhead was accompanied by an Irish Air Corps squadron flying in cross formation. 36,000 schoolchildren lined the route of his cavalcade to the Pro-Cathedral in Marlborough Street. At a ceremony in Dublin Castle on the following day, de Valera formally welcomed the cardinal, emphasising Ireland’s unceasing devotion to the Catholic Church. In response, Cardinal Lauri informed the gathering that Pope Pius XI had asked him to “go to Ireland in my name and say to the good people assembled there that the Holy Father loves Ireland and sends to Ireland and its inhabitants and visitors not the usual Apostolic Blessing but a very special all embracing one”. The first Mass of the Congress was celebrated in the Pro-Cathedral on 22 June. Special Masses were celebrated for women and children. While large-scale public ceremonies and street processions took place in Dublin, similar ceremonies were held across the country, attracting thousands of people, often including local councillors in civic robes.

The city of Dublin was decorated with flowers, bunting and Papal flags, including the poorer tenement areas. Major landmarks such as the GPO, Trinity College and O’Connell St. were lit at night with spotlights and coloured lamps. Senior Church figures from around the world attended. Various receptions took place, including a garden party in Blackrock College attended by 20,000 invited guests. Thousands of pilgrims travelled to Dublin from various parts of the country by special trains. International press reported widely on the extraordinary demonstrations of devotion and piety that they witnessed. The high point of the Congress was an open air Mass in Phoenix Park on Sunday 26 June, attended by close to one million people. Elaborate decorations and constructions centred around an ornate High Altar, while the most modern public address system then in existence was used to transmit the Mass and to convey a recorded blessing from Pope Pius XI applauding the success of the week and the piety of the people. The Mass also showcased the internationally renowned Irish tenor and Papal Count, John McCormack.

Though lasting only a week, the Congress had a profound impact. The logistical and organisational success on the part of the new state in hosting such a significant international event was a source of national pride and united those on opposite sides of the political divide in a common cause. However, while the events of the Eucharistic Congress provided evidence of the close relationship between church and state in independent Ireland and the close connection between Catholicism and Irish national identity, it also raised questions about how accommodating the state was for non-Catholic Irish citizens.
**The Eucharistic Congress, 1932: timeline of significant events**

5th June  
Retreats begin in churches in Dublin- separate events for men and women

19th June  
Beginning of triduum for the success of the Congress begins in churches in archdiocese of Dublin.

20th June  
Cardinal Lorenzo Lauri, the Papal Legate, arrives in Dún Laoghaire. Reception by the Archbishop, the president and members of the Executive Council and representatives of the Congress committee. Irish airforce flies overhead in the formation of a crucifix and 36,000 cheering children among the crowds lining the decorated streets for his nine-mile journey to Dublin. Received by Lord Mayor and city Corporation before arrival at Pro-Cathedral to meet bishops of Ireland.

21st June  
General communion for children throughout Ireland. Dr. John Charles McQuaid, President of Blackrock College and future Archbishop of Dublin, hosts a garden party for over 14,000 people including visiting and Irish dignitaries. Later, a state banquet takes place for 4,000 people in Dublin Castle.

22nd June  
Congress formally opened by Cardinal Lauri at Mass at Pro-Cathedral. Exposition of Blessed Sacrament in every church in city of Dublin concluding with Benediction. Illumination of city from dusk till dawn.

23rd June  

24th June  
Lectures and meetings. Mass meeting of women with Cardinal Legate in Phoenix Park. Over 200,000 attend.

25th June  
Solemn Pontifical High Mass for children. Over 100,000 attend.

26th June  
(Sunday) Climax of the Eucharistic Congress with Solemn Pontifical High Mass in the Phoenix Park. Over 20,000 stewards marshal the crowd, estimated at between 500,000 and one million people. Procession of Blessed Sacrament borne by Cardinal Lauri from High Altar in Phoenix Park to altar on O’Connell Bridge for Benediction. Mass also includes:
- Military guards of honour and salutes provided by the Army.
- The ringing of St. Patrick’s Bell, specially taken from the National Museum for the occasion.
- The singing at the offertory of *Panis Angelius* by Count John McCormack, the famous Irish tenor and papal knight.
- The radio address from Pope Pius XI, broadcast live from the Vatican.

This ended the formal events of the Eucharistic Congress.
## The Eucharistic Congress, 1932: develop your historical literacy

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
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<tbody>
<tr>
<td>Alderman</td>
<td>Originally, a member of a city corporation or town council who was next in rank to the mayor. In modern times, the title is given to the councillor who is elected first in each ward. (‘Wards’ are electoral areas used in local elections.)</td>
</tr>
<tr>
<td>Apostolic Nuncio</td>
<td>A ‘nuncio’ is an ambassador from the Pope. The term ‘apostolic’ links such appointments back to the Apostles; the Pope is regarded by Catholics as the successor to the Apostle Peter.</td>
</tr>
<tr>
<td>Benediction</td>
<td>A Catholic Church service more widely performed in Ireland in the 1930s than it is today. In a more general sense, the word ‘benediction’ means ‘blessing’. The service of ‘Benediction’ ends with the priest raising a ‘monstrance’ (a highly ornamented vessel used to show or ‘demonstrate’ the round host which Catholics refer to as the ‘Blessed Sacrament’) and making the sign of the cross in silence over the kneeling congregation (the people who are present at the Benediction).</td>
</tr>
<tr>
<td>Bishop</td>
<td>A bishop is a senior priest who is appointed by the Pope to look after the spiritual direction of a diocese. (A ‘diocese’ is a region made up of a number of Church parishes.)</td>
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<tr>
<td>Blessed Sacrament</td>
<td>During Mass – in the Catholic Church – the host (a round piece of bread) is consecrated (at the ‘Consecration’). Catholics believe that the consecrated Host is the Body and Blood of Christ and it is referred to as the ‘Blessed Sacrament’.</td>
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<tr>
<td>Cardinal</td>
<td>A Cardinal is a Church leader – usually a Bishop or Archbishop – who has been appointed by the Pope to be a member of the College of Cardinals in Rome. Cardinals act as advisors to the Pope and lead important Church committees such as the Congregation for the Doctrine of the Faith. When a Pope dies, they also take part in the election of a new Pope.</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<td>------------------------</td>
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<tr>
<td>Catholic Emancipation</td>
<td>The term was used from the 1790s to express the demand of Irish Catholics for the right to become Members of Parliament and to hold certain other government positions. The rights of Catholics had been restricted by ‘penal laws’ since the late 17th century. In the 1820s, Daniel O’Connell led a campaign for Catholic Emancipation resulting in the Catholic Relief Act of 1829. In 1830, O’Connell became the first Catholic to sit in the House of Commons since the Reformation.</td>
</tr>
<tr>
<td>Confraternity</td>
<td>A confraternity was an organization of lay people – usually men – who came together to pray and, in some case, engage in charitable work. Usually named after a recognized Saint, it was their custom on the feast of Corpus Christi (in May or June) to parade through their local town behind banners dedicated to their patron saint.</td>
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<tr>
<td>Curia</td>
<td>The term is used to describe the various departments and ministries based in Rome which assist the Pope in his work.</td>
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<tr>
<td>Encyclical</td>
<td>An encyclical is a letter addressed by the Pope to some or all of his bishops.</td>
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<tr>
<td>Eucharist</td>
<td>The term is used to refer to the ‘Blessed Sacrament’ or consecrated host. It is also used to refer to the Mass where the consecration of the host takes place - in particular that part of the Mass which is referred to as the ‘Liturgy of the Eucharist’.</td>
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<tr>
<td>Holy See</td>
<td>The term is used to describe the position held by the Pope as the Bishop of Rome. (A ‘see’ is the position held by a Bishop.) In a more general sense, the term is used to refer to the Pope and those of his advisors and officials who are based in Rome.</td>
</tr>
<tr>
<td>Papal Legate</td>
<td>A ‘papal legate’ is a personal representative of the Pope who is sent to another country for a specific purpose (or purposes).</td>
</tr>
<tr>
<td>Pontifical</td>
<td>The word comes from the word ‘Pontiff’; the Pope is often referred to as the ‘Supreme Pontiff’ of the Church. The word ‘Pontifical’, therefore, means ‘deriving from the Pope’.</td>
</tr>
<tr>
<td>Rosary</td>
<td>This is a series of prayers (including the ‘Our Father’ and ‘Hail Mary’), usually associated with the counting of beads on a special string of beads called ‘rosary beads’ and intended as an exercise in devotion (showing love of God). The ‘family rosary’ was widely recited in Ireland during the 1930s.</td>
</tr>
<tr>
<td>Sodality</td>
<td>Another term for a ‘confraternity’. (See previous page.)</td>
</tr>
<tr>
<td>Triduum</td>
<td>From a Latin term meaning ‘three days’, the term refers to a period of prayer or religious celebration lasting three days.</td>
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The Eucharistic Congress, 1932: biographical notes

**Bewley, Charles, diplomat, Irish Envoy to the Holy See, 1929-1933**

Charles Bewley was a member of a distinguished Dublin Quaker family but converted to Catholicism while a student at Oxford University. He had begun a career as a lawyer before becoming a Sinn Féin envoy to Germany in 1921. He supported the Treaty side during the civil war and resumed his legal practice in the 1920s while also teaching at University College, Galway. He was an accomplished linguist who spoke French and German fluently and also some Italian. He was appointed envoy to the Holy See in June 1929, a position he held during the change in government in 1932 and during the period of the Eucharistic Congress. He served as envoy to Germany between 1933 and 1939. His aggressive support for Nazi Germany, coupled with his difficult relationship with his political superiors, contributed to his dismissal from office in 1939. Briefly interned after the war by the allies, he settled in Rome after the war, where he died in 1969. His correspondence with Joseph Walsh offer valuable insights into how the emergence of the Irish Free State was regarded in the Vatican in the 1920s. This correspondence also reveals how figures in the Irish church and Irish political circles were perceived in Rome.

**Byrne, Alfred ( Alfie), Lord Mayor of Dublin, 1930-1939**

Alfred Byrne was born on St. Patrick’s Day, 1882. The son of a docker, he worked as a theatre programme seller and barman before buying his own pub, The Vernon, in Talbot Street, Dublin. In 1909, he was elected to Dublin Corporation for North Dock ward and became an Alderman on Dublin Corporation in 1914. Dedicated to the Harbour area, he also served as a member of the Dublin Port and Docks Board. He was elected MP for Dublin Harbour in a by-election on 1 October 1915 as an Irish Parliamentary Party candidate but was defeated by the Sinn Féin candidate in the 1918 general election. Despite the advance of Sinn Féin at the expense of the Irish Parliamentary Party, Byrne continued his career as an independent TD for the Dublin Mid constituency in the election to the Third Dáil in 1922. From 1923 to 1928, he represented Dublin North. He was an elected member of Seanad Éireann for a six year term in 1928 but returned to the Dáil in 1932 where he remained until his death in 1956, representing Dublin North from 1932 to 1937 and Dublin North–East from 1937 to 1956. He has the distinction of serving as Lord Mayor an unprecedented nine times in a row from 1930 until 1939 and also served in the role in 1954 and 1955. He greeted Cardinal Lauri in that capacity upon his arrival in Dublin in June 1932.

**Byrne, Edward, Archbishop of Dublin, 1921-1940**

Edward J. Byrne was born on 10 May 1872 in Dublin. One of three boys born to Edward Byrne and Eleanor Maguire, he was the only one not to die in infancy. He went to Belvedere College and Holy Cross College, Clonliffe, before completing his studies at the Irish College, Rome. He was ordained on 8 June 1895 at St. John Lateran in Rome. He served as a curate to Rush, Co. Dublin, from 1895 to 1898 before moving to Killsallaghnan and Rolestown from 1898 to 1899. He spent the year 1890 at Howth before moving to Blackrock. He was then appointed as Vice-Rector of the Irish College, Rome, from 1901-1904 before returning as a curate to the Pro-Cathedral in Dublin where he remained until 1920. He was appointed Auxiliary Bishop of Dublin on 19 August 1920 before becoming bishop at the Pro-Cathedral on 28 October of the same year. In common with the rest of the hierarchy, he acknowledged that the majority of Irish people supported the Treaty and advised de Valera not to cause a split in Sinn Féin over the issue. He was conferred as Archbishop of Dublin on 29 August 1921. His motto was *In Te Domine Spes video* (“In Thee, O Lord, I Have Hoped”). He oversaw celebrations of the Centenary of Catholic Emancipation in 1929 and the Eucharistic Congress in 1932. He was appointed assistant at the Pontifical Throne and named a Knight Grand Commander of the Order of Malta. He remained as Archbishop until his death on 9 February 1940. He was buried in the vaults of the Pro-Cathedral in Dublin.
GK Chesterton, writer, journalist, critic and Christian polemicist

Gilbert Keith Chesterton was born in May 1874 in Kensington, London, and educated at St Paul’s School. Although a student of literature and art at University College London, he did not complete a degree and instead, began working for the London publisher Redway, and T. Fisher Unwin, where he remained until 1902. He also began a journalistic career as a freelance art and literary critic, writing a weekly opinion column in the Daily News, followed in 1905 by a weekly column in The Illustrated London News, for which he continued to write for the next thirty years. Distinguished by his trademark cape, crumpled hat and swordstick in hand, Chesterton became a respected thinker and commentator on politics, economics and philosophy as well as a prolific writer, producing many books, plays and poems as well as essays. Known for his wit and lively style of writing, he was a contemporary and friend of Hilaire Belloc and George Bernard Shaw, with whom he frequently debated. A critic of modernism, Chesterton became an apologist for Christian values and converted to Catholicism from Anglicanism. His experiences as an observer of the Eucharistic Congress of 1932 are recorded in his book Christendom in Dublin, where he writes lyrically of the profound impact the week’s events had on him, especially the authentic engagement of the city’s poor. Shortly before his death in June 1936, he was invested by Pope Pius XI as Knight Commander with Star of the Papal Order of St. Gregory the Great. He is buried in the Catholic Cemetery in Beaconsfield in England.

Cosgrave, William T., leader CumannnanGaedheal and President of the Executive Council of the Irish Free State, 1922-1932

William T. Cosgrave was born at James Street, Dublin on 5 June 1880. He was educated at Francis Street Christian Brothers School and the O’Brien Institute. He attended the first Sinn Féin convention in the Rotunda in Dublin in 1905 and was elected to Dublin Corporation in 1909. He joined the Irish Volunteers on their formation in 1913 and fought in the 1916 Rising. He was interned at Frongoch in Wales until January 1917. He was elected Sinn Fein MP for Kilkenny North at a by-election in August 1917, and was re-elected in the 1918 general election. He sat in the first Dáil and was minister for local government from April 1919 to September 1922. He supported the Anglo-Irish Treaty of 1921 and succeeded Michael Collins as chairman of the Provisional Government and minister for finance in July 1922. He also succeeded Arthur Griffith as president of the Dáil government in August 1922. In September 1922 he became the first president of the executive council of the Irish Free State. He also served as Minister for Defence (1924) and Minister for Justice (1927). He set about establishing an administration to enable the country to recover from the effects of civil war. Controversially, he introduced a special powers resolution which enabled the Irish Army to hold military courts and impose the death penalty for a variety of offences, including the unauthorised possession of arms, an offence which cost Erskine Childers his life. De Valera was also arrested by Cosgrave’s government. In April 1923, Cosgrave founded CumannnanGaedheal and became its first leader. During its term of office, Cosgrave’s government helped to lay the foundations of the new state, devoting particular attention to the Shannon Scheme, local government, the civil service, the police, the courts, currency, intoxicating liquor and fisheries. Growing economic problems and the emergence of FiannaFáil led to his party relinquishing power in 1932. Although he briefly gave up the party leadership, he came back in 1935 and remained in that role until his retirement in 1944. A devout Catholic, Cosgrave was made a Knight of the Grand Cross of the Order of Pius IX in 1925 and enthusiastically supported Ireland’s hosting of the 1932 Eucharistic Congress, even though he lost power before the event took place. He died in Dublin on 16 November 1965 and is buried at Goldenbridge Cemetery in Inchicore, Co. Dublin.
de Valera, Eamon, president of FiannaFáil and President of the Executive Council of the Irish Free State, 1932

Eamon de Valera was born in Manhattan, New York, in October 1882. His status as one of the most influential political figures in Irish history has its origins in his prominent role in the 1916 Rising, after which he was elevated to the leadership of Sinn Féin and the Irish Volunteers in 1917 and the position of President of the First Dáil in 1919. He led the nationalist movement through the War of Independence with Britain but opposed the Treaty that followed in 1921. He supported the anti-Treaty side in the civil war and led Sinn Féin up to 1926, before founding FiannaFáil in that year, leading the party into government in 1932. He sought to emphasise Irish sovereignty and independence from Britain by working to destabilise the Anglo-Irish Treaty and opposing partition. He remained as head of government up to 1948, leading Ireland through the Second World War and introducing a new constitution in 1937, before forming further administrations in 1951 and 1957. He was President of Ireland from 1959 to 1973 and died in 1975, aged 92 years.

De Valera’s relationship with the Catholic Church was complex. Educated by the Christian Brothers in Charleville, he later taught at Blackrock College and at Maynooth College. His support for the anti-Treaty side during the civil war was at odds with the hierarchy, who strongly supported the CumannnnaGaedheal government and moved to excommunicate those involved in anti-Treaty violence. The Vatican remained suspicious of de Valera after 1932 at a time when distrust of communism and fear of revolutionary movements was at its height, with Pope Pius XI expressing concern to the Irish envoy about the Economic War and the refusal of the Irish government to pay land annuities to Britain. Yet, the FiannaFáil government participated in the Eucharistic Congress celebrations very enthusiastically, with de Valera himself playing a prominent role, and de Valera himself was deeply Catholic. De Valera also maintained close friendships with many clerical figures, including Archbishop McQuaid, with whom he consulted and corresponded regularly. De Valera also introduced a new constitution in 1937 which was very much informed by Catholic thinking in various respects, such as its concepts of family and of marriage. However, while acknowledging the special position of the Catholic Church, it stopped short of recognising Catholicism as the state’s official religion.

Gasparri, Pietro, Cardinal Secretary of State to the Holy See, 1914-1930

PietroGasparri was born in what is now known as the province of Macerata, Italy, in May 1852. He served as the Apostolic delegate to Peru from 1898 to 1901. Following his return to Rome in 1901, he joined the Curia and in 1904, he became Secretary for the Commission for the Codification of Canon Law under Pope Pius X. He dedicated the next thirteen years to creating the first definitive code of canon law in the history of the Church. He was assisted in this work by GiacomodellaChiesa, the future Pope Benedict XV and Eugenio Pacelli, the future Pope Pius XII. He was made a cardinal in 1907, and served as the Cardinal Secretary of State from 1914 to 1930 under Pope Benedict XV, who succeeded Pius X in 1914. In this role, he oversaw the establishment of diplomatic relations between the Free State and the Holy See and the nomination of Paschal Robinson as the first papal nuncio to Ireland. Under Gasparri’s leadership, the Vatican successfully concluded a record number of diplomatic agreements with European governments, many of which were in charge of new states created after World War I. He was also faced with handling the emergence of the first communist state in Russia after the war, which rejected both the Church and religion entirely. His major achievement was negotiating the Lateran Treaty between the Vatican and Mussolini’s Italian government in 1929, thus ending the sixty-year conflict between the Vatican and the Kingdom of Italy. He was succeed as Secretary of State by Eugenio Pacelli, later Pope Pius XII and died in November 1934.
Lauri, Lorenzo, Cardinal Papal Legate to the Eucharistic Congress, 1932
Lorenzo Lauri was born in Rome in 1864. He attended the Pontifical Roman Seminary (where he later became a teacher) and was ordained as a priest in 1887. He worked in Peru and became a bishop in 1917. He was the Pope’s chief advisor in Peru until full diplomatic relations between the Papacy and Peru were established in 1921. Lauri was created a full cardinal priest in 1927. After his service as Papal Legate in Dublin in 1932, he participated in the conclave (election by cardinals of a new pope) in 1939 and shortly afterwards was named Camerlengo [cardinal who manages the pope’s secular affairs]. He died in 1941 and was buried at the Campo Verano Cemetery in Rome.

MacRory, Joseph, Cardinal Archbishop of Armagh and Catholic Primate of All-Ireland, 1928-1945
Joseph MacRory was born in March 1861 in Ballygawley, County Tyrone. He was one of ten children born to Francis MacRory, a farmer, and his wife, Rose Montague. He studied at St. Patrick’s College, Armagh, and St. Patrick’s College in Maynooth. He was ordained to the priesthood in September 1885 and served as the first president of St. Patrick’s Academy, Dungannon from 1886 to 1887. A member of the Gaelic League, he taught Scripture and Modern Theology at St Mary’s College, Oscott in England until 1889, when he was appointed Professor of Scripture and Oriental Languages in Maynooth College. In 1906, he co-founded the journal Irish Theological Quarterly. In 1912 he was made Vice President of Maynooth. He was appointed Bishop of Down and Connor by Pope Benedict XV on 9 August 1915 and adopted the motto Fortis in Fide (‘Strong in Faith’). In June 1928 he was promoted to the role of Archbishop of Armagh and thus Primate of All Ireland and in December 1929, Pope Pius XI made him a cardinal. He headed the Irish Church throughout the Eucharistic Congress celebrations. MacRory was an outspoken critic of social injustice but was also controversial for his criticism of Protestantism and partition in Ireland. After a brief illness, he died aged 84 and is buried in St Patrick’s Cathedral Cemetery, Armagh.

McCormack, John, Papal Count, internationally renowned tenor, singer at Pontifical High Mass at 1932 Eucharistic Congress
John Francis McCormack, the world famous international tenor, was born in June 1884 in Athlone, where his parents, Andrew McCormack and Hannah Watson, were employed at the local woolen mills. The fourth of eleven children, he was educated by the local Marist Brothers and later attended Summerhill College, Sligo. In 1903, his singing prowess earned him the gold medal at the Dublin FeisCeoil. In 1906, he married Lily Foley, with whom he had two children, and also made his operatic début in Italy, performing in Savona. A year later, he became the youngest principal tenor at the famous Covent Garden opera. In 1909 he began his career in America, with a growing reputation as an accomplished performer of Italian and French operatic arias. In 1911, he toured Australia and by the following year, he was increasingly associated with concert performances more than opera appearances, such as the height of his fame and popularity. He made hundreds of recordings in the first two decades of the twentieth century and also broadcast regularly on radio and even in some films. He was the first artist to record the famous World War I song “It’s a Long Way to Tipperary” in 1914 but was also associated with Irish nationalist songs and supported the Home Rule movement. He was particularly associated with the songs of Thomas Moore. In 1917, McCormack became a citizen of the United States and donated generously to the US World War One effort. McCormack was a devout Catholic and was the recipient of numerous honours from the Church, including the title of Papal Count, which he received from Pope Pius XI in 1928 in recognition of his work for Catholic charities. He had earlier received three papal knighthoods. He famously performed Panis Angelicus at the Pontifical High Mass that brought the Eucharistic Congress of 1932 to a close. He continued to record and tour until 1943, when his health began to fail. He died two years later and is buried in Deansgrange Cemetery in Dublin.
McQuaid, John Charles, President of Blackrock College, 1931-1939; Archbishop of Dublin 1940-1973

John Charles McQuaid was born in July 1895 in Cootehill, Co. Cavan. An excellent student, with a particular interest in the classics, he received his secondary education at St. Patrick’s College, Cavan, Blackrock College, Dublin, (where he came under the strong influence of Brother Gaspard O’Reilly) and Clongowes Wood College, Co. Kildare, following which he entered the novitiate of the Holy Ghost Fathers in Kimmage, Dublin, in 1913. He studied at University College Dublin and at the Gregorian University in Rome where he obtained a doctorate in theology and was ordained a priest in June 1924. In November 1925 McQuaid was appointed to the staff at Blackrock College in Dublin where he remained until 1939, serving as Dean of Studies from 1925 to 1931 and President of the College from 1931 to 1939, during which time the college was the venue for a garden party hosted by the Irish bishops. McQuaid met with many senior international prelates at the event. During this time he also became acquainted with Eamon de Valera, a past pupil of the college. However, while friendly, there was tension in their relationship in the later 1930s, particularly with regard to McQuaid’s disapproval of what he perceived to be de Valera’s unwillingness to fully accept Catholic teaching in political affairs, such as the framing of the new constitution in 1937. He was appointed Archbishop of Dublin on 6 November 1940 at the age of 45 and adopted the motto Testimonium Perhibere Veritati (‘to bear witness to the truth’). He expanded the role of the Church in the diocese, including the development of various social services and growth in the numbers of clergy. His tenure as archbishop was controversial in that his conservative stance led him into frequent conflict with government, not least when he opposed Dr. Noel Browne’s Mother and Child Scheme in 1951 on the basis that it represented excessive state intrusion into the dignity of the family. He was wary of the changes envisaged by the Second Vatican Council and reluctantly retired as archbishop in 1972. He died in April 1973 and is buried in the Pro-Cathedral, Dublin.

O’Reilly, Frank, Director of Organisation of the Eucharistic Congress

Frank O’Reilly was born in Drogheda in 1884 and was educated by the Christian Brothers in Drogheda and Belfast. He worked as an official in the Post Office from 1904 to 1918. He was active in distributing food to children during the 1913 Strike and Lockout. He became secretary of the Catholic Truth Society of Ireland in 1918. He was the first lay person to ever be appointed director of organisation of an international Eucharistic Congress. Following the administrative success of the event, he was made a Knight Commander of the Order of St. Gregory and also received an honorary doctorate from the National University of Ireland. He was also honoured with various other awards to mark his successful role in overseeing the Congress. He returned to work with the CTSI after the Congress and retired in 1950. He died in 1957.

Pacelli, Eugenio, Secretary of State to the Holy See, 1930-1939

Pacelli was born in Rome on 2 March 1976. His family had a distinguished record of service to the Church, with his grandfather serving as Secretary of the Interior of the Vatican state under Pope Pius XI between 1851 and 1870. Following his ordination, he obtained a doctorate and was deeply involved in the development of the Church’s Code of Canon Law along with Cardinal Pietro Gasparri. He then began his career as a Vatican diplomat when Gasparri was appointed Secretary of State and Pacelli himself was named Undersecretary. He represented the Church in the various political and diplomatic negotiations surrounding World War One and its aftermath and became nuncio to Bavaria in 1917. He was made Apostolic Nuncio to Germany in 1920 and was appointed a cardinal in 1929. Just seven months later, he was made Secretary of State, a position he held during the Eucharistic Congress in Dublin. He travelled very widely during this time, visiting the United States. He tried to secure freedom for Catholic education and schools and protection for associations and publications by making numerous attempts to sign a concordat with Germany during the 1920s (as nuncio) and in the early 1930s. He succeeded in July 1933; however, some leading German Catholics were concerned at the notion of the Church conferring respectability on the Nazi movement by this agreement. However, he was closely associated with the drafting of MitBrennenderSorge. Following the death of Pope Pius XI in February 1939, Pacelli became his successor in March, adopting the name Pius XII. He was associated with various liturgical and doctrinal reforms that helped to pave the way for the Second Vatican Council. His reputation has become controversial due to his failure to speak out
publicly against Nazi atrocities including the Holocaust; however, his defenders point to his fears that public condemnation may have yielded further suffering and point to documentary evidence that he worked hard to save Jews during the war. He died on 9 October 1958.

Pius XI, Pope and Supreme Pontiff of the Catholic Church, 1922-1939.
Achille Ratti was born in 1857. The son of a factory owner, he studied in Rome and taught in the major seminary in Milan before moving to the Ambrosian library as a member of staff. He became head of the Vatican library in 1914. He was much admired by his predecessor Pope Benedict XV who appointed him papal nuncio to the newly-created Polish republic in 1918. He was created a cardinal and Archbishop of Milan just six months before his election as pope in February 1922 after fourteen ballots. Even though his earlier career was as an academic, he strongly encouraged lay Catholics to be directly involved in the social mission of the Church through participation in such groups as Catholic Action. This led him into conflict with Mussolini who had disbanded the Catholic Party and tried to suppress Catholic youth organisations. Under his pontificate, the Vatican signed the Lateran pacts with Mussolini in February 1929; however he attacked fascisim in an encyclical. He encouraged workers to come together to protect their interests during the economic crisis after 1929 but was opposed to ecumenism. He signed a concordat with Nazi Germany in July 1933 in an effort to protect Catholic interests but became increasingly dismayed at the rise of Nazi ideology and wrote the encyclical *MitBrennenderSorge* ('With Burning Anxiety') in March 1937. Published in German and not the usual Latin, and smuggled into the country, the encyclical was read from pulpits, condemning racism and the overriding power of the state. A week later, he also condemned communism in an encyclical called *DiviniRedemptoris*. He died on 10 February 1939.

Robinson, Paschal, Very Reverend, Apostolic Nuncio to Ireland, 1930-1948
Charles Edward Neville Robinson was born in Seville Place, Dublin, in 1870. His father, Nugent, was city treasurer. In the mid 1870s the family moved to New York. Robinson was expected to join the legal practice but instead became a journalist. He became editor of the *North American Review* and befriended Mark Twain. He entered the Franciscan order in his twenties and in 1901, was ordained a priest. In 1909, he toured the Franciscan missions in the Far East. From 1914 to 1925, he held the post of professor of medieval history at the Catholic University of America in Washington. During the Versailles peace conference after World War One, he represented the Vatican in negotiations about the custody of holy places in Palestine and in 1925, he was appointed apostolic visitor to Palestine. He also represented the Holy See in Malta in 1928 when a bitter dispute broke out between church and state. His appointment as the first ever nuncio to Ireland was formalised on 30 January 1930 when he presented his credentials to the governor-general, James McNeill. He retained this position until his death in August 1948. He is buried in the Friars section in Glasnevin Cemetery.

Talbot, Matt, revered Irish Catholic ascetic, declared ‘Venerable’ in 1975
Matt Talbot, born in May 1856 in the parish of St Agatha in the North Strand area of Dublin, was the second of twelve children born to Charles and Elizabeth Talbot. He became an iconic figure to Catholics in Ireland in the late 1920s and thereafter due to the very severe ascetic lifestyle that he led following a period of his earlier life when he drank heavily. Born into the poverty of tenement life, he worked for a period with the Dublin Port and Docks Board and later with Pemberton’s, a building contractors firm. He was also employed in later life in a timber merchants’ firm named T and C Martin’s.

It is believed that Talbot engaged with his father and brothers in a culture of drinking that was common at the time but that he underwent a dramatic change in his lifestyle in 1884, when he abandoned alcohol and became devoted to a very strict lifestyle informed by Catholic teaching. He was heavily influenced by Dr. Michael Hickey, Professor of Philosophy in Clonliffe College. He became associated with the Franciscan order in 1890 and was a member of several other associations and sodalities. Talbot lived alone in a flat on Rutland St. following his mother’s death in 1915 and was perceived to be an extremely hard worker who devoted much of his life to prayer, hard work and attendance at Mass, while also working for charities. On 7 June 1925, Talbot collapsed and died on Granby Lane in Dublin. His body was taken to Jervis Street Hospital, where it was revealed that he
wore chains and cords on his body, a practice associated with the notion of bodily mortification as penance for sins committed. Talbot was buried at Glasnevin Cemetery on 11 June 1925, following which a growing public campaign began to honour his devotion to Catholicism. In 1931, Archbishop Edward J Byrne of Dublin formally opened a process for the Beatification of Matt Talbot, while his home was visited by the Archbishop of Paris Cardinal Verdier during the Eucharistic Congress. On 3rd October 1975 Matt was declared ‘venerable’ by Pope Paul VI, a stage towards ultimate canonization as a saint of the Catholic Church.

Verdier, Jean, Cardinal Archbishop of Paris, 1929-1940
Jean Verdier was born in Lacroix-Barrez, Aveyron, France in February 1864. He studied at the seminary in Rodez before entering the Society of Saint-Sulpice in 1886. He became a priest in 1887 and taught at the seminary of Périgueux until 1898, where he was rector from 1898 to 1912. From 1912 to 1920, he was professor and superior of the Seminary "Des Carmes" in Paris. He became Superior General of his society in July 1929 and in November of that year, he was appointed Archbishop of Paris by Pope Pius XI in the Sistine Chapel in Rome. He was made a cardinal in December 1929, the firstmember of the Sulpician order to be so honoured. A fluent German and Italian speaker, he was fiercely opposed to fascism and referred to the Second World War as a crusade to secure Christian freedom. He was extremely concerned about the effects of alcoholism in the parishes of his diocese, which offers an insight into why he was so interested in the legacy of Matt Talbot, whose home he visited while attending the Eucharistic Congress in Dublin in 1932. He died in Paris in April 1940 aged 76 and is buried in Notre-Dame Cathedral.

Walshe, Joseph, Secretary, Department of External Affairs, Irish Free State, 1923-46
Joseph Walshe was born in Killenaule, Co. Tipperary in October 1886. He entered the Jesuit order in 1903 and spent two years at a novitiate in Tullabeg near Tullamore, Co. Offaly. He was sent to study in the Netherlands where he became fluent in French and also spoke Dutch and German. He returned to Ireland in 1910 and taught at Clongowes Wood College. He left the Jesuits order in 1915 but remained devoutly Catholic. He was a member of the diplomatic team working with the Sinn Fein envoy to Paris (Seán T.O’Kelly) at the Versailles peace conference and thereafter; however, Walshe took the pro-Treaty side during the civil war while O’Kelly sided with the rejectionists. George Gavan Duffy appointed Walshe as secretary of the department on 1 September 1922 following the recommendation of Robert Brennan, who was Under-Secretary for Foreign Affairs prior to the split in Sinn Féin and who sided with the anti-treaty side. Walshe was aged just 36 years and oversaw the expansion and development of the diplomatic service, including efforts to secure formal diplomatic relations with the Holy See in the 1920s. His correspondence with Charles Bewley, Irish envoy to the Vatican, offers interesting insights into diplomatic relations between the two states, including the period around the Eucharistic Congress of 1932. His tenure as head of the department is seen as conservative and secretive in style, with Walshe keeping executive foreign policy decisions as the exclusive responsibility of the minister and himself as secretary, with other senior officials not involved. During the Second World War, Walshe was perceived as pro-German by some observers, including the British government. On 2 May, 1945, he accompanied Taoiseach Éamon de Valera in visiting German minister in Ireland Eduard Hempel at his home in Dún Laoghaire to express the Irish Government’s official condolences on the death of Adolf Hitler. Walshe retired to Rome in 1954 and died in Cairo on 6 February 1956.
Exploring the significance of the Eucharistic Congress: a possible hook

Examining the video clip of Eucharistic Congress, Dublin 1932 from ‘Seven Ages’


Later Modern Ireland, Topic 3: The pursuit of sovereignty and the impact of partition, 1912-1949

See also transcripts of interviews on next page.

Question for teachers:
From your viewing of this passage and consideration of the interview transcripts on the next page, which of the following elements in the topic are touched upon?

Elements:
(a) State building and the consolidation of democracy

(b) State and culture, North and South

(c) Language, religion and education

(d) Promotion of cultural identity

Task for students:
Make a note of any aspects of the visual footage that you found interesting:

N.B. Much of what you have seen in the film clip will be explored further in the enquiry that follows. Watch out for references to people and events referred to in the film clip.
Transcripts of oral testimony relating to *The Eucharistic Congress, 1932*

Transcript 1:

**Testimony of Mgr Patrick Corish, former Professor of Modern History, St. Patrick’s College, Maynooth.**

I remember it with a certain feeling of regret that I wasn’t considered old enough to be taken to Dublin. The whole countryside went to Dublin and going to Dublin in those days, even from semi-remote parts of the countryside was quite an achievement. It brought real pride to everybody, I think. Pride, first of all, that we could actually manage such a thing. I think that was very widely felt, you know; the pride in the sheer physical organisation of it. It showed that we could run affairs, you know, and that is terribly important, I think, to any people who are conscious of an ethnic or cultural unity and who set themselves out to become a state.

Transcript 2:

**Testimony of Colonel Sean Clancy, Free State Army, who took part in Guard of Honour at High Mass in Phoenix Park, Sunday June 26th, 1932.**

The high point of the Congress of course was the Mass in the Phoenix Park in the presence of something over a million people. The Fifteen Acres of the Park was packed with people. The number of very high Churchmen from all over the world, especially different countries in Europe. Bishops, Archbishops were small fry. The army was to provide a guard of honour at the High Altar. I think about three days a week we had been training. The royal salute had to be given with our swords and I think it was the first occasion on which the royal salute was given in this country.

I remember Count John McCormack was immediately behind me. I could hear him but I couldn’t see him on the High Altar. John McCormack that time was a world renowned singer, everyone knew of him and had heard him. After Benediction, then, we were entertaining ourselves when the priest came in a hurry and he said, ‘the members of the Government are on their way across.’ So this was unexpected and it was an embarrassing occasion because the Civil War had ended and some of them, we had been fighting against them, and I’m sure they were as much embarrassed as we were. But however, they came in anyhow, and we greeted them and passed round drinks to them and we became very friendly and we got on very well together with them. So it was a great day and a very satisfactory day.

It was the biggest Guard of Honour that was ever given for any affair in the history of the state.

In order to address the enquiry: “In what ways was the Eucharistic Congress of 1932 historically significant?” the focus areas set out on p.7 will now be explored in turn. These are:
- Relations between the Irish Free State and the Vatican, 1922-32;
- Preparations for the Congress; The 1932 General Election; The arrival of Cardinal Lauri;
- Receptions for the Cardinal; Dublin: City of Lights; Mass meetings for men and women and the Children’s Mass;
- The role of Count John McCormack; High Mass in Phoenix Park; Protestant perspectives on a Catholic event; The Congress ends.
In what ways was the Eucharistic Congress of 1932 historically significant?

Focus area 1

Background: The Irish Free State and the Vatican, 1922-1932

Points to note

- In January 1922, Pope Benedict XV died and was replaced by Pius XI. Later that year, the Irish civil war broke out following the split over the Treaty.
- The Irish Catholic bishops supported the Treaty and strongly condemned the anti-Treaty side in the Civil War.
- However, government efforts in 1922 to persuade the Holy See to recognise the new state were unsuccessful as the Vatican was concerned about the state of unrest and violence in the country. In 1923, the Vatican sent a peace envoy to Ireland.
- In 1925, President Cosgrave led 1,000 Irish Catholics to Rome in the Irish National Pilgrimage for the Holy Year Jubilee.
- Celebrations were held in Dublin in 1929 to commemorate the centenary of Catholic Emancipation. Half a million people attended a special Mass in the Phoenix Park on 23 June. A letter from Pope Pius XI was read to the congregation.
- The CumannnanGaedheal government succeeded in establishing formal diplomatic relations with the Holy See in June 1929 when Charles Bewley presented his credentials as envoy to Pope Pius XI in the Vatican. Paschal Robinson, a Franciscan, was appointed papal nuncio to Ireland and presented his credentials in January 1930.
- The Irish state presented the Holy See with a gift of a lodge in the Phoenix Park to be the residence of the nuncio. The lodge had been the nineteenth century residence of the under secretary of state for Ireland.
- In 1930, Cardinal Eugenio Pacelli (later to become Pope Pius XII) became Secretary of State at the Vatican.
- In June 1932, following FiannaFáil’s election victory, there was some concern and suspicion at the Vatican that de Valera’s government might be anti-clerical. Bewley did not report favourably on de Valera. But the nuncio recommended that no judgement should be made until the new government had a chance to show its attitude to the Church.
- However, the new government was made up of a number of devout Catholics ministers (for instance, vice-president and Minister for Local Government Seán T. O’Kelly was a member of the Knights of Columbanus). De Valera himself was also strongly pro-Church, once described by Todd Andrews as ‘a deeply religious man but not evidently pious.’ The new government would have an opportunity to demonstrate its view of the Church in June 1932 when the Eucharistic Congress would take place in Dublin.

Source 1A

Humbly prostrate at the feet of Your Holiness we, your Irish children, offer our deep loyal devotion and deep affection. We come from a land which has ever been faithful to the See of Peter….We have the faith of Patrick and Columbanus, and we have come to Rome to make loyal profession of that faith…In days of depression and in days of triumph we received consolation and encouragement from the Holy See.

Source 1B

Since the foundation of the Irish Free State it had been the strong desire of the Irish Government to effect an exchange of diplomatic relations with the Vatican. The well-proven affection of the Irish people for the Holy See was in itself a sufficient explanation of that desire, but the Government had also felt that the Irish race scattered all over the world wanted some manifest sign that Ireland, become once more independent, had lost none of her devotion to the faith. The Irish Government wished, furthermore, to give the Irish Catholic people everywhere a new bond of union with the Church by the establishment of official relations with the Holy See.


Secondary Source 1

[The Catholic Emancipation Centenary celebrations] began on 19 June [1929] with general communion throughout the country, and the streets of Dublin were decorated with flags and bunting in honour of the occasion. The solemn votive mass of the Holy Spirit was celebrated in the Pro-Cathedral on 19 and 21 June. A series of scholarly and popular lectures were provided in the Mansion House. A garden party in honour of the hierarchy was held on 21 June in the grounds of Blackrock College…the archbishop of Armagh read out a specially autographed letter from the pope in the presence of other members of the hierarchy and the governor general and his wife…about half a million people attended the Pontifical High Mass of the Holy Trinity in the Fifteen Acres, Phoenix Park, on 23 June…A procession of the Blessed Sacrament, with an estimated 200,000 men and women, took place after the mass.


Source 1C

Dublin is in a very special manner the centre of the English-speaking Catholic world, and the gesture of sending a nuncio there will evoke lasting echoes in every corner of that world. We are now standing at a turning point of English-speaking Catholicism which is so very largely Irish Catholicism, and I beg of you, my dear Monsignor, in your conversation with the Holy Father and his Eminence [Cardinal Gasparri, Secretary of State] to point out the necessity of making a gesture which may be adequate to the occasion…Never again in our time in Ireland will there be such an opportunity to do honour to God by welcoming the Envoy of His Vicar on Earth.

Source 1D

…that [in bestowing the gift of the nunciature residence]…they [the government] were following the wishes of the Irish people, who desired to see the Representative of the Holy Father housed in a stately mansion in the most beautiful part of the capital …[the flying of the papal flag would]. thus be a constant reminder to them that Rome had come amongst them, and that the benign influence of the Holy Father would henceforth be more definitely exercised on their behalf so that they might judge all their relationships in harmony with the mind of the Universal Church.


Source 1E

The Pope received in audience to-day Mr Charles Bewley, the Irish Free State Minister, at the Vatican.

The conversation, which was of a most cordial character, was chiefly concerned with the Eucharistic Congress, to be held at Dublin in 1932. Referring to the Congress, the Pope expressed the conviction that not only Ireland but the faith of the Irish people would prove worthy of it.

His Holiness imparted to the Minister the Apostolic Benediction.


Source 1F

The secretary of state [Cardinal Pacelli] has more than once pointed out to me the practical advantage to Ireland of remaining within the British Commonwealth of nations, and amongst them has mentioned in particular the influence which she can exercise on England and the Dominions.


Source 1G

There is everywhere [in the Vatican] a very real knowledge and admiration of Ireland’s fidelity to the Church in the past and also of the persecution which she underwent for her religion. There is a genuine recognition of the fact that Irish emigration is responsible for the present strong condition of Catholicism in the United States of America and the Dominions of the British Commonwealth of Nations. There is also a strong feeling that today the Irish people are as genuinely Catholic as any race in the world.

Source 1H

At my audience with Cardinal Pacelli yesterday morning, I thought it well to mention to him without any ambiguities that the Irish Government was gravely preoccupied with the state of affairs in the country owing to the activities of a small but determined minority, under Communist influence but masquerading as Irish patriots. I reminded him of the murders of Superintendent Curtin and Ryan (which I had already mentioned in July), and said that they were without doubt the work of an organization calling itself 'the Irish Republican Army' and that the organization in question had practically admitted its responsibility ….I also mentioned that over a year ago the same extremists had protested in a pamphlet against holding the Eucharistic Congress in an Ireland not yet free, and pointed out that an attempt at an armed rising would be very injurious to the Congress as well as to Ireland.


Source 1I

…that the whip ascertain the position in respect of the amount already subscribed for the erection of a crucifix in the Dáil and report to the Party. That if the amount subscribed be adequate that arrangements be made for the presentation of a crucifix and that our members of the committee on procedures and privileges be instructed to vote for its acceptance

Extract from FiannaFáil party minutes, 19 May 1932, (regarding proposal to erect crucifix in DáilEireann), FiannaFáil Archives, Upper Mount Street, Dublin; Department of the Taosieach, S 6265, National Archives, Dublin.

Source 1J

I am satisfied that the Vatican is convinced that at present at any rate the Nuncio in Ireland should be himself Irish. From the moment of Monsignor Robinson's appointment the late Secretary of State frequently repeated that Providence had sent him for this position, and especially laid emphasis on the fact that he was Irish. The Pope also has during audiences commented on the fact. I have attempted, so far as possible, to emphasise Monsignor Robinson's understanding of both the political question of Ireland and the Irish character as no non-Irishman could do; and the various Irish bishops who have visited Rome in the last year have expressed their great pleasure at having an Irish Nuncio.

Questions on the Sources

1. In Source 1A, what does the language used suggest about the relationship between Ireland and the Holy See? Explain the context in which this language is being used.
2. In Source 1B, what reasons are suggested for the desire of the Irish government to establish diplomatic relations with the Holy See?
3. How is the importance to the Irish government of the Irish diaspora implied in Source 1B?
4. In Source 1C, what claims does Joseph Walshe make about Irish Catholicism? Why do you think he makes such claims?
5. In Source 1D, what does Walshe suggest are the wishes of the Irish people?
6. In Source 1E, what wish is expressed by the pope in his conversation with the Irish envoy?
7. In Source 1F, what advantage does Secretary of State Pacelli suggest would follow from Ireland remaining within the British Commonwealth?
8. What does Source 1F suggest about the attitude of the Vatican to republican elements in Irish politics?
9. What does Bewley suggest is the attitude of the Vatican to Ireland in Source 1G?
10. How does Source 1H suggest that the Irish Free State continued to face threats from extreme republican elements?
11. What reasons are suggested in Source 1H for the IRA’s opposition to the hosting of the Eucharistic Congress?
12. Why might FiannaFáil be anxious to emphasise its respect for Catholicism as indicated in Source 1I?
13. According to Source 1I, what is the attitude of the Irish government to the prospect of a non-Irish papal nuncio being appointed to Ireland?
14. What are the advantages of an Irish person filling the position of nuncio, according to Bewley in Source 1I?
15. What evidence is there in Source 1I to suggest that the Irish bishops were happy with the appointment of Paschal Robinson as nuncio?
In what ways was the Eucharistic Congress of 1932 historically significant?

Focus area 2

Preparations for the Congress

Points to note

- In December 1929, The Permanent Committee of the International Eucharistic Congresses announced that the 1932 Congress would take place in Dublin.
- The celebrations of the centenary of Catholic Emancipation in that same year were very similar in nature to what would follow in 1932, including a solemn Mass in the Pro-Cathedral, a garden party in Blackrock College, public lectures, a great Mass in the Phoenix Park and a massive procession following the Blessed Sacrament to the city centre.
- In January 1930, the Archbishop of Dublin, Edward Byrne, who was the official sponsor of the Congress, appointed Frank O’Reilly as Director of Organisation. He co-ordinated preparations for the Eucharistic Congress, including the work of the National Eucharistic Congress League (responsible for spiritual preparation) and numerous sub-committees responsible for such areas as catering, decorations, traffic, stewarding, transport, housing and accommodation.
- He also liaised with the CumannnanGaedheal government up to March 1932 and the FiannaFáil administration which succeeded it thereafter in seeking support.
- JJ McElligott, secretary of the Department of Finance and head of the civil service, chaired an inter-departmental government committee on the Congress. There is evidence of tension between McElligott and O’Reilly about the extent to which the state would finance the Congress, with McElligott initially insisting that the government could do no more than provide the army for stewarding and ceremonial duties and receive the Legate with full honours and with a state reception.
- The Eucharistic Congress (Miscellaneous Provisions) Act 1932 was passed which legislated for special exemptions for such areas as transport, opening hours of hotels and restaurants and the sale of intoxicating liquor.
- The FiannaFáil government approved the provision of a cavalry escort with special blue uniform and the construction of a new broadcasting station in Athlone, equipped with a 60kw transmitter, to facilitate the broadcasting of the Congress proceedings to the country and abroad.

Source 2A

His Grace the Archbishop of Dublin has issued an invitation to the bishops of the world, close upon 2,000, to attend the Eucharistic Congress in June 1932. The Archbishop of Sydney has notified the Congress Office that he will attend the Congress. The subject for the Congress will, subject to the approval of the Pope, be “The Blessed Eucharist, the Inspiration of Irish Devotion.” Every foreign delegation to the Conference will have two meetings in its own language in University College. One of these meetings will be devoted to the work of Irish missionaries in the country of the delegation concerned. It is hoped, by this means, to assist in locating sources of Irish Church history, principally on the Continent of Europe. The general meetings of the Congress in English will be held in the Savoy Theatre and those in Irish in the Theatre Royal… on the Thursday and Friday of Congress Week. It is hoped that special efforts will be made to ensure that the meetings in the national language will be well attended.

*The Irish Times*, 23 June 1931

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Source 2B

The Eucharistic Congress will be held in the month of June, 1932, and will be the occasion of the greatest international gathering that has ever occurred in Ireland. Few peoples of the earth will be unrepresented when the Congress meets in Dublin. Preparations have been taking place for the past two years… About twenty large oceangoing liners will be anchored at the port of Dublin and in Scotsman’s Bay, Dun Laoghaire. They will act as hotels for their passengers. Accommodation ashore for Congress pilgrims will have to be found in many cases as far away as sixty miles from the metropolis. There is no fear of lack of food. From Great Britain and the Continent caterers and provision merchants are prepared to send over in ships all that cannot be provided out of Irish resources… The decorations and illuminations in the streets will be ornate and elaborate, but as interesting as all and more quaint than any will be the single candle illumination of every window where there is an Irish citizen.

The Irish Times, 29 December 1931

Source 2C

From March onwards, in both Irish states, all our Churches will pay homage to the memory of St. Patrick. The Church of Ireland will dedicate a new temple to his fame, and the Archbishop of Canterbury will preach in Armagh Cathedral. In June the Eucharistic Congress will be held in Dublin—such a Congress, attended by so huge a gathering, and adorned with such ecclesiastical pomp and dignity, as Roman Catholic Ireland has not witnessed in all the ages of her loyalty to the Vatican… At a time when atheism is rampant in the world, when scientific doubt is sapping old convictions… our country once more will be presented to the world as Holy Ireland. If we are good Irishmen… we shall not tear St. Patrick’s mantle to pieces in our struggle to possess it; we shall not invite cynical witnesses of our religious wranglings to say, “See how these Christians love one another.” Protestant and Roman Catholic, we shall find new contacts in our common heritage of belief, and shall unite to justify that belief by our political and social works. During 1932 the Free State’s attack on the housing problem will be a test of her faith and morals, and the clearance of half a dozen slum areas in Dublin may become our noblest tribute to Saint Patrick.

The Irish Times, 1 January 1932

Source 2D

In order to induce visitors to Ireland for the Eucharistic Congress in 1932 to prolong their stay in the country, the Irish Tourist Association has decided to seek the fullest co-operation from various public bodies, with a view to having a series of interesting events in all parts of Ireland. Personal appeals will be made on the Association’s behalf to the County Councils and other public bodies to cooperate, so that the preliminary works can be undertaken in 1931. As Dublin and district hotel proprietors will have great demands made upon them for accommodation, the Irish Tourist Association is asking them as far as possible to make reservations with such tourist agencies as are organising for their clients in 1932 tours to other parts of Ireland in addition to a visit to Dublin.

The Irish Times, 11 December 1930
Source 2E

“There will be a million Catholics in Dublin”, said Mr. F. O’Reilly at Veritas House yesterday, “on the final day of the thirty-first International Eucharistic Congress, which will be held here from June 22nd to 26th, 1932.”

The Congress is being organised by the Permanent Eucharistic Congress Committee, over which the Bishop of Namur presides. In practice this committee is giving a very free hand to the local committee, which for some time has been very actively engaged in organising facilities for the housing, feeding and transport of an enormous influx of visitors.

When the Bishop of Namur was in Dublin recently, he said that the Catholic Centenary celebration of 1929 had interested the world in Dublin and that he had been informed that the gathering in 1929 was bigger than at any Eucharistic Congress.

The Irish Times, 31 December 1930

Source 2E 1

The Accommodation Committee of the Congress has the enormous task of providing the means and the ways by which not only these visitors will be properly housed and adequately fed but that also accommodation will be found for the hundreds of thousands of people who will crowd towards Dublin in June 1932 and seek to inhabit it for at least the final day of the Congress. All Ireland will be concentrated on the metropolis. As an index of how tremendous will be the inflow, Mr. O’Reilly stated that from the diocese of Meath 75% of the population would move into Dublin on or before the final day of the Congress…Most of the provincial visitors will have to be sure of their return whence they came, because there will be no place for them in or near Dublin. The Committee is trying to secure the provision of 80,000 beds for visitors. They issued a circular some time ago inviting private residents in Dublin and within reasonable reach of the city to intimate what number of beds they could provide in their homes. The committee is not satisfied with the response to date. The number of beds so far offered in private houses is 20,000 and these have been offered by people who will have 14,000 guests of their own but this private house accommodation is not exhausted.

Meanwhile the committee has turned its attention to the national schools, colleges, convents and other places, most of which in the Dublin district have been surveyed by architects with a view to ascertaining their suitability as hostels…The buildings having been exhausted the committee’s last resort will be camps. The Army has offered to run the camps and to lend all the material they have of use in camps.

The Irish Times, 31 December 1930

Source 2E 2

How to feed so many is a problem that has been exercising the minds of the Committee. The places in Dublin equipped for the serving of meals will be found far too few. There will not be enough cooks, waiters and waitresses to go round. The capacity of existing restaurants is to be increased by early opening and late closing. Meals are to be served as early as 4am. Thousands will go back to their ships in the bay for food, and to afford that facility the committee is doing its best to induce the liners to come and to stay. Much voluntary accommodation has been offered in the way of temporary restaurants. The College of Surgeons will be offered as a high-class restaurant and the restaurant at University College also will be open to the public. In order that there may be cooks to prepare meals set classes in cookery are being organized in the technical institutes…

The Irish Times, 31 December 1930
Source 2F

[The crest is] Catholic and Irish in conception and execution. It is based on the famous Cross of Cong, a perfect example of Irish ecclesiastical art. The head of the cross, which is a processional one, is reproduced in the design with the staff omitted. The beautiful Celtic interlacing in the panels is copied from the original. The chalice embodied in the design is not a representation of any actual chalice, but rather an approximation to one such as would be made by a contemporary Irish Craftsman working in the Celtic tradition. The Host is designed in the universal mode of Eucharistic symbolism. The Latin inscription ‘International Eucharistic Congress at Dublin’ is a Celtic script, after the manner of the Irish artist scribes.


Source 2G

[Image of the crest]

At the annual conference of hotel proprietors, held in Dublin yesterday, a resolution was passed fixing the tariffs at hotels in the Free State for the year 1932. The resolution exempted from the standard tariff all hotels in the Dublin city area during the Eucharistic Congress week. It was stated that Irish hotels had greatly improved in recent years, and that most of them were now conducted on the most modern lines.

There are approximately four hundred hotels in the Irish Free State and it is estimated that more than 7,000 people are employed in hotel work.

*The Irish Times*, 11 November, 1932
Questions on the Sources

1. According to Source 2A, how is it intended that the Eucharistic Congress might assist in locating sources on Irish Church history?
2. What type of activities does Source 2A suggest will take place during the Congress?
3. How does Source 2A suggest that the Congress will be an international event?
4. What hope is expressed in Source 2A about Irish language events in the Congress?
5. What does Source 2B reveal about the intended scale of the Congress?
6. What does Source 2B imply will be more interesting than the ornate street decorations?
7. How does Source C suggest that modernist thinking is affecting religious belief in the world?
8. What evidence is there in Source 2C that sectarian tensions are still a problem in Ireland?
9. How is it suggested that the Eucharistic Congress is a distinctly Catholic event and will not appeal to Protestant beliefs?
10. How does Source 2C offer evidence of social problems facing the Irish government in the period preceding the Congress?
11. According to Source 2D, how is the Irish Tourist Association planning to maximise the advantages to the tourist industry of hosting the Eucharistic Congress in Ireland?
12. What role is envisaged by the Irish Tourist Association for county councils in planning for the Congress?
13. What does Source 2D reveal about the relationship between the Permanent Organising Committee of the International Eucharistic Congress and the local organising committee headed by Frank O’Reilly?
14. What does Source 2E suggest was the impact of the Catholic Emancipation Centenary celebrations in 1929 on the perception of Ireland as a suitable host country for the Eucharistic Congress in 1932?
15. What insights does Source 2E 1 offer about the possible accommodation problems that it is envisaged will affect the Congress in 1932?
16. What role is envisaged for the army in relation to the accommodation issue according to Source 2E 1?
17. What insights does Source 2E 1 offer about the extent to which the Eucharistic Congress will be a major international event in Ireland?
18. What possible solutions are offered in Source 2E 2 to the logistical difficulties that might be presented in feeding pilgrims at the Eucharistic Congress?
19. What is the significance of the motifs at the centre of the design of the official crest of the Eucharistic Congress, as revealed in Source 2F and Source 2G? What message is conveyed about the connection between early Christian art and the Eucharistic Congress in these sources?
20. What significant decision was made by the hotel proprietors’ conference about hotel prices in Dublin during the period of the Congress, as revealed in Source 2I?
In what ways was the Eucharistic Congress of 1932 historically significant?

**Focus area 3**

**The 1932 general election**

**Points to note**

- The Dáil was dissolved on 29 January 1932 with the election to take place on 16 February.
- At the launch of the CumannnnanGaedheal campaign in the Mansion House, Dublin, on 29 January, Cosgrave emphasised his party’s tough stance on law and order.
- FiannaFáil was portrayed as pro-IRA and socialist. Cosgrave referred to ‘the conspiracy solemnly condemned by the hierarchy.’ Such propaganda tapped into the ‘red scare’ mood of the times. Election posters implied that FiannaFáil was under the control of subversives.
- The FiannaFáil campaign focused on the problems of unemployment and emigration. The party emphasised its agricultural policies, promising to raise the wages of small farmers and agricultural workers by increasing tillage and to promote self-sufficiency in the production of wheat, oats and barley. The party was also opposed to the Military Tribunal Act.
- The election yielded 72 seats for FiannaFáil (up from 57) and 57 for CumannnnanGaedheal (down from 62). FiannaFáil was able to form a government with the support of the Labour Party’s seven deputies.
- De Valera took office as President of the Executive Council on 9 March 1932, just over three months before the Eucharistic Congress was to begin.

**Source 3A**

It is known that the Government desires that the Eucharistic Congress of 1932 shall meet, not in the political clamours that precede, but in the temporary calm that follows, a general election. There are signs that Ministers will put their fate to the touch in the early months of next year; already they are taking to the platform in various parts of the country. Mr Cosgrave [WT Cosgrave, President of the Executive Council] has given impressive accounts of the Government’s achievement, and Mr Hogan [Patrick Hogan, Minister for Agriculture] has defended his agricultural policy with a vehemence which betrays his knowledge that he is, in fact, upon his defence. The farmers, fretted by a bad harvest, restive under high taxes and impatient for protection, are becoming formidable.

_The Irish Times, November 26, 1930_

**Source 3B**

For the Free State and for Northern Ireland, 1932 will be among the most critical of years. The tremendous question which the Free State must answer during the coming months is whether she will be a full partner in the grandeur and wealth of the Imperial Commonwealth or an Ishmael on its outskirts. Her general election will decide her choice between a barren idealism and the boundless opportunities of the British market.

Editorial in_The Irish Times_, 1 January 1932
......the disciples of paganism would never again find either Dublin city or any part of Ireland an easy prey to their anti-God preaching.

Lord Mayor of Dublin Alfie Byrne speaking at the launch of the CumannnanGaedheal manifesto, quoted in The Irish Independent, 30 January 1932.

Source 3D

VOTERS! YOU HAVE A SOLEMN RESPONSIBILITY REMEMBER MR. DE VALERA'S POLICY ALL ALONG HAS BEEN UN-IRISH AND UN-CATHOLIC.

On more than one occasion he ignored the solemn teaching of the Bishops on a matter within their Lordships' competency.

His theory of the STATE OWNERSHIP of the Land is opposed to Catholic Teaching.

If given power he will repeal the Public Safety Act and so give a free hand to the I.R.A. and SAOR EIRÉ, both of which have been condemned, by name, by the Bishops.

Some Fianna Fáil Candidates threaten to dismiss Guards and Civil Servants, who are not friendly disposed towards them. Will this ensure good Government?

BEWARE! Least by putting Fianna Fáil into power you enslave yourselves. A Fianna Fáil victory will probably put an END TO FREEDOM OF ELECTION.

REMEMBER SPAIN and MEXICO. Take no risks.

VOTE CUMANN NA nGAEDHEAL which has maintained Catholic Principles, given the country peace and order, OUTLAWED ARMED REVOLT AND COMMUNISM, secured perfect Freedom of Election.

Published by Standing Committee of Cumann na nGaedheal.

CumannnanGadheal election poster from1932
http://irishelectionliterature.wordpress.com/tag/1932-general-election/ster
Source 3E

END
UNEMPLOYMENT!

VOTE FIANNA FAIL

http://irishelectionliterature.wordpress.com/tag/fianna-fail/

Source 3F

FIANNA FAIL
PREPARED PROGRAMME
and the approximate number of workers that will get employment when in full productivity.

Building
Houses, Hospitals, Churches, Schools, Colivic, Halls, Mills, Factories, Workshops, Warehouses, Stores, etc.
20,000
Employment in Industries, Factories and Workshops
25,000
Road, Rail Construction & Re-construction
10,000
Land Cultivation, Reclamation and Rural Electrification
16,000
Tourist Resort Development & Hotel Employment
16,000
Shipbuilding, Harbour Development and Fishery Expansion
8,000
Additional employment in farms to provide food for above workers
15,000
Increased Commercial Staffs
10,000
An approximate 100,000 extra workers with an average of £5 a week or £500,000 (£6 million) in circulation weekly.

VOTE FIANNA FAIL to enable the Party to put above vast prepared Schemes into operation.

Every Vote cast against Fianna Fail makes it impossible to achieve this.

Issued by the Fianna Fail Election Committee on behalf of the Candidate printed by Leeley & Co. Carrick-on-Suir.

http://irishelectionliterature.wordpress.com/tag/1932-general-election
Questions on the Sources

1. How does Source 3A indicate the importance that WT Cosgrave attached to the Eucharistic Congress?
2. What evidence is there in Source 3A that the poor economic situation in the world might negatively affect CumannnanGaedheal in the forthcoming election?
3. What does Source 3B indicate about the stance of the Irish Times newspaper in relation to the question of the Free State’s continued membership of the Commonwealth?
4. Which party is suggested as the preferred choice of the newspaper in Source 3B?
5. To whom do you think Alfie Byrne is referring as ‘the disciples of paganism’ in Source 3C? Explain your answer.
6. What advantage do you think CumannnanGaedheal was hoping to gain by referring to political opponents as ‘anti-God’, as in Source 3C?
7. In what way does CumannnanGaedheal portray FiannaFáil as anti-Catholic in Source 3D?
8. In what way does CumannnanGaedheal portray itself as loyal to the Catholic Church in Source 3D?
9. What evidence is there in Source 3D about the awareness of Irish voters about developments in international politics?
10. How does Source 3D suggest that the notion of the ‘red scare’ was a potent idea in Irish politics?
11. How does Source 3D suggest that civil war tensions were a factor in the 1932 general election campaign?
12. How does Source 3D suggest that Irishness and Catholicism are linked together?
13. What message does FiannaFáil wish to convey to voters in its election poster in Source 3E?
14. What particular aspect of CumannnanGaedheal policy is FiannaFáil attacking in Source 3E?
15. What message is FiannaFáil trying to convey about itself in Source 3F?
16. How do the approaches of the two parties to the election campaign differ, as suggested in Source 3D, 3E and 3F?
In what ways was the Eucharistic Congress of 1932 historically significant?

Focus area 4

The arrival of Cardinal Lauri

Points to note

- Cardinal Lorenzo Lauri, the pope’s chosen legate or representative, was the focal point of the celebrations that characterised the week’s events. He was accompanied by a pontifical mission consisting of, among others, a member of the Vatican secretariat of state, Francis Spellman, who would later become archbishop of New York, and Monsignor Calderari, Pontifical Master of Ceremonies.
- The mission travelled to Dún Laoghaire on the SS Cambria from Holyhead and arrived at the harbour at 3pm on 20 June 1932, accompanied by an Irish air corps squadron flying in cross formation overhead. A nineteen-gun artillery salute welcomed the ship to dock, where a military Guard of Honour, the Army No 1 band and a Mounted Escort in hussars’ uniforms also awaited, along with a crowd of approximately 5,000 people.
- Various dignitaries mounted the red-carpeted gangway to greet the Legate, including the Archbishop of Dublin, President de Valera, government ministers, members of various Congress committees and members of Dún Laoghaire Borough Corporation.
- The band played InnoPontificio as the Legate disembarked from the ship and entered an open-top car, accompanied by Archbishop Byrne and de Valera. The mounted escort rode in front of and behind the car, which headed a convoy of sixty vehicles driving the coastal route into Dublin.
- Hundreds of flag waving children lined the route as schools were closed for the day. Teachers, parents, stewards, Boy Scouts and Girl Guides were also present as the convoy passed through Blackrock en route to Merrion, where two ornamental pylons represented the ancient City Gate at the city boundary.
- The Lord Mayor, who arrived in an ornate carriage, accompanied by various city councillors in ceremonial robes, formally welcomed the Legate on a specially erected platform where the City Manager also spoke in Irish, English and Latin. The Legate responded in English.
- From here, the Legate travelled through College Green, to O’Connell St and onto Marlborough St to the Pro-Cathedral. The ScoilEanna building opposite was used as a robing room for the church ceremonies.
- When the Legate entered the church, he was greeted by the Palestrina Choir singing Ecce Sacerdus Magnus (“Behold the Great Priest’). Hymns and prayers were conveyed to thousands throughout the city on loudspeakers. Huge crowds again thronged the decorated streets bearing the Cardinal to the Archbishop’s House in Drumcondra after the ceremony, where the Artane Boys’ Band played the Papal Hymn on his arrival and a further Guard of Honour provided a salute.
Guns booming the salvoes of the Royal Salute, aeroplanes droning overhead, and cheers rising from thousands of throats were the first intimations the little group on the pierhead at Dún Laoghaire yesterday afternoon, awaiting the coming of Lorenzo, Cardinal Lauri, Legate of His Holiness Pope Pius XI, to the 31st International Eucharistic Congress, received that the Royal Mail steamer Cambria, bearing the Legate and his suite, was in sight. Flags of all nations, streamers and banners of every hue fluttered in the gentle easterly breeze which tempered the blazing heat of the sun. Crowds of closely-packed people thronged the promenade and its approaches. Along the approach to the pier a squadron of Free State cavalry sat immobile on their horses, the gold facings of their St Patrick’s blue uniforms and the bright steel of their swords scintillating in the sunshine. Out in the harbour signal flags on the ships spelled out their message of welcome and good-will. Beside me on the pier stood Eamonn [sic] de Valera, President of the Executive Council, with the Most Reverend Dr Byrne, Archbishop of Dublin, surrounded by Ministers of State. I noticed, however, that neither the President nor his Council wore full morning dress, as did most of the members of the Congress Reception Committee and the Dún Laoghaire Borough Council. It seemed a pity that Mr de Valera’s sartorial politics should have obtruded themselves on such an occasion. The National Army Band were grouped close to the gold and white shelter under which the gangway would be run aboard the ship, and on both sides of the long strip of red carpet leading from the pier were lined the guard of honour, under the command of Commandant McHugh. The drone of the aeroplanes grew louder, and overhead six machines, with black fuselages and silver wings, flew low over the harbour – a perfect cross silhouetted against the brilliant blue of the sky. Slowly the ship swept around the heads of the piers and headed shore-wards. We could see on the upper deck the brilliant red of the Cardinal’s robes and the winking lights reflected by the orders and decorations of his suite. At the peak of the foremost fluttered the Eucharistic Congress flag. The gangway was quickly run aboard, and the group on the upper deck went below. Headed by President de Valera, the little party passed up the red carpeted gangway to the deck and into the gold and white saloon, where His Eminence held his little court. What a sight to be remembered for all time! The party filed past the Papal Legate, each being presented in turn, genuflecting and kissing the flaming ruby of his ring.

This report appeared in ‘From the Archives’ in The Irish Times, 21 June, 2011. It was originally published in The Irish Times, 21 June, 1932.

There were just a few things that we didn’t quite understand. For instance, when our steamer entered the harbour of Dublin (it was actually Dun Laoghaire harbour), we saw the Nuncio with the Diplomatic Corps, the Bishops and an enormous crowd. We wondered if it were possible that the Government was not present. Then a group of men in dark coats and soft hats whom we had taken for detectives came up to us. They were the Ministers.

Source 4C

From Dun Laoghaire Harbour to the Pro-Cathedral, a distance of ten kilometres, there was an unbroken mass of people, compact, deep, on both sides of the route. In the city the pavements and the squares were completely covered by the multitude. Nor are to be forgotten the bouquets of heads in all the windows, and the daring spectators seated on the roofs of houses. Without exaggeration, five hundred thousand persons! And what joy was in these people! Yes, joy was the dominant note. Oh, without any doubt, there was an ardent enthusiasm which found expression in acclamation as the procession approached, a profound veneration, expressed in bowed heads and bended knees at the blessing of the Papal Legate…One felt, there was here the happiness of a large family welcoming their father.


Source 4D

In the august person of Your Eminence we welcome not merely the distinguished Cardinal, chosen Legate of the Pope, but also and especially greet the Vicar of Jesus Christ himself. For to us, Catholics of Dublin and Irishmen, your Eminence is another Patrick, messenger of grace and communion with the Holy See. In your eminence we gladly recognise the living image of the Church which is One because of the supreme authority of the successor of St Peter. To your eminence, then, we pay, as to Our Most Holy Father, Pius XI, full tribute of a dutiful submission, filial love, and grateful Faith. Welcome to your Eminence, Legate of His Holiness, a hundred thousand welcomes to you, in whom we have the honour to salute the successor of St. Peter, the Vicar of Christ Himself.


Source 4E

Please accept my heartfelt thanks, my dear Lord Mayor, for the cordial welcome that you, together with the aldermen and members of Dublin City Council, have accorded me in the name of the citizens of Dublin.

I feel honoured to be the Pontifical Legate of His Holiness, Pope Pius XI, and to preside as his ambassador at the Thirty First International Eucharistic Congress now about to begin in this historic city of Dublin, the centre, the heart, and capital of Ireland so justly renowned in all the world for the strong practical faith and special attachment to the Holy See which have ever been characteristic of her noble people.

I confide the success of the Congress to Divine Providence and to the intercession of your great apostle Patrick, who fifteen centuries ago planted so deeply the Catholic faith in Irish hearts and I join my prayers with your good wishes, so graciously expressed, that one of the results of the Congress will be the forging of new bonds of attachment between the Irish people and the Holy See.

In accordance with your desire, very willingly I shall at once communicate with the Holy Father and inform his Holiness of your sincere cordiality and exquisite kindness, and of the very warm welcome which the great and good Irish people gave to the representative of the Pope.

Questions on the Sources

1. Why is the writer of Source 4A critical of de Valera and his ministers in relation to their mode of dress as they await Cardinal Lauri’s arrival?
2. In Source 4A, what is significant about the formation of the air corps squadron accompanying the Legate’s ship into port?
3. How does Source 4A convey the international character of the Eucharistic Congress?
4. How does the writer in Source 4A portray the Mounted Guard in hussar uniforms?
5. How does Source 4B suggest that there was some unease among representatives of the Church about FiannaFáil’s position of power in 1932?
6. What is the impact of the Cardinal’s arrival in Ireland on the correspondent of the French newspaper as indicated in Source 4C?
7. How is the pope portrayed in the Lord Mayor’s welcome to Cardinal Lauri in Source 4D?
8. Why does the Lord Mayor compare Cardinal Lauri to St. Patrick in Source 4D?
9. What message does the Lord Mayor convey about the relationship between Irishness and Catholicism in Source 4D?
10. In Source 4E, what does Cardinal Lauri suggest has been a characteristic of the Irish people throughout history?
11. What does Cardinal Lauri hope will emerge from the Congress, according to Source 4E?
12. What message does Cardinal Lauri promise he will convey to the pope at once, according to Source 4E?

http://www.ucd.ie/news/dec05/devalera_slideshow/devalera_slideshow_22.htm

The picture above is from the UCD Eamon de Valera archive. It shows (left to right): John Charles McQuaid, the Papal Nuncio, Paschal Robinson, and Eamon de Valera during the Eucharistic Congress.
In what ways was the Eucharistic Congress of 1932 historically significant?

Focus area 5

Receptions for the Cardinal

Points to note

- Tuesday 21 June was the feast of St Aloysius, Patron Saint of Youth. The day was solemnly declared a general communion for children throughout Ireland. An estimated 700,000 children received communion.
- The grounds of Blackrock College were chosen by the Irish hierarchy as the venue for a garden party to be hosted by the bishops to formally welcome Cardinal Lauri on 21 June. The event was attended by all of the bishops, led by Cardinal MacRory, President de Valera, many government ministers, the Governor-General, various clerical and lay dignitaries and many foreign visitors.
- Dr. John Charles McQuaid, president of Blackrock College, arranged for Cardinal Lauri to be received by the Governor-General and other dignitaries in his private rooms in the college building, before bringing him to the main reception room to meet de Valera and his ministers. This ensured that de Valera did not meet the Governor-General at the event. FiannaFáil did not want to recognise the office of Governor-General.
- Among the many leading churchmen who attended the party were: from the United States, the Archbishop of Philadelphia, Cardinal Dennis Dougherty, the Archbishop of New York, Cardinal Patrick Hayes, the Archbishop of Boston, Cardinal William O’Connell, the Archbishop of St. Louis, John Glennon, the Archbishop of Baltimore, Michael J. Curley, the Archbishop of Milwaukee Samuel Stritch; from England: the Archbishop of Westminster, Cardinal Francis Bourne, the Archbishop of Liverpool, Richard Downey, the Bishop of Southwark, Peter Amigo; from Europe: Cardinal August Hlond, the Primate of Poland, the Archbishop of Brussels-Malines, Cardinal Josef Ernst van Roey, the Archbishop of Paris, Cardinal Jean Verdier. Also present were the Archbishop of Toronto, Dr. MacNeill and the Archbishop of Sydney, Dr. Kelly.
- Upon the Cardinal’s arrival, the crowd sang ‘Faith of our Fathers’ which had become synonymous with Irish Catholic devotion even though, ironically, it was originally an English hymn.
- Later on the same day, de Valera hosted a state reception in St. Patrick’s Hall in Dublin Castle attended by approximately 4,000 people. James McNeill, the Governor-General and representative of the British monarch, was not invited. Following de Valera’s formal welcome (in Irish and Latin, not English) and the Legate’s response, many guests were presented formally to the Legate.
- Not long after the obvious insult to his position during the Congress, James McNeill was forced to resign and was replaced as Governor-General by Domhnall Ó Buachalla, a friend of de Valera who was happy to see the post downgraded until it was abolished in 1936.
Source 5A

In the brilliant sunshine the wonderful gathering of ecclesiastics with their various robes of scarlet, purple, brown, grey, white and black and the immense and dignified multitude of laity representing everything that was best and most Catholic in Ireland, made an unforgettable picture.


Secondary Source 2

When the Papal Legate arrived there was great applause. From a balcony overlooking the grounds he surveyed the scene in glorious sunshine. Raising his hand to bestow a blessing on the crowd it appeared that virtually everyone in the vast gathering knelt to receive his blessing. A pause followed, which was eventually broken by one person in the crowd who began to sing ‘Faith of our Fathers.’ In a remarkably spontaneous gesture the entire crowd began to sing the hymn in unison.


Source 5B

Faith of our fathers, living still,
In spite of dungeon, fire, and sword;
Oh, how our hearts beat high with joy
Whene’er we hear that glorious Word!

Refrain:
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers, we will strive
To win all nations unto thee;
And through the truth that comes from God,
We all shall then be truly free.

Faith of our fathers, we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how
By kindly words and virtuous life.

Seán Lemass, Minister for Industry and Commerce and Eamon de Valera, President of the Executive Council, in conversation with Cardinal Hayes of New York during the Congress.

http://library.timelesstruths.org/about/

Source 5C

Most Eminent Lord, the records of the centuries bear eloquent testimony to that loving zeal with which the apostolic see has ever honoured our nation. That special affection was ever the more amply given, in proportion of the sufferings of Ireland. Repeatedly over more than three hundred years our people, ever firm in their allegiance to our ancestral faith and unwavering even unto death in their devotion to the See of Peter, endured in full measure unmerited trials by war, by devastation and by confiscation. They saw their most sacred rights set at naught under an unjust domination. But repeatedly also did the successors of Peter most willingly come to our aid, in the persons of Gregory XIII, Clement VIII, Paul V, Urban VIII, Innocent X and many others of the line of the Roman Pontiffs down to the present day. With all veneration, respect and rejoicing therefore, do we, the government of Ireland, welcome Your Eminence. By reason of our public office and its duties, it is most fitting that the Irish Government should not only assist in every way the great and solemn function of the Eucharistic Congress here in Ireland, but should also take their due part and place in its proceedings. They have very special reason for this participation when they recall how, by his teaching and by his repeated personal action, Pope Pius XI has rendered august service to civil society; while Your Eminence, who here represents his person and his authority, has also for many years been united with many of your students, sons of the Irish race, in the noble pursuits of politics and sacred learning. There is also for us a further cause of public rejoicing. At this time, when we welcome to Ireland this latest legation from the Eternal City, we are commemorating the apostolic mission to Ireland, given fifteen centuries ago to St Patrick, apostle of our nation. Who can fail on this day to recall to mind the utterance the apostle recorded of old in the Book of Armagh, ‘Even as you are children of Christ, be you also children of Rome.’ Most notable, then, in conclusion, are these auspicious days for us, in that they have brought to our land, and into this our Irish hall of assembly, Your Eminence, Cardinal of the Holy Roman Church, Legate of the Apostolic See.


Source 5D

In the House of Commons yesterday, Colonel Gretton [Conservative MP for Burton] asked the Dominions Secretary whether he was aware that the Union Jack had been excluded from the official decorations in honour of the Eucharistic Congress in Dublin, whereas the flags of the other nations were being flown, and if so whether he was prepared to make representations to the Government of the Irish Free State.

Mr J.H. Thomas [National Labour MP and Secretary of State for the Dominions]: The question of official decorations in connection with the Eucharistic Congress in Dublin is one for the Irish Free State government.

Colonel Gretton: Is the Minister aware of any instances of the British flag being pulled down on this occasion?

Mr. Thomas: The only information I have is what appeared in the press, and I have no official information.

Sir William Davison [Conservative MP for Kensington]: May I ask whether he has any information as to the King’s representative being excluded from the official entertainment of the Irish Free State Government?

The Speaker intervened, stating that that had nothing to do with the question.

Questions on the Sources

1. According to Source 5A, what made ‘an unforgettable picture’ at the garden party in Blackrock College?
2. From your reading of Source 5B, why do you think that this hymn might appeal to Irish Catholics even though it was originally an English hymn?
3. In Source 5C, how does de Valera refer to the historical relationship between Ireland and the papacy?
4. In Source 5C, what does de Valera say about the role of the Irish government in the proceedings of the Eucharistic Congress?
5. What do you think is meant by the reference to the apostle’s words as recorded in the Book of Armagh and quoted by de Valera in Source 5C: ‘Even as you are children of Christ, be you also children of Rome’?
6. In Source 5C, why does de Valera refer to the Eucharistic Congress as ‘auspicious’ for Ireland?
7. In Source 5D, why is the Conservative MP Col. Gretton raising the issue of the Eucharistic Congress in the House of Commons?
8. In Source 5D, why does the Conservative MP Sir William Davison raise the issue of the Eucharistic Congress in the House of Commons?
9. In Source 5D, what does the response of the Secretary of State for the Dominions to Col. Gretton’s question reveal about the nature of Ireland’s relationship with the United Kingdom and its position within the Commonwealth at that time?
In what ways was the Eucharistic Congress of 1932 historically significant?

Focus area 6

Dublin - City of Lights

Points to note

- The City Decorations Committee assisted residents with advice and information about decorations for the Congress.
- All of the great buildings in the city were floodlit and decorated with flowers and shrubs.
- The statues of O’Connell, Grattan, Moore, O’Brien, Parnell, Sir John Gray, Father Mathew and Nelson were decorated, as was a new statue of the Sacred Heart.
- Early Christian Ireland was a theme in the decorations. A round tower replica was installed at College Green.
- The efforts of the poor people of the inner city struck many international commentators and journalists. Streets and lanes were decorated with bunting, garlands and window boxes while shrines and grottos were also erected and decorated. Statues of Christ the King were exhibited in the windows of many homes.
- The piety of the people was remarked upon also, with the visit of the Archbishop of Paris, Cardinal Verdier, to the home of Matt Talbot, a revered Dublin Catholic, a source of much pride and emotion.
- The Congress was solemnly inaugurated on 22 June in a ceremony at the Pro-Cathedral. Sacred hymns accompanied the prayers of the Legate and other leading churchmen. A letter from the pope was read out followed by an address from Archbishop Byrne, who called on the Bishop of Namur, on behalf of the Permanent Committee of the International Eucharistic Congress, to formally inaugurate the event. This was followed by Benediction from the Cardinal Legate.
- Later that same evening, the words ‘Adoramus, Laudamus, Glorificamus’ (‘Adore, Praise, Glorify’) were beamed on to the night sky in lights while midnight mass took place in front of huge crowds in churches throughout the city. Households displayed lit candles in windows, while in the bay, large ships beamed their searchlights across the harbour.
Source 6A

The new and handsome bridge over the Liffey near the Custom House will be named Butt Bridge if a decision arrived at yesterday is confirmed...Some weeks ago there was evidence in the Press of a volume of opinion that to celebrate the Eucharistic Congress the new bridge should be named Congress Bridge. The Dublin County Council approved of the suggestion, and at a meeting of the Port and Docks Board it was unanimously decided to so name the bridge...Then the matter again came before the Port Board, which had received a number of letters from business people and residents in the vicinity of this bridge and the adjacent quays objecting to a change of the old name. It was in view of this agitation that the Board reconsidered the matter, it being pleaded that Isaac Butt, after whom the bridge was originally named, was a man of patriotic mind, who defended the Fenian prisoners and was the first man to use the term Home Rule and strive for it.

The committee...decided to recommend that a tablet engraved as follows be placed on the bridge:

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BUTT BRIDGE
BUILT 1879
RE-BUILT 1932
BY THE
DUBLIN PORT AND DOCKS BOARD
THE YEAR OF THE 31ST INTERNATIONAL
EUCHARISTIC CONGRESS
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Thereby the Board intends to commemorate the Irish Parliamentary leader and also the Eucharistic Congress.

The Irish Times, 16 April 1932

Source 6B

It used to be called “Dear Dirty Dublin.” It is dearer than ever today but no longer dirty, for the old town has washed and brushed up such as has not been seen since the day Brian Boru beat the Danes at Clontarf, suburb of Dublin. It is now a spotless city-cleaned and festooned for the Eucharistic Congress, which will be held here this week. All the houses are gaily decorated. All the lamp posts and fire hydrants have been painted a bright silver. The papal flag of yellow and white and the tricolor of the Irish Free State are in evidence and the streets are garlanded with green. Grafton street, Dublin’s principal shopping street is spanned with ropes of greenery supporting giant bronze replicas of St. Patrick’s bust.


Source 6C

Here every sphere of life is affected by the great event-from the schools which are closed to the business houses which have given their employees a short holiday. The newspapers from the first page to the last are full of notes and comments on the religious events. Politics are suspended and Government administration interrupted. The Government, the Army, the University, and the County Councils, and Town Councils—all bow down in adoration at the feet of the Jesus Christ in the Blessed Eucharist. Here there are no spectators-everyone from the highest to the lowest is an actor and plays his part in the great event with all the fervour and energy that is in him.

Source 6D

Everyone is at his post from the bishop to the clerical student, from the President to the State to the policeman on the street. There are no gaps, no cleavages of thought or act between the many grades and classes which compose the State. This central fact the whole world which has sent here its ambassadors must note. It is really nothing short of the miraculous-for here we see, after a century and a half of attempted laicization, an entire people proud of its name, but prouder still of its Roman religion.


Source 6E

It is nothing less than a plebiscite of the faith-a collective national movement from which no one stands aside-but all contribute their energy and activity, with a profound and enthusiastic joy. In the movement there have been no distinctions, no barriers to be overcome…the Church is the whole island-the altar is the metropolis, Dublin. Here the very air one breathes is the divine truth of God, Jesus Christ Our Saviour-the vivifying oxygen of all truth. Never before perhaps have foreign pilgrims breathed such an atmosphere of faith.


Source 6F

Yesterday I had the most soul-thrilling experience of my life. In this quarter I saw the balconies crowded with men and women poorly clad. I saw an altar erected and decorated with pictures of many saints of heaven-an altar erected by workmen to honour God in the Holy Eucharist. I knelt on a prie-dieu never meant for a Cardinal of the Church, on it I offered up the best prayer of my life. My eyes were filled with tears. Workmen, women, children, crowded around me in such numbers that were it not for the kindly policemen and Boy Scouts I might never have got away with my life. I mounted the stairs of a humble dwelling, and found in a room a poor woman to whom unfortunately I could not make myself understood, but whose eyes manifested the joy of her heart to see a ‘Prince of the Church’ offering his prayers to her own brother, Matt Talbot, to the Irishman who rivals St. Benedict in his spirit of loyalty to Christ.

Source 6G

Next year Dublin is to welcome thousands at the Eucharistic Congress. It is fair to assume that there will be visitors especially interested in the application of religion to life. You will have much to show and tell which they will applaud; but with what eyes will you face them when they ask “What is the meaning in this noble city of these miles of squalid tenement, acres of slum courts? What is being done to abolish them”?…is it conceivable that you lack sympathy with your fellow citizens who have to sleep, father, mother and four children in one bed, with two more in the same room, which has to serve also for kitchen, living room and wash-house….Granted that in these cramped abodes piety and virtue, order and cleanliness may, thank God, be seen by those who visit them; yet, is that any reason for prolonging the ordeal of those families who conquer their surroundings, or shutting our eyes to the plight of those whose less sturdy qualities break under the awful strain?…If we can find money for a Shannon scheme and yet our credit cannot provide a tolerable home of the simplest type for the workingman who is willing to work and able to pay a reasonable proportion of his earnings, we are certainly a bankrupt nation-bankrupt alike in finance and statesmanship.

Edited extract from an open letter to President Cosgrave from R.M. Gwynn, Trinity College, dated 11 July 1931, published in The Irish Times, 13 July, 1931

Source 6H

The extraordinary thing was this. I have driven through many such arcades and triumphal arches in many such festive cities. And of nearly all of them it is true to say that any man who strayed from those festive highways would find the festivities fading away…..In this one festivity all that common sense was reversed….Instead of the main stream of colour flowing down the main streets of commerce, and overflowing into the crooked and neglected slums, it was exactly the other way; it was the slums that were the springs….In that strange town, the poorer were the streets, the richer were the street decorations….As in a transformation scene, walls might have grown transparent; there were changes in substance and in light. Men who could hardly write had written up inscriptions, and somehow there were dogmas as well as jokes. Somebody wrote ‘Long Live St. Patrick’, as hoping that he might recover from his recent indisposition. Somebody wrote, ‘God Bless Christ the King’; and I knew that I was staring at one of the great paradoxes of Christianity.


Source 6I

The Dublin jarvies (cab drivers) are reaping a harvest. Every tongue in the world is heard in the streets. In the train in which I travelled from London last week there were twelve bishops and a couple of cardinals. One bishop was a Negro from Africa. One cardinal was a dark skinned Egyptian. Forty girl guides from Belgium were marched into the train by nuns and 100 Boy Scouts from Italy were shepherded by priests and lay brothers. There were also large parties of men and women from Germany, Czechoslovakia, Austria and all countries of the world, led by the clergy or nuns. Three boats yesterday carried the crowds from Holyhead in Wales to Dunlaoghaire, the port of Dublin. The liner Duchess of Bedford arrived with five hundred from Canada and anchored in Dublin bay. The passengers will live aboard the ship during the week. Three more liners—the Doric, Samaria and Saturnia—are expected tomorrow in addition to the thousands landed from Atlantic boats at Cobh and Galway.

It was only what might be expected that Clonmany, which is one of the most Catholic parishes in Ireland, should not be lacking in its public demonstration of welcome and loyalty to the Papal Legate. Accordingly decorations started on Friday afternoon and by Saturday evening the countryside was simply transformed. Arches of streamers, bunting and flags bearing the Papal and Eucharistic designs floated all over the parish. The houses, right to Lennon Head, vied with one another as to which should display the greatest taste and originality in decoration. A beautiful shrine is erected outside Fr. Maguire’s residence.

On news being received through the wireless on Monday that the Papal Legate had landed in Dublin, willing boys set forth for the hills, and from Dunaff hill, Rachtaín Mór and Bulaba, a regular conflagration ascended to the skies. The bonfire on the highest peak of Bulaba was especially attractive, forming a star-like beacon between Clonmany and Dublin, and reminiscent of St. Patrick’s fire of 1,500 years ago.

The sodality band was requisitioned and a procession formed at St. Maeliosa’s Hall and followed by an immense crowd, proceeded to the town singing hymns. On arriving at the tar barrels, the assembly knelt and said the Rosary for the success of the Congress in Irish. The singing of the hymns was continued until the early hours of Tuesday morning.

A repetition of same was held last night and will be repeated on Sunday night. So adept have the young men become at illuminating that they can now set the heather ablaze so that E.C., the initials of the great Congress, can be readily distinguished with as much accuracy as if the flood lights of electricity were being concentrated on the hillside.


http://www.flickr.com/photos/nlireland/6324793041/

Benediction at O’Connell Bridge at end of Congress (See page 57)
Questions on the Sources

1. How does Source 6A suggest that the Eucharistic Congress was a very important event for the people of Dublin?
2. What compromise was reached in relation to the naming of the bridge, as revealed in Source 6A?
3. What evidence does Source 6B reveal about how Dublin was being transformed for the Eucharistic Congress?
4. Why does the correspondent in Source 6C suggest that there ‘are no spectators’ at the Eucharistic Congress in Dublin?
5. What does the correspondent in Source 6D describe as ‘nothing short of miraculous’?
6. How would you describe the relationship between church and state as revealed in Source 6C and Source 6D?
7. How do you think the representation of the Irish state as revealed in Source 6C and Source 6D might be viewed in Northern Ireland?
8. How do the views expressed by the correspondent in Source 6E support the perception of the church/ state relationship in Source 6C and Source 6D?
9. What insight do we get into the nature of the religious belief of Dublin’s poor in Source 6F?
10. What insight do we get in Source 6F into the status of the position of cardinal in the Catholic Church?
11. What does Source 6F reveal about the status of Matt Talbot as an important Catholic figure?
12. What insight do we get from Source 6F into the role that the Boy Scouts played in stewarding the events of the Eucharistic Congress?
13. In what way does the letter-writer in Source 6G convey a different view of life in the poorer areas of Dublin to that conveyed in Source 6F?
14. In Source 6H, what image emerges of the poorer areas of Dublin and the attitude of its people to the Eucharistic Congress?
15. What does Chesterton mean when he says that he was staring at ‘one of the great paradoxes of Christianity’ in Source 6H?
16. What do you think the writer of Source 6G might have thought of the representation of the poor conveyed in Source 6F and Source 6H?
17. How does Source 6I convey the international character of the Eucharistic Congress?
18. What does Source 6J suggest about the impact and importance of the Eucharistic Congress throughout Ireland as a whole and not just in Dublin?
In what ways was the Eucharistic Congress of 1932 historically significant?

Focus area 7

Mass meetings for men and women and the Children’s Mass

Points to note

- On Saturday 25 June, approximately 100,000 children gathered in the Phoenix Park for a special Children’s Mass.
- The children were mostly dressed in white, with many girls wearing veils.
- The mass was celebrated by the Archbishop of Sydney, Reverend Dr Kelly.
- Approximately 2,700 children from primary and secondary schools across the archdiocese of Dublin provided music and song.
- At the end of the mass, the Legate addressed the children, referring to them as the pride of the Catholic Church and exhorting them to receive Holy Communion regularly.
- The Legate was driven among the congregation of the mass afterwards in an open top car.
- The Children’s Mass followed a mass meeting for men held in the Fifteen Acres of the Phoenix Park on Thursday 23 June, attended by up to 250,000 men, and featuring hymns, prayers and addresses. Candles were lit for benediction by the Legate.
- The mass meeting for women on Friday 24 June followed a similar programme to that of the meeting of men on the previous night. Hymns and prayers were followed by addresses in Irish and English on the theme of the Eucharist while the Legate again performed Benediction. It was the only main event of the week where rain fell.
- A magnificent High Altar was erected for these ceremonies and for the closing High Mass, the main celebration of the week.

Source 7A

It has been decided by the Eucharistic Congress Committee that the Children’s Day Mass in the Phoenix Park on June 251932 shall be confined to boys and girls not under 9 years and not over the school-leaving age.

The Archbishop of Dublin desires to make it clear that in no case should the children be required to get special dress for the occasion. If parents wish, however, to obtain special dress it is suggested that they should provide for girls white dresses with veils, and for boys ordinary dress with white sash over the right shoulder, and white rosette if required.

His Grace expects that everyone, adults and children, will wear the Congress badge.

_The Irish Times_, 23 June 1931

Source 7B

I exhort you to receive Our Lord always with the proper disposition—that is, with a careful and devout preparation to be followed by a fervent and devout thanksgiving and with Jesus in your hearts learn to speak to him and to harken to His voice. Pray to him for yourselves, for your parents, for your relatives and friends, and pray also for your beloved country that the Lord will always bless and keep its people good and holy.

**Source 7C**

Although my expectations on coming here were very high, and I had prepared myself to witness something that was extraordinary, I am obliged to say that in all truth what has occurred is far beyond anything that I could have perceived as possible. I have been inspired and edified to an extent which is beyond the power of words to describe, and I know that God in His goodness will bless you all most abundantly for this wonderful tribute of love and of fidelity which you have given. I wish I could tell you how overjoyed I am to be here and at all the things I have seen, Never, never can I forget them, and you my dear men, must never forget them either. Nor do I think that you can forget them, and neither will God forget these things…


**Source 7D**

The Congress altar stood on a substructure of two rows of ten steps each with a platform between the two rows of steps. The width of the platform at the top of the steps was 43 ½ feet. The whole platform on which the altar rested was ten feet above the ground, and the altar itself stood 2 ½ feet above that level, so that the *predella* (platform on which altar stands) was 12 ½ feet above ground level. The table of the altar was 16 feet above ground level…On each side of the altar but separated from it somewhat was a covered colonnade extending in a graceful sweep with the extremes turning towards the people: each extreme ended in a pavilion bearing a small dome in harmony with the dome over the altar. The covered colonnades were filled with seats for visiting prelates. Places were set for the cardinals under two thrones of crimson velvet at each side of the altar. At the gospel corner was set the Cardinal Legate’s throne, and close by his throne were seats for the pontifical mission. There was an enormous door from behind at each side of the altar for the use of the ceremonialists. The altar stood with its back to the Hibernian School, and facing across the broad expanse of the ‘Fifteen Acres’.


**Source 7E**

As the Congress week drew to an end, the patch of glowing weather which had been stretched like a golden canopy, strangely and almost insecurely, began to show signs of strain or schism. There was a hint of storm in the still heat, and here and there random splashes of rain. It was naturally a topic of anxious talk, and it gave birth to one great saying, which I shall always remember as one of those tremendous oracles that sometimes come from the innocent. A priest told me that he had heard a very poor threadbare woman saying in a tram, with a resignation slightly touched with tartness: ‘Well, if it rains now, He’ll have brought it on Himself’.

Questions on the Sources

1. Why do you think that Archbishop Byrne made the point in Source 7A that there was no need for children to get new clothes for the Children’s Mass at the Eucharistic Congress?
2. What insight does Source 7A offer about the status of the Archbishop in Irish society in 1932?
3. What insight does Source 7A offer about the status of the Catholic Church itself in Irish society in 1932?
4. What does Cardinal Lauri hope will follow from the prayers of Irish children for their ‘beloved country’ in Source 7B?
5. How does Source 7C reveal that the events of the Eucharistic Congress had an enormous personal impact on Cardinal Lauri?
6. What does Source 7D reveal about the status of the Papal Legate and of other senior Church figures at the Eucharistic Congress?
7. What does Source 7E reveal about Chesterton’s attitude to the poor?

G.K. Chesterton (1874 – 1936)

http://www.chestertonacademy.org/about-g-k-chesterton/
In what ways was the Eucharistic Congress of 1932 historically significant?

Focus area 8

The role of Count John McCormack

Points to note

- John McCormack was an enormously popular and internationally acclaimed tenor at the time of the Eucharistic Congress (see biographical note).
- He was made a Freeman of the City of Dublin in 1923 and a Doctor of Music at the National University of Ireland in 1927.
- He was also a devout Catholic and received numerous Church honours, beginning in 1913 when he was made a Commander of the Holy Sepulchre.
- He proudly used the term ‘count’ in his name following the conferring on him of the title of ‘Papal Count’ by Pope Pius XI in 1928 in recognition of his work for charity.
- The title was hereditary and used subsequently by his son and grandson; his wife also used the term ‘countess.’
- He played a prominent role at the High Mass, singing the hymn ‘Panis Angelicus’, which came to be closely associated with him.
- The hymn, composed by Cesar Franck, was particularly appropriate as it dealt with the Catholic doctrine of the Eucharist, which was the core theme of the events of the Congress.
- He was invited to be an official Canopy Bearer for the procession of the Blessed Sacrament from Phoenix Park to O’Connell Bridge after the High Mass.
- McCormack’s role in the Congress is commemorated in many photographs as well as in audio and visual recordings.

Source 8A

My dear Archbishop,

May I offer to your Grace my services during the Eucharistic Congress, whether as a Papal Chamberlain or in my more familiar role of singer.

On the 8th of the month we had a most wonderful Pontifical High Mass celebrated by the Apostolic Delegate in the giant Coliseum here in Los Angeles. The occasion was the 150th anniversary of the founding of the city. More than 120,000 people were assembled. I was specially privileged by being invited to sing at the offertory of the Holy Mass, and there, before the mightiest audience of my long career and under the most inspiring and inspiring circumstances, I sang ‘Panis Angelicus’ by the great Catholic composer, Cesar Franck.

It would be a great honour and I would deem it a privilege to sing the ‘Panis Angelicus’ during the opening of the High Mass of the Congress and to offer my services to your Grace is the object of this letter. My debt of gratitude to Dublin is too great to ever be repaid, but I would be proud to help next year, and at the same time make public demonstration of that faith, for which I ever thank God.

With most respectful affectionate greetings to your Grace, in which Countess McCormack joins me.

Believe me,
Your Grace’s most affectionate servant,
John, Count McCormack.

Secondary Source 3

Standing at the high altar, McCormack, resplendent in his papal uniform, had the biggest live audience of his career. He sang the ‘Panis Angelicus’ from Cesar Franck’s Mass in A. Appropriately, the musical director for the congress was his teacher of old, Dr Vincent O’Brien. In anticipation of the broadcast of the congress, sales of radios … sold briskly in the Irish Free State. McCormack’s singing was to have been heard in the Vatican, with the pope waiting to receive it, had the transmission not broken down. A recording, however, was made and is extant as is separate newsreel footage…Transmission the other way round was more successful, with the pope’s message being heard across the Phoenix Park, Reuter’s News Agency reporting that: ‘A few minutes later the Pope was assured by telephone from Dublin, that his words had been heard perfectly.


Source 8B

| Panisangelicus                  | The bread of angels becomes the bread of man. |
| fit panishominum;              | This heavenly bread gives a reality beyond symbols. |
| Datpaniscoelicus               | O marvellous thing: the poor, lowly and humble |
| figuristerminum:               | Now eats his Lord. |
| O res mirabilis!               | O Godhead, Three and One, thee we implore: |
| ManducatDominum                | So visit us, just as now we Thee adore: |
| Pauper, servus et humilis.     | By thy paths lead us to where we aspire, |
| TetrinaDeitas                  | To the Light wherein thou dwellest. |
| unaqueposcimus;                | Amen. |
| Sic nostvisita,                | |
| sicuttecolimus;                | |
| Per tuassemitas                | |
| ducnos quo tendimus,           | |
| Ad lucem quam inhabitas.       | |
| Amen.                          | |


Questions on the Sources

1. What is the object of the letter that John McCormack wrote to the Archbishop in Source 8A?
2. What insight does Source 8A offer about the popularity of John McCormack as a singer of great renown?
3. How does Source 8A reveal John McCormack’s strong Catholic faith?
4. In Source 8A, why do you think that John McCormack feels he owes Dublin a huge ‘debt of gratitude’?
5. From your reading of Source 8B, why do you think that the hymn ‘Panis Angelicus’ is especially appropriate for the celebration of the Eucharistic Congress?
In what ways was the Eucharistic Congress of 1932 historically significant?

Focus area 9

High Mass in Phoenix Park

Points to note

- The Pontifical High Mass in the Phoenix Park on 26 June represented the culmination of the week-long Eucharistic Congress celebrations.
- Up to one million pilgrims attended, where the vast open space in front of the altar was divided into various sections reserved for particular groups such as countries, parishes or confraternities. Large numbers of stewards, guards and Boy Scouts were on hand to assist in marshalling the crowds. (Eoin O’Duffy, Garda Commissioner, was the Chief Marshall at the various Phoenix Park ceremonies, a role he also performed during the Catholic Emancipation Centenary celebrations in 1929.)
- A large procession of bishops, archbishops and cardinals, with the Papal Legate at the rear, advanced to the altar from 12.45pm. A guard of honour saluted the Legate. The mass was celebrated by Athlone native, Michael Curley, Archbishop of Baltimore, US.
- At the consecration, a group of soldiers pointed thirty-six swords towards the altar in while six trumpeters sounded a salute. This was followed by the tolling of an ancient bell associated with St. Patrick that had been brought from the National Museum for the occasion. The guard of honour continued right through to communion.
- Just before the final blessing, a message from Pope Pius XI was relayed over the public address system, which was very advanced for the time. 500 loudspeakers were arranged over fifteen miles of streets around the Phoenix Park with a number of amplifying stations also erected. These speakers were used daily to communicate the programme of the week’s events in various languages to the local people and to international visitors.
- After Mass, the Blessed Sacrament was conveyed on a movable platform upon which the Legate knelt. The canopy was borne by a small number of invited laymen, among whom were included President de Valera, Sean T. O’Kelly, WT Cosgrave, the Ceann Comhairle of the Dáil, the Cathaoirleach of the Senate, the Chief Justice, the Lord Mayors of Cork and Dublin, John Count McCormack and numerous town mayors.
- The procession made its way to a specially arranged altar on O’Connell Bridge where the Legate performed Benediction for the last time, dressed in a vestments made specially by Dublin weavers. The crowd sang ‘Faith of our Fathers’ and ‘God Bless the Pope’.

Source 9A

Night had hardly come and gone when along the Park road the sounds of footsteps rang and shadows passed among trees. Full daylight showed these early groups resting here and there; men and women both. Movement far away towards the Ashtown gate told that with the dawn the cars were coming too. As the light strengthened the individual footsteps sounding through the morning became first the heavier beat of many groups, and then by eight o’clock the steady tramp of an army. On, on, on never broken, never stopping it came: from the south, from the north, from the east, from the west-men and women, boys and girls, without ceasing, without pause. There were the voices of the world among them, and all our own inflection—the sharp music of the north, the soft accents of the south, the lilt of the western speech. There were many old men and women dust covered, weary walking that long, hard road through the centre of the Park. Many thousands were resting on the grass edges, unending human banks, between which the human torrent flowed…

*The Irish Press*, 27 June 1932
Source 9B

..the audition was marvelous, whether it was of the tones of the Cardinal Legate as he spoke the Mass, the tuneful antiphon of the choir, the sharp clamour of the trumpets as they paid homa at the elevation of the host, or the beautiful voice of John McCormack that came clear and bell-like, borne without a tremor over the whole silent space, midway through the Service. It was at that moment of the Elevation of the Host, the supreme point of Catholic ritual, that one fully realised the common mind that swallowed up all individuality in the immense throng. Flung together in their hundreds of thousands, like the sands on the seashore, these people were merely parts of a great organism which was performing a tremendous act of faith, with no more ego in them than the sands themselves.

_The Irish Times_, 27 June 1932

Source 9C

…in white and black and red, in cream and gold and brown. They file through the three thousand priests like a coloured thread being drawn through white silk. Then up the crimson carpet, turning right and left to the colonnades of the altar, and there they sit and, seen from afar through the white pillars, each group looking like Leonardo da Vinci’s painting of the Last Supper.

Description of the assembled bishops at the Pontifical Mass _The Irish Press_, 27 June 1932

Source 9D

The high point of the Congress of course was the Mass in the Phoenix Park in the presence of something over half a million people. The fifteen acres of the Park was packed with people. The number of very high Churchmen from all over the world, especially different countries in Europe. Bishops, Archbishops were small fry. The Army was to provide a Guard of Honour at the High Altar. I think about three days a week we had been training. The Royal salute had to be given with our swords and I think it was the first occasion on which the Royal salute was given in this country. I remember Count John McCormack was immediately behind me. I could hear him but I couldn’t see him on the High Altar. John McCormack that time was a world renowned singer, everyone knew of him and had heard him. After Benediction, then, we were entertaining ourselves when the priest came in in a hurry and he said, ‘the members of the Government are on their way across.’ So this was unexpected and it was an embarrassing occasion because the Civil War had ended and some of them, we had been fighting against them, and I’m sure they were as much embarrassed as we were. But however, they came in anyhow, and we greeted them and passed round drinks to them and we became very friendly and we got on very well together with them. So it was a great day and a very satisfactory day. It was the biggest Guard of Honour that was ever given for any affair in the history of the state.


Source 9E

It was the bell of St Patrick, which had been silent for 1,500 years…I know of no practical parallel to the effect of that little noise in that huge presence. From far away in the most forgotten of the centuries … one dead man had spoken. It was St. Patrick; and he only said: ‘My Master is here’. And after that, for one could realise little but a catastrophic silence, till it could be crowned with the only fitting close. From the four corners of the sacred enclosure the all-shattering trumpets shouted, like the Sons of God shouting for joy. And all along the front there ran, like a sudden lightening, the light upon the lifted swords; for all soldiers standing before the altar saluted with a blazing salute of steel, carrying the hilt to the head in the old swordsman’s salutation, and then striking outwards, in the ancient gesture of the Romans.

Source 9F

In the Name of the Father and of the Son, and of the Holy Ghost. Amen. Behold I am with you, my most dear children in Christ! We are with you, in the first place, as a father with his children in their day of rejoicing, so that we may have a share in your joy, and in the triumph of the Eucharist. We are with you, further, to join with you in supplication to God, Almighty and Merciful, that, moved by the prayers of the Church, He may, in the present great tribulation of all peoples, graciously bestow the gifts of unity and peace which are symbolised in the Eucharistic offering. Finally with heart and lips, as your Father, We wish you joy, and we impart with the most special affection Our Apostolic Benediction. May then, through the intercession and merits of Blessed Mary, ever virgin, the Queen of Ireland, of Blessed Michael the archangel, of blessed John the Baptist, of the blessed apostles Peter and Paul, of the blessed patriarch, Patrick, of the blessed saints of Ireland, and of all the saints, the blessing of God Almighty, Father, Son and Holy Ghost, descend upon you and upon Ireland so dear to us and to you always!


Questions on the Sources

1. How does Source 9A convey the sense of occasion that the final High Mass was meant to be for pilgrims to the Eucharistic Congress?
2. How does Source 9A convey the international character of the attendance at the High Mass as well as the importance of the Mass for Irish people?
3. What aspects of the Mass are chosen as particular highlights by the writer in Source 9B?
4. What part of the Mass is described by the writer in Source 9B as the ‘supreme point of Catholic ritual’?
5. What is the effect of the celebration on the perception that the writer of Source 9B holds of the thousands of pilgrims making up the congregation at Mass?
6. What image of the senior Church figures at the High Mass emerges from the portrayal in Source 9C?
7. How does the testimony in Source 9D convey the scale of the events at the High Mass?
8. What is the significance of the royal salute that the Irish army were to afford at the High Mass, according to the testimony in Source 9D?
9. According to Source 9D, what was the significance of the arrival of government ministers to the place where members of the army were entertaining themselves after the Mass?
10. What was the impact of the ringing of St Patrick’s bell on Chesterton, as revealed in his testimony in Source 9E?
11. What image of Pope Pius XI emerges from the message that he conveyed to the attendance at the Mass, as revealed in Source 9F?
In what ways was the Eucharistic Congress of 1932 historically significant?

Focus area 10

Protestant perspectives on a Catholic event

Points to note

- The nature of the Eucharistic Congress in Dublin in 1932, and the close involvement of state and society in it, raised questions about the extent to which Protestants in Ireland were considered to be ‘Irish’.
- The Church of Ireland Archbishop of Dublin welcomed the event and many leading Protestant families, including the Guinness family, contributed to fundraising efforts.
- The difference between the Irish Free State and the state of Northern Ireland was also further exposed by the Congress. There were cases of Catholic pilgrims travelling to the Congress being attacked by loyalist elements in Northern Ireland. Congress flags were also torn down in Catholic areas.
- The BBC received numerous protests about the broadcasting of the Congress on BBC radio, further highlighting tensions between Protestantism and Catholicism in Britain as well as in Ireland.
- All Northern Ireland MPs were invited to the Congress but no Unionist representative attended.
- However, media coverage of the Congress in Belfast was respectful and favourable and was also very extensive.

Source 10A

PROTESTANTS OF BELFAST
WHY BE REPRESENTED AT THE DUBLIN EUCHARISTIC CONGRESS

BY ROMAN CATHOLIC MEMBERS OF THE BELFAST CORPORATION WHO HAVE OBTAINED PERMISSION TO WEAR THE OFFICIAL ROBES IN A COUNTRY HOSTILE TO THE KING, COMMONWEALTH AND PROTESTANTISM
COME TO A PROTEST MEETING TO BE HELD IN THE ULSTER HALL UNDER THE AUSPICES OF THE ULSTER PROTESTANTS LEAGUE ON MONDAY 30TH MAY AT 8PM AND SHOW THAT SUCH PERMISSION IS GREATLY RESENTED BY THE

PROTESTANT COMMUNITY OF BELFAST

Chairman REV. S. HANNA B.A. M.B. Supported by SIR ROBERT KENNEDY K.C. M.G. Major J.H. Mc CORMICK DSO MP TJP McKEOWN Esq

DOORS OPEN AT 7.15 P.M.

GOD SAVE THE KING

Source 10B

Catholic pilgrims on their way to and from the Eucharistic Congress at Dublin, were stoned today in various parts of Northern Ireland in an outburst of anti-Catholic attacks which caused many injuries. Feelings flared into riotous conditions in four cities as pilgrims were departing for the congress and later seven of nine trains filled with pilgrims returning from Dublin were stoned between Portadown and Belfast.

From both sides of the track came the attack, smashing the windows of the cars and severely cutting several passengers. Clashes occurred at Belfast, Ballymena, Larne, Coleraine and BruednaDonnemena. Scores were injured, a few seriously, before the pilgrims started their excursions.

Tonight the Bishop of Down and Connor sent a telegram to Sir Dawson Bates, Northern Ireland’s Minister for Home Affairs, demanding protection for the pilgrims on their return journey.

The worst outburst occurred at Ballymena, where a mob was on hand as hundreds of pilgrims gathered…several pilgrims were beaten and kicked. Some women were thrown down, their hats yanked off, their umbrellas broken, and their basket luncheons taken from them. Many girls among the pilgrims became hysterical. Others wept and still others knelt in prayer….Before the attack occurred a large crowd of Orangemen (Irish Protestants) paraded through the principal streets of the town singing party songs and abusing the Pope…Papal and congress flags were torn down at BruednaDonnemena in Co.Tyrone by Orangemen parading in connection with the annual celebration of the Battle of the Boyne in which the army of William III defeated that of James II on July 1, 1690.


Questions on the Sources

1. How is the Free State characterised in Source 10A?
2. What group is organising the protest meeting in the Ulster hall, according to Source 10A?
3. What issue relating to the Congress does Source 10A portray as a particular source of resentment to Protestant people?
4. What does the Bishop of Down and Connor demand of Richard Dawson Bates in Source 10B?
5. Why were the events at Ballymena considered to be the worst manifestations of violence and anti-Catholic feeling, according to Source 10B?
In what ways was the Eucharistic Congress of 1932 historically significant?

Focus area 11

The Congress ends

Points to note

- The day after the High Mass, Cardinal Lauri was conferred with the Freedom of Dublin in a ceremony at the Mansion House.
- Cardinal Lauri also visited a number of other locations in Ireland after the Congress, including Armagh, where he visited Cardinal MacRory and was presented with an address of welcome by Armagh Urban Council. Large crowds turned out in towns en route to Armagh to greet him. Cardinal Lauri also visited Maynooth College.
- Cardinal Lauri travelled to Killarney by train and was received at stops along the way, including Thurles, where he was greeted by the Archbishop of Cashel, and Mallow, where an address of welcome was presented by the town’s Urban Council. The cardinal toured various beauty spots around Killarney in the company of the Bishop of Kerry.
- He returned to Dublin the next day and was received again at Maryborough en route. He greeted members of the various Congress organizing committees at Clonliffe College in Dublin and thanked them for their work. He departed Ireland on 3 July 1932.

Source 11A

I shall never forget the unforgottably glorious days of this Eucharistic Congress…all have participated, all have co-operated to make this Congress a triumph, government and civic leaders, as well as ecclesiastical authorities, priests, members of religious communities, men, women and children, have all united to make this Eucharistic Congress a plebiscite of love for the Blessed Eucharist, a plebiscite of devotion to the vicar of Christ.


Source 11B

Dear Mr. O’Reilly,
I do not wish to leave Dublin without expressing my admiration for the perfect preparation made for our 31st Congress; it has never been done so well and it will never be excelled! I am going away not only marvelling and edified but also sanctified! Ireland has shown to the world how God should be loved, even to giving one’s life for him, and I am confident that when each pilgrim to the Congress goes home he will endeavour to profit by the example which has been shown at Dublin. Please give my respectful greetings to Mrs. O’Reilly and receive for yourself until I shall be able to call you “my dear colleague” my warmest regards.
Yours sincerely,
COMTE HENRI d’YANVILLE


Show your historical understanding (Discuss in pairs.)
How do these documents portray the immediate impact of the Eucharistic Congress?
Card-sorting and critical skills

Documents-based study

Development of critical skills

Documents-based question

The documents-based study is “the primary means of developing [students’] skills in working with evidence”. (Syllabus, page 5)

The documents-based question “will test candidates’ ability to interrogate, correlate and evaluate a particular body of evidence”. (Syllabus, page 15)

Rationale for card sorts

In a card sort, cards with text (single words, phrases, sentences) are grouped or ranked according to particular criteria. Card sorts are good in helping students to make connections and form judgements. By having the text on cards, students can move them around, group them and, when necessary, change their minds. This approach promotes discussion and collaborative learning.

The intention of the critical skills exercise on the pages that follow is to illustrate in a practical and active manner the type of critical skills that the documents-based study is designed to develop. Essentially, the purpose of the exercise is to encourage students to think by discussing snippets of evidence and making judgements on their import by deciding whether they support or oppose the given proposition.

In literacy development, such approaches can play a pivotal role as students engage together in purposeful reading and discussion of text and are active participants in the learning process.

What is involved in the critical skills exercise

Each group of 4-5 students is given an A4 sheet with the proposition at the top of the page and two columns headed: Agrees and Disagrees. Each group is also given an envelope containing 8 short documentary extracts – each on its own small strip of paper or cardboard – and the task is to discuss with each other the appropriate column in which to place each extract. In some cases, it may be better if the provenance of the source is not revealed at the outset since the absence of such a contextual framework forces students to focus more closely on the extract as presented. In other cases, it may be helpful to give some relevant background information. When each group has reached its conclusions, the outcome of the exercise is discussed in a whole group setting.
Proposition: The Eucharistic Congress of 1932 demonstrated to the world that Ireland was a Catholic country.

Place each of the documentary extracts in the appropriate column, depending on whether you think it agrees or disagrees with the above proposition. If the group cannot agree on whether a particular extract agrees or disagrees with the proposition, place it along the dividing line in the middle and wait to hear what other groups have to say about the extract.

<table>
<thead>
<tr>
<th>Agrees</th>
<th>Disagrees</th>
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<tr>
<td>Source A</td>
<td>Source E</td>
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<tr>
<td>Here every sphere of life is affected by the great event - from the schools which are closed to the business houses which have given their employees a short holiday ... The Government, the Army, the University, and the County Councils, and Town Councils - all bow down in adoration at the feet of the Jesus Christ in the Blessed Eucharist.</td>
<td>Sir, - As a Northman and a Catholic, I feel it a duty to thank you for the cordial and generous spirit you have shown in your daily reports and comments on the proceedings of the Eucharistic Congress. In this you have reflected the good feelings of our Protestant fellow-countrymen.</td>
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<th>Source B</th>
<th>Source F</th>
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<tr>
<td>It was only what might be expected that Clonmany, which is one of the most Catholic parishes in Ireland, should not be lacking in its public demonstration of welcome and loyalty to the Papal Legate. Accordingly decorations started on Friday afternoon and by Saturday evening the countryside was simply transformed. Arches of streamers, bunting and flags bearing the Papal and Eucharistic designs floated all over the parish.</td>
<td>At a meeting organised by the Ulster Protestant League, held tonight in the Ulster Hall, Belfast, a resolution was passed protesting over the decision of the City Council in permitting the Roman Catholic members to attend the Eucharistic Congress in Dublin wearing their councillors’ robes. ... They did not object to the Eucharistic Congress ... but they did object to councillors attending in their robes.</td>
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<tr>
<th>Source C</th>
<th>Source G</th>
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<tr>
<td>At a united Protestant demonstration in the Kingsway Hall, London. Tonight under the auspices of the United Protestant Council, reference was made to the Dublin Eucharistic Congress .. The chairman ... said that they were meeting to demonstrate their sympathy with their Protestant brethren in Ireland and to show that they were still proud of being Protestants.</td>
<td>The leading Protestant institutions and business premises are beflowered and befagged – not in a grudging gesture of mere politeness, but in sincere and happy recognition of a national rejoicing.</td>
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<th>Source D</th>
<th>Source H</th>
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<tr>
<td>The Eucharistic Congress was not the only notable manifestation of 1932 which was celebrated throughout the whole of Ireland: as also there was the celebration of the fifteenth centenary of the coming of St. Patrick. Churches of all denominations had special Services of praise on St. Patrick’s Day for Ireland’s patron saint.</td>
<td>Northern Ireland Roman Catholics are showing deep interest in the Eucharistic Congress, and every day pilgrimages are crossing the border on their way to Dublin ... Many thousands of Belfast Catholics will assemble in Corrigan Park, Belfast, on Sunday to listen to the public broadcast relay of the Pontifical High Mass from the Phoenix Park.</td>
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<tr>
<td>Source E</td>
<td>Source A</td>
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<tr>
<td>From a letter to the editor</td>
<td>Osservatore Romano</td>
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<tr>
<td><em>The Irish Times</em></td>
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<tr>
<td>27 June, 1932</td>
<td>June 1932</td>
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<table>
<thead>
<tr>
<th>Source F</th>
<th>Source B</th>
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<tr>
<td>‘From our own correspondent’ Belfast, Monday night</td>
<td><em>The Derry Journal</em></td>
</tr>
<tr>
<td><em>The Irish Times</em></td>
<td></td>
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<td>31 May, 1932</td>
<td>25 September, 1932</td>
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<th>Source G</th>
<th>Source C</th>
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<tr>
<td>Editorial</td>
<td>‘From our correspondent’ London, Wednesday</td>
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<tr>
<td><em>The Irish Times</em></td>
<td><em>The Irish Times</em></td>
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<tr>
<td>20 June, 1932</td>
<td>30 June, 1932</td>
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<th>Source H</th>
<th>Source D</th>
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<tr>
<td><em>The Irish Times</em></td>
<td><em>The Irish Times</em></td>
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<tr>
<td>21 June, 1932</td>
<td>“The Passing of a Fateful Year: Outstanding Events Recalled 31 December, 1932”</td>
</tr>
</tbody>
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Post-Congress reflections

Source 1

Anybody who shall say henceforth that the Irish cannot organise, or cannot rule, or are not practical enough for practical politics, will certainly have the laugh against him forever. There has never been a modern mass meeting, of anything like this size, that passed off so smoothly, or with so few miscalculations or misfortunes. But nobody who looked at the crowd could for one instant mistake its order for organisation. The mob could be managed successfully, because every man in the mob passionately wished the ceremony to be a success. There were men of many minds on many other matters, including politics, but on this they were of one mind; that is, they had a General Will. That mob, alone among modern societies, had self-government. It really had self-government, in the old sense of self-control. If it had not been organised, it would have organised itself. It was a vision very extraordinary….It was Self-Determination of the People.


Source 2

There is nothing that I enjoy so much, in the ordinary way, as taking a ticket and a train and a boat and going to Dublin. There is much in Dublin of what has always been said about Paris. It is an indescribable liveliness and lucidity; as if it were morally what it is certainly not materially; the ‘villelumiere’; the legendary place in the sun. But there is something else to understand, about the extraordinary experience of the thing called a Eucharistic Congress. It was not merely this; perhaps it was not mainly this. It was something altogether different and astonishing; though it doubtless included this. I did not merely take a ticket for Holyhead, or a boat for the port of Dublin. I did truly take a ticket for Christendom. I took a train and a boat that brought me to the ancient, and perhaps long-undiscovered, island that was once called Christendom. For it did truly appear, as in a dream, that the island had grown large, and that I had landed on something larger than a continent. For Christendom is much larger than Europe. Even in the Middle Ages it was much larger than Europe. I am not arguing here about the claims of various sorts of Christians to inherit the full tradition of Christendom. I only say that to see even so much of Christendom in one place was like seeing a vision; like being taken to the top of a mountain and seeing all the kingdoms of the earth. If any bright wit from Portadown or Belfast retorts that the Devil, in the person of the Papal Legate, would naturally take me there, I am content to bow and smile.


Source 3

I remember it with a certain feeling of regret that I wasn’t considered old enough to be taken to Dublin. The whole countryside went to Dublin and going to Dublin in those days, even from semi-remote parts of the countryside was quite an achievement. It brought real pride to everybody, I think. Pride, first of all, that we could actually manage such a thing. I think that was very widely felt, you know; the pride in the sheer physical organisation of it. It showed that we could run affairs, you know, and that is terribly important, I think, to any people who are conscious of an ethnic or cultural unity and who set themselves out to become a state.

In 1932, the Free State was suffering. Between 1926 and 1936, unemployment rose from 66,000 to 83,000. There was also widespread rural and urban poverty. The census of 1926 had revealed that 800,000 people were living in overcrowded conditions. Ten years later, 43,000 families, amounting to 125,000 people, were living in one-roomed dwellings. In 1932, the child and maternity welfare section of Dublin Corporation noted that large numbers of babies were dying unnecessarily in the first month of life due to lack of education about health, inadequate diet and the conditions in which expectant mothers were living. Although hygiene and public-health awareness were improving, the overall infant mortality rate of 7 per cent was high by European standards. Rickets and anaemia were rife and tuberculosis was causing about 4,500 deaths a year. On the plus side, social life was varied and quite vibrant. Radio listenershership was on the rise, dance halls were popular and the Irish were committed cinemagoers and sports enthusiasts.

In 1932 the Irish Catholic Church was rigid and authoritarian in its governance, conversionist in its attitude to Protestants, Marian in its devotional emphasis and strongly focused on external religious practice rather than interior spirituality. For those promoting a Catholic ethos at a time when only 7 per cent of the population of the Free State was Protestant, religion was deemed to be crucial in ensuring homogeneity and social solidarity and in diverting attention away from class differences. The writer George Russell described the Catholic religion during this era as “the high culture of the average man, and especially of the poor”. Devotional literature was omnipresent, containing many stark warnings about communism and Freemasonry, and Catholic sodalities and societies thrived, with membership providing a social outlet for women, in particular, who had few other means of social interaction.


The cost of the Congress came to over £75,000, exclusive of the help provided by the state. There was a credit balance of £5,421.14 which was donated to Archbishop Byrne’s Dublin cathedral fund. If the material and organisational preparations were thorough, the spiritual arrangements were quantitatively very impressive indeed. A single issue newspaper, The Congress News, was produced on 26 April 1931; it recorded that by 21 March the number of masses, benedictions and holy hours, and other acts of piety and devotion was a total of 85,673,432; this was in preparation for the Congress in Dublin. By the end, the figure had reached 315,460,345.


**Show your historical understanding**

In pairs, discuss the following questions in relation to the above sources:

- What do any of the above sources add to our understanding of the significance of the Eucharistic Congress, 1932?
- What differing perspectives on the Catholic Church in 1932 are expressed by the two historians in Secondary Source 4 and Secondary Source 5?
Historians’ Views

Secondary Source A

The celebrations in 1929 [of the centenary of Catholic Emancipation] helped to alleviate concerns as to whether a large-scale event requiring exceptional organisation, co-ordination and mass cooperation, could be carried off in Ireland without the risk of national humiliation. The sense of psychological importance on a national level (in what was an overwhelmingly Catholic nation) to carry off what was a great international Catholic event, while also challenging a national stereotype, was very evident form the earliest stage.


Secondary Source B

The congress seemed to indicate that the Free State was a Catholic State for a Catholic people. The combined ceremonies epitomised an approach to religion that was based on communal devotion, huge gatherings and a very public piety that was the hallmark of Irish Catholicism for much of the 20th century….But the encouragement of such devotion also served another purpose. The focus on communal devotion, conformity and obedience suited the church hierarchy, as it narrowed the ground available to those who wanted to promote radicalism or protest. At a time of international upheaval, the rise of communism and socialism and concern about the impact of the 1929 crash, religion was presented as providing security in a dangerous world.


Secondary Source C

The FiannaFáil campaign to capture the church continued after the [1932 general] election. Even as the results were declared, Seán MacEntee gloated that FiannaFáil had won the Catholic vote. MacEntee may have been reproved for so gross a sectarian appeal, for he hastened within a day to reassure unionists that they too were entitled to civil rights. De Valera would square the religious circle in the most electorally remunerative manner. In June, the Eucharistic Congress provided him with a timely opportunity to baptise his synthesis of republicanism and Catholicism, reminding the papal legate, in his feline way, that he was a loyal son of Rome.


Secondary Source D

The Eucharistic Congress brought to Dublin representatives from all over the Catholic world. The power of the Irish in the Catholic Church was manifest. More importantly, the Irish Catholic diaspora reassembled to celebrate the ‘resurrection’: the victory of the two halves of the one struggle-Catholic emancipation and national independence. Thus, an editorial in the Irish Press stated: ‘The union of the Christian ideal and the national endeavour has been manifested in every great moment in our history.’ The Eucharistic Congress in Dublin was not simply a religious celebration. It was a manifestation of Irish Catholic nationalism.

Keogh, D., Twentieth Century Ireland: Nation and State, Dublin: Gill and MacMillan, 1994, p.70
Interrogating the historians

Our enquiry has focused on the question:

In what ways was the Eucharistic Congress of 1932 historically significant?

1. Which of the historians makes the point that the Eucharistic Congress enabled Eamon de Valera to improve his standing with the Catholic Church?
2. In Secondary Source A, what significance does the historian attach to the 1929 Catholic Emancipation centenary celebrations?
3. Which historian highlights the significance of the Congress for the Irish Catholic diaspora? Explain his comments.
4. Which historian argues that the Congress had a socially conservative impact that limited opportunities for radicalism and public protest? Explain his comments.
5. Based on the evidence that you have encountered in the course of the enquiry, would you agree with the view expressed in Secondary Source D that the Congress “was not simply a religious celebration”? Give reasons for your answer.
6. With regard to the enquiry question above, which of the historians make comments that are directly relevant to this question? In each case, explain how the comment is relevant.

Your conclusions on the enquiry

Based on the evidence you have encountered in the course of the enquiry - and bearing in mind any relevant points made by the historians quoted on the previous page - draw up a list of what you believe are SIX important ways in which the Eucharistic Congress of 1932 was historically significant. Make your case in a written report, devoting one paragraph (or more) to each of the six points you identify.

OR

Now that we have looked at a wide range of evidence on the ways in which the Eucharistic Congress of 1932 was historically significant,

- What do you think are the THREE main ways in which it was historically significant?

- For each of the ways you identify, make sure that you support the points you make with evidence from the sources that we have studied.
Postscript

Eucharistic Congress, Dublin, 2012

The papal legate to the Eucharistic Congress in Dublin has prayed that the event will "bring a special blessing to Ireland at this turbulent time". In a homily at the opening Mass at the RDS this evening, attended by about 12,500 people, Cardinal Mark Ouellett acknowledged that the Church in Ireland is “suffering” and “faces many new and serious challenges” of the faith.

“Well aware of these challenges, we turn together to Our Lord, who renews, heals and strengthens the faith of His people,” he said.

Ireland, he said was known for its long tradition of fidelity to the Catholic faith. “Her strong history of faithfulness has enriched not only these shores, but has, through her missionary sons and daughters, helped to bring the gospel to many, far-distant shores.”

The cardinal said he knew from his own experience of the last International Eucharistic Congress in Quebec City, where he was then archbishop, that congress “brings many blessings” to the local Church and all the participants.

In his introductory remarks, Archbishop of Dublin Diarmuid Martin said today was a day on which the Church in Ireland rejoices.

“It rejoices not in triumphalism or external festivities. It rejoices in the gift of this Eucharistic Congress which has been attentively prepared throughout the length and breath of Ireland,” he said. “The Church rejoices today in the presence of pilgrims from many parts of the world who witness to the universality of our Catholic faith and who show their faith-filled fellowship and solidarity with the Church in Ireland.”

Dr Martin said the Church Ireland was on a lengthy path to renewal. “The 50 years since the Second Vatican Council have brought many graces to the Church in Ireland,” he said. “Those 50 years have also been marked with a darker side, of sinful and criminal abuse and neglect of those weakest in our society: children, who should have been the object of the greatest care and support and Christ-like love.

“We recall all those who suffered abuse and who still today bear the mark of that abuse and may well carry it with them for the rest of their lives. In a spirit of repentance, let us remember each of them in the silence of our hearts.”

A ceremony celebrating Irish Catholic cultural and spiritual heritage, which organisers had expected to attract 20,000 people, opened the congress in Dublin this afternoon. The congress is expected to attract up to 12,000 people each day over its eight days.

A welcome involving 500 participants with flags and banners representing every parish in Ireland formed part of the opening events today. Musical performers included the Three Tenors and the Palestrina Choir.

Earlier, it emerged Pope Benedict will not be making a live broadcast to the congress, as had been expected. A pre-recorded message from him will be shown at the closing Mass in Croke Park next Sunday, at which the celebrant will be the papal legate….A member of the large Vatican delegation, Archbishop Piero Marini of the Vatican’s Committee for the International Eucharistic Congresses, will lead prayers on the final day at the RDS.

The congress moves to Croke Park stadium next Sunday for the final Mass (Statio Orbis), which will be celebrated by Cardinal Ouellet.

Edited version of Irish Times online report, 10 June, 2012.