

## 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.

Transcript of testimony of Colonel Sean Clancy, Free State Army. Accessed in *Seven Ages*, Programme 2: 'Depression and the Rise of Fianna Fáil to Power' (Araby/RTE DVD, 2002).

**How does the testimony in this document convey the scale of the events at the High Mass?**

**What is the significance of the royal salute that the Irish army were to afford at the High Mass, according to the testimony?**

**What was the significance of the arrival of government ministers to the place where members of the army were entertaining themselves after the mass?**



### 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, I 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.

Chesterton, G.K. *Christendom in Dublin*. London: Shreed and Ward, 1932, pp 21, 22

**What was the impact of the ringing of St. Patrick's bell on Chesterton, as revealed in his testimony?**



**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 30<sup>TH</sup> 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**

Transcript of text of poster exhibited on Belfast hoardings protesting about Belfast Aldermen travelling to  
Dublin in ceremonial robes. From Dublin Diocesan Archives, Eucharistic Congress Collection, cited  
in O'Dwyer, R. *The Eucharistic Congress, Dublin 1932: An Illustrated History*. Dublin: Nonsuch, 2009, p.13.

**How is the Free State characterised in the document above?**

**What group is organising the protest meeting in the Ulster hall?**

**What issue relating to the congress does this source portray as a particular source of  
resentment to Protestant people?**



### 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.

Extract from article headlined CATHOLICS MOBBED IN BELFAST REGION in *The New York Times*, 27 June 1932. Sourced in New York Times (1923-Current file); Jun 27, 1932;ProQuest Historical Newspapers New York Times (1851-2007) w/ Index (1851-1993), pg. 2

**What does the Bishop of Down and Connor demand of Richard Dawson Bates ?**

**Why were the events at Ballymena considered to be the worst manifestations of violence and anti-Catholic feeling?**




**Source 11A**

I shall never forget the unforgettably 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.

Extract from letter from Cardinal Lauri to Alfie Byrne, Lord Mayor of Dublin, July 3 1932, cited in O'Dwyer, R. *The Eucharistic Congress, Dublin 1932: An Illustrated History*. Dublin: Nonsuch, 2009, p.108.

**Why will the Cardinal never forget this Congress?**

**What combination of factors served to make this Congress particularly memorable?**



**Source 11B**

University Hall,  
DUBLIN.

Dear Mr. O'Reilly,

I do not wish to leave Dublin without expressing my admiration for the perfect preparation made for our 31<sup>st</sup> Congress; it has never been done so well and it will never be excelled!

I am going away not only marveling 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

Translation of a letter from Comte Henri d'Yanville, a member of the Committee of Eucharistic Congresses, to Frank O'Reilly, cited in O'Dwyer, R. *The Eucharistic Congress, Dublin 1932: An Illustrated History*. Dublin: Nonsuch, 2009, p.111.

**Why Comte Henri d'Yanville feel the need to write this letter to Mr. O Reilly?**

**What feeling does Comte take away from the Congress?**

