



Photo]

ACCOMMODATION COMMITTEE

[Lafayette

Front Row.—DR. F. O'REILLY, K.C.S.G.; SENATOR T. FARREN; SIR JOSEPH GLYNN, LL.D.; HIS LORDSHIP THE BISHOP OF THASOS, MOST REV. DR. WALL (*Chairman*); MR. CHARLES H. O'CONOR; V. REV. MGR. MOLONY, LL.D., Adm.; REV. M. DWYER, C.C.

Back Row.—MR. J. J. ROBINSON, F.R.I.A.I., M.Arch.; REV. J. CAMAC, C.C.; RIGHT REV. MGR. WALSH; REV. J. FITZGIBBON, C.C.; REV. W. FITZPATRICK, D.D.; REV. M. BOYLAN, C.C.



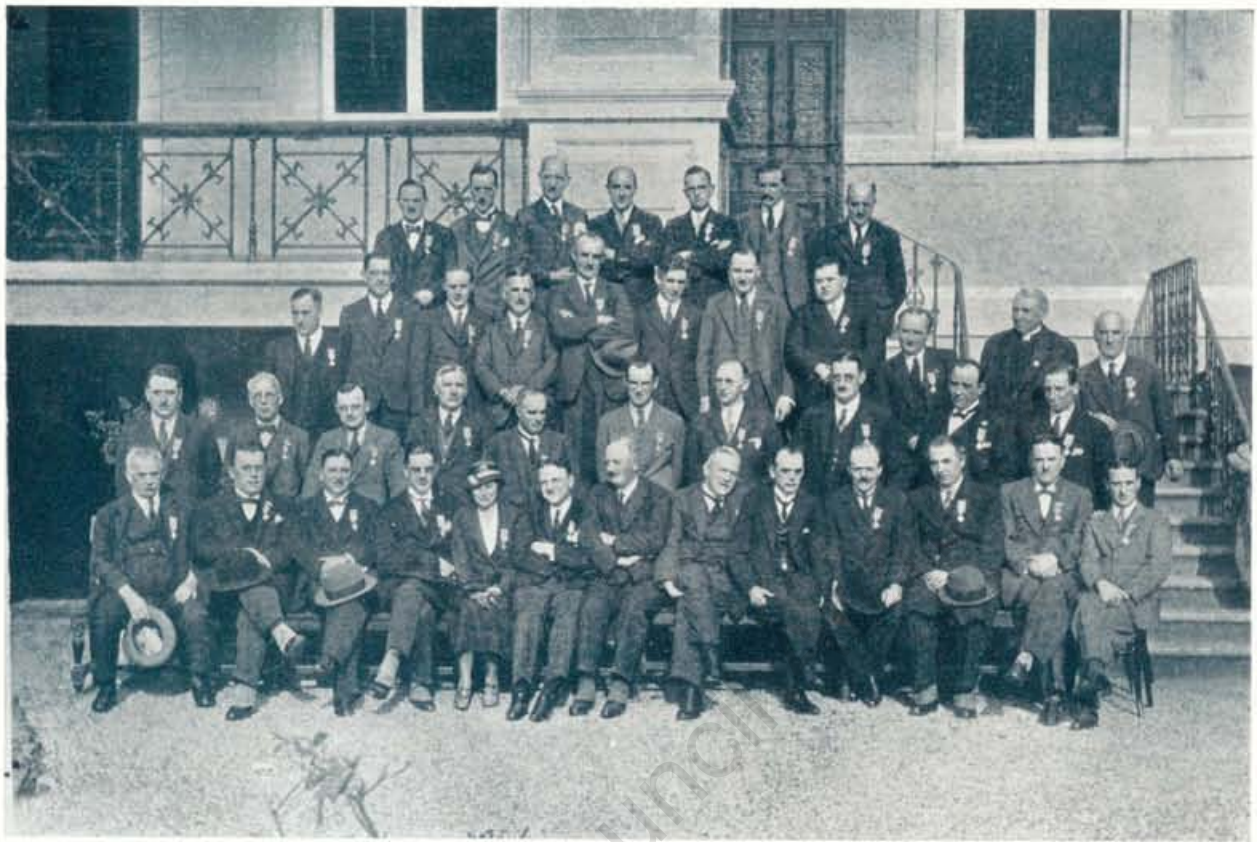
Photo]

CONGRESS HELPERS.

[C. & L. Walsh

Front Row.—MR. LOUIS O'BRIEN; MR. J. J. ROBINSON, F.R.I.A.I., M.Arch., *Congress Architect*; V. REV. MGR. MOLONY, LL.D., Adm., *Secretary*; DR. F. O'REILLY, K.C.S.G., *Director of Organization*; MAJOR O'CONNOR; DR. VINCENT O'BRIEN, *Musical Director*; MR. HUGH P. ALLEN, *Director of Publicity*.

Back Row.—MR. T. J. MONAGHAN, M.I.E.E., *Director of Broadcasting*; MR. T. MONTGOMERY, *Solicitor*; MR. J. GERAGHTY, *Legal Adviser*; MR. J. DOYLE, *Assistant Architect*; MR. J. RYDER, *Electrician*; MR. J. GALLAGHER, *Assistant to Director of Broadcasting*.

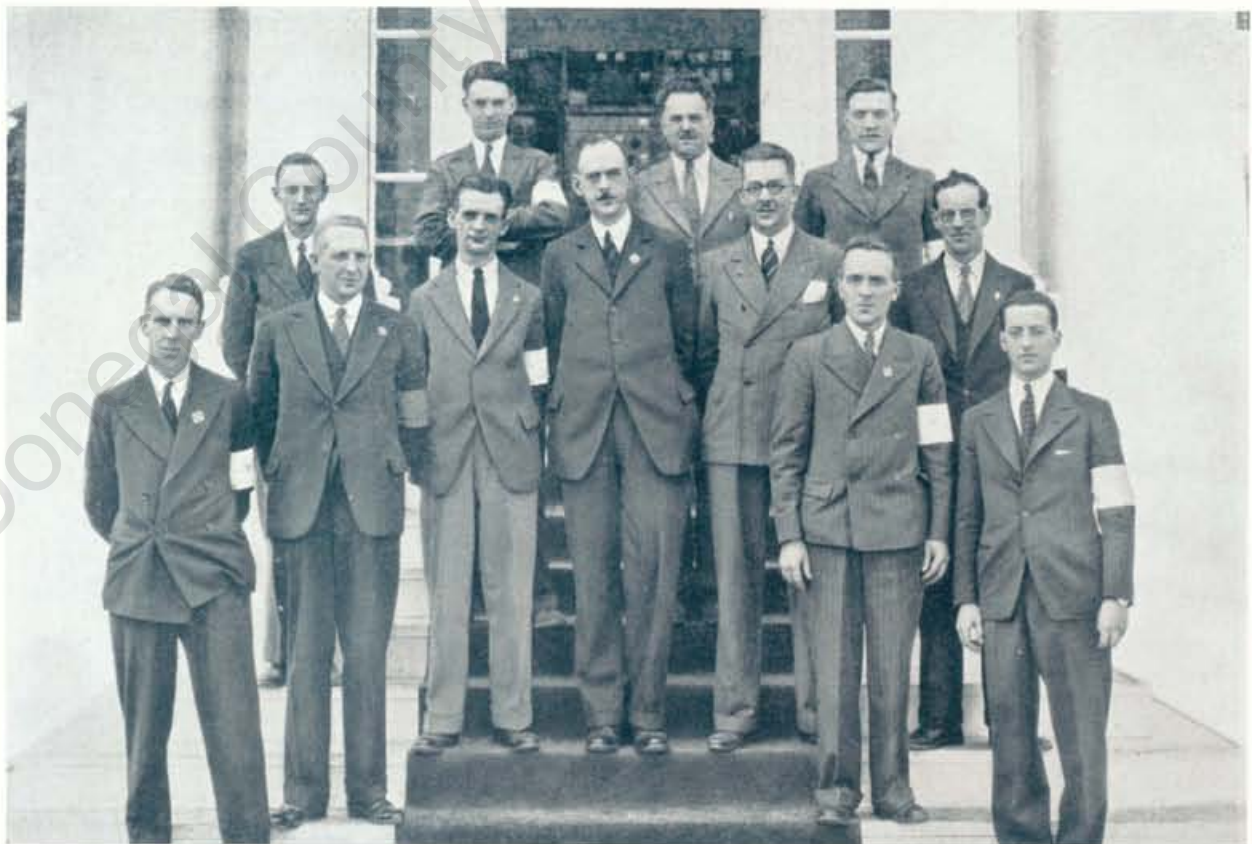


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THE MEDICAL PANEL.

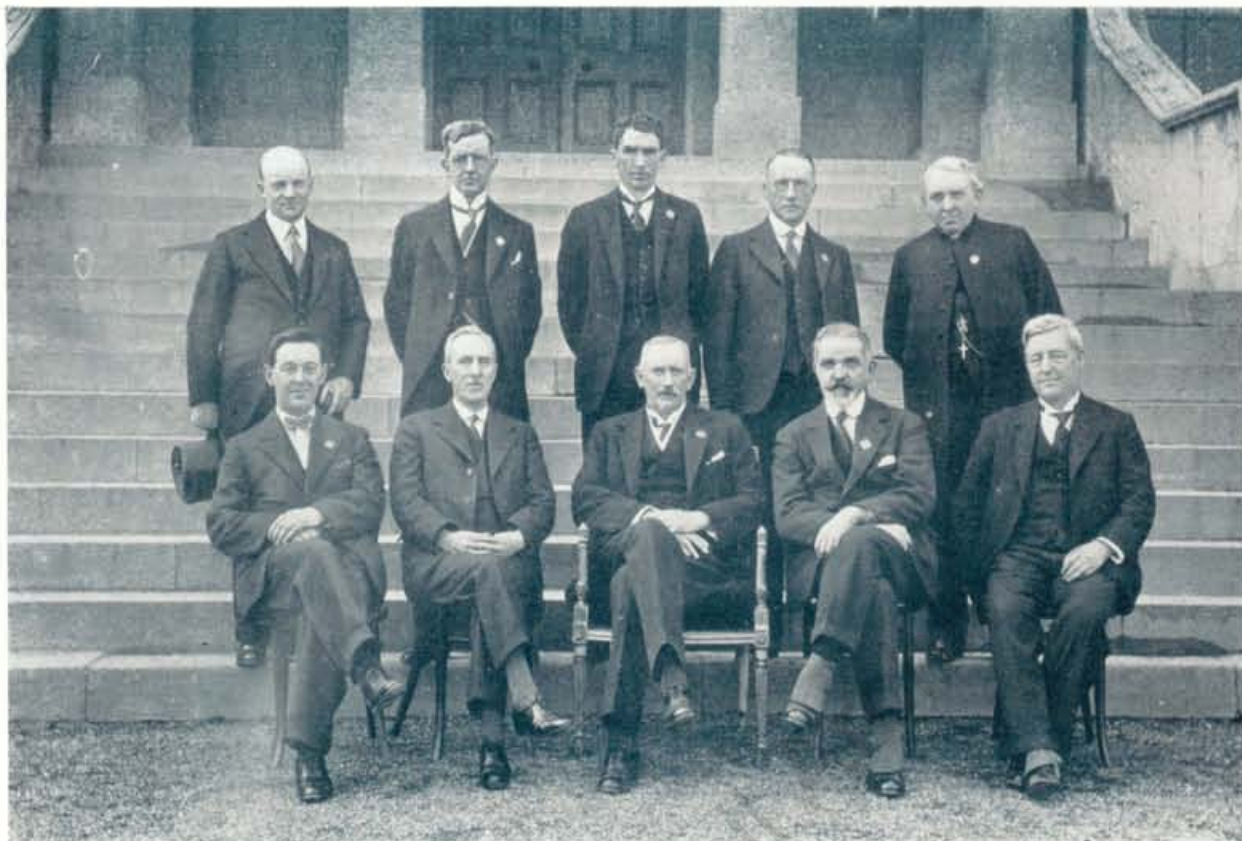
[Lafayette

*Eighth from left in front row.—DR. M. S. WALSH, Chairman of Medical Committee; on his right—DR. R. P. McDONNELL.
on his left—THE RIGHT HON. THE LORD MAYOR OF DUBLIN.*



BROADCASTING STAFF.

Staff of Standard Cables, Ltd., Broadcasting Contractors, with MR. T. J. MONAGHAN, M.I.E.E.,
Director of Broadcasting, *in the centre*; and MR. J. GALLAGHER *second from his right.*



Photo]

CITY DECORATION SUB-COMMITTEE.

[Lafayette

MR. J. J. ROBINSON, M.I.E.E., M.Arch.; DR. F. O'REILLY, K.C.S.G.; MR. J. J. KEANE; MR. W. F. COATES;
 V. REV. MGR. MOLONY, LL.D., Adm.
 MR. M. O'SULLIVAN, T.C.; MR. G. SHERLOCK, *City Manager*; MR. CHARLES H. O'CONOR (*Chairman*); MR. M. A.
 MOYNIHAN, C.E.; MR. T. J. BYRNE, A.R.I.B.A., F.R.I.A.I.



Photo]

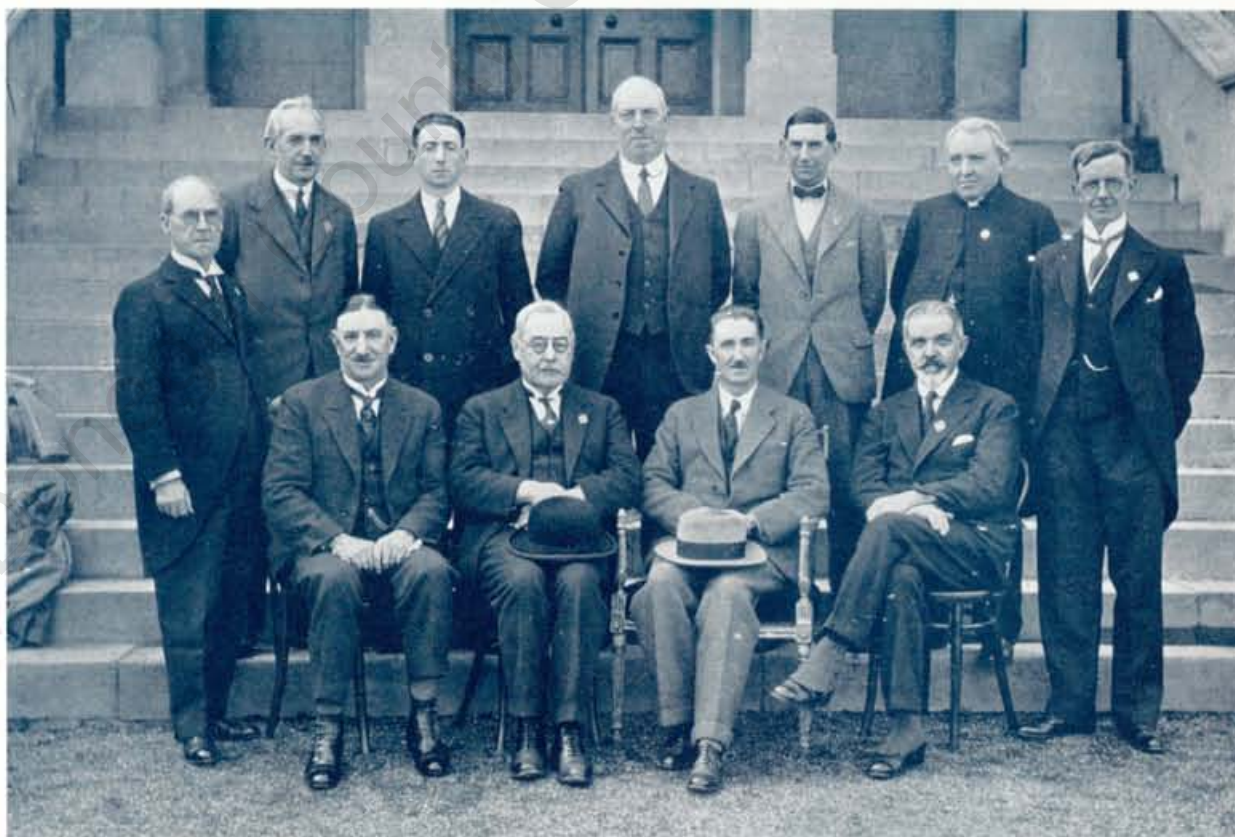
RECEPTION AND LITERARY SUB-COMMITTEES

[Lafayette

DR. F. O'REILLY, K.C.S.G.; MISS M. A. BOLAND; V. REV. MGR. MOLONY, LL.D., Adm.;
 MISS REDINGTON-ROCHE; RIGHT REV. MGR. WALSH (*Chairman, Reception Sub-Committee*); RIGHT REV. MGR.
 WATERS (*Chairman, Literary Sub-Committee*); V. REV. CANON BOYLAN, M.A., D.D., D.Lit.



Photo] STEWARDING SUB-COMMITTEE [C. & L. Walsh, Dublin
 Front Row (left to right).—DR. F. O'REILLY, K.C.S.G.; PROFESSOR J. B. WHELEHAN; GENERAL EOIN O'DUFFY
 (Chairman); COMDT. O'DONOGHUE; V. REV. MGR. MOLONY, LL.D., Adm.
 Back Row.—SUPT. HUGH DUFFY; REV. T. FARRELL, C.C.; MR. P. J. O'KEEFFE, G.A.A.



Photo] TRAFFIC AND TRANSPORT SUB-COMMITTEES [C. & L. Walsh, Dublin
 Seated (left to right).—MR. J. DUDLEY STUART; SIR JOSEPH GLYNN, LL.D.; GENERAL W. R. E. MURPHY (Chairman);
 MR. M. A. MOYNIHAN, C.E.
 Standing (left to right).—MR. P. J. LAWRENCE; MR. JOHN O'NEILL; SUPT. FLEMING; INSPECTOR HURLEY; MR. F.
 SUMMERFIELD; V. REV. MGR. MOLONY, LL.D., Adm.; DR. F. O'REILLY, K.C.S.G.



Photo]

MUSIC SUB-COMMITTEE

[C. & L. Walsb, Dublin

Front Row (left to right).—V. REV. J. ST. J. KEARNEY, C.S.Sp.; V. REV. M. CANON MACMAHON; RIGHT REV. MGR. CRONIN, D.D., M.A., P.P., V.G. (Chairman); REV. G. W. TURLEY, C.C. (Hon. Sec.); V. REV. MGR. MOLONY, LL.D., Adm.; DR. F. O'REILLY, K.C.S.G.
 Back Row (left to right).—REV. R. McNEVIN, D.D.; REV. J. FENNELLY, C.C.; REV. M. DEMPSEY, D.D., Mus.D.; REV. M. KENNEDY, C.S.Sp., D.D.; MR. LOUIS O'BRIEN; REV. M. MURPHY, C.C.; REV. T. FARRELL, C.C.



Photo]

CAMP SUB-COMMITTEE

[C. & L. Walsb, Dublin

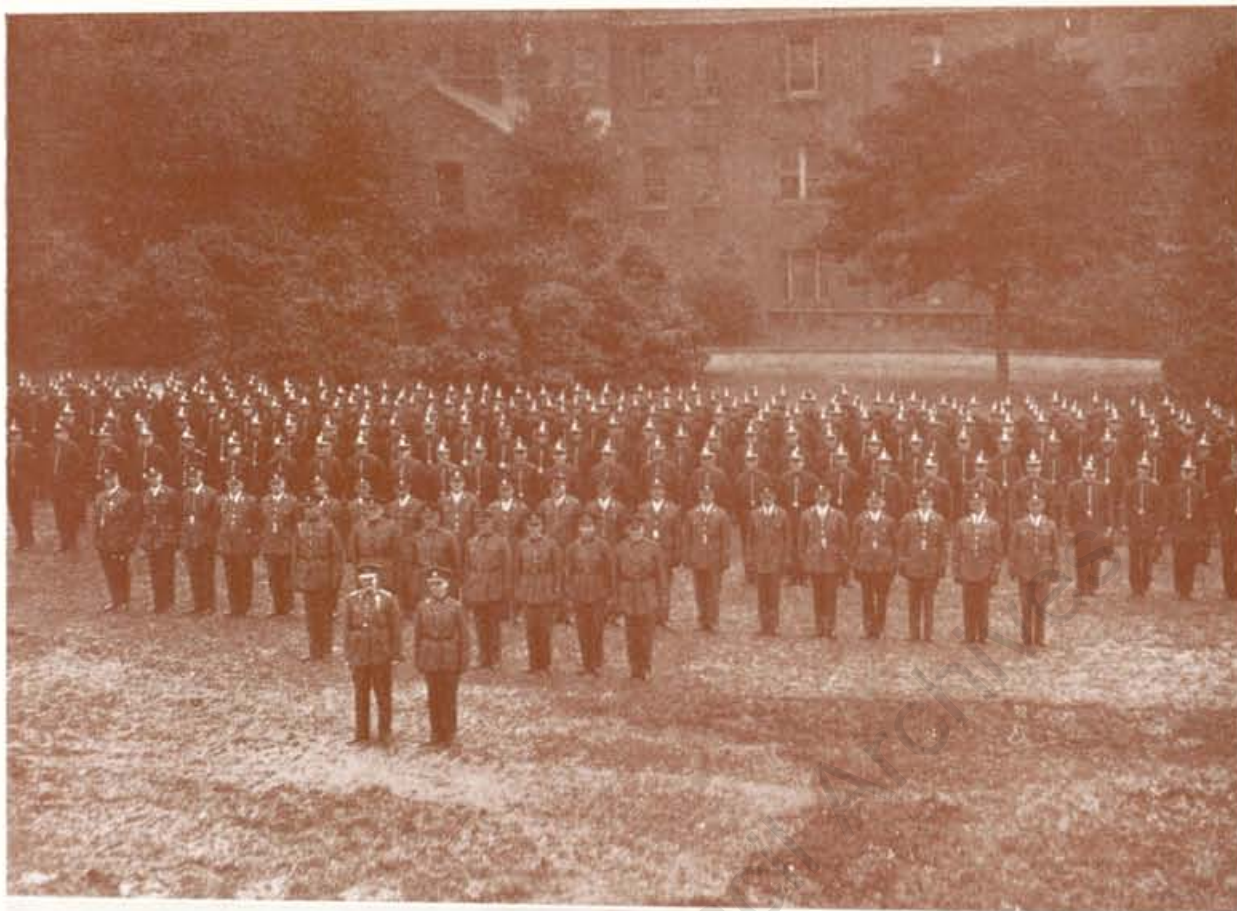
Centre.—REV. J. FITZGIBBON, C.C., Chaplain. Military (left to right).—CAPT. KELLY; COMDT. O'SULLIVAN; COL. McKENNA; COL. O'CARROLL; MAJOR O'CONNOR, COMDT. O'DONOGHUE.
 Civilians.—MR. J. J. MORAN (left), and MR. E. C. POWELL (right), Ministry of Defence.



Photo]

MILITARY GUARD OF HONOUR,
COL. MCGORAN, officer in command, in centre front row

[*Davis, Dublin*



Top: General Eoin O'Duffy, Chief Marshal, and officers and men of Dublin Metropolitan Division Garda Síochána.

Bottom: One thousand officers and men of Garda Síochána, who were on duty during the Congress. General O'Duffy seated in front.

AR UACHTAR: AN TAOISEAC EOM Ó DUBHAIG, PRÍOMH-MARASCAL, MARAON LE N-A CUIRO OIFIGEAC AGUS FEAR AS AN ŠÁRDA SÍOCHÁNA I gCATHAR BAILE ÁTA CLIAIC.

AR IOCTAR: AN MÍLE OIFIGEAC AGUS FEAR DE'N ŠÁRDA SÍOCHÁNA A BÍ AG ODAIR SA CATHAR LE LINN NA COMHÁLA. TÍEÍ EÓ AN TAOISEAC EOM Ó DUBHAIG I N-A ŠURDE SA COISEAC.



Photo]

Camp established at Artane to ease accommodation problem.

[Rev. J. Fitzgibbon, C.C.

Campa a bunuigeadh ar an Artán mar
leisceas ar éist na h-aoibeaéta.



Photo]

An aerial view of the camp.

[Army Air Corps, by courtesy of the Minister of Defence

Artane ó'n aer tar sCampa.

WORLD'S NEWSPAPER COMMENTS

ON

31ST INTERNATIONAL EUCCHARISTIC CONGRESS

❖ 1932 ❖

MONDAY, JUNE 20:

ARRIVAL OF CARDINAL LEGATE

THE STANDARD (Dublin).

DUN LAOGHAIRE gleamed like a beautiful jewel on the breast of Ireland, the sunlight pouring down upon its white streets, flashing on its graceful spires, accentuating the coolness of the trees over its harbour, and turning the whole bay into a flood of molten silver, as it waited for the coming of the Ambassador of our Most Holy Father the Pope.

The Guard of Honour, with green uniforms and flashing accoutrements, was already in place beside the gangway, and the Legate's Guard, resplendent in blue and saffron, stood by their horses near the pier. A tiny smudge of smoke far out to sea had caused a murmur of expectation to run through the great gathering, but the excitement grew to fever pitch when the great hull of the *Cambria* came up clear of the horizon. Overhead the screaming of the gulls was suddenly drowned by the hum of engines and a flight of aeroplanes in the form of a cross came out of the clear sky over the ship. A few minutes more and the *Cambria* slides into the harbour. All is bustle on the pier.

On the bridge of the ship stands a figure clad in gorgeous vivid red. It is the Cardinal Legate. Very still he stands, the breeze fluttering his scarlet cloak, his face turned towards the crowded shore. There is one breathless moment—all eyes are feasting on the *Cambria's* bridge; and then a roar of welcome rings out from the people, drowning almost the thunder of the guns firing the royal salute. The aeroplanes dip above the ship and fly inland to circle and circle over the road to Dublin; sirens sound, the thunder of the guns continues, the bells of the churches break into joyous chimes, but all is as nothing to that shout of welcome bursting from Irish hearts, swelling from a thousand throats, spreading in waves for miles and miles along the road to Dublin.

The blue and saffron soldiers are in the saddle now, and the Archbishop of Dublin goes up the gangway to greet the Legate. A few minutes more and they come, along the crimson carpet, through the cheering multitude which sways to its knees as the Legate lifts his hand in benediction.

GERMANIA (Berlin).

Among the flags that hung out from all the windows, the papal colours were prominent. Outside houses, private and business houses alike, are portraits of the Pope; across the streets are bands with the words "God Bless our Pope!" (Notice the "our Pope!"). From England Irish pilgrims

hasten to their native country and wait long hours that they may greet the Legate of the Holy Father. On Irish soil the Cardinal Legate receives a welcome such as no representative of the Pope ever received hitherto. An escort of aeroplanes, flying in the form of a cross, accompanies the boat into the harbour of Dun Laoghaire, where a salute is fired by the Artillery, and where the Legate is received by the representatives of the Irish Government. The six miles of road leading to the city is lined with people who have waited for hours to greet the Pope's representative. The magnificent cavalry of the Irish Hussars in blue and gold uniform, accompany the Cardinal's equipage. At the entrance to the city he is met by the Lord Mayor in the ancient state coach which once bore Ireland's greatest son, Daniel O'Connell, as Lord Mayor.

TIROLER VOLKSBOTE.

THE RECEPTION of the Papal Legate, Cardinal Lauri, was a scene of unique splendour. Sixty Hussars marched to the landing stage to act as escort of honour to the Pope's representative. Their blue tunics with gold lacing gleamed in the bright sunshine. The finest men in the Irish Army had been chosen, and the three officers with their great plumes were truly giants. When the *Cambria* conveying the Papal Legate came in sight, escorted by a squadron of aeroplanes in the form of a cross, enthusiastic cries of welcome arose from the crowds assembled at the harbour. The Legate was received by a group consisting of Archbishop Byrne, and President de Valera, accompanied by a number of dignitaries of the Church, who proceeded to the State Cabin of the Cardinal. This official reception was an impressive gesture, yet it was eclipsed by the ovation given by the people waiting at the harbour. Loud cheers of welcome greeted the Cardinal as soon as he appeared on deck. He was dressed in scarlet robes, which gleamed like fire in the sunshine, the flaming colours contrasting vividly with the pale, gentle countenance of this Prince of the Church. The Cardinal was visibly affected by his reception and when, amid the salute of the artillery and the hum of the plane engines overhead, he was escorted

to his car, amid a storm of applause from the dense mass of people, he blessed them with trembling hand, tears in his eyes.

REVUE DES DEUX MONDES (Paris).

Two days before the Opening Ceremony, International Congresses are preceded by a manifestation which is by no means the least solemn nor the least impressive—the reception of the Papal Legate.

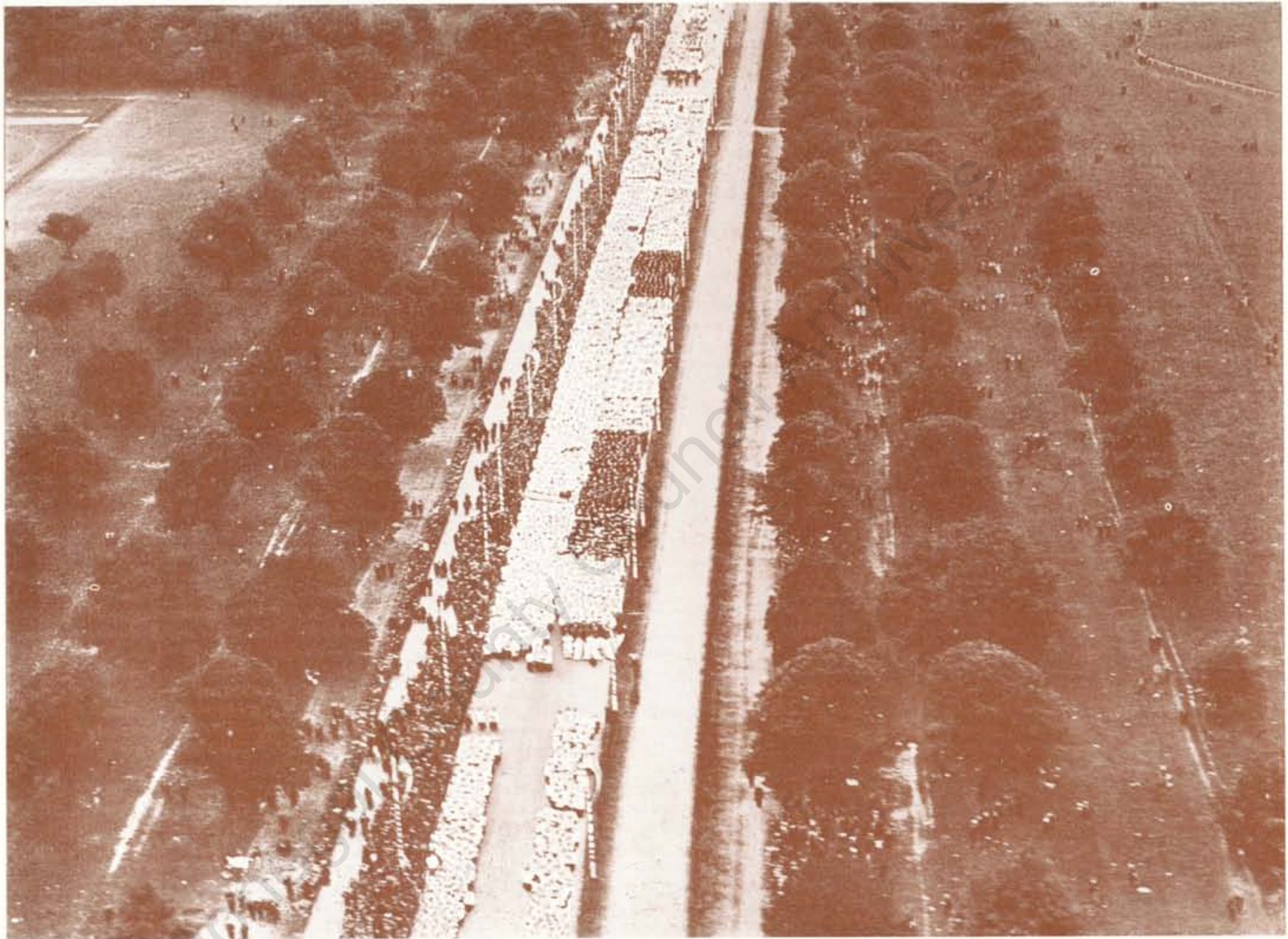
The Papal Legate, personal ambassador of the Sovereign Pontiff, and coming in his name to preside over a festive celebration, takes precedence over the Nuncios, and even over the other Cardinals. He is, in a sense, an incarnation or at the least a figure of the head of the Church. Hence, the honours he receives at the hands of a Catholic people. These honours and this veneration of the Irish Free State and the Irish nation has accorded in full to Cardinal Lauri, the Grand Penitentiary, chosen by Pius XI to represent him at the Congress in Dublin.

Before disembarking from the *Cambria* at Dun Laoghaire, he was seen beside Mgr. Byrne, Archbishop of Dublin, and Mr. de Valera, who not only as head of the State respectfully bids a welcome to the representative of a high Sovereign, but also as the representative of the secular power, pays homage to the one entrusted with the spiritual authority of the State. Later, at the entrance to the Capital, the Lord Mayor of Dublin, repeated this gesture, I might say, this demonstration of obedience, in the name of the City and of the people who elected him as their chief magistrate.

Yet more impressive was the manifestation of the people! 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 the 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 acclamations as the procession approached; a profound veneration, expressed in bowed heads and bended knees at the blessing of the Papal Legate. Joy radiated everywhere, shown in laughter, gesticulation—an exuberance delightful to behold. One felt, there was here the happiness of a large family welcoming their father.

The procession stopped at the Pro-Cathedral, so called because it constitutes only a temporary sanctuary. The large, imposing



Photo]

Another aerial view of the Procession in the Phoenix Park

[Army Air Corps, by courtesy of the Minister of Defence

Amarc eile ó'n aer tar páirc na Fionn-uisce

WORLD'S NEWSPAPER COMMENTS

church, built by Mgr. Byrne's predecessors, and confiscated during the Reformation, has since been in the hands of the small Protestant minority in Dublin.—*François Veillot.*

ETUDES (Paris).

The route covered a distance of some twelve kilometres. At the entrance to the city there was a monumental arch, in Celtic design, flanked by two towers, reproductions of an ancient national monument. The Lord Mayor in festive attire with his lackeys in knee breeches and curled wigs, in a carriage drawn by six black horses, met the Legate here. After the official homage of the Irish Government, Dublin now tendered its homage. Standing on the towers were heralds, in a costume of the Middle Ages, who sounded a joyous fanfare. Brief speeches were delivered here also, after which the procession set out again with the Lord Mayor, who had left his state carriage for a smart "Renault."

It does not come into my plan—nor would it be possible for me—to describe this triumphal procession: the whole route bordered by masses of pilgrims, ten to fifteen ranks deep; the children in the front ranks, numbering 50,000 at least, grouped according to their parishes or schools, all excitedly waving flags with the Papal colours and uttering cries of joy; the young girls of the Blind Asylum, in front of this multitude which they had not been able to look upon, turned their sightless eyes, their faces transfigured, towards this procession whose touching magnificence they doubtless perceived through an interior vision, welcoming the Papal Legate whose approach they recognised by the acclamations of the multitude; the soldiers presenting arms; the civic guards, some, like their neighbours on the right, making the military salute, others, like those on their left, on their knees on the roadside, making the sign of the cross as they received the Pope's blessing.

Truly, here was a whole city, a whole nation, a whole race greeting the Pope in the person of his Deputy.

Rev. Joseph Bonbeé, S. J.

TUESDAY, JUNE 22:

GARDEN PARTY & STATE RECEPTION

REVUE DES DEUX MONDES (Paris).

Blackrock College, standing on a height, looks down on the road leading from Dun Laoghaire to Dublin. A garden party was given in the grounds in honour of the Papal Legate, the bishops and distinguished foreign visitors.

Here I met Mgr. Redwood, Archbishop of Wellington and doyen of the episcopacy, who at ninety-three years of age, had come from New Zealand; the Apostolic-Vicars—three French monks—from Yukon, Natal and the Fiji Islands, the Hindu Archbishop of the Syro-Malabar rite, just come over to the Roman Church with 2,000 of his flock; Mgr. Czarnicki of the Slav rite.

A huge crowd, uniformed, black-robed, move about in the large halls of the Castle. On the platform in St. Patrick's Hall, the Papal Legate, grave, smiling, is surrounded by the Church dignitaries, Cardinal MacRory, Archbishop of Armagh and Primate of all Ireland, with the keen eyes and pronounced features of his race; Cardinal Bourne of Westminster, with his fine, distinguished English countenance; the Italian, Cardinal Lavitrano of Palermo, with kindly, spiritual countenance; Cardinal Verdier of Paris, with the fatherly look of the French priest. Cardinal Lauri receives the respectful homage of all as they file past, the orchestra playing softly.

The file of Church dignitaries pauses, the music ceases. Mr. de Valera, in the black coat which has taken the place of the more democratic dress, greets the representative of the Head of the Church, on behalf of the Irish people. At first he speaks in the ancient, national tongue, Gaelic; then he translates his words into Latin.

At nightfall, as we were returning through the brilliantly lighted streets, one of my companions makes the remark that Catholic Ireland had not sufficient ground space for her demonstration of faith; in luminous letters across the sky is expressed the homage of the Irish people.

François Veillot.

WEDNESDAY, JUNE 22:

FORMAL OPENING & MIDNIGHT MASS

REVUE DES DEUX MONDES (Paris).

We were looking forward to a treat of splendid Church music at the close of the opening ceremony. But, as one of the organisers explained, they "wished to reduce to a minimum the spectacular side of the Congress," and, instead of choirs and solos by fine singers, we had the *O Salutaris* and the *Tantum Ergo* sung, as was the *Veni Creator*, to an air familiar to all, and in which, for this reason, all could join, both those within the church and those outside in the street. "And it was much more beautiful," one of my companions declared. I heartily concurred in his opinion.

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REVUE DES DEUX MONDES (Paris).

Yesterday afternoon the official opening of the Congress took place; to-night, the inauguration by the people. In every parish church there was Exposition of the Most Blessed Sacrament, Adoration and Midnight Mass.

"In all the churches! Surely, that is too many!" is the criticism of a pilgrim who had just arrived from a country somewhat lukewarm in the faith. "But that is breaking up into thirty or forty mediocre ceremonies a manifestation which, if condensed into two or three churches, would have been magnificent!"

Let us "gather up the fragments!"

Towards eleven o'clock at night, the whole city are assembled in the churches or in the streets outside. For the churches, overflowing, cannot contain all the congregation. The empty houses bear the appearance of being inhabited. For the lights in all the windows show everywhere pious images. But whole families have left their houses, the babes sleeping in their mother's arms.

At half-past twelve all is in readiness. . . . Outside some of the churches, such as St. Andrew's, the faithful were present in thousands.

The critical moment was at the Holy Communion. But goodwill, discipline and devotion effected miracles. There was no disorder, the peace and fervour of the people remained undisturbed. And the whole of this multitude desired to receive the Blessed Eucharist. "We had several ciboriums in readiness," an Oblate Father told me; "towards half-past one o'clock one of us had to celebrate another Mass in order to consecrate more Hosts. It was three o'clock when the people had left the altar rails; dawn broke upon the conclusion of this nocturnal ceremony at which Holy Communion had been distributed to ten thousand persons. . . ." In one church!

François Veillot.

EL DEBATE (Madrid).

The Eucharistic Congress in Dublin has been the signal for the revival of the Faith throughout the whole world. The Irish capital has for some days past been turned into a metropolis of prayer. The message of Faith—*Adoramus, Laudamus, Glorificamus*—is written in the heavens among the twinkling stars; from windows and balconies shines forth the light from the candles, and the blue flag of the Congress embellished with the Gaelic Cross, and the white and yellow one of the Pope, with the keys and crown of St. Peter, float on the gentle breeze. Myriads of lights illumine the Pillar, O'Connell Bridge, the Bank of Ireland, as also the domes of the Four Courts reflected in the shady waters of the Liffey, where graceful swans swim indolently around.



Photo]

FULL VIEW OF THE ALTAR AND COLONNADES

AMARC IOMLÁN AR AN ALTÓIR SÓ N-A DÁ CLUICÉAN

[Keogh Bros.

THIRTY-FIRST INTERNATIONAL EUCHARISTIC CONGRESS

THE NENAGH GUARDIAN.

THE PREPARATION of prayer culminating in the great hosting in Dublin at Midnight Mass, where discomfort was forgotten in devotion, could not be actuated but by a deeprooted, firm conviction of the Faith that is our national heritage. The sublime spectacle of a quarter of a million men bowed in adoration before God is a glorious demonstration of how real an influence the Catholic Religion is in the lives of our Irish manhood, and is an earnest that Catholic principles and doctrine will ever be the well-spring of all our actions. The iron of materialism has indeed a very poor chance of entering into our National Being.

ROCKHAMPTON MORNING BULLETIN (Australia).

DUBLIN TO-NIGHT was a city of lights. It was illuminated from dusk with searchlights, which stabbed the sky, writing words of praise and glory in majestic Latin across the heavens. Prominent buildings were lighted with floodlamps. Candles were burning in every window, but the houses were empty, the people having gone to Midnight Mass. The trams and buses ran at high pressure and motor cars poured in from the suburbs. The streets were thronged with priests and pilgrims. The whole of Dublin's church space was not sufficient to accommodate the vast congregations, which overflowed into the streets, where the services were broadcast by 400 loud speakers, the crowd kneeling in the dusty roadway. The pro-Cathedral could not be approached for hours. Worshippers in queues sixteen abreast were waiting their turn to enter.

DAWNIER LANDESZEITUNG (Danzig).

THROUGHOUT THE whole city there is a wonderful peace and joy. At night, too, a festive joy is radiated. The churches and the streets are brilliantly lighted. Light shines in the hearts of the people, too, who come in thousands to Midnight Mass, those who could not find room in the churches following the Divine Service in the adjoining streets. This was made possible by means of amplifiers. Benches were provided and mothers carrying their babies received special kindness and consideration. It was an impressive scene: the pious, recollected demeanour of these thousands of pilgrims who were filled with a happiness of Heaven itself. It was a touching spectacle, and one never to be forgotten.

The simple devotion of the immense crowd, the bright illuminations, in form of a cross, and the salutations, *Adoramus, Laudamus, Glorificamus!* across the starlit sky—it would be impossible to express in words the spiritual charm of that hour.

NORTHWEST REVIEW (Winnipeg).

THERE WAS NEVER a more popular Congress than this. Never, I think, has any city entered more whole-heartedly into one of these international gatherings in honour of the Holy Eucharist. That night the city burst into a riot of colour and light. Every window in every house had its candle. Dublin was a city of a million flames. Every flame was a welcoming beacon to the Eucharistic King, who was to descend upon every altar in Dublin that night, for in every church there was Mass at half an hour past midnight.

All the week the confessionals had been thronged with people. On this great night every adult in the city wanted to go to the Midnight Mass. Hours before Mass long lines of people waited outside the church. At 11 they were all full. This is the People's Congress if ever there was one. You cannot get away from the Congress in Dublin. Every street, big and little, is literally transformed by the display of flags, statues and lights. But best of all are the slums, as I saw them—miles of them, on the night when Dublin was preparing to go to Mass.

THE FAR EAST (U.S.A. Edition).

THE SUN HAD NOT set over Ireland, that night, when at 9 p.m. Exposition of the Blessed Sacrament began in all the parishes of Dublin. While the magic of the long Irish twilight still lingered, most of the churches were already filled for Midnight Mass. The scenes in Dublin between that dusk and dawn are probably without parallel anywhere. After the churches were filled, men and women knelt out on the sidewalks, in long queues that wound out into the darkness. There they prayed and joined in hymns and united their hearts with the Sacrifice that was being offered within. In some places extra Masses were celebrated out in the open for the overflow of worshippers. There was a General Communion during the Masses and not until three o'clock in the morning—half an hour before daybreak—was there an end to the communicants that came continuously, in wave after wave, up to the altar rails.

Meanwhile every window in Dublin framed a light. The length of every street glimmered like the side of a huge liner with hundred of lighted port-holes. Powerful searchlights, pouring their rays through lettered screens, projected mighty words across the dark sky. *Laudamus! Glorificamus! Adoramus!* "We praise, we glorify, we adore!" Out in the Bay the pilgrims' ships—American, German, English, Italian, Canadian, Dutch—were sparkling with light.

Dublin was luminous that night in every way and in the highest way. Lights there were on sea and on land, and in the people's hearts there was the Light of the World.

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DE POPERINGENAAR (Netherlands).

EXPOSITION OF THE Most Blessed Sacrament from 9 p.m. to midnight was an event not easily to be forgotten. It was a flattering performance which should arouse the admiration of any nation in the world.

DE MAASBODE (Netherlands).

THE SIGHTS in Dublin during the nights of the illuminations were most impressive. The citizens lent themselves whole-heartedly to honour the Eucharistic King. It was like paradise on earth. The peoples' hearts were filled with joy; you could read in their eyes that they were delighted to see gathered in their city so many of their religious brethren to take part in the most magnificent Congress ever held. Those who did not sing *Hosanna in Excelsis* in church sang it in their hearts. The illuminations were of the most elaborate and attractive kind.

* * *

THURSDAY, JUNE 23:

MEN'S MEETING

THE SIMLA TIMES.

THE GRANDEST SIGHT I have so far seen was last night, Thursday, 23rd June. It was the mass meeting for men alone at 8 p.m. in the Phoenix Park. First, there was an address in Irish. Then the Archbishop of St. Louis, U.S.A., delivered an address which for poetic feeling, solid doctrine, practical suggestions and charm of diction was the most agreeable speech I have listened to for many a long year. It was a powerful appeal for charity and peace, domestic, national, and international based on the bond of unity arising from participation at the same table in the Holy Eucharist. Then to my surprise the Cardinal Legate spoke in English, thanking the men of Ireland for a manifestation of love for the Blessed Sacrament that surpassed all his anticipations. Benediction followed. You could hear a pin drop. The Sacred Host was on the Altar Throne, the Cardinal Legate kneeling on the steps. Cardinals, Archbishops and Bishops filled the semi-circle of the colonnade on either side. Priests without number were on both sides of the Altar, and then the Legate blessed all with the Blessed Sacrament. The trumpets sounded a fanfare of honour. It was enough to shake the heart of any man. I raised my head and looked over a sea of faces, 250,000 men each holding a candle in his hand. A lovelier or more moving sight I can hardly hope to see again anywhere on the face of the earth.

LIVERPOOL POST

THERE WAS A most memorable scene when just before Benediction on the Men's night the whole huge company lighted candles and held them high aloft, producing a singular shimmering effect as of the glint of the sun on ripples of water.

THE DUNDALK DEMOCRAT.

NOTHING IN DUBLIN this week so impressed the beholder—not the cheering crowds, or the city's sea of light and colour—as the immense assemblage of men in the Phoenix Park on Thursday evening, and the deep devotional spirit of which that vast crowd gave evidence. It is estimated that there were a quarter of a million men and boys in the assemblage. They were there in no idle or boastful spirit, but to perform an act of devotion and to do homage to the Living Presence of God.

GAZET VAN MECHELEN

WE WERE ALL anxious to attend the service for the men at 8 o'clock in the Phoenix Park. The streets were filled, because everybody wanted to be there. We did not lose our courage, and at last reached the Park. What we saw there was unforgettable. The picturesque altar in front of us was a beauty in itself. We again noticed Mr. de Valera, near the altar and, further away, Mr. Cosgrave, the ex-President of the Free State. All the priests round the altar and at the back the thousands and thousands of men! It was a scene that cannot be forgotten—a picture that cannot be painted. The sermon was first in Irish and then in English. The beauty of the Irish hymns! The echo of them will be in our ears for ever and for ever.

The women's gathering in the Phoenix Park on Friday was not less successful than the men's. Thanks to the loud-speakers we were all able to follow the service. Our women left the meeting confirmed in the Faith of the Holy, Roman, Catholic Church.

REVUE DES DEUX MONDES (Paris).

This evening a mass meeting of the men takes place in the Phoenix Park.

On the Map of Dublin the green patch of the Phoenix Park is shown to be almost as large as the city itself! In the centre of this verdant paradise, a field of 35 to 40 hectares, bordered by woods on three sides, has its horizon on the fourth side extended by the distant groves and the hills of Killiney. This vast field is the scene of mass meetings held during these days. Surmounted by a white dome, an altar, monumental, yet chaste and harmonious in style, stands on a vast terrace to which thirty steps lead. On the right and left extends a crescent-shaped cloister large enough to accommodate 3,000 persons.

In front of this altar near which is the Legate's throne, 250,000 men are now praying, silent, motionless. They are in compact groups in squares which are separated by paths. The order observed by these men as they assembled in their appointed places, was perfect. The discourses, delivered to these Irish Catholics by the Bishop of Raphoe in Gaelic and by the Archbishop of St. Louis in English, borne to the ears of all by amplifiers, were truly touching. It was a picturesque scene when, as night descended, 250,000 tapers, lighted simultaneously, seemed like a prodigious cloud of fluttering golden butterflies extending over this immense field of pilgrims. But the sight which charmed both heart and eye was the assembly of 250,000 men. On the preceding days we witnessed their joy, their exuberance; to-night, their recollection was wonderful, almost supernatural. On his knees, in the front row the President of the Free State with his ministers, holding tapers, was praying with the men of Ireland.

François Veullot.

NATION BELGE.

To realise how perfectly the Irish people have preserved the faith, one had only to witness the wonderful mass meeting which took place in the Phoenix Park on Thursday.

On Thursday evening between two and three hundred thousand men assembled here. It was an impressive sight, this great mass meeting of men from whom came now, the gentle murmur of prayer, now, some hymn sung lustily. But from time to time there intervened a silence that was even more touching. During the Benediction of the Most Blessed Sacrament there was not a sound in the great Park. All were silently expectant, thousands of lighted candles glimmering among the great mass of men.

As we left the Park, we could hear everywhere the acclamations which proclaimed Ireland's unswerving loyalty to the Pope's representative.

Timid deer, unaccustomed to such an invasion of their domain, were running wildly in all directions.—"Lux."

SATURDAY, JUNE 25:

CHILDREN'S MASS

DUBLIN EVENING HERALD

"Suffer little children to come unto Me, for of such is the Kingdom of Heaven."

I WATCHED the fine face of His Grace the Archbishop of Galilee as he sat, obviously deeply moved and impressed by the spectacle of the Children's Mass (writes a special representative), and wondered if he shared my thought that never since the Divine injunction was first uttered in his Archdiocese had there been such a response to its command.

No one who stood in the Phoenix Park to-day will ever forget the inspiring sight of those tens of thousands of devout children. I have never seen, never dreamt of, anything so impressive or so edifying.

Those thousands of tiny serious faces, with their solemn, reverent eyes; little girls kneeling in all their brave finery of white dresses and veils and blue cloaks, with chubby hands pressed together, and their heads bowed in awe and humility of spirit.

I have seen the deep attention, the reverence, the solemnity of the mass meetings of the men and the women, but the children surpassed their elders from every point of view. They gave the stewards and the police no trouble whatever, they waited quietly and orderly for their trams and 'buses, they were polite, they were cheerfully obedient, modest, respectful, restrained; they were wonderful.

I must leave it at that, because I could go on using superlatives almost indefinitely without ever feeling that I had expressed my admiration for them adequately.

ASSISI (Dublin).

Undoubtedly, the most inspiring by far of these great gatherings was that of the children. For them there was a special Pontifical Mass. It was an ideal morning—sunny, yet cool. From the early hours I watched them gathering, and never in my life have I assisted at a spectacle so lovely and so moving. From the beautiful homes of the suburbs and from the humblest lanes and tenements of the city they came; and so neatly, so tastefully were the children of the poor arrayed, and so well did they comport themselves that to distinguish them from among those more highly favoured by worldly fortune were an impossible task. It was a fine illustration of the elevating and refining influence of simple faith. What lovely children they were—the little girls in white dresses and flowing veils, the boys in white trousers and gaily coloured coats, and all carrying Papal bannerettes. They filled the trams, they crowded the 'buses, they marched in orderly companies under the guidance of teachers, they moved in little groups under the watchful eyes of proud parents. They laughed, they sang, their sweet and fresh young voices rippling in the air. The City of Dublin was delivered over to them for the day; all mere elders had to take a back place. The policemen and tram-conductors and Congress stewards acknowledged their sway and it must be said that the little ones exercised it with the utmost grace. Not only from Dublin, but from the remotest parts of Ireland they came—messengers of happiness and joy from thousands of homes that had sent them with pride. I walked among them to the Park. As I entered the great fields I was surrounded by hundreds and hundreds of them: little boys scampering happily, wavy lines of little girls with hands joined, veils flying and white stockinged feet fitting

SUNDAY, JUNE 26:

MASS IN PHOENIX PARK

over the grass. And here I cannot refrain from mentioning a little incident which I treasure in fragrant memory.

I was toiling up a rather steep slope when a group of little ones gathered round me. One caught my hand, another my cord, and others again, as I suppose, encouraged me by their advice and exhortation! Dear children! Your little hands were very weak, but none the less you imparted to me a great inward strength and vigour! Sacred words came to my mind: "And a little child shall lead them." Dear children! I know not where you are now, or whether you remember the old man to whom you gave such valuable assistance, but from my heart I acknowledge your graceful gesture of helpfulness, and I bless you from my heart.

"Suffer the Little Children . . ."

The Children's Mass is, perhaps, the dearest of all my Congress memories. I need not attempt to describe it in full. There remains indelibly graven on my mind the sight of colourful masses of children now all reverent and recollected; never have I seen such a multitude of little ones, never have I witnessed in children so young such edifying demeanour. There still resound in my ears the thousands of sweet young voices in perfect unison and marvellous harmony singing the praises of God, calling up thoughts of the angelic choirs. There still lingers with me the vision of the venerable Cardinal Legate of Christ's Vicar—the Christ who once said: "Suffer the little children to come unto Me"—moving down the seemingly interminable ranks of Ireland's youth, the vision of thousands and thousands of little hands waving flags, the sound of thousands and thousands of little throats voicing their pure, spontaneous enthusiasm. I recall, too, with infinite pleasure the delightful scenes I witnessed when the whole great event was over—of teachers, parents, elders reclaiming the little ones and leading them away. In spite of the swarms of children—I can find no other phrase to express their numbers—the task was an easy one enough, thanks to the supreme perfection of the arrangements. It touched me to see strong men, with great pride shining in their faces, hoist little ones on their shoulders and lead others by the hand. It was a day of days for the youngsters and for their parents also. God bless you, children of Ireland! May you nobly fulfil the rich promises of your glorious youth!

Father Giovanni Battista Balducci, O.F.M.

KÖLNISCHE VOLKS-ZEITUNG

CHILDREN FROM THE thirty-two counties of Ireland, from parts of England, Scotland and Wales, began their march to the Phoenix Park at 8 a.m. to-day. It was a beautiful sight: the girls dressed in white, the boys in school outfit or in the uniform of the scouts or other societies. If the discipline observed in the processions of the men and the women was remarkable, the demeanour of the children, boys and girls, was a proof of their obedience to the Church and her servants.

They marched, a joyous procession, full of anticipation of the grand event they were about to witness and in which they were to take part.

The young people have their own captains whose orders are obeyed implicitly. When, approaching noon, the Pontifical Mass was begun, the entire band of children who had been marching for hours, had been arranged in perfect order, in front of the high altar, the boys on the Gospel side and the girls on the Epistle side—a delightful scene, enhanced by the dazzling white dresses of the girls.

A choir of 2,700 boys and girls sang the *Ecce Sacerdos*, the sweet sound of the young voices being borne on a light breeze towards the altar which the Legate now ascended with Cardinals, Archbishops and Bishops. The solemn High Mass was celebrated by the Archbishop of Sydney, Dr. Kelly. In an address to the children, the Legate, Cardinal Lauri, impressed upon them the importance of remaining true to the Faith of their fathers. They should be obedient to their parents, priests and teachers, and love their country and its people, he said. They should pray for their parents, relatives and friends, and for the country that gave them birth, and love it in its time of trial as well as in its time of prosperity. The Holy Father sent them his special blessing. They were the hope and the glory of the Catholic Church.

REVUE DES DEUX MONDES (Paris).

Yesterday evening I witnessed, in the same place, 200,000 women who were as devout and recollected as the men had been. To-day at noon I was present at the children's Mass, celebrated also in the Phoenix Park. There were 100,000 present, the little girls in white, were like a great bed of daisies on the green field. I could speak of a thousand details, all picturesque, delightful. But again, as at the previous two meetings, I felt charmed most of all by the admirable demeanour of the young pilgrims—the more wonderful as these were of the age at which children are intractable and restless. Yes; these little boys and girls, like their fathers and mothers, were attentive and silent in front of the altar, as they listened to the address delivered by the priest. Oh, they were not passive! These little Irish children were full of joyous life. We had seen them, on the way, vivacious, gay. Now, in the touching gravity of their demeanour, in the eyes that sparkled in those bright faces, one could see the tense devotion of the young souls; and, the Mass over, we could hear the shrill voices of the excited young pilgrims who waved their multicoloured little flags in their enthusiasm. But, during the ceremony they had remained "good" throughout. The discipline, respect and fervour were astonishing. This field of little heads, golden haired or white veiled, was motionless; there was not even the stir of a field of corn as the breeze passes over it.

François Vuillot.

THE DUNDALK DEMOCRAT.

Foreign visitors to Dublin for the Congress, of whom there were a good many thousands, were astounded by the universality of the people's Confession of Faith. Nothing at all approaching it had been seen at earlier Congresses—not even at Chicago, where Irish, German, and Italian Catholics, though a big element in the population, are still only a fractional proportion of it. Nothing to equal it had been seen in Continental Catholic countries. Here men and women are proud to give evidence of their Faith: proud of being sons and daughters of the dead and gone Irish Catholics who kept the flame alive in evil days of persecution and spoliation. The great triumphal gathering of Sunday last, with all its brilliant ceremonial, all its fervour of devotion, all its evidence of popular enthusiasm, was made possible by the men and women of long ago who clung to their Faith, suffered forfeiture of land and goods, sheltered the hunted priests, and at the risk of their lives gathered in lonely places, on hillsides and in sheltered glens, to worship God as their forefathers from the days of St. Patrick had done. And, from the high place in Heaven won by their heroic piety, they must have looked down upon this glorious scene with serene happiness and benediction.

DUNDALK EXAMINER.

ON SUNDAY LAST a million Irish Catholics assembled together with the representatives of the Catholic Church from all over the world to affirm in prayer and homage the Real Presence of Christ the Son of God in the Sacrament of the Most Holy Eucharist. They assembled in a land which has held the Faith in spite of centuries of persecution, famine and dispersal. There were Irish there who had travelled thousands of miles to assist at the greatest of Eucharistic Congresses. They or their fathers had gone from a land made poor for the sake of the very doctrine which they so tirelessly returned to affirm.

THE NENAGH GUARDIAN.

Much has been written in Catholic and non-Catholic Press alike about the culminating glory of Sunday's celebrations, but the scene has admittedly baffled description, and the greatest artists in words have confessed themselves at a loss to convey an adequate impression of the whole magnificent episode.

Immensity is the only word that can describe the great event—immense in conception and execution it was, immense in attendance, immense in the boundless faith of the million pilgrims who worshipped there, immense as the Infinite Mysteries that inspired and gave meaning to the celebrations.

WORLD'S NEWSPAPER COMMENTS

IRISH PRESS (Dublin).

AND THROUGH THAT silence, so deep and perfect that if you closed your eyes you were alone, through that silence rang St. Patrick's Bell. What music! what beauty! Deep the voice of the bell was: deep and grave as if within it had remained the voice of the Apostle himself, the voice of serious love for his people.

Down to the ground those million people bowed, down in an ecstasy of adoration that the one voice of the bell called out into the silence. From all that multitude as the Host was lifted up went an unspoken intensity of devotion that gave to the air itself a sweet happiness.

Since dawn broke over the Phoenix Park these people who bowed there below me had been gathering. Night had hardly come and gone when along the Park roads the sound of footsteps rang and shadows passed among the 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 inflections—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. At nine o'clock there were thirty thousand people gathered in the Park. At ten o'clock one hundred thousand. At eleven, two hours before the Mass was to begin, there were gathered together more than on either of the two great nights, and it was only now that the torrent reached its height, and breaking its banks flowed by every path and pass and road and by-way into the Fifteen Acres. . . .

To look on it from above was to know at last the majesty of numbers. From the gold dome of the altar to the far-off semicircle of grave trees, there stood a multitude, with here and there fresh green patches of unoccupied grass, and these vanished even as we looked, as every inch of soil went under to the torrent.

The day's joy was expressed throughout that multitude.

Look out upon the congregation, for you shall never see its like again. Its confines have passed—from view through those far trees and beyond the broad embracing arms of the altar. But as it stands it is a vision of a triumphant judgment

as if the hosts of the saved were met to praise the Lord. From the Legate's throne they sweep out until the distance covers them from sight. Come to the edges of that crowd and look towards the altar. Great though it be, it is now only as a white ribband and in between are the people of Ireland, silent, tense, arrayed in endless divisions that fade away to a blue haze at the altar steps, a blue which above the trees against which the altar rests, is taken up by the mountains and held like a banner of the Virgin against the grey heavens. These Dublin mountains to-day are full of kindness and beauty as if in pride at the greatness they embraced.

BELFAST NEWSLETTER.

The picture in the Phoenix Park is that of a gigantic encampment. As I stand on the colonnade beside the high altar I can look across the "fifteen acres" the great plain of the Park and see the dark figures of people in every direction till the limits of human vision are reached. They go beyond that; they seem to merge into the mountains of Dublin away in the distance, to become part of the trees that encircle this incredible encampment like the walls of a cathedral. In the dim background I can see tents bearing Red Cross signs and, always, people—the pilgrims of the world. Over the wide plain are a thousand or more loud speakers. So ingenious is the arrangement that only a small harmonium is needed to supply the accompaniment to the music for this, the largest congregation of our time. Through the loud speakers its notes become like those of a mighty organ.

Throughout Ireland the Roman Catholic people are listening to this service, The Pope and his Court are receiving it at the Vatican. Dublin for one wonderful hour is the voice of the earth.

ASSISI (Dublin).

I seemed to be assisting at the General Judgment of mankind. The lines of faces were like the waves of a vast ocean expanse. Two things particularly impressed me: the absence of any conspicuous banners—with the exception, perhaps, of those borne by some foreign representations—and the almost uncanny stillness that prevailed whenever the great choir or the voices of the ministers were silent. At the early gatherings I had commented rather unfavourably on the lack of colour and of popular response these two things seemed to imply. But now I realised that, relatively speaking, such things are but illusory accessories, and would here be out of place. Nothing could approach in power and dignity the mere presence of such a concourse. It spoke for itself. In history there stands to the credit of Ireland a glorious record of apostolic work. She sent her saints and teachers to other lands, including our own Italy. But never was a more eloquent sermon preached, never a greater lesson driven home, than

by that solid demonstration of her living Faith on that Sunday at Phoenix Park.—FATHER GIOVANNI BATTISTA BALDUCCI, O.F.M.

IRISH TIMES.

IT IS ONLY in the heart of a dense crowd that it is possible to feel the full underlying strength of such a ceremony as that which one saw yesterday afternoon from the thickest part of the great human swarm which covered the vast expanse of grassy plain which is so modestly misnamed the "Fifteen Acres," and then stretched until its borders faded away somewhere in the far distance.

You may sit in your seat and follow such a ceremony with deep piety and intelligence, and feel your thoughts and emotions uplifted and inspired by all that passes, but you feel it, after all, only as an individual. "Amidst the crowd, the hum, the shock of men," gathered together from all parts of the earth, and each fired with a burning devotion, however, individual feeling sinks away, and the whole crowd feels with a common pulse—what they call the mass mind or mass psychology.

Standing far back from the High Altar, one saw the ceremony only in miniature; performed, as it were, by tiny spots of colour that moved like insects about the brilliantly-massive structure. It made one realise the debt that we owe to Marconi; for without the amplifiers which were distributed at short intervals all over the great plain—and, indeed, far beyond them—the Mass would have been but a scarcely distinguishable dumb-show. As it was, every sound came to the people distinct and undistorted.

The audition was marvellous, whether it was of the full 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 homage 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 wide silent spaces, midway through the Service. It was at that moment of the Elevation of the Host, the supreme point in Catholic ritual, that one fully realised the common mind that swallowed up all individuality in this 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.

This striking impression of a great merging of innumerable selves, however, had originated when the crowd began to form, hours before. From all corners of the Phoenix Park there came trickling slowly the long living streams of humanity, with their thousands upon thousands of units, every one of which one knew to be for the moment animated by but a single idea. Little clusters of them gathered in the

THIRTY-FIRST INTERNATIONAL EUCHARISTIC CONGRESS

centre of the Fifteen Acres, and these nuclei stirred and swelled with the inpouring streams until they merged and blended into a great faintly-moving mass.

Try to picture the scene. Outside the enclosure the crowd formed a solid wall, thousands deep, stretching across the whole width of the Fifteen Acres, and then turning in the distance to flank three sides of a great rectangle in front of the Altar. Its units were grouped according to the locality from which they came, their allotted places being marked out with boards bearing numbers and letters of the alphabet, and the fluttering banners which they carried spanned the world.

There in the front were the men of New York, further back the sodalities of all the Dublin parishes, Pioneer Total Abstinence Associations from all over Ireland, a cluster of gaily-coloured banners with the names of Belgian towns; far away, line after line of women from English dioceses—Shrewsbury, Middlesboro', Birmingham.

In the Fifteen Acres, Phoenix Park possesses a site for such an event which must surely be second to none in all the world. Back from the High Altar the ground slopes gradually for hundred upon hundred of yards, making it possible for each rank to see over the heads of that in front of it. Immediately in front of the Altar, the crowd was bisected by a broad pathway of open sward, an avenue of tall poles, connected by a chain of foliage which danced in the breeze. On one side of the pathway were the women's groups; on the other those of the men. Boys in the blue or green uniforms of the Catholic Scouts used their staves as barriers along the confines of the crowd to prevent it overflowing its limits and keep it in a regular mass, and they were equipped with hundreds of pails from which they dispensed water to a thirsty multitude. The rain, which seemed at every moment to be imminent, never came. Otherwise, it was, except for its numbers, an uneventful throng. Its most striking characteristic was its silence. Once it had invaded the space which formed the nave and transepts of this remarkable open-air church, it stood, sat, or knelt in silence, giving off none of that buzz and clatter which is usually an inevitable feature of a large concourse of people.

All were making for the centre of the city to hear the final Benediction from O'Connell Bridge, and soldiers signalled the progress of the procession from one point to the next. It seemed as if the stream of humanity would never stop. During the Mass the crowd looked huge enough, but, as one never could see more than a section of it, the full immensity of the gathering was hardly realised. Here one began to get a better idea of the numbers. Looking up towards the Park gate, one saw the bobbing heads of countless thousands of men, who emerged continually through the pillared arches, divided, and went their ways. One could not estimate how

many hundreds passed every minute, but from half-past three until six o'clock the procession was unbroken.

The men came first, headed by the foreign sections with their banners. The Belgians were the most impressive of all, and passed by in a perfect blaze of colour. Then came the bulk of the procession—men from the Irish parishes. They must have come from every county, and almost every village in the country, and the greater part of them had travelled all night, and would travel all night again.

It would be idle to attempt to estimate the size of that awe-inspiring crowd. From the top of the colonnades the inexperienced eye was dazed by its dimensions. It was an ocean of humanity. As far as one could see on every side the throng continued. Here and there a burst of colour broke its astonishing monotony—for instance, those Dutch girls with their gay banners and their striking costumes of orange and green, yellow and cream; or the other group of Irish girls with their fairy-like veils over gowns of virgin blue. But, with these exceptions, it was just an infinity of men and women, marshalled into their places with consummate skill; ordered, decent and reverent, setting an example to the world of popular piety, and behaving with a quiet dignity that was worthy of the occasion which evoked it.

"NICHEVO."

REUTER NEWS AGENCY

"ATTENTION! ATTENTION! The Holy Father will now speak to you."

These words, spoken in Latin and English, by Father Gian Franceschi, the Director of the Vatican Wireless Station, galvanised thousands at the closing ceremony of the Eucharistic Congress at Dublin to-day.

Then the Pope's voice, ringing out clearly, was heard by the waiting multitude over the ether. The Pope, speaking in Latin as "a father to his children," expressed his joy at participating directly in their pleasure at the triumph of the Eucharist. His Holiness rejoiced that he and his hearers prostrate together, "could pray that an omnipotent and merciful God, placated by the prayers of His Church, should grant, in these times of great tribulation for all the people, the gifts of unity and peace, which were mystically indicated by the Eucharist."

The Pope imparted the Apostolic Benediction in the name of the saints, including the "Blessed Mary, ever Virgin, Queen of Ireland, the blessed patriot Patrick and all the blessed saints of Ireland."

The speech lasted five minutes. A few minutes later the Pope was assured by telephone from Dublin, that his words had been heard perfectly.

ROME CORRESPONDENT.

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THE CATHOLIC TIMES (London).

And now the climax of a morning of wonderful memories; the Eucharistic King is to dwell among His people. A sharp word of command, and the guard of officers stand to attention; swords are drawn, and in one quick movement the glinting blades stretch forth to the bowed Celebrant in the centre of the altar. The silence is rent by the trumpeters sounding the general salute of the Irish Free State; its musical notes, quite unlike the rude blare of brass with which most of us are so familiar, are a signal to every single soul among the vast congregation. As though moved by the breath of a zephyr breeze, gentle but compelling, the multitude sinks to its knees.

Silence, supreme and overpowering, descends upon us. There is no sound, no movement, the beating of one's heart seems to trespass upon this silence that belongs to God. The natural has given way to the supernatural, even the breath of air is stilled; time, too, seems stilled, life seems to have ebbed from this kneeling, bowed, immobile multitude. Everything belongs to God and Christ, His All Eternal Son, belongs to all. A faint tinkle—St. Patrick's bell, the link of fifteen hundred years, announces the coming of the Eucharistic Lord. Like a field of corn swayed in a summer breeze, the multitude lifts its head in adoration as the Sacred Host is raised upon the altar. Christ the King, the Divine Presence concealed beneath the form of Bread, is enthroned before His people, and St. Patrick, the Apostle who won for us this glorious day on Ireland's soil, sends his message once more in that little bell which tinkles again and now again.

Once again the trumpeters give the warning. The silence, the reverence, the devotion, the solemn communing of Christ and His children continues until the chalice of His Sacred Blood is elevated and adored. And thrice more we hear the tinkle of St. Patrick's bell as the voice of one coming to us over fifteen centuries of faith and love.

And now—is it a sigh that comes from among the kneeling throng? Like a wind sighing through innumerable trees, it issues forth and ascends to the heavens, an unspoken prayer of unutterable joy and longing: "Stay with us, O Lord!"

L. J. SULLIVAN.

SOUTHERN STAR

THE CLIMAX WAS REACHED by last Sunday's awe-inspiring, soul-uplifting, faith-inspiring, and gigantic demonstration. We shall not attempt the impossible task of trying adequately to describe the bewildering, colourful, and many sided scene. Let us pray that the Congress may bring us prosperity, peace, charity, mutual toleration and goodwill.

DAILY HERALD (London).

IT IS A CROWD so vast that it lies over a square mile of parkland, hiding every blade of grass. It is a dark, tattered carpet of a crowd. A carpet a mile square, picked out with a pale pattern that is hundreds of thousands of human faces, brightened with countless specks of red and blue which are the clothes of women.

How great is it? No one can say. It may be three-quarters of a million. It may be a million. It may be even more than a million. It is impossible to calculate such a crowd. All I can say about it is that no crowd quite like it has ever been seen in our time. So great is the awed silence of this incredible host as it watches the white throne, that you can hear a bird singing among the trees and the wild cries of gulls that have come from the coast and wheel above the altar.

Hundreds of thousands of these men and women have nothing in the world but their faith. Suddenly across the dead silence of a million men and women, who kneel on the grass in unshakable belief that they kneel in the actual presence of God, comes a strange and indescribable sound. At first I think it is like something muffled and rung in a cave by the sea. It is a hollow sound. It is an old sound. It is the sound of St. Patrick's Mass bell telling Irishmen, after its centuries of silence, that Christ has come among them.

The sound comes three times. It is the very sound that so long ago in that lovely April of faith when Patrick flung down the heathen gods drew Irishmen to his little chapel. It is the bell that, as legend says, the saint took with him to Croagh Patrick when he wrestled with demons. It is the bell that was buried with him in the year 461. It is the sound of the bell that the saint whom the West adores, Columcille, or Columba, took years afterwards to St. Patrick's tomb. And now it is ringing for Mass again, not only in Dublin, not only in Ireland, but all over the world.

The sound of St. Patrick's bell is in the waves of the air. Men in distant lands can hear it. It crosses the sea with the speed of thought. It rings across continents, and the message it gives to the world to-day is the message it gave to Ireland 1,400 years ago. At the sound of it, the armed men round the altar spring to attention; trumpeters blow a fanfare. The officers lift their drawn swords in salute, holding them towards the Host. The square mile of humanity on its knees covers its eyes and bends in prayer. There is no Catholic in the immense crowd who does not believe that he is in the presence of God. A movement like a ripple runs across the crowd. It is the Sign of the Cross. In the hush I can hear a bird singing, and I hope that the sound of its voice went out over the world with the sound of St. Patrick's bell.

H. V. MORTON, *Special Correspondent.*

THE UNIVERSE (London).

CHICAGO, THE GREAT centre of Catholicity in the "Middle West," though it had more prelates at its Congress, was outstripped in magnificence by Catholic Ireland. To-day's Pontifical High Mass, celebrated by Archbishop Curley, of Baltimore, at the Congress Altar in the Phoenix Park, with the Papal Legate presiding, was attended by a bigger crowd than any crowd ever before physically present at a celebration of Mass. Yet it was not so long ago, as time runs, that Mass was said in Ireland in secret places.

A million people, it is estimated, were at that Mass in the Phoenix Park. Who knows if there were a few more thousands or a few less? Who had ever seen a million people before? This million people tramped out to the Fifteen Acres in the Phoenix Park and, owing to the masterly organisation which preceded the Congress, fell into allotted places without hurry or bustle. On the Fifteen Acres these million people stood in their sections, without dividing barriers, like soldiers on parade.

While they were out in the Park, Dublin still had its hundreds of thousands of people lining the route of the procession, even before Mass began at 1 o'clock. In the streets of Dublin there were unprecedented scenes. Loud speakers broadcast the Mass, and as the celebrant was heard to begin *In nomine Patris, et Filii, et Spiritus sancti* . . . all the men in the crowd doffed their hats. People took out rosaries and prayer books, windows opened, and people made the Sign of the Cross.

There in O'Connell Street, where I stood during the ceremony thousands of people stood as reverently as though they were standing at the church door, crowded out of Mass. And the B.B.C. broadcast the Mass—every word and every note—to the whole world. A thrill ran through the city when Count McCormack's voice rang out, singing Caesar Franck's *Panis Angelicus*. Everybody stopped and was silent whilst the famous voice filled every corner of every street for miles around. But the solemn moment of the Consecration was most impressive of all. A military command snapped out. It was uttered by an officer in the Park, standing in front of the white altar. As the troops on the altar steps whipped out their swords to present arms, every soldier guarding the barricades in the Dublin streets sprang to attention and presented arms.

Another thrill came when, at the moment of Consecration, as the Sacrifice of Calvary was offered out there in the presence of a million people, the tinkle of the 1,500-year old bell of St. Patrick, brought out of the National Museum in cotton-wool for the occasion, gave forth its hoarse note. The bell which St. Patrick heard, if tradition is accurate, sounded again throughout the land. A frail little bell, its note was made to grow mighty, and it went with the four

winds throughout the earth, and reached the Holy Father in Rome. As it rang, Dublin dropped to its knees, just as the million in the Park were on their knees, and there was silence, but for the tinkle of St. Patrick's Bell; and then the fanfare of trumpets greeted Our Lord as He came to the Altar and into the hearts of the million people there.

Later the great procession marched upon Dublin, concentrating upon O'Connell Bridge by several routes. Before this, at the close of Mass, a new wonder was piled upon all the other wonders of the Congress, when the voice of the Supreme Pontiff was heard talking to his children in Ireland.

There, unmistakably, was the voice of the Vicar of Christ, as calm and as kindly as one hears it in his study in the Vatican, in the Vatican where he in his turn had been listening to this solemn ceremony in Dublin.

From the top of the colonnade, from which the pressmen viewed all these great ceremonies without being in evidence, the scene on Children's Day was stupendous in its immensity and colour. It was the first great open-air ceremony we had seen in the glare of the sun.

Up there it was like looking down upon a vast distant garden, with here a patch of white and yellow crocuses, and there a bunch of pinks; a geum here, a clump of forget-me-nots, with white daisies and buttercups in profusion. God must be smiling as He looks down this morning upon this fresh garden of lovely Irish children out here in the Park, with the hills around it and not far off from Dublin's bay.

DAILY MAIL (London).

I AM QUITE SURE that I have never, in many years and in many lands, been faced by such a subject as this with which I must now deal. If I could I should put the burden of it aside. It is too much. This is an Apocalyptic day.

As I start writing, the walls and roofs of Dublin have broken into hymns, and the sky itself is rolling out volume and volume of canticles. It drowns the infinitely little which is left in this city of the life to which one is accustomed—traffic and footsteps and the very conversations of the passers.

These things are dead. Only heaven is alive, and in psalms or prophecies is telling the glory of the Lord. Can the reader realise what it means to be in a room opening on a thronged thoroughfare, and minute by minute to sit there endeavouring to write, while it is as though this world had ceased and the other was calling? It makes no difference to know that this effect is in part due to the employment of loud-speakers. These odd instruments have proved holier than they know, and in any case the people have abandoned everything else for the hymns and prayers which come reverberating through window and wall. The day has gone like that, mounting from plane to plane till it has reached this stage of aloofness from the earth.

This morning, when I went down to the Phoenix Park and the vast crowds began to gather under my eyes round the altar there, how I was stirred! I did not realise then that it was only the beginning. It seemed then a wonderful completeness, the rivers of people making for the park, the lines of cars which drove like imperious currents through the human flood, and the altar and its pure colonnade awaiting them with spread wings; everywhere I could see the grass beginning to disappear beneath the covering multitude and the fullest splendour of religious pageantry begin to unfold itself. Lines of prelates with joined hands move to their posts. First boys and then priests begin to fill the spaces allotted to the choir. They alone would have formed a congregation for a cathedral. There were eighty-eight benches ready for them to occupy. Thousands of priests gathered, their uniform surplices and cassocks diversified here and there by strange Eastern or Southern vestments or headgear, even to the brown and white plumes of an American Indian. Queues of bishops move along boarded paths; and the mass of spectators became tumultuous, with flags, banners, and inscriptions bearing the names of cities, of nations, and of saints indiscriminately. Men crowded upon serried rows of benches, sitting knee into back, and amongst them were lost rows of monks and women dressed like Nazarenes and of mayors and aldermen.

Now the nine Cardinals moved to their places, with trains as long as the altar, surrounded by ruffed and cloaked gentlemen in attendance. They seated themselves on a red dais with golden porches and gilded canopy, which was so designed that it looked like many croziers put together. Then a score of lesser dignitaries sat at their feet on the steps themselves, in the curious, simple way the liturgy bids, a whole purple-clad drift of them, like children sitting carelessly at their parents' feet.

The Legate advanced with his court of fifteen to the altar steps. The Archbishop of Baltimore came with him, mitred, in slippers and gloves and vestments of white and gold. The Cardinal was vested. The Archbishop sat on the altar steps on a curule chair, motionless, his open hands spread ritually upon his knee. I watched him, remote in meditation, though before him now stretched the host of mankind, nearly a million, from the threshold of the altar to the woods a mile or more away.

I sat long contemplating that scene, that extraordinary vast scene, which remained so silent and so still waiting for the Mass to begin, and then, as it were for the first time, the scene before me took that ascension I was to know. The idea of pageantry vanished from my mind. This was no mere scene of pageantry. The sight before me and the intention pursued were something greater. The multitude was in-

describable in terms of pageantry. It was so great that it was of Nature's skill. It was a sort of landscape.

Figure to yourself, if you can, a great plain, terraced at intervals. The plain is pink, and the low cliffs which cut it at the intervals dark-fronted. The pink plain which thus stretched before me was a plain of faces, and the low cliffs were where lanes had been made to allow passage for safety's sake. There only did the bodies of the pilgrims show and their garments gave that dark edge to these human cliffs. The Mass began and went through all its infinitely solemn ritual, with profession and incensing and genuflections to the Tabernacle. The vested Legate sat at the left on his throne. The Archbishop sang the splendid liturgy, passing from *Confiteor* to *Collect*, from *Collect* to *Epistle*. Now was a halt while the Legate read a message to the people, to supplement, no doubt, the broadcast message from the Pope which poor wireless conditions had caused to be badly received. Looking at that plain of men and women he spoke in ringing tones in English of "This great demonstration of love and of gratitude you have prepared for Him who finds his joy amid the children of man. He will pass amongst you presently," continued the Legate, "sanctify your hearts and subject all your thoughts and actions to his love."

On that high spiritual level we returned again to listen to the Mass. The *Credo* began, first sung by the tender voices of boys, and then taken up by all: *Deum de Deo lumen de lumine* (God of true God, light sprung of light). The sound of the profession of faith occupied all the air. As it came to the end and to the final testimony of belief in life without end elangour echoed as though that mighty press of voices were ringing the everlasting chime. The last "Amen" swept over the field. The wine and water of the offertory were presented to the Archbishop, and he poured them into the chalice. As he returned to mid-altar I saw the great singer, McCormack prepare himself for the antiphon. He stood by the side of the altar not far from the Legate, but below him upon the grass itself. For a moment he closed his eyes in recollection, bent his head a little, then raising it looked before him and sang. Someone who was with me there, who had heard him often, said that John McCormack must have been preparing all his life for that moment. His voice, full of the accents of faith, gained a new quality. The believer transcended the singer: *Panis angelicus fit panis hominum* (Bread of angels is made the bread of men). *O res mirabilis* (O marvellous happening). The foremost ranks of the multitude listened on half-bended knees, though the liturgy does not demand it at this moment, so pure and reverential were the tones.

It seemed that sentiment of devotion could mount no higher, but as the chant of Preface rose and the most solemn moment of the Mass, the Elevation, approached the great ceremony

seemed more and more raised out of its mere human setting "So with the Angels and the Archangels, with the Thrones and the Dominations, we sing the hymns of Thy glory," ran the words of the Preface. And as the great choir sang them, while the whole assemblage of people, the flower of the nation, sank upon its knees again and men and women bowed their heads, the woods echoed back the words: "With the Angels and the Archangels" out of their bordering glades.

Now there was deep silence. A trumpet-call rang out. A guard of officers ranked round the altar raised their swords in salute; and the Archbishop, saying the words of consecration, raised the Host above his head against the green background of the remoter trees. There was not a movement, not a motion save his, from end to end of the hundreds of acres, and no sound now but the note of a single bell—the bell of St. Patrick, the bell which had rung for the same act of consecration 1,500 years ago in the hands of an apostle to the ears of primitive saints and the wonder of pagans. The note of the bell was strangely deep, surprisingly deep. The ringer, it seems, had to take great care how he rang it. It is in his charge in the National Museum in ordinary times, and he knows how to stir its age-weakened sides. So the Mass followed its course to the final Blessing which the Legate gave. This was, perhaps, the most impressive and spiritual moment of all. The multitude was so uniform in its movement as it knelt, so welded together that it seemed to be but one person, and the observer had an impression of Man praying as a whole. When they crossed themselves, hundreds of thousands of hands crossing breasts together, it was as if in some great expanse of desert the sands shifted and shimmered for a passing instant.

J. M. W. JEFFERIES.

LIVERPOOL POST

WHEN THE VAST CONCOURSE moved off in processional order the picture was much more striking than its original assembly, which, of course, had been a process of building up a crowd with very little, if any, ordered movement. The departure, however, was something quite wonderful to watch, for though no rehearsal had in the nature of things been possible the masses of humanity resolved themselves into columns of eight and marched to right and left from the centre with the precision of a military tattoo.

This revolution of stately order out of what had seemed almost a chaotic mass of people was a fascinating process to watch, and was rendered possible only by the readiness of the concourse to obey the orders of over 900 sergeants and guards and a whole army of stewards.

THE MONTH (New Zealand).

THE FINAL Solemn Benediction now commenced. At first, a silence as of the open fields of a remote countryside; but, as the band struck up the *Tantum Ergo*, the whole city took part in a tremendous outpouring of praise and thanksgiving. All Dublin, we hear, resounded to those strains. Where it was impossible to approach any closer to the Altar, and then back for miles to the Phoenix Park, which was still emptying its thousands, a pause occurred. Everyone was on his or her knees wherever they happened to be. Even in precarious vantage points on roofs around me, I saw people kneeling in seemingly impossible situations.

A moment after the hymn had ceased the Cardinal Legate ascended the Altar steps. As he took the Monstrance once more into his hands, a sharp military command broke the stillness. Swords came to the salute, the trumpets sounding again. Over the multitude, over the city, over all Ireland, he raised the King of kings. It seemed as though the scattered Gaels overseas, in every clime, and under every flag, were gathered under the benison of that uplifted Host, and all were home again for that wonderful moment. The thought is not far-fetched; to the Lord of the Eucharist space and time do not exist.

In the hush of that indescribable moment, every head in sight bent low. The whole of the devotion of the past days seemed caught up in a mighty climax. The thought of thanksgiving must have filled every heart: no merely personal petition filled that historic space when time itself stood still; and fifteen centuries of Eucharistic devotion culminated in the triumph of the Eucharist in an Ireland free once more to worship, in the face of the world, the faith of Patrick.

Wave upon wave of sound came in contrast to the preceding and almost palpable silences, the *Divine Praises* welled up, clearly, distinctly, from a million and more throats. The last one seemed to be lingeringly uttered, as the multitude became conscious that the Congress was almost over. The mighty uprising of the concourse preceded the final *Adoremus*. I, for one, have never heard the glory and the praise of that psalm and antiphon so feelingly, so triumphantly sung. The world, which has never before witnessed anything to compare with the wonders of this day, was listening in; and I hope they profited by that final expression of thankfulness to the Almighty Father.

The Congress was over! May its message be heard universally and its inspiring lesson be taken to heart.

THE STAR (Toronto)

SUPERLATIVES ARE ALWAYS the camouflage of the incompetent writer, but here they must be allowed. A million people had got into the Phoenix Park on Sunday morning. Traffic experts had said it could not be done, but it was done quite

smoothly, because the congressists made every sacrifice to attend there.

All went in very good time, several hours before the Mass was scheduled to begin. Many had gone the night before, and there was a constant stream of people to the Park before and after sunrise. When they were there they contentedly took their allotted places on the green plain, nobody trying to jump a claim and get a more advanced place.

The Mass has already been described in this paper. Writers naturally stressed the unusual and the colourful, the strange tribes and races represented among the pilgrims and the gorgeousness of vestment and impressiveness of ritual. What most appealed to me was the normality of the people. The devotees of the Eucharist were just the plain, ordinary democracy of Ireland—men as well as women, young as well as old.

The *Manchester Guardian* reporter had the same reaction, for he wrote:

"But the most interesting were the laity, the country folk, the common people of Ireland. They had all come prepared to picnic for the day in the Phoenix Park, and there was nothing of 'your Sunday best' about them—none of the black coats and stiff collars of the Protestant townsman. They looked what they were—healthy, country folk roughly brushed up for the occasion.

"The number of men was quite equal to the number of the women, and the young men were there, too, in due proportion. What is more, they did not come shamefacedly, accompanying their families or with their best girls, but in groups of three or four. Though the men were there in crowds picnicking before the ceremony, their behaviour was admirably reverent and orderly."

HENRY SOMERVILLE.

NATION BELGE.

On Sunday, at one o'clock, the Pontifical Mass was said before a congregation of a million people—a vast human ocean it seemed, whose limits could not be seen.

A magnificent cortege escorted the Most Blessed Sacrament during the procession through the Dublin streets to O'Connell Bridge, which was reached after four hours of marching. Picture the river Meuse at Liege, if it flowed along its former bed and on to the very heart of the city, by the boulevards d'Avroy and Sauvenière. Picture the Bridge of Avroy as it once was. Such, almost, is O'Connell Bridge. On either side of the river [Liffey] a dense crowd of people are assembled for the Benediction. A magnificent and a touching sight! The great statue of O'Connell stands in front of the bridge. From his elevated pedestal he seems to behold this great tide of Ireland's religion, of the religion of all nations, to behold his people here honoured by the Catholics of the whole world, and to see them, as he has always passionately wanted to see them—Catholic and free.—"Lux."

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REVUE DES DEUX MONDES (Paris).

"Wait until Sunday!" an Irishman advised me as we left the Park on Thursday. I waited. Sunday has come.

I have already described the scene: a field of 35 to 40 hectares in front of a monumental altar. It only remains for me to speak of those taking part. It would be more correct to say, the *one* taking part, for here, it is a question of a unified whole. This is not a figure of speech. It is true the habit of speaking of people as *one* is much abused; claiming to speak in their name, personifying them as an individual considered collectively, and as having one unanimous will. But, except in special cases, there is behind this imaginary "people" only a part of a nation often only a minority, sometimes a mere fraction.

But to-day I have seen a people really "one," and I have felt its one soul, almost unified, in one conviction higher and for a minute, exalting. And I have seen this million. This is no haphazard calculation. Owing to the division of this field into squares, divided by paths, and allowing four persons—at least—to every square metre—a mathematical calculation can be made. A million!

The elected representatives of this people are all present: the President of the State and the leader of the Opposition—de Valera and Cosgrave—are at the head of the procession, bearing the foremost cords of the dais—this dais which unites them in Christ; following are the members of the Government, deputies, senators, the representatives of all the counties, the mayors.

Yes, the people of Ireland was there in its entirety. This is a fact. And again as *one*, in recollection, unanimous and simultaneous, in the inclining of a million heads, at the verse of the *Credo*, proclaiming that God was made man, at the Elevation and for the Papal Blessing, as one this people professed one faith. Equally a fact.

None will contest the deep significance of this fact—a significance that is spiritual through the Object of this faith; and social, through the faith of this collective, whole people. Faced with this significant fact, I hesitate to comment on the thousand details, touching or picturesque, magnificent or fine, impressive in their grandeur or striking in their significance, which my eye has seen, and which my notebook has recorded.

The formidable spectacle of this million human beings, seen with one glance, and the farsighted, detailed organisation which has effected this orderly arrangement of a million people; the majesty of these 200 bishops and in their midst ten cardinals—one the Pope's Legate; the harmony of this choir of 600 voices singing the melodious, solemn plain-chant; the fifty special guards on the altar steps, straight and motionless as statues, saluting at the Descent of Christ upon the altar, a flourish of trumpets, and immediately after, amid the

THIRTY-FIRST INTERNATIONAL EUCHARISTIC CONGRESS

impressive silence of these million souls, St. Patrick's bell announcing to the Irish people of the twentieth century the mystery of the Eucharist, as it had announced this mystery to their ancestors in the fifth century; finally, the Mass hardly ended, this million faithful stand expectant, for their father is about to speak to them from Rome, the voice of the Holy Father seeming to fall from Heaven itself to pronounce his benediction on the multitude—I should like to live through all this again.

Such also was the closing procession, solemn, grand. It was one of the most touching processions I have ever followed. The majesty of this spectacle was threefold: the conscious discipline and recollection of the long cortège during the three hours of marching, the respectful and fervent attention of the multitude throughout and the magnificent decoration of all the houses along the route. So many signs testifying once more this people's faith in the presence of God.

This triumphal procession ended at O'Connell Bridge, where the *Te Deum* was sung before the altar of repose erected on the Bridge.

As regards suitability and symbolic significance, a better site could not have been chosen. First, on account of its size; O'Connell Bridge is so large that it might be a public square thrown across the river and connecting two streets equally wide. Secondly, the monument which gives the Bridge its name, stands, as it were, at the great crossroads of Irish history; it marks besides, the centre of the city. From his imposing pedestal the Liberator, who won religious emancipation (the prelude and the spring of political independence) seemed to look at the altar and to dominate the multitude, as though contemplating his countrymen, an independent people, on their knees before Christ the Saviour. One might say the bronze figure was living the dream of O'Connell's life.

FRANÇOIS VEUILLLOT.

NEUE ZÜRCHER ZEITUNG.

The Congress was concluded on Sunday when at noon the Pontifical Mass was celebrated in the Phoenix Park. By great good luck Dublin possesses the largest park in Europe. If it were not for this there would not have been room for all at the final ceremony. People were coming to the Park from midnight; early in the morning thousands could be seen sitting around camp fires, and all night figures were seen passing to and fro outside the tea tents. It bore the appearance of a band of refugees bivouacking. In the morning people of all nations began to arrive. Towards noon the crowd had grown to a million.

At the moment when the Papal Legate, Cardinal Lauri, mounted the steps of the High Altar, there was instantaneous silence among the great congregation of a million people.

DE MAASBODE (Netherlands).

SUNDAY'S GREAT OPEN-AIR Mass eclipsed all the ceremonies of Congress Week. From early morning conveyances of all kinds were proceeding towards the great Phoenix Park. It was like an exodus of the people. Trains and buses were packed. I was fortunate to manage to scramble into one of the cars which left me at one of the entrance gates. The crowd was beyond human conception. It was stated that nearly a million of people were there; it could not have been very far from the million.

The scene in the Phoenix Park was such as no human tongue could describe. In the procession I felt in my heart such a heavenly joy and contentment!

L'AVVENIRE D'ITALIA (Bologna).

THE EUCHARISTIC CONGRESS of Dublin has enjoyed a success which we do not hesitate to pronounce unique. In fact judging from the incredible sight of a million people in the Phoenix Park on Sunday, and from the enthusiastic meetings of men, women and children during the week—we must in all fairness conclude that for this supreme and glorious manifestation of faith in the Blessed Eucharist, the word "triumph" is . . . hyperbole which in actual fact does not render justice to the event. The Island of Saints has lived up to its envious reputation. It was the expression of the entire, complete, and compact Irish race. To-day Ireland is as a light to the earth, and an example to be followed by every race.

* * *

GENERAL

L'OSSERVATORE ROMANO (Official Organ of the Vatican).

EVERY PREVIOUS Eucharistic Congress has had some special note which marked it off from all its predecessors. In one this may have been the enormous crowds, in another the glorious memories of the past which it evoked, and a third will be remembered on account of the special historical conditions under which it was held. But during every previous Congress entire zones of life and vast phases of human activity stood apart from and remained indifferent to the manifestation of faith which the sacred event evoked. Of course, these Congresses compelled the attention of all classes and conditions of men—but they never yet absorbed the activities of an entire people. There were always a large number of spectators who stood aloof—now labour, now politicians or business men or journalists—always some vital stream of human effort continued to flow undisturbedly in its ordinary course.

But not so here in Ireland. Here every sphere of life is affected by this 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 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. Everyone is at his post—from the Bishop to the clerical student, from the President of 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.

L'ITALIA (Milan).

THE WELCOME WHICH Dublin has extended to Cardinal Lauri has been greater than even the most optimistic expected. The Irish have belied their reputation as a cold, imperturbable, Nordic people. Instead they have shown themselves as enthusiastic, as exuberant as any Southern race. Every Irishman saw in His Eminence the sacred person of His Holiness the Pope—and that strong unshakable and yet enthusiastic faith, characteristic of this great race, made every man, woman and child fall on their knees to receive his blessing in the certain belief that he was the accredited representative of Jesus Christ for whom every single person was ready to suffer and die.

Everywhere there appears a wonderful devotion to the Blessed Eucharist. These children of St. Patrick enjoy a faith at once enthusiastic and respectful. In church their dignity of demeanour and gracefulness is to be noted. The soul of the Irishman, so ardent yet so gentle, has found in the Eucharist the object towards which all his profound piety may be extended in that beautiful way so characteristic of this race. Never before as in this most hospitable land of Ireland, have Italian pilgrims had so many reasons for being proud of their own faith. The wonderful devotion and example of this race—ever faithful to the glorious traditions of their forefathers—will not be without its very beneficent effects on the souls of every Italian pilgrim privileged to assist at such unforgettable manifestations of faith as were witnessed in Dublin.

WORLD'S NEWSPAPER COMMENTS

IRISH WEEKLY INDEPENDENT

IT IS QUESTIONABLE if any other country in the world could manifest such edifying devotion and so much enthusiasm for a religious purpose as Ireland has shown for the Eucharistic Congress. Dublin, in particular, has honoured the occasion in a manner which, we venture to assert, could not be paralleled in any other city of similar size and importance. Possibly the capitals of great powers could produce more gorgeous effects in an area less extensive through expenditure of huge sums of money, but we are convinced that nowhere else could there be found the same universality of effort, the same unity of thought and desire influencing rich and poor, prince and peasant, the merchant in his mansion and the worker in his cottage. The decoration of Dublin for Congress Week will stand in the annals of Ireland for the magnificent devotion and fervour of the poor of the city.

LEINSTER LEADER

THIS WEEK, Ireland has bent herself to the lovable duty of paying homage to Our Lord in the Blessed Sacrament. She has risen to the height of a great occasion and set a magnificent example to the whole world. In politics Irishmen may differ on questions of ways and means, but those who visited our shores within the last fortnight cannot fail to be impressed by the one cardinal fact, that in everything pertaining to our holy religion Irishmen sink their political differences in a common cause. Neither time nor circumstance can ever alter this abiding loyalty and devotion to the Faith of our Fathers. It has stood the test of centuries of the most cruel persecution the world has known, and to-day it remains the most cherished possession of the Irish Race.

THE TIPPERARY STAR.

THE THIRTY-FIRST EUCHARISTIC CONGRESS has now passed into the pages of history, but it must take a place in the ranks of the outstanding and memorable ones. As the spontaneous outpouring of a nation which has never once been false to the faith it embraced fifteen hundred years ago and never been anything but staunchly loyal to the Holy Father, it must stand unique. The honour which this Congress has won for Ireland comes from the same source—the Faith—that in other days earned for us the proud title of Saints and Scholars. It has brought us pre-eminence in the past, is doing so again to-day, and in the future will bear us forward to further glory.

OFFALY CHRONICLE.

THINKING MEN of every Christian Church, who have watched the wane of religion, who deplore the growing grip of the Godless forces of a spiritually degenerate world, will hail this manifestation of faith with satisfaction and relief.

CONNACHT TRIBUNE

ONE OF THE most remarkable features about the Thirty-first International Eucharistic Congress which concluded in Ireland's capital on Sunday lies in the fact that, notwithstanding the intensely interesting and anxious stage through which we are passing in our political development, it still remains the foremost living issue on the lips of our people. No doubt, it will live as long as life lasts in the hearts and memories of those who had the privilege of participating in it. To remain, however, the chief topic of conversation in these days of material and political striving to the virtual exclusion of all other national and local subjects is perhaps the greatest tribute that can be paid to its marvellous success in stirring up the devotion and faith of Catholics through the length and breadth of the land. Ireland demonstrated last week as she has never had an opportunity of demonstrating since the days of O'Connell that within her four seas Catholicism is a living creed.

CLARE CHAMPION.

SCENES OF incomparable grandeur amazed visitors to Dublin during Congress Week, and evoked from them unending exclamations of wonder. The celebrations were, in every respect, on a colossal scale and were unique in their solemn impressiveness. But, whilst the efforts of the capital to pay homage to the Eucharistic King aroused world-wide admiration, it would be unjust not to pay tribute to local celebrations, which, though on a minor scale in comparison with those surrounding the great central event, were just as amazing in their degree, entailed as many sacrifices from those responsible for them, and showed an equal appreciation of the solemnity of the occasion.

In the Diocese of Killaloe we may be permitted to speak with some pride of the lavish yet tasteful manner in which the streets and houses of Ennis, Kilrush, Ennistymon, Killaloe, Kilkee, and other centres were decorated, and with still more pride of the spirit of piety and devotion which inspired and dictated them.

Ennis, the capital of the county, was a decorated town of prayer and praise. Bedecked and garlanded, its streets by day were very beautiful, When dusk fell it became a town of lights. Fairy lamps, electric bulbs, flickering candles, illuminated mottoes, altars and grottoes, transformed it and gave its poorest lanes and alleys a surprising beauty.

WESTMEATH INDEPENDENT

DUBLIN HAS SEEN many stirring and historic scenes; it has been the venue of many pageants of pomp and glorious circumstance; but never before has it witnessed so full and free an expression of a people's deep-seated and heartfelt fidelity to religion and all that it connotes.

CARLOW NATIONALIST

EVERYBODY GAVE of his best, and the weather was a record for June. The celebrations were far above anything we had dreamed they might be. It was evident everywhere that Catholicity is as great in Ireland to-day as it was five hundred years ago, and that the man in the street cherishes his Faith in his secret heart just as zealously as any of his saintly forefathers.

MAYO NEWS.

TO-DAY, THANK GOD, the triumph of our Faith enables us to do so in beautiful churches and cathedrals and in the open parks of our capital. In all Ireland this week through which we are passing is one of edifying prayer, thanksgiving and rejoicing. It is an event which reflects credit on our pastors dead and alive. They have been and are true shepherds of their flocks, and the wonderful success of the Congress is an outward evidence of the effectiveness of their teaching and self-sacrifices.

KERRYMAN.

THE INSPIRING and impressive spectacle in the Phoenix Park has been variously described as "stupendous," "marvellous," "amazing," and "wonderful." It is doubtful if either could do full justice to a scene which was absolutely indescribable, not only in the vastness of the numbers participating, but in the warmth of the spirit of fervour with which the hearts of countless thousands of fervent Catholics present were imbued. The scene was one which will live in the hearts of all who were privileged to witness it during their lives, and will be handed down to future generations of Irishmen and women the world over as Ireland's crowning glory.

THE GUARDIAN, LONDON.

IT IS DIFFICULT to think that any Christian person or, indeed, anyone with the faintest sympathy for the spiritual aspirations of humanity in a tortured world, can have read unmoved the impressive accounts of what has been happening in Dublin during last week. It was, of course, a marvel of organization, of "showmanship," perhaps some would say, but no amount of organization would have been of the slightest avail had there not been present the overwhelming devotion of Celtic Ireland to that which has been its solace through centuries of oppression, misery, and civil war. Even if the innate quarrelsomeness which seems endemic in the Irish could not avoid making itself felt, the truly religious passion of the multitudes swept over it as some great wave. Is there any other country in the world where the Roman Church could be sure of so overwhelming a triumph? Many who can accept neither that obedience nor its methods of worship will have felt their hearts strangely stirred by the manifestation of faith in a God all-powerful and yet at hand.

THIRTY-FIRST INTERNATIONAL EUCHARISTIC CONGRESS

THE STANDARD (Dublin).

THE MOST MANIFEST characteristic of the celebration was that it was the united people's doing. We sometimes talk politically of new souls coming into Ireland. This was the shining through of the old soul that St. Patrick baptised and blessed and directed as it was Christian so also to be Roman. No propaganda, no crusade, no exhortation could have evoked this manifestation of devotion to the Holy Eucharist, if the love was not there in the people's heart of hearts. The men of Ireland have displayed it as fervently as the noble women and girls of Ireland. The angelic souls of the Catholic children of Ireland in their demonstration at Saturday's Holy Mass, made the bright floral crown of the Nation's offering.

Numbers were immense; but the devotion and fervour of the numbers were even greater. The emotion of the altar rails seemed to have overflowed into the streets and lanes of our cities, towns and hamlets, uniting in that great sea of worship that flowed into the wide demesne of Dublin's famous Phoenix Park on Sunday.

The very physical atmosphere seemed to be charged with spiritual lightning. Hearts were strung tight, eyes with difficulty restrained their tears, the soul of Ireland was deeply stirred.

THE WESTERN PEOPLE.

FROM THE MOST remote corners of the earth have come pilgrims to Dublin for the Eucharistic Congress. They must go back to their homes in distant lands with a new and truer conception of the Irish, of their faith and fidelity to the Church, of their joy in the honour which was given to Ireland in this eventful year. For us at home there is reason for pride, and it may be that the harmony of the past fortnight will lay the foundations for a greater unity of thought and of outlook in the time to come, a greater tolerance towards one another's viewpoints, and a strengthened desire to maintain before the world that cohesiveness and unanimity which they found prevail when they came to our shores to join with us in honouring the Eucharistic King. We pray that may be one of the fruits of our proud period of pilgrimage.

WEXFORD PEOPLE

ITS MAJOR EFFECT should be, to enlighten those who sometimes exhibit scepticism on the point, that Ireland is as ever true to the faith planted here fifteen hundred years ago. The numerous visitors to the country will bring away with them very pleasant memories of their visit. It will after what they witnessed, if such should be necessary, increase their devotion to Mother Church and give them an insight into the reasons why Ireland played such a large part in spreading the Gospel throughout the world.

THE CATHOLIC TIMES (London).

WE ARE LIVING in an age of congresses and conferences; outside the Church, which has been always of the same mind on the matter, these congresses are sops to democratic convictions, which have grown and spread for the past hundred and forty years. We have Lausanne and Geneva to-day; yesterday it was Paris or Montreux or a seaside resort on the Mediterranean—to-morrow it will be Ottawa. They are almost never-ending, these congresses of men, where in the names of millions of people a few men contend with each other for power and place and preferences. These congresses, in this world of ours, will, doubtless, go on indefinitely.

The Eucharistic Congress in Dublin had nothing in common with worldly-wise conferences, excepting only that people gathered together. In every other aspect the Dublin Congress was as far removed from worldly things as if it was staged in some remote age which knew not the twentieth century and its alleged achievements. Men and women gathered together from many lands for a noble First Purpose, which is absolutely excluded from the modern conferences of men. Thus the Dublin Congress stands out boldly against the secular background of the age, and by reason of its noble First Purpose deservedly commands in consideration of its magnitude the description of the greatest happening in modern history.

For that is the great lesson of the Thirty-first International Eucharistic Congress at Dublin last week: that men may not alone give their greatest homage to the Living God, but that men should give that homage as the first and most powerful consideration of their daily lives. We have witnessed over a million people gathered in Dublin for the sole purpose of paying homage to Our Lord in the Blessed Eucharist; whether or not a greater number ever gathered before in history for a like purpose is of far less importance than the fact of that gathering in this secular age.—*Leading Article.*

LE PAYS (Switzerland)

IT IS STRANGE the fascination this city has for the foreigner! A feeling of loneliness takes possession of us at the prospect of leaving Dublin to visit the country. For we have found the capital of New Ireland very beautiful, very hospitable and everywhere an atmosphere of fervour and enthusiasm. Lonely for the city of Dublin? Yes; we regretted leaving Dublin. But we were lonely for the people of Dublin also; for they are kindly and hospitable and always show such courtesy—the courtesy which the Archbishop of Baltimore, of good Irish stock, called a "quiet, delightful courtesy." The English admit that in Dublin one meets with more courtesy than in any other city.

THE TABLET (London).

A HIGHER CANON than that of art will find the most edifying decoration in the poorer parts of the city, in places outside the radius of municipal schemes and away from the mercantile and professional districts. Dublin's poor, like Dublin's rich, have had a single aim in view: to make proclamation of their faith by outward signs of religious joy.

In the main thoroughfares, and in the houses of the well-to-do, opportunity has urged, and with abundant result: "Say it with flags; say it with flowers." The poor are still more resourceful: by a paradox it would seem that they draw upon a more ample treasury. For in their case they "say it" also with sacred pictures, taken from humble bedrooms and set upon the outside walls; with shrines and grottoes built up, by joint offerings, at the corners of small streets; with statues upon the window-sills; with garden plants of their own growing. A visitor to Dublin for the present Congress will form no idea of the city's responsiveness by traversing only the chief thoroughfares and the great spaces of the Phoenix Park. Six years ago, as I remember, Chicago's "loop" appeared in places almost to have buried itself under the yellow and white for the Eucharistic Congress in that city; and seeing all that, some of us who were there might well be excused for reading faith into mere courtesy. Dublin offers no parallel in this; for although it is probably safe to assume that Protestant goodwill has unfurled many a flag towards the gay spectacle, it is here the case that a living Catholic faith is indeed behind the official and civic participation. All the same, the sacrifice and generosity of Dublin's people in making ready for the Congress are not on view, in their highest and most touching aspect, by the decorations in O'Connell Street, or Grafton Street, or others of the principal streets, but by what is to be seen in the poor parts of the city.

If the Congress as a whole has been notable as a glorious manifestation of faith, the closing day's scenes in particular can stand out also, in memory, as a wonderful triumph of organization. This perfection in the art of thinking out and arranging things long in advance, providing for every contingency, seeing that every wheel and cog in the great machine of management was in proper order and relation, simplifies a recorder's task. The details of the day's programme had been known and in black-and-white so many days ahead that really one could write, as a six-word summary of it all, that "everything passed off according to plan." And that this should be so, on an occasion when those to be handled numbered anything between three-quarters of a million and a million persons, is a tribute to the thoroughness with which every need had been foreseen, every possible difficulty faced and overcome.

WORLD'S NEWSPAPER COMMENTS

ASSISI (Dublin).

WHAT I HAVE SAID of the devotion of the Irish people to their Faith comes from a full heart, and yet I fear that it is altogether inadequate. But of the Congress itself and of the wonders of its great days, what can I say? The spiritual delights I then experienced will remain with me in hallowed memory until I die. I have no intention of describing here the various functions and scenes at which I was present. I will just set down the things that moved me deepest. It was not Dublin alone that was the scene of the Thirty-first International Eucharistic Congress. It could be truly said that all Ireland—every town and village and hamlet, and even every home in it—contributed its share to the whole glorious celebration. In my journeys through the country I was able to verify personally this extraordinary fact—a fact that made this Congress altogether unique. Some of the smaller towns were truly magnificent in their gala attire of gaily-coloured bunting, richly decorated scrolls and streamers, Papal and Congress banners, handsome altars. Beyond all praise were the decorations in the humbler quarters. There is no need for me to enlarge on the manner in which the Dublin poor rose to the occasion. It was a source of unlimited wonder and delight for all visitors as for myself. What I found remarkable was that these decorations were not confined to Dublin. And they were far from being crude or inartistic. They showed not only devotion but genuine taste. All honour to the people of Ireland, and above all to the great-souled poor of Ireland!

FATHER GIOVANNI BATTISTA BALDUCCI, O.F.M.

DROGHEDA INDEPENDENT

IF MONDAY'S RECEPTION of the Pope's Legate was Ireland's Palm Sunday, we can conceive the succeeding days, when the times of blood and suffering were recalled at the various sectional and general meetings of the Congress, as Ireland's days of Holy Week; but then Sunday was her Easter Day, the day of her glorious triumph in the celebrating Christ's Eucharistic Kingship; the breaking of the arrogant strength of men by the meekness of God.

THE ROUND TABLE (London).

BY UNIVERSAL CONSENT this Congress, both on its religious and spectacular sides, eclipsed all its predecessors, and was a remarkable example of efficient organisation. There is probably no public place in Europe more suitable for such a ceremony than the Phoenix Park, with its thousands of acres of green sward fringed with trees and backed by the soft loom of the Wicklow Hills.

FRIEND (London).

THIS IS THE Thirty-first International Eucharistic Congress and doubtless similar scenes have been witnessed on previous occasions, but the immense gatherings at the men's and women's meetings in the Phoenix Park, the moving sight of thousands of children gathering from all parts of the city, and the vast company (said to be more than a million) which worshipped at the Pontifical High Mass on Sunday created an impression on the observer which cannot be lightly erased.

What of the spirit and influence of it all? For very many of the people of this land an opportunity has offered and has been taken to express themselves, to sacrifice, if need be, and to provide a candle, a flag and a welcome from Ireland "of the thousand welcomes" to visitors from overseas, and still more to "Christ the King."

The official handbook reminded the general public that "The Congress is a time of prayer—its only purpose is to render praise and thanks to God and to beseech His favours for all mankind. Accordingly, everyone should all during the Congress period, but particularly at the religious celebrations, observe becoming decorum." To one living within sight of the Park, within sound of loud speakers and surrounded on Sunday by the continuous stream of people gathering and dispersing, this 'becoming decorum' and the devotional attitude of the pilgrims were most evident.

ANGLO-CELT

THE MARVELLOUS FERVOUR of the hundreds of thousands of men, women, and children in Dublin during Eucharistic Congress week, with the amazing spectacle at the Pontifical High Mass in the Phoenix Park, when over a million persons were present, made an indelible mark on the minds of pilgrims from foreign countries, many of whom attended similar events in other lands, but declare that Ireland has eclipsed them all. The organisation, down to the smallest detail was as perfect as humanity could have it, while the conduct of the vast concourse in the Phoenix Park, the marshalling of the processions, and the behaviour of those who lined the route was such that it is difficult to believe such a scene of deep devotion was ever witnessed in the world before.

Whilst the organisers left nothing forgotten, the smooth management of the traffic was largely due to the spirit of the people, and the way in which they disciplined themselves. There never was a doubt as to what dominated their minds—they had come to do honour to the Blessed Eucharist—with that as the uppermost thought, whether in train, bus, tram or walking along the street. There was no rush, no pushing, no irresponsible holiday spirit, nothing but a deep religious fervour, combined with good-humoured tolerance and the determination to endure any and every inconvenience, which

made the work of those who were responsible for the maintenance of good order a sinecure at times, the people controlling themselves, and as such being a mass easily directed.

OVERSEAS ENGINEER (London).

A MILLION OR MORE people participated in the recent Eucharistic Congress in Dublin, and some means had to be found to enable this huge number to hear the proceedings and to participate in the services. Such a problem would have been insurmountable a comparatively few years ago, but thanks to modern electrical science it was solved with perfect satisfaction. A great public address system was installed, and by its means practically an entire city was enabled to join in the services as one vast congregation. The system was devised by Mr. T. J. Monaghan, Engineer-in-Chief of the Irish Post Office, in collaboration with Messrs. Standard Telephones and Cables, Ltd., of London, who supplied the entire equipment, and who operated it in conjunction with officials of the Irish Post Office.

The system was divided into two parts, one covering the space in front of the special altar in the Phoenix Park, and the other covering some 15 miles of streets. In the Phoenix Park thirty-four powerful loud speakers mounted in pairs on seventeen poles were erected in a line extending over half a mile from the altar. Each speaker had a normal audible range of $\frac{1}{2}$ mile, and as the pairs pointed in opposite directions, the proceedings could be heard all over an area one mile wide, extending for half a mile from the altar. One special loud speaker mounted close to the altar was used to amplify the music of the harmonium that accompanied the choir up to the volume of an organ.

Only by the use of a loud-speaker system could the singing of such a vast congregation be properly controlled. Without it a pronounced time lag would have been inevitable, with those standing at a great distance from the altar singing well behind those nearer up. The loud-speakers, however, carried the music instantaneously to the most distant spot, and led the singing of the whole congregation.

All the equipment was in duplicate in case of a breakdown, and provision was made against the possibility of failure in the current supply. Current was taken from the mains, but a petrol generator was kept constantly running as a standby, and in the event of a breakdown from the mains a change over to this could have been made within two seconds. Forty-one thermionic valves were used in this system, the main equipment having eleven stages of amplification. The input power was $3\frac{1}{2}$ k. W. and the output power 80 watts. Nine portable microphones were used, and there were nineteen positions in and about the altar and amongst the choir into which these could be plugged.

Over 400 loud speakers were used on the street system for controlling the crowds, particularly on the day of the Procession.

THIRTY-FIRST INTERNATIONAL EUCHARISTIC CONGRESS

IRISH CHRISTIAN ADVOCATE

THERE WAS A FLOOD in Dublin last Sunday; a flood, that for countless Irishmen will ever date the centuries leading up to it, and equally date the years flowing down from it through the future; a flood, fed by rivulets from almost every hillside in Ireland, coming to mingle with streams from many other nations, in Dublin; a flood tumultuous and clamant, like the sound of many waters, that poured through the sluice-gates of Phoenix Park and stood still silently before a Redeemer's "actual presence," uplifted at the High Altar on the long green sward. It was the flood of the Eucharistic Congress, 1932. Let the Church of Rome take the fullest pride she may in the vast undertaking and the success that attended it. Not the most churlish Protestant will seek to detract from the hour. The religion and the bannered display are not ours, but to those of "the Faith" the appeal must have been resistless and overwhelming. In one respect the great Roman Congress has been unique. Never for any Protestant assemblage can there have been so many Protestant prayers offered up, as Protestant prayers most devout and passionate were offered for this Roman Catholic Congress.

We make bold to say there is not a Methodist church or chapel in this land, wherein prayer did not rise that God the Spirit might gain the glory at the great celebration. Other prayers for other things we have regretted in the course of years, but these prayers for our countrymen we will recall with devout and unmeasured satisfaction.

We even think there is one respect in which we may find ourselves grateful to the Church of Rome. She has actually summoned together a million people in one time and place, *in the cause of religion*. Let her have full credit for the achievement. In a grossly secularised and material Age we had thought the consummation unattainable; but she has been able to show the cause of religion, as still the most compelling force in the world. For what other interest would that million have voluntarily come so together? In whatever guise or disguise Jesus Christ's name has been set forth, the Congress assures us that Our Blessed Lord is still the only One seriously bidding for the heart of the human race. We cannot resist the challenging inquiry as to whether Protestantism would be capable of producing a similar demonstration. Let us not shirk the question! We may reply that our Church sets small store by spectacularisms, that we don't believe in prelatical splendour, that numerical tests are of no account in Christ's Kingdom, that Jesus gained nothing of the multitude. All true enough, perhaps; but quite beside the mark. Have we Protestants any faith that would put us down in units or in thousands on our knees in the common street? Can we imagine ourselves doing this, either with or without our unhappy divisions? What does our religion take out of

us, and can it even take us out of ourselves? Such questions smite and sift our souls, perhaps leave us without answer and might well leave us with contrition. Let us thank the Church of Rome for the service she does in pressing home to us this searching inquiry.

YORKSHIRE TELEGRAPH

IT MUST BE DIFFICULT even for the most stern and unbending Protestant to fail entirely to respond to the emotional appeal of the great scene in Dublin yesterday when a million devout Catholics assisted at Pontifical High Mass in Phoenix Park. There have been few, if any, events which drew together a greater number of people. It is a remarkable tribute to the strength of the Roman Catholic Church even in a country where it has always been the faith of the great majority of people. There are Protestants who deplore the amount of newspaper space which has been devoted to the Eucharistic Congress, but we see no reason for their attitude. The Roman Church remains a great fact—one of the greatest facts in contemporary life—and the assembling of the Eucharistic Congress is a piece of important news. We do not believe that the publication of reports of the doings of the Congress has any great propaganda value, but if Methodists become Catholics, because they read about Catholic ceremonies, whereas Catholics do not become Methodists on reading the proceedings of the Wesleyan Conference, this is not the fault of the newspapers. We should have thought it was important to all people who pay any attention at all to spiritual values that a million Irishmen and women should be willing to proclaim their faith in religion in this manner.

NATION (Belge).

THERE HAVE BEEN Eucharistic Congresses in other countries which were attended by as much—perhaps more—brilliant display; but at none has there been such a wonderful demonstration of faith and fervour on the part of the people as at the Great International Congress in Dublin.

For a whole year the Irish people have lived for the Congress, the poorest among them enduring all kinds of privation that they might help to make it a success. Dublin, and in fact the whole country is a fairyland of decoration. There is not a village, not a farmhouse that has not hoisted the national flag, the Congress and the Papal colours.

The Papal Legate and all the delegates of the Catholic Church have here been welcomed, not by a festive city alone, but by a whole country wonderfully decorated from end to end.

This welcome given by the Irish people is one that will never be forgotten. Their hearts, too, are in harmony with the festivity, and as you move among the busy crowds in the streets, you are greeted everywhere with smiling faces.

THE FAR EAST (U.S.A. edition).

ON BOARD [the pilgrimage ship] there were six hundred and eighty-five pilgrims, including their Excellencies Archbishop Beckman, Bishop Rohlman of Davenport, Bishop Toolen of Mobile, one hundred and four priests, fifty-eight sisters and five hundred and twenty laymen and laywomen. For the first few days the fogs and cold winds of the Atlantic swept the decks, but after the third or fourth day good weather came. The invigorating sea air helped to chase the spectre of seasickness and the majority of the pilgrims became good sailors. They joined in the games, tramped the white decks together, prayed and sang together, and formed a great, happy family.

The spiritual life on the *Dresden* was notable:

"Every morning [writes Father Gilsenan, associate editor of *The Far East*] the Holy Sacrifice was offered on fourteen altars continuously from 6.30 to 9.30. All the Masses were well attended and many of the pilgrims received Holy Communion daily.

"On Sunday, June 19, a Solemn Pontifical Mass was celebrated in the Cabin Social Hall. It was probably the first Pontifical High Mass ever offered on the Atlantic Ocean. His Excellency Archbishop Beckman was celebrant and the ministers were priests of the various dioceses represented on the ship. Nothing was missing. Beautiful vestments were available and even a throne was erected for the celebrant. We had a choir of priests, singing the *Missa de Angelis* to organ accompaniment. The ship slowed down during the Mass and at times you could not detect even the slightest vibration."

An inspiring sermon was preached.

DE BOER (Louvain).

OUR FRIENDS HAVE RETURNED from Ireland, and they have to tell us a lot. Everybody had put out flags; even high up on the churches they were to be seen. Men, women and children stood in long rows waving at the people arriving from different parts. Irish bands were playing. Men came and met them and shook hands with each pilgrim. They all shouted and laughed: "Catholics from Flanders, Brothers." The whole of Ireland celebrated for Our Lord. All Ireland was a green and laughing Paradise.

DE TIJD (Ghent).

WE CANNOT GET the Congress in Dublin out of our minds—Dublin, "the kneeling city," "the city of the millions of candles," "the worshipping town"; Dublin, "the heart of the Catholic world."

It did our people a lot of good in these times of depression.

WORLD'S NEWSPAPER COMMENTS

"NORTHERN WHIG" (Belfast).

THROUGHOUT THE PAST YEAR I heard a good deal of talk in Belfast and elsewhere about the tireless efforts that were being made in order to raise funds for Congress expenses. Whether sufficient funds were raised, I cannot say; but there was at any rate one thing in this connection that struck me, as a man with Aberdeen blood in his veins; no efforts whatever were made to raise funds for the expenses during the Congress. All the other Churches in Ireland have also had centenary celebrations in memory of St. Patrick, but every one of them tried to raise funds, at least "to cover expenses" at the Centenary Celebration itself. The Methodist Church gave an evening of pageantry and music; there was a charge for admission, and probably more was realised than was required for expenses. The Presbyterian Church (or churches) held a centenary celebration, bringing a distinguished scholar from Dublin, and from Scotland the most distinguished ecclesiastic of the Church of Scotland. There was a "collection for expenses," but the collection did not cover expenses. The Church of Ireland held several celebrations; at one of the pageants the charge for parking a motor car was, I believe, five shillings! The Roman Catholic Church held centenary celebrations on a scale immeasurably more elaborate and incurred expenses proportionately greater; yet not one penny piece was charged to any one for admission to the Congress or for any other privilege thereat.

"SCRUTATOR."

BELFAST NEWSLETTER.

I SAW TO-DAY a remarkable camp of over 600 white tents on the fields at Artane, where the Knights of St. Columba, a body of English and Scottish Roman Catholics, have their headquarters. It is like some medieval encampment. The knights, perhaps, are more fortunate than most. So overcrowded are the hotels that even bedrooms are shared among groups of people. At least there is ample space in which to move about in this wide plain of tents.

The streets of the city did not seem a whit less congested this evening, but it was a male multitude that flocked about the pavements. The women and the girls had all marched away to the Phoenix Park, there to receive at the High Altar the Benediction of the Blessed Sacrament. Astounding were the scenes as 350,000 women trudged along the sun-scorched roads to the vast playground of Dublin.

Last night an illimitable sea of men had been seen before the altar. Their dark clothes had made it appear like a great grey picture. To-day with bright frocks the multitude appeared like a many-coloured mosaic laid on the "floor" of this spacious open-air cathedral, with a blue sky for a dome.

LITERARY DIGEST (U.S.A.)

ECHOES OF THE great Roman Catholic Eucharistic Congress in Dublin—described in these pages on July 16—still stir the Irish heart, Protestant and Catholic alike. Only one incident marred the occasion—the storming by Protestant malcontents of the trains which brought Ulster Catholics home from the great festival. For that grievous outbreak, Protestant leaders, who remember that the Lord the Roman Catholics worship is also theirs, voice profound regret.

As the scene is still fresh in the memory of those thousands of American Roman Catholics who went to Dublin, it may not be amiss to record at this late date what *The Irish Christian Advocate* of Belfast, staunch Protestant weekly, says of the spectacle of faith at which a large part of the world was represented. We read:

"Let the Church of Rome take the fullest pride she may in the vast undertaking and the success that attended it. Not the most churlish Protestant will seek to detract from the honour. The religion and the bannered display are not ours, but to those of 'the Faith' the appeal must have been resistless and overwhelming. In one respect the great Roman Congress has been unique. Never for any Protestant assemblage can there have been so many Protestant prayers offered up, as Protestant prayers most devout and passionate were offered for this Roman Catholic Congress.

"We make bold to say there is not a Methodist church or chapel in this land wherein prayer did not rise that God the Spirit might gain the glory at the great celebration. Other prayers for other things we have regretted in the course of years, but these prayers for our countrymen we will recall with devout and unmeasured satisfaction."

The Irish Christian Advocate goes on to thank the Roman Catholic Church for setting forth the name of Jesus in such a way as for the time being to displace every other thought or thing. Less pleasant is its account of the attack on the home-coming Catholics.

Without provocation, bricks and bottles were thrown at the trains in the name of Protestantism. "Torn clothes, smashed windows, and bleeding Catholic faces were the pledges of their Christianity. Every decent-minded man, not to mention every Christian, has since hung his head in shame. It is customary to extenuate such outbursts by citing instances of provocation. God being our witness, there was not this time the paltriest shadow of excuse."

Expressing its own contrition that such a thing should have happened, and perhaps leading the way to a better understanding between Irishmen of both faiths, this Irish Protestant weekly says:

"That a century of gospel-teaching and evangelizing should leave us with this residue is a withering indictment of the reality of our religion. It is not ours at all to denounce. Denunciation sets us apart from the wrong, and flatters an ill-time complacency with ourselves as against the offenders. We are the offenders; let us make humble confession to God and ask the forgiveness of the first Romanist we meet for our sin against God, and against him—our brother man."

The only redeeming feature of this incident, says the *New York Christian Advocate* (Methodist), is that—

"A Methodist editor has had the courage to write so strongly about it. He attributes the outbreak to the existence of a monstrous thing, unhappily not confined to Ireland, 'a renegade Protestantism that, as it has no pride of ancestry, we might well wish would have no hope of posterity.'"

THE CONNACHT TELEGRAPH

PILGRIMS WHO HAVE come from afar to the Congress, and who have seen and heard, will take back with them to the ends of the earth a picture of our country that cannot be tarnished by any malicious propaganda. Some came from afar with the most absurd notions of our people. They have got inside the paper wall of false propaganda. The picture gone forth will tell what we are—that is: a great, a very great, Catholic people—too great to be despised or patronised. It is a picture of a people unchanged since the time of St. Patrick; who have had their Gethsemani and who must have their Easter. It is a picture of a people after a long Purgatory, vindicating their right to the proudest title ever gained by a land or a people—"the Island of Saints."

"Not to us, O Lord, but to Thine own name be glory." Our great day "the Lord hath made." It was to some extent the work of human endeavour; but mainly it was the result of the Faith of the people, the Faith of the ordinary people. For that great day God will bless our nation, our people, and the children of our people afar. And we, ourselves, give thanks for that great spectacle to the Lord of Hosts, for "The Lord hath reigned and is clothed with beauty," and "The Heavens and the earth were full of His Glory."

GAZET VAN ANDENAERDE (Netherlands).

AMONG THE ENORMOUS crowds that swarmed the streets, you could have hardly seen one sombre countenance. Why should anyone be sad? Any cause for it? No. All had come to that blessed city to view one of the finest spectacles of the twentieth century. Was not that enough to make every one happy? Everyone participated personally.

THIRTY-FIRST INTERNATIONAL EUCHARISTIC CONGRESS

BALTIMORE CATHOLIC REVIEW

I WRITE THESE LINES on board the Steamship *De Grasse*. Across the Alexandria Basin from us lies the *Doric*. Just up the dock there are two other ships, the *Sierra Cordoba* and the *Dresden*. Out in Dublin Bay is the Steamship *Lapland* and not far off the *Saturnia*. These ships brought upwards of 5,000 American Pilgrims to the Congress. Thousands of others came on other ships.

The residents of the colony represent all sections of the United States from the Atlantic to the Pacific Coast, from the Canadian Border to the Rio Grande.

Hundreds of Masses have been said on these ships in the last six days by members of the diocesan clergy and representatives of many religious Orders and societies in the priesthood. More Masses have been said in six days in this colony than are said within such a period of time in some of the largest dioceses and archdioceses of the country back home. For example, on the ship on which I am now typing this letter the celebration of Masses began at midnight and continued until 10 o'clock this morning. At times there were three or four Masses being said simultaneously. Thousands of Communions have been received in the temporary "ocean churches."

On the *Dresden* 105 priests said Masses in a day. Solemn Pontifical Masses were said on some of the ships and sermons at one time or another were delivered by Cardinals O'Connell, Dougherty and Hayes.

The mere presentation of statistics serves to show what an important part the United States has played in this Congress, which undoubtedly will go down in history as one of the greatest of all Congresses. The Faith of the Irish has made it so. Never, anywhere, have we found such Faith.—VINCENT DE PAUL FITZPATRICK, *Editor*.

BROOKLYN DAILY EAGLE

WHEN I ARRIVED in Dublin the city was taking a bath for the Eucharistic Congress. Not a broom nor a brush in the town was lying idle. Even the condemned houses were shining with fresh paint on stoop and window. The richest district and the poorest all were equally aglow in blue, white and yellow flags and banners, with pious inscriptions and flowers of myriad kind and colour, each section according to its taste and means.

In fact, a genuine, sincere and solemn holiday spirit pervaded the entire country. An Irish boy revisiting his native land for the occasion as Bishop of India remarked that he saw the love of God radiating on the countenance of every Irish heart. There was ample justification for his remark.

B. Z. GOLDBERG.

THE CATHOLIC MIRROR (Mass, U.S.A.)

TO USE THE form of paradox for which Ireland is famous, no one was surprised when the glories of the Dublin Congress surpassed everybody's expectations. It was confidently anticipated that the land which stood by its Eucharistic God when "'twas treason to love Him and death to defend" would honour Him with unprecedented love and fervour when its capital city became the capital of the Catholic world for the fleeting days of the Thirty-first Eucharistic Congress. The Pope's personal representative expressed the amazement of all when he confessed: "Although my expectations on coming here were very high and I was prepared to witness something that was more than extraordinary, I am obliged to say, in all truth, that what has occurred was far beyond anything I could have conceived as possible."

REVUE DES DEUX MONDES (Paris).

To follow an International Eucharistic Congress in its entirety, one would require the gift of ubiquity. Between 8 a.m. and 6 p.m. twenty-one national divisions, including that of the Oriental rites assemble under the direction of the French Jesuit, Mgr. d'Herbigny—whom the Pope sent recently to the rescue of the starving Russians—at the same hour for a religious ceremony and a historical discourse. Identical subjects are discussed, in the same spirit, in twelve different languages—German, English, Spanish, Flemish, French, Dutch, Italian, Lithuanian, Polish, Portuguese, Serbian and Czeck. And I am forgetting to mention Latin, which is used by the priests of several nations, assembled for their ecclesiastical conferences. I am forgetting, too, the Greek, Russian and Armenian languages which are heard in the chant during the Oriental services. Then at the end of the forenoon, the distinguished foreign pilgrims and the Irish congregation are gathered within the walls of the Pro-Cathedral and in the adjoining streets. Finally, in the course of the afternoon, two great reunions are held for the Dublin people, in the two finest theatres in the city—at one the Gaelic, at the other the English tongue is used. All these manifestations, not including the sermons in the churches, where prayer continues without interruption!

François Veullot.

REVUE DES DEUX MONDES (Paris).

HERE I AM, in Dublin, in the University Hall, where I have received cordial hospitality from the Jesuit Fathers. For all the institutions of the capital and its suburbs vie with one another in their eagerness to give a hearty welcome to the pilgrims. This example has been followed by the thousands of inhabitants. In Dublin a special welcome

has been accorded to the members of the Permanent Committee of the International Eucharistic Congresses.

To-morrow when the delegation will be complete, the representatives of twenty nations will be dwelling in this city united by a sincere and profound fraternity; this morning I met a Belgian author, a Swiss parish priest, an Italian Count, a Maltese Prelate, a German Prince, a Roumanian Priest of the Royal line, a Jugo-Slav Professor, a Monk from Lithuania, an Indo-Portuguese Vicar-General, the Secretary of the Chicago Congress. The League of Nations in miniature: goodwill and perfect understanding among them. It was this Committee who, two years ago, under the presidency of Mgr. Heylen, Bishop of Namur, selected, with the approval of the Holy Father and at the request of the Irish Episcopacy, the city of Dublin as the place of the thirty-first Assembly of this brilliant series of Eucharistic Manifestations inaugurated at Lille in 1881. The capital of a State, 93 per cent. of whose three million inhabitants are Catholics—sincere, practising Catholics—not to speak of the 400,000 of the same faith in Protestant "Ulster," well deserves the honour and the grace already bestowed upon ten European nations, as well as upon Jerusalem, Montreal, Chicago, Sydney, Carthage. And "all the more," an Irish priest maintains, "since Dublin is not only the capital of a small State of three million people, but the mother country of the thirty million emigrants who form the Catholic backbone of several powerful nations."

Yet, Dublin had to wait half a century after the foundation of these Congresses. It is as though Providence had designed that this great manifestation of faith should take place in the atmosphere of national independence at last regained, and that the pilgrims of thirty-two nations who have landed on Irish soil to-day, should be welcomed in a "Free State." Nor could a more fitting time be chosen for the people of Erin. For in this year of 1932 Ireland celebrates the fifteenth centenary of the arrival of St. Patrick, preacher of the Gospel of his ancestors, and a true father of the Irish people.

François Veullot.

DAWNIGER LANDESZEITUNG (Danzig).

The Cardinal Legate visited the Phoenix Park and inspected the altar on which the Pontifical Mass will be celebrated on Sunday. This visit was not a public ceremony, yet hundreds had assembled to greet the Cardinal. As he left the Park there were loud cheers on all sides, women and children waving their hands. The Legate has apparently won the hearts of these peaceful earnest people who in these days demonstrate their faith by a spirit of sacrifice very touching to the foreigner.

ETUDES (Paris).

In order to show fully what, among all the rest, gave to the Congress its individual character, something must be said about the spirit with which it was animated, and the supernatural atmosphere in which it took place. For in this, more than all else, the unanimity of faith in the Irish people was manifested; it was in this, too, that the International Eucharistic Congress of Dublin should be called the truly national gesture of a whole nation, of a whole race, in adoration before the Sacred Host.

At all the Congresses which have taken place the general meeting of the men was an impressive scene. It was particularly so at Carthage, among the ruins of the amphitheatre, sanctified by the martyrdom in this arena, of Saturus, of Perpetua, Felicitas, and hundreds of others. At Carthage, too, 250,000 men sang the *Credo*, holding aloft their flaming torches. . . . In Dublin the number present was equally large, and the spirit of recollection in all, in the still hours of twilight, filled those souls at prayer. . . .

The children's Mass at noon on Saturday, was a beautiful ceremony. . . . The Cardinal Legate could not restrain his emotion as he addressed this large congregation of children . . . The children here did not wear the costume of the Crusaders, the white tunic and red cross which at Tunis so mightily awakened the recollection of St. Louis; nor the uniform in the Papal colours, white and yellow, which transformed the 62,000 boys and girls into a garden of marguerites at Chicago.

Although all did not join in singing the Mass of the Angels, as in Chicago, it was sung under the direction of Mr. Vincent O'Brien, by a choir of 2,500 children; and it must be admitted, this was, undoubtedly, the finest musical display of the whole Congress. . . . The Mass celebrated in Vienna, under a heavy downpour of rain, on the summit of the *Burgtor*, so poignant in retrospective; the grand spectacle at Mandelstein where hundreds of bishops in white mitres and a million faithful were gathered around a lake; the office celebrated, after so many centuries of silence and death, on the ruins of the Cyprian basilisk at Carthage—none of these surpassed in splendour, in profound appeal, that which we witnessed in Dublin on the 26th of June.

. . . To engineer more than half a million people through half a million spectators, from one place to another, 7 kilometres apart, in the space of three and a half hours—this was a problem which demanded long and careful study to solve. The admirable success with which the difficult task was accommodated shows with what patience this problem was studied, with what competence the plan was outlined, with what ceaseless energy its success was insured.

As in Vienna, the plan of marching in single file was wisely abandoned for a march in several columns and in separate

divisions, taking different routes. Being analogous to a military manoeuvre, it was directed by an army officer, General O'Duffy, who had under his command several thousand men and all the civic guards.

But it is just and right to attribute the chief merit of this work as well as of the marvellous success in general of the Dublin Congress to him who was the Director of Organisation for months, and who up to the last moment active and smiling, seemed to be present everywhere at the same time, who was, in fact, the soul of the organisation—Mr. Frank O'Reilly. It would be in vain to attempt to praise him here. God alone can reward his devotion.

How often, watching the triumph of evil, are the friends of God tempted to cry out with David: "Arise, O God, judge Thy own cause. . . ." For those who are fighting Thy cause may lose courage unless Thou dost make them victorious, at least once.

At the time and the hour He has willed, God permits a grand triumph of His Cause. Such a triumph has been realised in Dublin, during the unforgettable days of the Thirty-first International Eucharistic Congress.

Who would have foretold, fifty years ago, the splendour of these Eucharistic festivities? Now and then people ask whether such or such a Congress is more beautiful than those which have taken place previously, which reunion was the most touching, which the most successful of all? Such questions are meaningless—questions which cannot be answered definitely. The setting, the atmosphere, the spirit of a race, the soul of a nation, all these impart to each Congress an aspect and a beauty of its own. Vienna and Madrid witnessed the public homage of two ancient dynasties in adoration before the Sacred Host; Chicago and Sydney have beheld scenes of the Gospel re-enacted by innumerable pilgrims; Amsterdam, the celestial scene of eight million little communicants; Carthage possessed its glorious horizons, its history of martyrs, its sacred ruins.

That which characterises the Eucharistic Congress in Dublin is the fact that while it is international, it is at the same time the most national Congress ever witnessed.

The whole world was invited; and representatives from all parts came to pay homage to God in the Eucharist. Once more the resounding *Laudate Dominum, omnes gentes!* consoled the friends of Christ, brought comfort to the timid, showing them the strength imparted by our Faith, the admirable unity of the Church.

Yet, with this multitude of pilgrims from all countries, it was truly a whole nation, or a whole race rather, that knelt here, in the Emerald Isle sanctified fifteen centuries ago by St. Patrick, to adore Jesus Christ in the Monstrance.

A whole race, for centuries dispersed by the storms of persecution and by poverty, has returned to manifest its

faith here in the country of its national apostle, to celebrate before the great altar in the Phoenix Park and before O'Connell's monument, the heroic perseverance of the Irish people in its ancient faith, to celebrate, too, the dawn of freedom for this people. As brothers, we wish the Irish people the complete resurrection, political and social, of their country!

In the streets, as well as in the procession, the truly international element of the Congress was easily discerned. The ten cardinals present represented eight different countries—the Vatican, Italy, England, France, Poland, Belgium, the United States and Ireland. About 160 archbishops and bishops formed a little oecumenical council. Among them the Oriental prelates in dark robes and with their bronzed complexions excited special attention. People gathered around Mar Ivanios, the distinguished Syro-Malabar patriarch, to kiss the heavy gilt cross set in wood, which he always carries in his hand. They also gathered round the Archbishop of Galilee, an African bishop on whose face—still young—grew a white beard, a Sioux priest, wearing the traditional head-dress of feathers belonging to his tribe. An admiring crowd followed in the wake of a rajah wearing brilliant gold ornaments, who marched in the closing procession, walking with difficulty in his rich sandals. Visitors rushed to photograph a group of Bretons in their velvet bodices and embroidered head-dress.

Of the million pilgrims seen in the Phoenix Park, it was evident here as everywhere else, that the principal contingent was formed by the people of the city and the country. But nobody will be surprised to learn that many thousands arrived by boat in the Island of St. Patrick.

A thousand pilgrims came from Holland alone. Most of these arrived with the Archbishop of Utrecht and several prelates, in a magnificent boat, the *Marnix van Sint Aldegonde*, which remained at anchor at the North Wall, that is, in Dublin itself, during the time of the Congress—a floating hotel. The dock labourers and many visitors were charmed by the Dutch delegation passing back and forth, the energetic girl guides and the Children of Mary bearing magnificent flags of white and blue silk.

Belgium, too, had its great flags of the Sacred Heart Guilds; her 400 pilgrims felt proud following their Cardinal Primate and two Bishops; France with a less numerous delegation, had at least one Cardinal, two archbishops, seven or eight bishops and numerous prelates. Several hundred pilgrims came from Italy, Poland, Germany, Czecho-Slovakia, and Jugo-Slavia; even from the small countries disturbed by political troubles and suffering on account of the severe financial crisis, a few bishops, numbers of priests, a more or less considerable band of the laity came, desiring to take part in the International Eucharistic festivities. There were

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Spaniards, Portuguese, Lithuanians, Swiss, Luxembourgers, Hungarians, Maltese . . .

This international influx has not prevented the Eucharistic Congress in Dublin from being, more specifically than those which preceded it, a national event. This was due first of all, to the fact that the multitude, however cosmopolitan it might be, however foreign in appearance, consisted chiefly of Irishmen or the sons and grandsons of Irishmen. In the pilgrims arriving by train at Limerick, Cork, Dublin, one seemed to see realised the great vision of Isaiah, Chapter lx. After her defeat and mourning, Jerusalem will possess glory, "Arise, be enlightened, O Jerusalem: for thy light is come: and the glory of the Lord is risen upon thee . . . Lift up thy eyes round about, and see: all these are gathered together [for the Congress]: thy sons shall come afar."

This rally of the Irish race was a wonderful and unprecedented spectacle. Crossing the Straits of Dover is a group of four missionaries, grown old in their apostolic labour; it is twenty-five or thirty years since they have left Ireland without returning: one of them has been away from his country fifty-four years!

Whole families are crossing from England, chiefly from Lancashire or Yorkshire, even the oldest of the children who accompany them are only acquainted with the country of their origin through photographs or history. "I have a cousin," one is relating, "living in a little house in Francis Street, in Dublin. There are four rooms in the house, and there will be thirty-seven of us staying there during the Congress."

Then there is the American who has "got on." Leaving Galway or Cork without a halfpenny, he is to-day the head of a firm or the owner of a large store in Boston, Chicago, or Los Angeles. His pocket-book is bulging with bank-notes; but carefully pinned on to this bundle are scapulars and two or three medals. "In this way," the good man tells us, "if I die on the journey, people will know that I am not a Jew." However far he may have travelled, this man is always at home. He has returned to Ireland each year, for thirty or more years; and each time, on leaving, he has given a generous sum of money to his parish, for a hospital, or for the poor families living in the Dublin tenements.

Thus, when Ireland calls her sons around her, there is a stir in every part of the Universe.

Coming ashore in the midst of a multitude of rejoicing people, numbering thousands, the Cardinal Legate entered an automobile with the Archbishop of Dublin and President de Valera. The procession, consisting of several carriages, accompanied by a guard of hussars, set out for Dublin, the enthusiastic crowd of spectators being skilfully kept in order by the civic guards.

First of all the whole nation was one in the exterior mani-

festations, especially in the decorations and flags. Public buildings and private dwellings were decorated, having been first repainted. The Congress Committee, several months before, had requested that the inhabitants of Dublin should have their houses repaired and painted. Certainly few towns wear such an aspect of poverty as does Dublin; but this poor widow had taken pains in preparation for the visit of the Celestial King and for the joyful return of her sons, to renew her sad mourning attire. The poorest dwellings in the most thickly populated quarters, such as around the famous Mountjoy Prison, had been repaired and painted; the railings, to be found in front of many windows and areas, all received a coating of paint. This work of cleaning and repairing gave employment to hundreds of workmen during a whole year.

The Municipal Council of the capital provided 100 kilometres of garlands, festoons, bunting.

Extremely rare were the houses which had not at least one of the three flags we have described. Even unbelievers wished to take part in the festivity. The inhabitants willingly undertook the task of decorating—at their own expense—the streets in which they lived. This was fine and certainly meritorious on the part of the wealthy; but what are we to say about the poor streets, inhabited by labourers with large families, who had been for months partially or totally unemployed?

After the great decorations and imposing flags displayed in the better quarters, entering some of these poor streets, the sight that met our gaze was dazzling. A profusion of garlands green and other colours, stretching across the streets, foliage brought from the country intermingled with the festoons; and bunting. Usually, in the centre hung a little banner of cotton or muslin on which had been pasted a coloured picture of the Sacred Heart, Our Lady of Carmel, St. Patrick, St. Brigid, or some other Irish Saint.

Many of the priests and prelates visited these streets of the poor, friends dear to the Saviour. One of these was His Eminence Cardinal Verdier, Archbishop of Paris; another, Mgr. Audollent, Bishop of Blois.

His Eminence Cardinal Verdier, at a meeting of the French Section, told how deeply he was moved during a visit he made to the poor quarters. The arrival of a Cardinal in their midst was a great event for these poor people. His Eminence made a pilgrimage to the house of Matt Talbot, the Dublin labourer, who died in the odour of sanctity a few years ago. The Cardinal's visit to this place of pilgrimage increased his popularity. He was conducted to the little altar so much visited by the poor.

"There was a sort of little prie-dieu in front," the Cardinal related. "I knelt down and I may tell you, in that spot I said the best prayer of my life.—REV. JOSEPH BONBEE, S.J.

The illuminations also, which lasted several nights, were contributed by each and all. They figured on the large shops, clubs, hotels, private houses, and consisted of rows of little lamps in the Papal colours, yellow and white; the national colours, green, white and orange, and St. Patrick's colour—blue. Every window had its light.

There was one particular night of illuminations, between Thursday and Friday, the night of reparatory adoration, Midnight Mass and Communion. Large numbers of people did not go to bed on that night. In one church alone, the church of the Dominican Fathers, ten priests sat in the confessionals from 7.30 until midnight. And during the Midnight Mass the churches were so crowded that innumerable people had to remain outside; at the moment of the Elevation all these knelt down in the streets. During this time the whole city, thronged with people, was brilliantly illuminated. Suddenly the enormous congregations were attracted by what appeared to be a phenomenon in the canopy of the heavens. Across the indigo sky luminous letters appeared forming the liturgical word: *ADORAMUS!* This wonderful spectacle was effected by means of powerful searchlights. As soon as all had contemplated, understood and admired this call to adoration, another pious sentiment was brought before their minds in the same manner: *LAUDAMUS!* Then, after the adoration and praises, appeared that word which implies the *raison d'être* of man and the universe, the complete attitude of creatures towards the Creator and Supreme Master: *GLORIFICAMUS!*

In truth, on that night, all Ireland, together with representatives of the whole Catholic world, adored, praised and glorified God in the Eucharist with more intense fervour than had ever before been felt in the history of humanity. On that night, too, the words of the psalmist were verified in a new sense, hitherto unknown: *Coeli enarrant gloriam Dei.*—REV. JOSEPH BOUBEE, S.J.

FIGARO (Paris).

I DO NOT BELIEVE that it is possible to witness in any other part of the world a spectacle such as we have just seen in Dublin. It would be more correct to say, "in Ireland." When they asked permission to hold an International Congress, the Irish episcopacy knew what they were undertaking. They were acquainted with the splendour of the Congresses in London, Vienna, Lourdes and Chicago. These were even surpassed by Sydney, and Carthage marked a stage unequalled in originality.

Dublin went further. Here one felt that one heart was beating in a whole nation. Nowhere else is such a phenomenon to be found: a national community so deeply penetrated by a lively faith that when the day arrives for expressing this Faith, all come forward, their religion being as it were, the

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coursing of the blood in the arteries of the national body. Several factors have contributed to the preservation of the Catholic Faith in Ireland: persecution, vocation, race. One thing only was required to verify the fidelity of the people to the Church. This has been supplied in the Thirty-first International Eucharistic Congress which, preceded by a methodical, well-ordered preparation, pursued unceasingly and completed through the collaboration of all, bore magnificent fruits.

LA CROIX.

. . . THE DECORATION of the houses attained to a maximum of magnificent profusion and pious ingenuity. Flags, bunting, pictures and statues, garlands of flowers, devout invocational inscriptions everywhere. . . . But most touching and most wonderful of all were the inhabitants who had contributed all this splendour. These flocked towards the priests and bishops, respectful, enthusiastic, asking their blessing. . . . I have seen, on a tram stopping, the conductor descend to obtain a blessing, and run to resume his place on the car. Finally, the special guards would smilingly disperse the enthusiastic fervent crowds that the priests might continue on their way. Whence comes all this enthusiasm? The truth is, these fervent souls have preserved a loyal devotion to their priests, in whom they love and respect God's own representatives. Their faith which the unbelieving call simple and naïve is, on the contrary, an enlightened faith enabling them to perceive that the priest's blessing brings graces to him who receives it with a pure heart and in a believing spirit. And this filial confidence of the people in their clergy is fundamentally the finest apology of both priests and faithful.—FRANÇOIS VEUILLOT.

* * * *

. . . That which has struck me most of all was the spectacle of an entire nation, from its President to the poorest of the poor, in adoration before the Blessed Sacrament. In Chicago it was magnificent assuredly; but there one felt oneself in a Protestant centre and, notwithstanding the courtesy extended by the American nation to the multitude of Catholics come from all parts of the world, to adore the Sacrament in the Eucharist, dissidence persisted between people of different faith.

In Dublin, before the God of Charity, the Irish nation in its entirety was as one heart, one soul. Here was no conventional gathering in the churches, to pay respect to the dead or to celebrate some national event, rather than to pay homage to God, so often the case in our own country. Here, the whole people with its Government poured forth ardent prayers, for themselves and for all.—JEAN GUIRAUD, *Editor*.

L'ILLUSTRAZIONE VATICANA (Rome).

THE CARDINAL LEGATE described this Congress "an incomparable triumph." These words express in admirable synthesis what we have seen during this Congress. No other Congress can be compared to it—for this one was the spontaneous expression of the heart and soul of an entire nation. The profound homage and glory paid to Our Lord in the Blessed Eucharist and the enthusiastic expression of loyalty to His Vicar on Earth are its two characteristic notes. 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 this movement there have been no distinctions, no barriers to be overcome. The bounds of the spiritual oasis are the shores of the island. In Dublin, you do not see on the one hand the actors in this sacred function, and on the other, a large number of curious spectators. Here there are no spectators. The church is the whole island—the altar is the metropolis, Dublin. Here the very air one breathes is the divine breath of God, Jesus Christ Our Saviour—the vivifying oxygen of all truth. Never before perhaps have foreign pilgrims breathed such an atmosphere of faith. It is most noticeable and has been commented on by everyone.

LA LIBRE BELGIQUE.

WE ARE WRITING these lines after a tour in the South of Ireland where we travelled over four or five kilometres by automobile. Everywhere we received the hospitality for which the Irish people are renowned. Here we were to learn that not alone the capital, but the whole country, celebrated the Eucharistic Congress. It is not to be supposed that the inhabitants of Waterford, Cobh, Killarney, Tipperary, Cork or Limerick, were satisfied to celebrate the Congress at home. When they had decorated their towns and made a week's retreat in preparation, they set out, in large numbers for Dublin, travelling whatever way they could.

This hearty welcome we received from the people of Ireland will always remain one of our most treasured recollections of our visit to this country and to the Eucharistic Congress. The beautiful decorations everywhere, the courtesy and the untiring service placed at our disposal, the friendly gestures—all expressed the same welcome: "How kind of you to accept our invitation, to come and help us to give a grand, triumphal reception to Our Saviour, Christ the King!"

In every town we visit, young men come forward to offer themselves as guides. We have no need to ask. Always when setting out for some meeting, or when returning, an automobile is placed at our disposal that we may save time and trouble. And all this in the midst of a dense traffic such as we have never witnessed in Brussels, Paris or London.

One wonders what would have happened had the weather not been so ideally favourable? It appears that for a whole year prayers have been offered up in convents, churches, homes, that fine weather would be given for these days. Heaven has heard those fervent prayers. . . . The goodwill of the Irish people, their incomparable piety, their desire to make a grand success of this manifestation of faith, here effected a result which, frankly, we should have believed impossible. . . . There may have been more pompous displays in honour of the Most Blessed Sacrament in the past, there may be more brilliant displays in the future than that witnessed in Dublin; but what city in the world, I ask you, will ever again witness such a demonstration of fervour?—LOUIS PICARD.

LE PAYS (Switzerland).

DUBLIN! We have arrived—by which of the six or seven railway stations of Dublin, I did not trouble to inquire, for the main thing is—we have arrived safe and sound! Dublin this week is a holy city. It is like a great temple. Such was our impression as we descended from the train after long hours of travel across France and Belgium, the Channel, England and the Irish Sea.

Dublin! In our enthusiasm heat and fatigue are forgotten. And what a wonderful faith! Quite near us several civic guards who are forming a cordon are joining in the invocations to the Blessed Sacrament, while at the same time they fulfil their duty with discipline and kindness. . . . The opening ceremony is over and the Papal procession is coming. . . . Cardinals and Prelates and then, on foot, the ordinary priests. There is not a man who does not take off his hat to the black soutane as well as to the purple. . . . Truly, this capital has been transformed into a cathedral. A sacred peace pervades the city, it is God's truce: one faith, one God, one people.

EL DEBATE (Madrid).

IS IT NOT COMFORTING to assist at such a spectacle in this age of religious indifference? The example of Dublin will be a source of encouragement to those who labour to bring about Our Divine Lord's ardent desire *Adveniat Regnum Tuum*. The Congress is over! Heaven grant that Ireland and the thousands of visitors, who have known and admired her during these past days, may reap to the full the spiritual and temporal blessings, which the Blessed Eucharist holds forth to the whole world!

It is always risky to say that an event has been the largest ever seen; nevertheless, of the Congress in Dublin, it can be affirmed, it was the most imposing, the most numerous and the most inspiring yet known. In a word, the Eucharistic Congress in Dublin has been one of the most powerful professions of the Faith, which Christendom has ever witnessed!

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DAS NEUE REICH (Vienna).

MASS IS BEING celebrated in St. Laurence's church for the German pilgrims who are present in large numbers. The Cardinal is administering Holy Communion. He has finished now, and has ascended the altar steps. Suddenly a little boy runs up to the Communion rails—a poor little boy in ragged shoes and torn jersey. There is a stir among the priests who have seen him. That is little Ireland wanting to receive the Saviour into his heart. The Cardinal turns round and comes back to the rails. Little Ireland, represented in such large numbers at the Communion rails of all the churches, has received his Right. A large congregation looks in amazement at the little boy on whose account a Cardinal delays the service. From hundreds of German throats comes the prayer: "Grosser Gott, wir preisen Dich!" ("Great God, we praise Thee!").

Perhaps it is the children who by a Pope's decision have been led to the Lord's table at a tender age, who will come to the World's rescue?

"God bless you, Father!" Bending a knee and throwing back their little curly heads, they point to their foreheads. They want the priest's blessing. Their parents tell them it will bring them luck. They all run to the priests, uttering the same words, "God bless you, Father!" The very little ones also try to bend their knee, often falling over in the attempt. In every street the same scene, the same greeting: "God bless you, Father!" Perhaps this blessing of the little ones, touching words from the lips of Irish children, is one of the most beautiful souvenirs the priests from all parts of the world take back with them.

However gaudy or lavish the decorations in these streets of the poor may be, that which appeals to us foreigners as most wonderful is that all this means so much sacrifice on the part of these poor people. It must be a whole-hearted, child-like, believing Dublin which has adorned these streets.

Pictures of the saints are to be seen on all the houses, oil prints in the loudest colours, pictures of the Saviour and of the Mother of God, bible scenes and portraits of the Pope. Garlands stretch across the streets, the Congress Flag and the Papal colours are most prominent. Little red lamps on altars in front of many houses. It seems as if the numbers of each family have brought out all the little pious objects they possess in their poor dwellings.

In these days of the Congress it seems as though the city belongs to the clergy of the whole world. The representatives of the Church are to be seen everywhere. In the lecture halls of the National University the Catholics from all parts of the world have assembled. Even Austria is represented, a little group having assembled under the presidency of the Prince and Bishop of Graz. There are very few from our poor country. But these few are listening attentively to the

lecture being given by Dr. Brunauer: "Ecclesiastical Relations between Ireland and Austria." We learn that the Catholic faith was brought across Europe by Irish monks and that the Island of Saints sent her messengers as far as the Danube. When the meetings are over a great cosmopolitan crowd emerges from the building. Cardinals and Bishops are among them. An Indian Bishop extends a gold cross to the lips of the crowd who press forward and all kneel, showing their veneration, young people in their graduate gowns, military men and State officials.

The crowd begin to disperse. Then a unique scene is presented to the eye: A Negro Bishop entering his car, consents to be photographed and an enthusiastic crowd gather round him. Dublin honours the clergy from all parts of the world. What have we to fear?

GERMANIA (Berlin).

THE IRISH are fully aware that flags and flowers are merely the exterior signs of their homage, that they worship their God infinitely more when they offer Him clean, pure hearts; and the last two weeks before the Congress opened were given up to retreats for the women and the men. A very touching sight, especially for us Central Europeans, was the way in which the people crowded to the fifty churches in Dublin, thousands being obliged to wait outside in the streets. One may believe that with very rare exceptions, there was not a Catholic in Ireland who did not receive the Sacraments during this month of the Congress. One need have no fears for Ireland and her Faith so long as such numbers of her people seek strength and courage in the Bread of Life.

Rome, city of the Popes, can not pride herself on greater fidelity to the Vicar of Christ on earth than he has received in Ireland these days of the Congress; in this country where for centuries such fidelity was punished as high treason by death.

NEUE ZÜRCHER ZEITUNG

DUBLIN IS HUNG WITH FLAGS. Throughout the city there is not a window that has not its flag or other decoration, bunting, flowers and little lamps, coloured pictures and statues. Garlands of pine branches with banners attached extend across the streets. I have never before seen a city look so festive. Dublin is like a great harbour of flowers. "Lucky man," a great friend of Ireland said to me before I set out for Ireland, "you are going to see Ireland on her grandest day. It is only the Irish who really know how to celebrate a great feast. Every time I set foot in Ireland I have a longing to make my home there." It was a Swiss who spoke these words. Yet I had misgivings; for it seemed to me certain that a visit to Dublin for the Thirty-first Congress would not be a very agreeable experience. A multitude of foreigners

coming to a city of 400,000 inhabitants, could hardly expect to find accommodation; but the city was excellently prepared. It is a common saying that the Irish people are very efficient religious and political organisers in every country except their own. If it were not for this talent for organising there must have been serious inconvenience in finding room in hotels and boardinghouses. On this occasion the Irish have, in the most striking way, proved the fallacy of this derogatory statement. I am not going to write a chronicle of the Congress. I have wanted simply and solely to see the Irish people celebrating a Church feast at home, this people whose missionaries converted Western Europe to the Christian Faith in the Middle Ages: this people who have remained true to their confession of faith during centuries of oppression.

LA REVUE CATHOLIQUE.

MAGNIFICENT DECORATIONS, touching enthusiasm one meets with at innumerable manifestations. The grandest description of any one Congress might be applied equally to many others. After the splendid series which have been held since the War, one might wonder what Dublin was going to offer that would be new or finer than all these? In Rome there was the majesty of the pontifical ceremonies, in Amsterdam the magnificent effort of a Catholic minority in the midst of an anti-papal population; in Chicago the immense spaces and the vast numbers of pilgrims surpassed all that could be imagined. Sydney offered the spectacle of a nautical procession of unparalleled originality. Finally, Carthage, a congress in the desert, a congress among the ruins, conjured up a host of memories. What could be accomplished further? What could be offered that was not a repetition of previous celebrations, particularly if we go back to the pre-war series of the wonderful congresses in Vienna, Madrid, London?

Yet Dublin has struck a new note—a note which was sensed by all the foreign pilgrims: the atmosphere of Catholic Unanimity in Ireland. Here was a manifestation of faith in which a whole nation took part. . . .

Another distinguishing mark of the Dublin Congress was the simplicity observed in the decorations. Have the Irish people decided that no difference in social rank should be apparent during their religious fete? Or, so long held in a subjection which enforced economy, have they been unable to attain to the affluence one would expect to find in their capital? Whatever the cause, one finds in the decorations of the city no trace of the expensive silks, embroideries, hangings one is accustomed to meet with elsewhere. Here is no sumptuousness. A combination of little cotton banners seems to absorb all in absolute equality during these days of adoration of the Blessed Sacrament. Such is Dublin's decoration for the Congress. . . .

WORLD'S NEWSPAPER COMMENTS

Yet more striking is the fact that this decoration is only an index to the setting. The true background of the picture is the people themselves, penetrated by an ardent faith. Never before has an Eucharistic Congress emanated so completely and so direct from the souls of the people. For two years all have had this Congress before their minds. All, rich and poor alike, have striven to make the Eucharistic Congress an extraordinary manifestation of faith. . . . The transport companies, with the limited means at their disposal, have worked wonders to convey to the great Phoenix Park the entire population of Ireland. The organisers of the Congress, at the head of whom stands Mr. O'Reilly, whom we salute as a man of outstanding capacity, have laboured unceasingly securing accommodation, corresponding with the numerous delegations expected and providing every facility for travelling. Nothing has been overlooked. The foreign pilgrims will be in a position to state that the Irish organisers cannot be surpassed.

To welcome the guests, and above all to honour the Blessed Eucharist with proper respect, a general cleaning up of the whole country has been prescribed—with magic results. Everywhere, even to the most out of the way little village, there were repairs, painting, decorations, the Papal colours and the Congress flag flying on the historic ruins of Cashel and on the treetops by the little farms. . . .

The outward cheeriness and exuberance may be in accordance with the Celtic temperament; but certainly the preparations are above all the expression of the profound faith which animates the people. This is the most beautiful feature of the Dublin Congress; the panorama of garlands vanishes, the magnificence of the decorations is nothing compared with the countenances of these people who believe so simply, who pray so fervently. In this, Ireland is peerless. Such is the dominating impression borne away by the foreigners.

The Dublin Congress has not only magnified the Blessed Eucharist to an extent unsurpassed by the most beautiful Congresses which have gone before. It will be reflected throughout the world in a multitude of efforts in Catholic action; for other countries desire ardently to recapture the spiritual position which Ireland has preserved.

GIOVANNI HOYOIS.

LE DEVOIR (Montreal).

WE SHOULD LIKE to speak fittingly of the Dublin Congress. But words fail, and we lack besides the competence and the time for due consideration of this prodigious subject.

As the Pope reminded us yesterday, we are in the midst of the most stupendous attack ever yet levelled at the very idea of God. Yet a million men and women, by an unprecedented manifestation, are making a declaration of their faith, not alone in God, in Providence, but in the Real Presence.

"As truly living and present as He was when He passed through the streets of Jerusalem, Christ will be in the midst of you to-day," spoke the Papal Legate. And the great multitude, with their whole minds and their whole hearts, prostrated themselves before the ineffable Mystery. . . . The centuries pass, empires fall, human conditions undergo an incredible change; but the Faith remains. Truly the history of the universe has been summed up in the verse of the holy canticle: *Stat crux dum volvitur Orbis* . . .

What the Universe has just witnessed in Dublin will be re-enacted two years hence, in Buenos Aires, and has been seen at Carthage, Sydney, Chicago, Lourdes, Jerusalem. This prodigious development of the Eucharistic Congress is one of the most considerable events of our time. Begun so modestly, it will end by spreading over the whole world.

The Great War, which has broken down so much, has interrupted the march of the Congresses; but it has not suppressed them. Following upon the terrible slaughter of those four years, the survivors have rallied, and sought through their common Faith, consolation for their great mourning, in the thought of a better future.

Even many who do not share in our Faith, bow before this admirable enthusiasm; swept along by this wave of the supernatural, passing over the world. Turning the pages of the Anglican papers in our own country, we have come upon articles on this subject, articles in which significant respect was expressed, showing that their hearts were moved, their minds reflective.

Who can measure the consequences of such a manifestation of Faith, of such an appeal to the Supreme Master of men and things?—OMER HEROUX.

ACTION CATHOLIQUE (Quebec).

A CONSOLING aspect of the crises of to-day is that weighed down by the burden of heavy trials, the world becomes more accessible to considerations of a spiritual kind. Realising more fully its own smallness, it perceives how limited are material means, how superior is the power of both heart and mind; above all, it acknowledges the sovereign mastery of God over the whole creation. In other words it has come to appreciate spirituality, and to measure the value of beings according to their capacity to rise above matter. This is a very consoling aspect of the impasse which has confronted humanity from time to time. Their feverish activity forcibly brought to a standstill, souls are thus enabled to recapture and to remain in a plane superior to that of brute creatures.

The spiritual act *par excellence* which honours and serves humanity is prayer. In the midst of the general confusion which characterises the present epoch, is it not consoling to see, generalised here and there, the tendency to turn to God for the solution of problems which are beyond our terrestrial resources?

In this condition of minds, the International Eucharistic Congress just held in Dublin, is particularly significant. Notwithstanding the general economic crisis, people have come from all parts of the world to pray to the Eucharistic God, to become penetrated by a livelier faith in the Real Presence of Christ on our altars.

When one witnesses a spectacle such as this, in which the Supernatural occupies a predominant place, one is filled with hope that such a manifestation of Faith will appease the just wrath of Him who reigns in the Heavens.

WIESEI Z. POLISKI.

The first meeting with the Irish people took place at the Dublin port. The news of the arrival of Cardinal Primate of Poland had spread everywhere, and enormous masses of people were waiting at the port to welcome His Eminence and the Polish pilgrims. They surrounded his Eminence's car and all the cars that contained other bishops, and cheered, clapped hands, and shouted at the top of their voices. They shouted words of welcome, and asked for blessings. The excitement was general. Admiration for Poland seemed to shine on everybody's face, and one old man shouted at the top of his voice at three different times: "*Sobieski! Sobieski! Sobieski!*" Glory to that famous long-dead patriot. The crowd was getting so dense that the vehicles with the greatest difficulty pushed their way through. The bishops were deeply touched with such a reception.

GOSC SWIATCEZNY.

I WAS NEVER in Ireland before, and I may assure my readers that the very first impression I got when landing stuck to me like glue. Its beautiful sky, which you may easily compare to the South of Italy, seemed to harmonize with the beautiful displays of grandeur which Dublin presented. No human tongue could describe it. Really, my heart was conquered by such an incomparable display. In the streets, the decorations of bunting, flags, fresh flowers, etc., could hardly be equalled. The houses, from the richest to the poorest, had displayed their decorations, among them some beautiful religious emblems.

GAZETA WARSZAWSKA.

WHEN THE *Saturnia*, carrying the Polish pilgrims, was entering the Irish Sea, the weather was glorious. When our venerable Cardinal Primate and the Bishops who accompanied him landed at the harbour of Dun Laoghaire, the excitement was so great that you could hardly have heard a word that was spoken. . . . We were amazed, when going afterwards through the principal thoroughfares, to view the magnificent display. The animation of the people was great; faces wore a pleasant and joyful appearance, and when night came, the lighting enhanced still more the imposing spectacle.

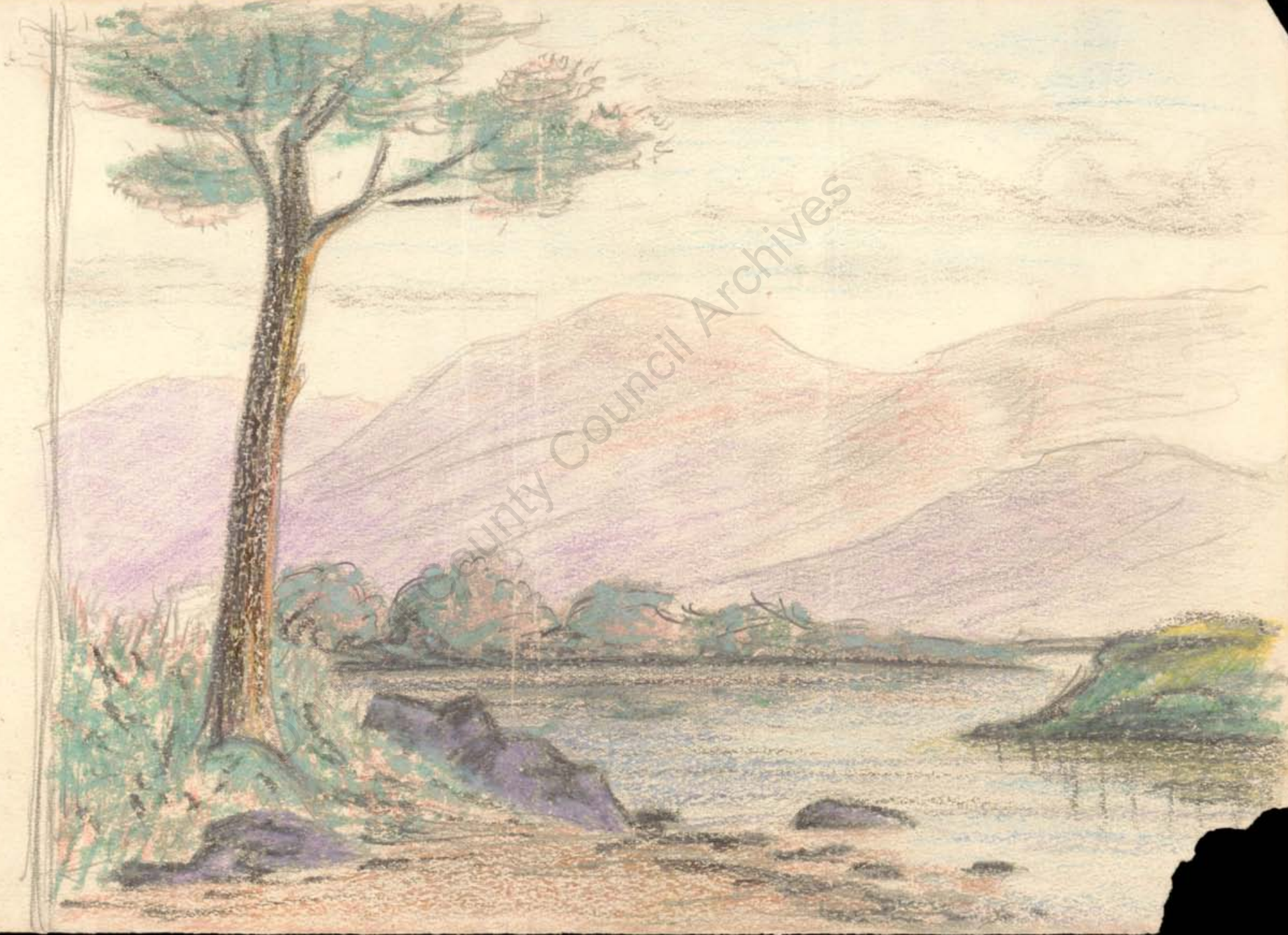


Embroidered Altar Cloth of fine linen (the gift of Belfast mill-workers)
used on the High Altar in the Phoenix Park

Lin-éadaic gheanta, a rinneadh le luoc oibre na Múileann
i mBeal Feirste, fá comne na h-Áro-Aicéaraic



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Donegal County Council Archives

IRELAND
FOR THE IRISH

OWN
INDLORDISM.



Ballyshannon Branch.

The Irish National Land League.

Patrick Kerrigan, Ballinacreech

was admitted a Member.

this ^{the} 29th day of Oct: 1880

Perms Kelly Secy.
Hon Secy.



KEEP UP THE GRIP OF YOUR HOME STEADS. THE LAND FOR THE PEOPLE.

P183/11 13
OBJECTS OF THE LEAGUE.

The Irish National Land League was formed for the following objects:—

First.—To put an end to Rack-renting, Eviction, and Landlord oppression.

Second.—To effect such a radical change in the Land System of Ireland, as will put it in the power of every Irish Farmer to become the owner, on fair terms, of the land he tills.

The Means Proposed to Effect these Objects are:—

(1) Organization amongst the people and Tenant Farmers for purposes of self-defence, and inculcating the absolute necessity of their refusing to take any farm from which another may be evicted, or from purchasing any cattle or goods which may be seized on for non-payment of impossible rent.

(2) The cultivation of public opinion by persistent exposure, in the Press and by Public Meetings, of the monstrous injustice of the present system, and of its ruinous results.

(3) A resolute demand for the reduction of the excessive rents which have brought the Irish People to a state of starvation.

(4) Temperate but firm resistance to oppression

20 VUES
EN
COULEURS

ALBUM ARTISTIQUE



PARIS



NOTICES IN ENGLISH AND FRENCH

PARIS

P/183/11/4



L'Opéra

Opera House

PARIS



Panorama des Huits Ponts

Panorama of the Eight Bridges A. P.



L'Arc de Triomphe et la Tombe du Soldat Inconnu

The Arch of Triumph and Tomb of the Unknown Soldier

PARIS



L'Avenue des Champs-Élysées

Champs-Élysées Avenue A. P.

PARIS



Le Grand Palais

The Great Palace A. P.

PARIS



Le Pont Alexandre III

Alexander III Bridge A. P.

PARIS



Le Dôme des Invalides

The Dome of the Invalides Hotel

A. P.

PARIS



Place de la Concorde, les Fontaines et l'Obélisque

Concorde Place - The Fountains and the Obelisk

A. P.

PARIS



La Madeleine

The Madeleine Church

A. P.

PARIS



La Bourse

The Exchange A. P.

PARIS



Le Boulevard et la Porte Saint-Denis
Saint-Denis Gate and Boulevard A. P.

PARIS



Panorama sur la Seine, vers la Tour Eiffel

View on the Seine, Eiffel Tower in the distance A. P.

PARIS



Notre-Dame

Notre-Dame Church A. P.

PARIS



L'Hôtel-de-Ville

The Town Hall

A. P.

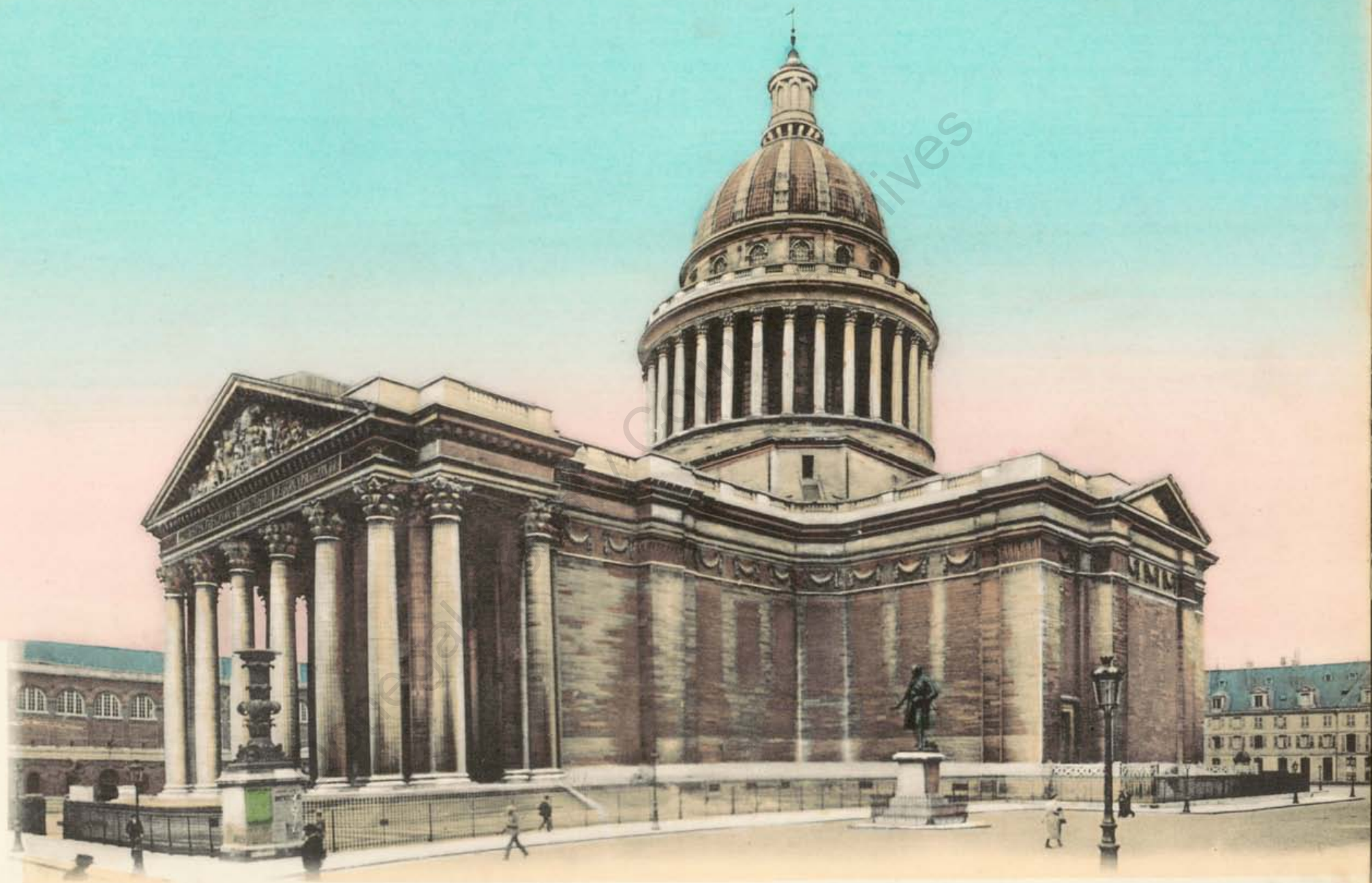
PARIS



La Tour Saint-Jacques

Saint-Jacques Tower A. P.

PARIS



Le Panthéon

The Pantheon A. P.

PARIS



La Conciergerie

The Conciergerie A. P.

PARIS



La Tour Eiffel

The Eiffel Tower A. P.

PARIS



Le Trocadéro

The Trocadero A. D.

PARIS



La Basilique du Sacré-Cœur avec l'Escalier Monumental

Sans-Cm - Paris

Donegal County Council Archives

ÉTABLISSEMENTS E. PARÉCHIN
BOULEVARD, 24, - LES PETITES-ÉCOLES
PARIS

P/183/11/5

bunreacht na hÉireann

(CONSTITUTION OF IRELAND)

buí na dtuiseal a g an bpoibal an 1ú Iúil, 1937
(Enacted by the People 1st July, 1937)

1 ngníomh ó'n 29ú mí na nOgla, 1937
(In operation as from 29th December, 1937)

bailé áta eist:
DUBLIN:
foillsicte a g oifis an esoláicair
PUBLISHED BY THE STATIONERY OFFICE

hdy

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Bunreacht na hÉireann

In the Name of the Most Holy Trinity, from Whom is all authority and to Whom, as our final end, all actions both of men and States must be referred,

We, the people of Éire,

Humbly acknowledging all our obligations to our Divine Lord, Jesus Christ, Who sustained our fathers through centuries of trial,

Gratefully remembering their heroic and unremitting struggle to regain the rightful independence of our Nation,

And seeking to promote the common good, with due observance of Prudence, Justice and Charity, so that the dignity and freedom of the individual may be assured, true social order attained, the unity of our country restored, and concord established with other nations,

Do hereby adopt, enact, and give to ourselves this Constitution.

Bunreacht na hÉireann

I nAinm na Tríonóide Ró-Naoimh is tobair don uile ugharás agus gur cúise, ós í is críoch deireannaic dúinn, is díriúite ní namáin gníomharca daoine ac gníomharca Stát,

Ar mbeic dúinne, muintear na hÉireann, as domáil go huiriseal a mhéid acámaro fá comaoim as Íosa Críost, ar dtígearna Dia, eus compurtaic dár sinsearaib i nGac cruaitcan 'na rabadar ar fead na gcéadta bliadan,

Agus ar mbeic dúinn as cumniú go burdeac ar a cálmac do rinneadar san troid san staoiú cun an neam-spleadcas is tuat dár náisiún do baint amac,

Agus ar mbeic dúinn dá cur romáim an maiteas poblrde do cur ar aghad maile le Críonnaic agus le hionnracas agus le Carcannaic do réir mar is cubaró, ionnas go dtiocfaid linn a uaisleac agus a saoirse do cur i n-áiríde do gac don duine, saogal ceart comróimnac do bunú, aiseas a naomdaic do tabairt dár dtír, agus comcarradaró do déanam le náisiúnaib eile,

Acámaro leis seo as gabáil an Bunreacac so eugaimn, agus dá accú agus dá tíolacacó dúinn féin.

THE NATION.

Article 1.

The Irish nation hereby affirms its inalienable, indefeasible, and sovereign right to choose its own form of Government, to determine its relations with other nations, and to develop its life, political, economic and cultural, in accordance with its own genius and traditions.

Article 2.

The national territory consists of the whole island of Ireland, its islands and the territorial seas.

Article 3.

Pending the re-integration of the national territory, and without prejudice to the right of the Parliament and Government established by this Constitution to exercise jurisdiction over the whole of that territory, the laws enacted by that Parliament shall have the like area and extent of application as the laws of Saorstát Éireann and the like extra-territorial effect.

THE STATE.

Article 4.

The name of the State is *Eire*, or, in the English language, *Ireland*.

Article 5.

Ireland is a sovereign, independent, democratic state.

AN NAISIÚN.

AIRTEAGAL 1.

Deimnígeann náisiún na hÉireann leis seo a sceart do-sannta, do-éadóiúte, ceannasac cun cibé cineál Rialaitais is roga leo féin do bunú, cun a scaireadh le náisiúnaib eile do éinneadh, agus cun a saogal poilitiúeacáta is seilteasair is saoiúeacáta do éur ar aghaid do réir úitcáis is shás a sinsear.

AIRTEAGAL 2.

Is é oileán na hÉireann go hiomlán, maille le na oileáin agus a fairrge teorann, na críoch náisiúnta.

AIRTEAGAL 3.

Go dtí go ndéantar at-éomlánú ar na críocháib náisiúnta, agus gan dochar do éeart na párlaiminte is an rialaitais a bunuigtéar leis an mDunreacá so cun dlúginsé o'oidriú insna críocháib náisiúnta uile, bainpró na dlúgite acáocár as an bpárlaimint sin leis an limistéir céadna le n-ar bain dlúgite saorstát Éireann, agus beiró an éipeacá céadna acá taob amuis den limistéir sin a bí as dlúgiteib saorstát Éireann.

AN STÁT.

AIRTEAGAL 4.

Éire is ainm don Stát nó, sa tSacs-Úearla, *Ireland*.

AIRTEAGAL 5.

Is Stát ceannasac, neam-spleacac, daon-placac Éire.

Article 6.

1. All powers of government, legislative, executive and judicial, derive, under God, from the people, whose right it is to designate the rulers of the State and, in final appeal, to decide all questions of national policy, according to the requirements of the common good.
2. These powers of government are exercisable only by or on the authority of the organs of State established by this Constitution.

Article 7.

The national flag is the tricolour of green, white and orange.

Article 8.

1. The Irish language as the national language is the first official language.
2. The English language is recognised as a second official language.
3. Provision may, however, be made by law for the exclusive use of either of the said languages for any one or more official purposes, either throughout the State or in any part thereof.

Article 9.

1. 1° On the coming into operation of this Constitution any person who was a citizen of Saorstát Éireann immediately before the coming into operation of this Constitution shall become and be a citizen of Ireland.
2° The future acquisition and loss of Irish nationality and citizenship shall be determined in accordance with law.
3° No person may be excluded from Irish nationality and citizenship by reason of the sex of such person.

AIRTEAGAL 6.

1. Is ón bpobal, fá 'Dia, a tiseas saé cumáct riagla, roir reáctaróeáct is comállaéct is breit-eamnas, agus is as an bpobal atá sé de ceart riaglóirí an Stáit 'do ceapadó, agus is fán bpobal fá 'deoró atá saé ceist i 'dtaob' beartas an Náisiúin 'do sócrú 'do réir mar is saábadó éum leas an pobail.
2. Is leis na horganaidó Stáit a cuirtear ar bun leis an m'Únreáct so, agus leo sin amáin nó le n-a n-ugtharás, is féidir na cumácta riagla sin 'o'ibriú.

AIRTEAGAL 7.

An brataé trí n'óac .i. uaine, bán, agus flann-buidé, an suaitéantas náisiúnta.

AIRTEAGAL 8.

1. Ós í an saéoilis an teangsa náisiúnta is í an príim-teangsa oifiseamail í.
2. Slactar leis an saes-Úearla mar teangsam oifiseamail eile.
3. Ac féadfar sócrú 'do déanam le 'dligeadó 'o' fonn ceáctar 'den dá teangsam sin 'do beit ina haon-teangsam le haáaró aon shó nó shóctáí oifiseamila ar fuaid an Stáit ar fao nó i n-aon éuid de.

AIRTEAGAL 9.

1. 1° Ar teáct i ngníom' don Únreáct so is saoránac 'o' Éirinn aon duine ba saoránac de Saorstát Éireann díreac' roim' teáct i ngníom' don Únreáct so.
2° Is 'do réir dlígró a cinnfead saáil agus cailleamaint náisiúntaéct agus saoránaéct Éireann feasta.
3° Ní ceadó náisiúntaéct agus saoránaéct Éireann 'do éilt ar duine ar bié toisc sur fireann nó toisc sur baineann an duine sin.

Article 9 (continued).

2. Fidelity to the nation and loyalty to the State are fundamental political duties of all citizens.

Article 10.

1. All natural resources, including the air and all forms of potential energy, within the jurisdiction of the Parliament and Government established by this Constitution and all royalties and franchises within that jurisdiction belong to the State subject to all estates and interests therein for the time being lawfully vested in any person or body.
2. All land and all mines, minerals and waters which belonged to Saorstát Éireann immediately before the coming into operation of this Constitution belong to the State to the same extent as they then belonged to Saorstát Éireann.
3. Provision may be made by law for the management of the property which belongs to the State by virtue of this Article and for the control of the alienation, whether temporary or permanent, of that property.
4. Provision may also be made by law for the management of land, mines, minerals and waters acquired by the State after the coming into operation of this Constitution and for the control of the alienation, whether temporary or permanent, of the land, mines, minerals and waters so acquired.

Article 11.

All revenues of the State from whatever source arising shall, subject to such exception as may be provided by law, form one fund, and shall be appropriated for the purposes and in the manner and subject to the charges and liabilities determined and imposed by law.

AIRTEAGAL 9 (ar leanamant).

2. Is bun-*uathas* poiliticead ar *zac* saoránad *beic* *óilis* don náisiún agus tairisead don Stát.

AIRTEAGAL 10.

1. *Zac* *adbar* *maoine* *nádúrta*, mar aon leis an *aer* agus *zac* *adbar* *fuinnim*, dá *bfuil* fá *óligimse* na *párlaiminte* agus an *riagaltais* a *bunúighear* leis an *mDunreacht* so, *maile* le *zac* *ri-éios* agus *óiolmáine* dá *bfuil* fán *óligimse* sin, is leis an Stát *iad* uile, *zan* *dochar* do *cibé* *eastáit* agus *leasanna* is le haon *duine* nó le haon *dream* *go* *óleaghtad* i n-*alt* na *huaire*.
2. *Zac* *talán* agus *zac* *mianad*, *mianrad*, agus *uisce* ba le *Saorstát* *Éireann* *óiread* *roim* *theadt* i *ngníom* don *Dunreacht* so is leis an Stát *iad* uile sa *méid* *go* *má* le *Saorstát* *Éireann* an *uair* sin *iad*.
3. *Féadfar* *socrú* do *óéanam* le *óligead* *éun* *bainistige* do *óéanam* ar an *maoin* is leis an Stát *de* *buaid* an *Airteagail* seo, agus *éun* *sannad* *buan* nó *sannad* *sealadad* na *maoine* sin do *riagltú*.
4. *Féadfar* *socrú* do *óéanam* le *óligead*, *pairis* sin, *éun* *bainistige* do *óéanam* ar *talán*, ar *mianais*, ar *mianraide* agus ar *uisce* *tiocpas* i *seib* an *Stáit* *ó'éis* *theadt* i *ngníom* don *Dunreacht* so, agus *éun* *sannad* *buan* nó *sannad* *sealadad* na *talán*, na *mianad*, na *mianrad* agus na *n-uisce* a *tiocpas* *ma* *seib* *amlaid* do *riagltú*.

AIRTEAGAL 11.

Ní *foláir* *ragáltas* uile an *Stáit* *cibé* *bunad* *ad* leis, *ad* *amán* an *éuid* sin *de* ar a *nóéantar* *eiscead* le *óligead*, do *éur* i n-*aon* *éiste* *amán*, agus *é* do *leit-zabáil* *éun* na *scríceanna*, agus ar an *mod*, a *cinntear* le *óligead* agus fá *éuimsiú* na *muirear* agus na *bfeiceannas* a *gearrtar* le *óligead*.

THE PRESIDENT.

Article 12.

1. There shall be a President of Ireland (*Uachtarán na hÉireann*), hereinafter called the President, who shall take precedence over all other persons in the State and who shall exercise and perform the powers and functions conferred on the President by this Constitution and by law.
2. 1° The President shall be elected by direct vote of the people.
2° Every citizen who has the right to vote at an election for members of Dáil Eireann shall have the right to vote at an election for President.
3° The voting shall be by secret ballot and on the system of proportional representation by means of the single transferable vote.
3. 1° The President shall hold office for seven years from the date upon which he enters upon his office, unless before the expiration of that period he dies, or resigns, or is removed from office, or becomes permanently incapacitated, such incapacity being established to the satisfaction of the Supreme Court consisting of not less than five judges.

2° A person who holds, or who has held, office as President, shall be eligible for re-election to that office once, but only once.
3° An election for the office of President shall be held not later than, and not earlier than the sixtieth day before, the date of the expiration of the term of office of every President, but in the event of the removal from office of the President or of his death, resignation, or permanent incapacity established as aforesaid, an election for the office of President shall be held within sixty days after such event.
4. 1° Every citizen who has reached his thirty-fifth year of age is eligible for election to the office of President.

AN UACHTARÁN

AIRTEAGAL 12.

1. Beidh Uachtarán ar Éirinn (.i. Uachtarán na hÉireann), ar a dtugtar an Uachtarán insan tDunreacht so feasta; beidh tosac aise ar gac uile duine insan Stát, agus ní foláir dó na cumachta agus na feadomanna a bheirtear don Uachtarán leis an mDunreacht so agus le dlígeadh t'oibriú agus do comhlionadó.
2. 1° Le bótá lom-viread an pobail a tosfar an Uachtarán.
2° Gac saoránac as a bhfuil ceart bótála i tosgán do comataib de Dáil Éireann, beidh ceart bótála aise i tosgán don Uachtarán.
3° Is le rún-ballóid agus do réir na hionadair-eadeta cionnaire agus ar mhó an don-góta ionais-trighe a déanfar an bótáil.
3. 1° Beidh an Uachtarán i seilb oifise go ceann seacht mbliadhán ón lá racair i gcúram a oifise muna dtarluisiú roimh deiread an téarma sin go n-éaspaí nó go n-éireadair as oifis nó go gcuirfead as oifis é, nó go ngeobair mítreoir buan é agus go suirfead sin go sásam na Cúirte Uachtaraige agus i comhéanta de cúigear breiteamhan ar a laigead.
2° Duine atá nó a bí ina Uachtarán, is iontogeta éin na hoifise sin é don uair amháin eile, ac sin a mberó.
3° Ní foláir togetán t'oifis an Uachtaráin do déanamh lá nac deirdeannaige ná dáta deiread téarma oifise gac Uachtaráin ar leit agus nac luaithe ná an seascadomad lá roimh an dáta sin, ac má cuirtear an Uachtarán as oifis, nó má éasann, nó má éirgeann as, nó má gabann mítreoir buan é agus go suirfead sin mar adubrad, ní foláir togetán t'oifis an Uachtaráin do déanamh taob istis de seasca lá tar éis an ní sin do tárlaéaint.
4. 1° Gac saoránac as a bhfuil cúis bliadhna tríocad slán, is iontogeta éin oifis an Uachtaráin é.

Article 12 (continued).

2° Every candidate for election, not a former or retiring President, must be nominated either by

i. not less than twenty persons, each of whom is at the time a member of one of the Houses of the Oireachtas, or

ii. by the Councils of not less than four administrative Counties (including County Boroughs) as defined by law.

3° No person and no such Council shall be entitled to subscribe to the nomination of more than one candidate in respect of the same election.

4° Former or retiring Presidents may become candidates on their own nomination.

5° Where only one candidate is nominated for the office of President it shall not be necessary to proceed to a ballot for his election.

5. Subject to the provisions of this Article, elections for the office of President shall be regulated by law.

6. 1° The President shall not be a member of either House of the Oireachtas.

2° If a member of either House of the Oireachtas be elected President, he shall be deemed to have vacated his seat in that House.

3° The President shall not hold any other office or position of emolument.

7. The first President shall enter upon his office as soon as may be after his election, and every subsequent President shall enter upon his office on the day following the expiration of the term of office of his predecessor or as soon as may be thereafter or, in the event of his predecessor's removal from office, death, resignation, or permanent incapacity established as provided by section 3 hereof, as soon as may be after the election.

AIRTEAGAL 12 (AR LEANAMHAINTE).

2° SÁD IARRTÓIR D'OIFIG AN TUACHTARÁIN, SEACAS TUINE ADÁ NÓ BÍ INA TUACHTARÁN ÉEANA, IS UADA SO LEANAS NAÓ POLÁIR A AIMNIÚ DO TĒACT:

i. FÍCE TUINE AR A LAIGEAD AGUS SÁD TUINE FÁ-LEIT DÍOB SIN INA COMÁLTA, I N-ALT NA HUAIRE, DE TIG DE TIGTIB AN OIREACHTAIS, NÓ

ii. COMAIRLÍ CEITRE CONTAE RIARACÁIN AR A LAIGEAD (AGUS CONTAE-DUIRGI D'ÁIREAMH) MAR MÍNIĞTEAR LE DLIGEAD.

3° NÍ CEAD D'ADON TUINE NÁ D'ADON COMAIRLE DÍOB SIN BEIT PAIRTEAC I N-AIMNIÚ BREIS IS ADON IARRTÓIR ADÁIN D'OIFIG AN TUACHTARÁIN SAN ADON-TOĞCÁIN.

4° TIG LE HAON TUINE ADÁ NÓ A BÍ INA TUACHTARÁN É FÉIN D'AIMNIÚ D'OIFIG AN TUACHTARÁIN.

5° NUAIR NÁ HAIMNIĞTEAR D'OIFIG AN TUACHTARÁIN AC ADON IARRTÓIR ADÁIN, NÍ SÁBAD BÓTÁIL CUN É TOĞA.

5. FÁ CUIMSIÚ FORÁILTÍ AN AIRTEAGAIL SEO IS LE DLIGEAD RIAĞLÓCAR TOĞCÁIN D'OIFIG AN TUACHTARÁIN.

6. 1° NÍ CEAD AN TUACHTARÁN DO BEIT INA COMÁLTA DE DÁIL ÉIREANN NÁ DE SEANAD ÉIREANN.

2° MÁ TOĞTAR COMÁLTA DE CEACTAR DE TIGTIB AN OIREACHTAIS CUN BEIT INA TUACHTARÁN, NÍ POLÁIR A MEAS SO BPUIL SCARCA AIGE LE COMÁLTAS AN TIGE SIN.

3° NÍ CEAD DON TUACHTARÁN ADON OIFIG NÁ POST SOCAIR DO BEIT AIGE SEACAS A OIFIG TUACHTARÁIN.

7. NÍ POLÁIR DON CEAD TUACHTARÁN DUL I ĜCÚRAM A OIFIGE COM LUAC AGUS IS FÉIDIR É TAR ÉIS É TOĞA, AGUS NÍ POLÁIR DO SÁD TUACHTARÁN DÁ ÉIS SIN DUL I ĜCÚRAM A OIFIGE AN LÁ I NDIAID DEIREAD TĒARMA OIFIGE A RÉAM-TEACTAIDÉ NÓ COM LUAC AGUS IS FÉIDIR É DÁ ÉIS SIN NÓ, MÁ TÁRLUIĞEANN DÁ RÉAM-TEACTAIDÉ ĜO ĜCUIRPEAR AS OIFIG É NÓ ĜO N-ÉADFPAD NÓ ĜO N-ÉIREODAD AS OIFIG NÓ NEACTAR ACA ĜO NGEODAD MÍTREOIR BUAN É AGUS ĜO SUIDPEAR SIN MAR SOCRUIĞTEAR LE HALC 3 DEN AIRTEAGAL SO, COM LUAC AGUS IS FÉIDIR É TAR ÉIS AN TOĞCÁIN.

Article 12 (*continued*).

8. The President shall enter upon his office by taking and subscribing publicly, in the presence of members of both Houses of the Oireachtas, of Judges of the Supreme Court and of the High Court, and other public personages, the following declaration:—

“ In the presence of Almighty God I

do solemnly and sincerely promise and declare that I will maintain the Constitution of Ireland and uphold its laws, that I will fulfil my duties faithfully and conscientiously in accordance with the Constitution and the law, and that I will dedicate my abilities to the service and welfare of the people of Ireland. May God direct and sustain me.”

9. The President shall not leave the State during his term of office save with the consent of the Government.

10. 1° The President may be impeached for stated misbehaviour.

2° The charge shall be preferred by either of the Houses of the Oireachtas, subject to and in accordance with the provisions of this section.

3° A proposal to either House of the Oireachtas to prefer a charge against the President under this section shall not be entertained unless upon a notice of motion in writing signed by not less than thirty members of that House.

4° No such proposal shall be adopted by either of the Houses of the Oireachtas save upon a resolution of that House supported by not less than two-thirds of the total membership thereof.

5° When a charge has been preferred by either House of the Oireachtas, the other House shall investigate the charge, or cause the charge to be investigated.

6° The President shall have the right to appear and to be represented at the investigation of the charge.

7° If, as a result of the investigation, a resolution be passed supported by not less than two-thirds of the total membership of the House of the Oireachtas by which the charge was

AIRTEAGAL 12 (*ar leanamaine*).

8. Is é slíge a rachair an tuactarán i gcúram a oifige ná leis an dearbhadh so leanas do déanamh go poiblíche agus a lámh do cur leis i bprádnaise comáltaí den dá tíg den Oireachtas, agus breiteamhna den chúirt uachtaraigh agus den árd-cúirt agus maíche poiblíche eile:—

“ I láthair Dia na n-úille-cúmaect, táimse, , dá sheallamaine agus dá dearbhadh go sollamanta is go fírinnead beít im taca agus im díom do bunreacht Éireann, agus a dlígeche do éadóina, mo tuadhsais do comhlionad go dílis comhsiasad do réir an bunreaceta is an dlígeche, agus mo lán-dícheall a déanam ar son leasa is fóghnamh muintir na hÉireann. Dia dom stiúrad agus dom cumhad.”

9. Ní cead don uachtarán imeact ón stát le linn é beít i n-oifis, ac amáin le toil an rialtais.

10. 1° Féadfar an tuactarán do táimseam as uet mí-iomcáir a tuadpar.

2° Ceactar de tígeib an Oireacetais a déanfar an cúisiú agus is fá cumsiú agus do réir foráilte an ailt seo déanfar é.

3° Má tairgtear do ceactar de tígeib an Oireacetais cúis do tabairt i n-aghaid an uachtaráin fán alt so ní cead áir do tabairt ar an dtairgsint sin ac amáin de barr fógra tairgseana i scríbhinn fá lámh tríocá comálta ar a laigead den tíg sin.

4° Ní cead do ceactar de tígeib an Oireacetais glacad le haon tairgsint den tsórt sin ac amáin de barr rúin ón tíg sin le n-a mbeid tacarídeact dá dtrian ar a laigead dá lán-comáltas.

5° Má déanann ceactar de tígeib an Oireacetais cúisiú fán alt so ní foláir don tíg eile an cúis do scrúdadh nó an cúis do cur dá scrúdadh.

6° Deird de ceart ag an uachtarán beít i láthair agus luét tairgta do beít aise ar an scrúdadh sin.

7° Más é torad an scrúdta sin go riúfear rún, le tacarídeact dá dtrian ar a laigead de lán-comáltas an tíge den Oireacetais do scrúduigh

Article 12 (*continued*).

investigated, or caused to be investigated, declaring that the charge preferred against the President has been sustained and that the misbehaviour, the subject of the charge, was such as to render him unfit to continue in office, such resolution shall operate to remove the President from his office.

11. 1° The President shall have an official residence in or near the City of Dublin.
- 2° The President shall receive such emoluments and allowances as may be determined by law.
- 3° The emoluments and allowances of the President shall not be diminished during his term of office.

Article 13.

1. 1° The President shall, on the nomination of Dáil Éireann, appoint the Taoiseach, that is, the head of the Government or Prime Minister.
 - 2° The President shall, on the nomination of the Taoiseach with the previous approval of Dáil Éireann, appoint the other members of the Government.
 - 3° The President shall, on the advice of the Taoiseach, accept the resignation or terminate the appointment of any member of the Government.
2. 1° Dáil Éireann shall be summoned and dissolved by the President on the advice of the Taoiseach.
 - 2° The President may in his absolute discretion refuse to dissolve Dáil Éireann on the advice of a Taoiseach who has ceased to retain the support of a majority in Dáil Éireann.
 - 3° The President may at any time, after consultation with the Council of State, convene a meeting of either or both of the Houses of the Oireachtas.
3. 1° Every Bill passed or deemed to have been passed by both Houses of the Oireachtas shall require the signature of the President for its enactment into law.
 - 2° The President shall promulgate every law made by the Oireachtas.
4. The supreme command of the Defence Forces is hereby vested in the President.

AIRTEAGAL 12 (AR LEANAMHANT).

AN ÉUIS NÓ DO ÉUIR AN ÉUIS DÁ SCRÚDAD, DÁ DEARBAD SUIVEAD AN ÉUIS A TUGAD I N-AGAD AN ULAÉTARÁN AGUS, AN MÍ-IOMÉAR BA SIOCAIR DON ÉUISIÚ, SUR MÍ-IOMÉAR É SO BPUIL AN ULAÉTARÁN NEAM-OIREAMHAC DÁ DEASCAIB CUM PANAMHANT I SEIB OIFIGE, ISÉ IS PEIOM DON RÚN SIN AN ULAÉTARÁN DO ÉUR AS OIFIS.

11. 1° BEIÓ STÁT-ÁRUS AS AN ULAÉTARÁN I SCAÉAIR ÚAILE ÁTA CLIAÉ NÓ AR A COMGAR.
- 2° SEODAIR AN ULAÉTARÁN SOCAIR AGUS ALLÚNTAIS FÁMAR CIMPÉAR LE ULIGEAD.
- 3° NÍ CEAD LAÍOÚ DO DEANAMH AR SOCAIR NÁ AR ALLÚNTAIS AN ULAÉTARÁN LE LINN É BEIÉ I N-OIFIS.

AIRTEAGAL 13.

1. 1° CEAPPAID AN ULAÉTARÁN AN TAOISEAC .I. AN CEANN RIAÉALTAIS NÓ AN PRÍOM-ÁIRE, AR N-A AINMIÚ SIN AS DÁIL ÉIREANN.
 - 2° AR N-A N-AINMIÚ AS AN TAOISEAC, LE COMAONTAD DÁIL ÉIREANN ROMH RÉ, CEAPPAID AN ULAÉTARÁN NA COMALTAÍ EILE DEN RIAÉALTAS.
 - 3° AR COMAIRLE AN TAOISIG NÍ POLÁIR DON ULAÉTARÁN SLACAD LE NAON COMALTA DEN RIAÉALTAS D'ÉIRGE AS OIFIS, NÓ COMALTA AR BIÉ DEN RIAÉALTAS DO ÉUR AS OIFIS.
2. 1° IS É AN ULAÉTARÁN, AR COMAIRLE AN TAOISIG, A COMÓRPAS AGUS A LÁN-SCOIRPEAS DÁIL ÉIREANN.
 - 2° TIG LEIS AN ULAÉTARÁN, AS A COMAIRLE FÉIN, DIÚTAD DO DÁIL ÉIREANN DO LÁN-SCOR AR COMAIRLE TAOISIG NÁ LEANANN TROMLAC I N'DÁIL ÉIREANN DE BEIÉ I 'DTACAIDÉACÉ LEIS.
 - 3° TIG LEIS AN ULAÉTARÁN UAIR AR BIÉ, TAR ÉIS COMAIRLE DO SLACAD LEIS AN SCOMAIRLE STÁIT, CEACTAR DE TIGÉIB AN OIREACÉTAIS, NÓ IAD ARAON, DO COMÓRAD.
3. 1° SÁC BILLE RITTEAR NÓ A MEASTAR A RICEAD AS DÁ TIG AN OIREACÉTAIS NÍ POLÁIR LÁM AN ULAÉTARÁN DO BEIÉ LEIS CUM É ACÚ MA ULIGEAD.
 - 2° SÁC ULIGEAD DÁ NDEANPAID AN TOIREACÉTAS NÍ POLÁIR DON ULAÉTARÁN É FÓSAIRT.
4. LEIS SEO CHIRTEAR NA FÓRSAÍ COSANTA FÁ ÁRD-CEANNAS AN ULAÉTARÁN.

Article 13 (*continued*).

5. 1° The exercise of the supreme command of the Defence Forces shall be regulated by law.

2° All commissioned officers of the Defence Forces shall hold their commissions from the President.

6. The right of pardon and the power to commute or remit punishment imposed by any court exercising criminal jurisdiction are hereby vested in the President, but such power of commutation or remission may, except in capital cases, also be conferred by law on other authorities.

7. 1° The President may, after consultation with the Council of State, communicate with the Houses of the Oireachtas by message or address on any matter of national or public importance.

2° The President may, after consultation with the Council of State, address a message to the Nation at any time on any such matter.

3° Every such message or address must, however, have received the approval of the Government.

8. 1° The President shall not be answerable to either House of the Oireachtas or to any court for the exercise and performance of the powers and functions of his office or for any act done or purporting to be done by him in the exercise and performance of these powers and functions.

2° The behaviour of the President may, however, be brought under review in either of the Houses of the Oireachtas for the purposes of section 10 of Article 12 of this Constitution, or by any court, tribunal or body appointed or designated by either of the Houses of the Oireachtas for the investigation of a charge under section 10 of the said Article.

9. The powers and functions conferred on the President by this Constitution shall be exercisable and performable by him only on the advice of the Government, save where it is provided by this Constitution that he shall act in his absolute discretion or after consultation with or in relation to the Council of

AIRTEAGAL 13 (*ar leanamaint*).

5. 1° An t-árd-éannas ar na Fórsaí Cosanta is le dlí gearú a riallócar an mod ar a n-oibreócar é.

2° Is ón Uachtarán a beir a shairm as saé oifigeál gearma de na Fórsaí Cosanta.

6. Beirtear don Uachtarán leis seo ceart maiteamhádas, agus cumáct cun maolúigte nó loḡta pionóis a gearrtear ar daoimib i n-don cúirt dlíghinse coire, ac, taob amuig de cásanna breite báis, féadfar an cumáct maolúigte nó loḡta sin do tabairt le dlí gearú d'ugóarásaib eile freisin.

7. 1° Tis leis an Uachtarán, tar éis comairle do ḡlacadó leis an ḡcomairle Stáit, teachtairéact nó aiteasc do éur cun an Oireadtais i dtaob don ní a bfuil tábáct náisiúnta nó tábáct poiblíde ann.

2° Tis leis an Uachtarán uair ar bit, tar éis comairle do ḡlacadó leis an ḡcomairle Stáit, teachtairéact do éur fá bráḡaid an náisiúin i dtaob don ní den tsórt sin.

3° Ac i nḡac cás tóib sin ní poláir an Rialtas do beit sásta roim ré leis an dteachtairéact nó leis an aiteasc.

8. 1° Níl an Uachtarán freagartac d'adon Tis den Oireadtais ná d'adon cúirt i n-oibriú is i ḡcomhlíonadó cumáct is féadmanna a oifige ná i n-don ḡníom dá ndéanann sé nó a beireann le tuḡsint gur ḡníom é a déanann sé i n-oibriú agus i ḡcomhlíonadó na ḡcumáct is na bfeadmanna sin.

2° Ac féadfar iomcar an Uachtarán do éur fá léirneas i ḡceactar de tígteib an Oireadtais cun críceanna ailt 10 d'Airteagal 12 den Bunreáct so, nó as don cúirt, binne nó comluéct a ceappar nó a ainneócar as ceactar de tígteib an Oireadtais cun cúis fá ailt 10 den Airteagal sin do scrúadó.

9. Taob amuig de cás dá socruigtear leis an mBunreáct so go ḡníomócair an Uachtarán as a comairle féin, nó tar éis comairle do ḡlacadó leis an ḡcomairle Stáit, nó go ḡníomócair sé i dtaob ní a baineas leis an ḡcomairle Stáit, nó

Article 13 (continued).

State, or on the advice or nomination of, or on receipt of any other communication from, any other person or body.

10. Subject to this Constitution, additional powers and functions may be conferred on the President by law.
11. No power or function conferred on the President by law shall be exercisable or performable by him save only on the advice of the Government.

Article 14.

1. In the event of the absence of the President, or his temporary incapacity, or his permanent incapacity established as provided by section 3 of Article 12 hereof, or in the event of his death, resignation, removal from office, or failure to exercise and perform the powers and functions of his office or any of them, or at any time at which the office of President may be vacant, the powers and functions conferred on the President by this Constitution shall be exercised and performed by a Commission constituted as provided in section 2 of this Article.
2. 1^o The Commission shall consist of the following persons, namely, the Chief Justice, the Chairman of Dáil Éireann (*An Ceann Comhairle*), and the Chairman of Seanad Éireann.
 - 2^o The President of the High Court shall act as a member of the Commission in the place of the Chief Justice on any occasion on which the office of Chief Justice is vacant or on which the Chief Justice is unable to act.
 - 3^o The Deputy Chairman of Dáil Éireann shall act as a member of the Commission in the place of the Chairman of Dáil Éireann on any occasion on which the office of Chairman of Dáil Éireann is vacant or on which the said Chairman is unable to act.

AIRTEAGAL 13 (AR LEANAMAINC).

AR COMHAIRLE NÓ DIMHNIÚ AON TUINE NÓ AON DREAMA EILE, NÓ AR AON SCÉALA EILE D'FÁSÁIL Ó AON TUINE NÓ AON DREAM EILE, IS AR COMHAIRLE AN RIAŠALTAIS AMÁIN IS CEAD DON UACHTARÁN NA CUMÁCTA AGUS NA FEADMANNA A BEIRTEAR DÓ LEIS AN M'DUNREACT SO D'OIBRIÚ IS DO COMHLIONAD.

10. FÁ CUMSIÚ AN DUNREACTA SO FEADPAR TUILLEAD CUMACT AGUS FEADMANNA DO TABAIRT DON UACHTARÁN LE DLIGEAD.
11. NÍ CEAD DON UACHTARÁN AON CUMACT NÁ FEIOM DÓ MBRONNAR AIR LE DLIGEAD D'OIBRIÚ NÁ DO COMHLIONAD AC AMÁIN AR COMHAIRLE AN RIAŠALTAIS.

AIRTEAGAL 14.

1. MÁ BIONN AN TUACHTARÁN AS LÁTAIR NÓ MÁ BIONN AR MÍTREOIR SO SEALADAC, NÓ MÁ BIONN AR MÍTREOIR SO BUAN AGUS SO SUÍPEAR SIN MAR SOCRUIŠTEAR LE HALT 3 D'AIRTEAGAL 12 DEN DUNREACT SO, NÓ MÁ TÁRLUIGEANN É D'ÉAS NÓ É D'ÉIRGE AS OIFIS NÓ É DO CUR AS OIFIS, NÓ MÁ CEIPEANN AIR CUMÁCTA IS FEADMANNA A OIFISE NÓ AON CEANN TÍOB D'OIBRIÚ IS DO COMHLIONAD, NÓ MÁ BIONN OIFIS AN UACHTARÁIN FOLAM, IS COIMISIÚN A BEAS COIMHÉANTA MAR SOCRUIŠTEAR I N-ALT 2 DEN AIRTEAGAL SO OIBREOCAS IS COMHLIONPAS NA CUMÁCTA IS NA FEADMANNA BRONNAR AR AN UACHTARÁN LEIS AN M'DUNREACT SO.
2. 1^o IS IAD NA DAOINE SEO LEANAS AN COIMISIÚN,
 1. AN PRÍM-DBREITÉAM, CATAOIRLEAC DÁIL ÉIREANN (AN CEANN COMHAIRLE) AGUS CATAOIRLEAC ŠEANAD ÉIREANN.
 - 2^o ŠNÍOMÓCAID UACHTARÁN NA HÁRD-CÚIRTE MA COMÁLTA DEN COIMISIÚN I N-IONAD AN PRÍM-DBREITÍM AON UAIR A BEAS OIFIS AN PRÍM-DBREITÍM FOLAM NÓ A BEAS AN PRÍM-DBREITÉAM ŠAN BEIT I ŠCUMAS ŠNÍOMUIŠTE.
 - 3^o ŠNÍOMÓCAID LEAS-CATAOIRLEAC DÁIL ÉIREANN MA COMÁLTA DEN COIMISIÚN I N-IONAD CATAOIRLEAC DÁIL ÉIREANN AON UAIR A BEAS OIFIS CATAOIRLEAC DÁIL ÉIREANN FOLAM NÓ A BEAS AN CATAOIRLEAC SIN ŠAN BEIT I ŠCUMAS ŠNÍOMUIŠTE.

Article 14 (continued).

4° The Deputy Chairman of Seanad Éireann shall act as a member of the Commission in the place of the Chairman of Seanad Éireann on any occasion on which the office of Chairman of Seanad Éireann is vacant or on which the said Chairman is unable to act.

3. The Commission may act by any two of their number and may act notwithstanding a vacancy in their membership.

4. The Council of State may by a majority of its members make such provision as to them may seem meet for the exercise and performance of the powers and functions conferred on the President by this Constitution in any contingency which is not provided for by the foregoing provisions of this Article.

5. 1° The provisions of this Constitution which relate to the exercise and performance by the President of the powers and functions conferred on him by this Constitution shall subject to the subsequent provisions of this section apply to the exercise and performance of the said powers and functions under this Article.

2° In the event of the failure of the President to exercise or perform any power or function which the President is by this Constitution required to exercise or perform within a specified time, the said power or function shall be exercised or performed under this Article, as soon as may be after the expiration of the time so specified.

THE NATIONAL PARLIAMENT.

Constitution and Powers.

Article 15.

1. 1° The National Parliament shall be called and known, and is in this Constitution generally referred to, as the Oireachtas.

2° The Oireachtas shall consist of the President and two Houses, viz.: a House of Representatives to be called Dáil Éireann and a Senate to be called Seanad Éireann.

AIRTEAGAL 14 (AR LEANAMHANT).

4° **Ḡníomócairí Leas - Cártaoirleacá Ḡeanad Éireann ina comalta den Comisiún i n-ionad Cártaoirleacá Ḡeanad Éireann don uair a beas oifis Cártaoirleacá Ḡeanad Éireann folam nó a beas an Cártaoirleacá sin san beir i gcumas Ḡníomúighe.**

3. **Is oleagtae don Comisiún Ḡníomú trí beir ar bit dá lion agus Ḡníomú d'aindeoin folamantais ina gcomaltas.**

4. **Feadparí an Comairle Stáit, le tromlac dá gcomaltaiú, cibé socrú is oirceas leo do d'eanamh eun na cumacta agus na feadomanna bronntar ar an Uactarán leis an mDunreacá so d'uibriú is do comhionad i n-don eas ná d'eanantar socrú ina comair leis na foráiltiú sin romáinn den Airteagal so.**

5. 1° **Na foráilti den Dunreacá so a baineas leis an Uactarán d'uibriú is do comhionad na gcumact is na bfeadomanna a bronntar air leis an mDunreacá so bainfeó, pá cuimsiú na bforáilti i n-ar ndiairí den alt so, le hoibriú is le comhionad na gcumact is na bfeadomanna san pán Airteagal so.**

2° **Má teipeann ar an Uactarán don cumact nó feidm d'uibriú nó do comhionad nac folair dó, do réir an Dunreacá so, i d'uibriú nó do comhionad pá ceann aimsire luairítear, ní folair i d'uibriú nó do comhionad pán Airteagal so com luac agus is feidir é tar éis na haimsire luairítear amlairí.**

AN PÁRLAIMINT NÁISIÚNTA.

COMHÉANAMH AGUS CUMACTA.

AIRTEAGAL 15.

1. 1° **An tOireactas is ainm don Párlaimint Náisiúnta, agus sin é a beirtear uirtí de Ḡnac sa Dunreacá so.**

2° **An tUactarán agus dá tigi atá insan Oireactas: Tigi Ionadóiri ar a dtugtar Dáil Éireann, agus Seanad ar a dtugtar Seanad Éireann.**

Article 15 (continued).

3° The Houses of the Oireachtas shall sit in or near the City of Dublin or in such other place as they may from time to time determine.

2. 1° The sole and exclusive power of making laws for the State is hereby vested in the Oireachtas: no other legislative authority has power to make laws for the State.

2° Provision may however be made by law for the creation or recognition of subordinate legislatures and for the powers and functions of these legislatures.

3. 1° The Oireachtas may provide for the establishment or recognition of functional or vocational councils representing branches of the social and economic life of the people.

2° A law establishing or recognising any such council shall determine its rights, powers and duties, and its relation to the Oireachtas and to the Government.

4. 1° The Oireachtas shall not enact any law which is in any respect repugnant to this Constitution or any provision thereof.

2° Every law enacted by the Oireachtas which is in any respect repugnant to this Constitution or to any provision thereof, shall, but to the extent only of such repugnancy, be invalid.

5. The Oireachtas shall not declare acts to be infringements of the law which were not so at the date of their commission.

6. 1° The right to raise and maintain military or armed forces is vested exclusively in the Oireachtas.

2° No military or armed force, other than a military or

AIRTEAGAL 15 (AR LEANAMHAINTE).

3° IS I ZCATAIR DÁILE ÁTA CLIAIC NÓ AR A COMZAR, NÓ CIBÉ ÁIT EILE AR A ZCINNFIÚ Ó AM ZO HAM, A SUIÓFIÚ TIGTE AN OIREACHTAIS.

2. 1° DHEIRTEAR DON OIREACHTAS AMÁIN LEIS SEO AN T-AON CUMACHT CUN DLIGTE DO DÉANAMH DON STÁT; NÍL CUMACHT AS UZDARÁS REACHTAIDHEACHTA AR BIÚ EILE CUN DLIGTE DO DÉANAMH DON STÁT.

2° AC FEADPAR SOCRÚ DO DÉANAMH LE DLIGEADÓ CUN FÓ-REACHTAIS DO CUR AR BUN NÓ CUN ZLACHTA LEO, ASUS CUN CUMACHTA ASUS FEADMANNA NA DFRÓ-REACHTAS SIN DO LEASADÓ AMAC.

3. 1° TIG LEIS AN OIREACHTAS SOCRÚ DO DÉANAMH CUN COMAIRLÍ FEADMANNAIS IS ZARMA BEACAD, A IONADUIZEAS RANNA DE SAOSZAL COMDÁONNAC ASUS DE SAOSZAL ZEILLEAZRAC AN BOBAIL, DO CUR AR BUN NÓ ZLACAD LEO.

2° DLIGEADÓ AR BIÚ LE N-A ZCHIRTEAR COMAIRLE DEN TSÓRT SIN AR BUN NÓ FÁ N-A NZLACTAR LÉI NÍ FOLÁIR LÉIRIÚ DO BEIC ANN AR CEARTAIB, AR CUMACHTAIB ASUS AR DUALZASAIB NA COMAIRLE SIN, ASUS FÓS AR A COMBAINTE LEIS AN OIREACHTAS ASUS LEIS AN RIAGALTAS.

4. 1° NÍ CEAD DON OIREACHTAS AON DLIGEADÓ D'ACHTÚ A BEADÓ AR AON CUMA I N-ASZAIÓ AN DUNREACHTA SO NÓ I N-ASZAIÓ AON FORÁILTE DEN DUNREACT SO.

2° I ZCÁS AON DLIGEADÓ DÁ N-ACHTÓCAIÓ AN TOIREACHTAS DO BEIC AR AON CUMA I N-ASZAIÓ AN DUNREACHTA SO NÓ I N-ASZAIÓ AON FORÁILTE DEN DUNREACT SO BEIÓ SÉ ZAN BAIL SA MÉIÓ ZO MBEIÓ SÉ I N-ASZAIÓ AN DUNREACHTA SO ASUS SÁ MÉIÓ SIN AMÁIN.

5. NÍ CEAD DON OIREACHTAS A RÁD ZUR SÁRÚ DLIGIÓ ZNÍOMHARCA NÁR SÁRÚ DLIGIÓ IAD LE LINN A NDÉANTA.

6. 1° IS AS AN OIREACHTAS AMÁIN ATÁ DE CEART FÓRSAÍ MILEATA NÓ FÓRSAÍ ARMETA DO DUNÚ ASUS DO COZABÁIL.

2° NÍ DLEAZHTAC FÓRSA MILEATA NÁ FÓRSA ARMETA

Article 15 (*continued*).

armed force raised and maintained by the Oireachtas, shall be raised or maintained for any purpose whatsoever.

7. The Oireachtas shall hold at least one session every year.
8. 1° Sittings of each House of the Oireachtas shall be public.
2° In cases of special emergency, however, either House may hold a private sitting with the assent of two-thirds of the members present.
9. 1° Each House of the Oireachtas shall elect from its members its own Chairman and Deputy Chairman, and shall prescribe their powers and duties.
2° The remuneration of the Chairman and Deputy Chairman of each House shall be determined by law.
10. Each House shall make its own rules and standing orders, with power to attach penalties for their infringement, and shall have power to ensure freedom of debate, to protect its official documents and the private papers of its members, and to protect itself and its members against any person or persons interfering with, molesting or attempting to corrupt its members in the exercise of their duties.
11. 1° All questions in each House shall, save as otherwise provided by this Constitution, be determined by a majority of the votes of the members present and voting other than the Chairman or presiding member.
2° The Chairman or presiding member shall have and exercise a casting vote in the case of an equality of votes.

AIRTEAGAL 15 (AR LEANAIMINT).

AR BIT, SEACAS FÓRSA MÍLEATA NÓ FÓRSA ARMĀTA A BUNUIĀTEAR AGUS A COĀBÁILTEAR AS AN OIREACHTAS, DO BUNÚ NÁ DO COĀBÁIL CUN CRÍCE AR BIT.

7. Ní foláir don Oireachtas suíde uair sa bliadhain ar a laigead.
8. 1° Is go poiblíde a suíofrío gac tigh den Oireachtas.
2° Ac i gcás práinn speisialta do beit ann, tigh le ceactar den dá tigh suíde go príobáideac ac dá uirian de na comaltaib a beas i láthair do toiliú leis.
9. 1° Togfaíó gac tigh ar leit den Oireachtas a cátaoirleac agus a leas-cátaoirleac féin as a comaltas féin, agus leasfaíó amac dóib a gcuimaceta agus a nualgais.
2° Is le dligeat a cinnfeair tuarastal cátaoirleig is leas-cátaoirleig gac tigh ar leit.
10. Déanfaíó gac tigh ar leit a riaglac a agus a buan-oruigete féin, agus beíó sé de cumact as gac tigh aca pionós do ceapad do luct a sáruigete sin; beíó sé de cumact aige fairis sin saoirse aighis do cur i n-áiríce, agus a scríbhinní oifigeamla féin agus páirpéir príobáideaca a comaltaí do díom, agus fós é féin agus a comaltaí do díom ar don tuine nó ar don dream daoine do déanfad curisteac nó toirmeasc ar a comaltaib nó do déanfad iarract ar iad d'éilliú agus iad as déanamh a nualgas.
11. 1° Taob amuis de cas dá socruigetar a malairt leis an mDunreac so is é slige a uabarfpar breit ar gac ceist i n-gac tigh ar leit ná le hurmór bótaí na gcomaltaí a beas i láthair agus a déanfas bótaí ac gan an cátaoirleac nó an comalta beas i gceannas d'áireamh.
2° Más ionann líon na bótaí ar an dá taob beíó as an gCátaoirleac, nó as an gcomalta beas i gceannas, bóta cinneamha nac foláir dó a tabairt.

Article 15 (*continued*).

3° The number of members necessary to constitute a meeting of either House for the exercise of its powers shall be determined by its standing orders.

12. All official reports and publications of the Oireachtas or of either House thereof and utterances made in either House wherever published shall be privileged.
13. The members of each House of the Oireachtas shall, except in case of treason as defined in this Constitution, felony or breach of the peace, be privileged from arrest in going to and returning from, and while within the precincts of, either House, and shall not, in respect of any utterance in either House, be amenable to any court or any authority other than the House itself.
14. No person may be at the same time a member of both Houses of the Oireachtas, and, if any person who is already a member of either House becomes a member of the other House, he shall forthwith be deemed to have vacated his first seat.
15. The Oireachtas may make provision by law for the payment of allowances to the members of each House thereof in respect of their duties as public representatives and for the grant to them of free travelling and such other facilities (if any) in connection with those duties as the Oireachtas may determine.

Dáil Eireann.**Article 16.**

1. 1° Every citizen without distinction of sex who has reached the age of twenty-one years, and who is not placed under disability or incapacity by this Constitution or by law, shall be eligible for membership of Dáil Eireann.

AIRTEAGAL 15 (*ar leanamaint*).

3° Is le n-a buan-ordúigíte cinnfead cía an méid comálta a beas riáctanac do tionól 'de ceáctar den dá tís cún é beit i gcumas feadma.

12. Fad tuarascbáil agus foillseacán oifigeamail ón Oireachtas agus ó fad tís 'de, maille le caint ar bit 'dá ndéantar i n-aon tís 'd'íob, táir saor ar cúrsaib 'dlisrío cibé áit a bfoillsigítear.
13. Tá comáltaí fad tísge den Oireachtas saor ar fábáil le linn beit i 'dtearmann ceáctar den dá tís nó as teáct cúise nó as imeáct uairó, ac amáin i gcás tréasa, mar míništear sa 'dunreáct so é, nó i gcás feileontácta nó briseáó síocéána; agus cibé caint a 'déanfar comálta i n-aon tís 'd'íob ní mioncúisigíte é mar fseall uirtí i n-aon cúirt ná as u'gáras ar bit ac amáin an tís féin.
14. Ní ceáó 'd'aon duine beit ina comálta 'de 'dá tís an Oireachtas san am céadna, agus aon duine beas ina comálta 'de tís 'd'íob agus so ndéanfar comálta den tís eile 'de, ní foláir a meas láitreadó so bfuil éirigíte aise as an gcéad ionaó.
15. Tís leis an Oireachtas sochrú 'do 'déanam le dlisgeáó cún allúntais 'd'íoc le comáltaib fad tísge 'de as uet a n'ualgas i gcáil ionadóirí poiblíde, agus fairis sin taisteal i n-aisce agus cibé áiseanna eile a baineas le n-a n'ualgasaid, mar cinnfíó an tOireachtas, má cinnneann.

Dáil Éireann.**AIRTEAGAL 16.**

1. 1° Fad saoránac, cibé aca fear nó bean, as a bfuil bliadain agus ríce slán agus ná cuirtear fá mícumas nó fá mítreoir leis an m'dunreáct so ná le dlisgeáó, tá sé ionto'gta ar comáltaas 'Dáil Éireann.

Article 16 (*continued*).

2° Every citizen without distinction of sex who has reached the age of twenty-one years who is not disqualified by law and complies with the provisions of the law relating to the election of members of Dáil Eireann, shall have the right to vote at an election for members of Dáil Eireann.

3° No law shall be enacted placing any citizen under disability or incapacity for membership of Dáil Eireann on the ground of sex or disqualifying any citizen from voting at an election for members of Dáil Eireann on that ground.

4° No voter may exercise more than one vote at an election for Dáil Eireann, and the voting shall be by secret ballot.

2. 1° Dáil Eireann shall be composed of members who represent constituencies determined by law.

2° The number of members shall from time to time be fixed by law, but the total number of members of Dáil Eireann shall not be fixed at less than one member for each thirty thousand of the population, or at more than one member for each twenty thousand of the population.

3° The ratio between the number of members to be elected at any time for each constituency and the population of each constituency, as ascertained at the last preceding census, shall, so far as it is practicable, be the same throughout the country.

4° The Oireachtas shall revise the constituencies at least once in every twelve years, with due regard to changes in distribution of the population, but any alterations in the constituencies shall not take effect during the life of Dáil Eireann sitting when such revision is made.

5° The members shall be elected on the system of proportional representation by means of the single transferable vote.

AINTEAGAL 16 (ar leanamaint).

2° Sác saoránac, cibé dea fear no bean, as a bfuil bliádam agus píce slán agus ná cuirtear pá dícáilíroacht le vligead, agus a cóimlíonas comhgeallaca an vlioir i tsaob toiscám comaltaí do Dáil Éireann, tá ceart bóála aise i vtoiscán comaltaí do Dáil Éireann.

3° Ní cead don vligead v'actú do cuirfead saoránac ar bit, toisc sur fear nó toisc sur bean an saoránac sin, pá mí-cumas nó pá mítreoir maidir le n-a veit ina comalta ve Dáil Éireann nó ó veit i vteivéal bóála i vtoiscán comaltaí do Dáil Éireann.

4° Ní cead do toiscóir ar bit ear don bóta amán do tabairt i vtoiscán do Dáil Éireann, agus is le rún-ballóir a véanfar an bótaíl.

2. 1° Ionadóirí do dáil-éanntair a socrúgtear le vligead comaltas Dáil Éireann.

2° Socrócar líon comaltaí Dáil Éireann le vligead ó an so ham ac ní cead a lán-líon do veit pá bun comalta i n-agsaíó sác tríocá míle den daonraíó, ná ós cionn comalta i n-agsaíó sác píce míle den daonraíó.

3° An cóimréir a veas roir an líon comaltaí veas le toga don tráic le nagsaíó sác dáil-éanntair ar leit agus daonraíó sác dáil-éanntair ar leit, do réir an daonáirimh is véivéanaisge dá nvearnad romhe sin, ní foláir í veit ar cotrom, sa méio sur péoir é, ar fuaid na dúitce uile.

4° Ní foláir don Oireachtas na dáil-éanntair v'ait-meas uair ar a laigead insan dá bliádam véas as péacaint so cuibe v'don atarruigche ar suivéam na daonraíóe; ac atarruigche ar bit dá nveanfar ar na dáil-éanntair ní tiocpaíó i bpeiróir i rit ré na dála veas ina surde le linn an ait-measta sin.

5° Is do réir na hionadairveacta cionnaire agus ar móó an don-geota ionaistrigche a tospar na comaltaí.

Article 16 (*continued*).

6° No law shall be enacted whereby the number of members to be returned for any constituency shall be less than three.

3. 1° Dáil Eireann shall be summoned and dissolved as provided by section 2 of Article 13 of this Constitution.

2° A general election for members of Dáil Eireann shall take place not later than thirty days after a dissolution of Dáil Eireann.

4. 1° Polling at every general election for Dáil Eireann shall as far as practicable take place on the same day throughout the country.

2° Dáil Eireann shall meet within thirty days from that polling day.

5. The same Dáil Eireann shall not continue for a longer period than seven years from the date of its first meeting: a shorter period may be fixed by law.

6. Provision shall be made by law to enable the member of Dáil Eireann who is the Chairman immediately before a dissolution of Dáil Eireann to be deemed without any actual election to be elected a member of Dáil Eireann at the ensuing general election.

7. Subject to the foregoing provisions of this Article, elections for membership of Dáil Eireann, including the filling of casual vacancies, shall be regulated in accordance with law.

Article 17.

1. 1° As soon as possible after the presentation to Dáil Eireann under Article 28 of this Constitution of the Estimates of receipts and the Estimates of expenditure of the State for any financial year, Dáil Eireann shall consider such Estimates.

AIRTEAGAL 16 (AR LEANAMANT).

6° Ní cead oiliúrad a bfuilfidh a bfuilfidh fada bun tréir an líon comhaltaí a bfuilfidh le tosa a dhéanamh.

3. 1° Ní foláir Dáil Éireann do comórad agus do lán-scor mar socrú le halt 2 u'Airteagal 13 den Bunreacht so.

2° Ní foláir olltoiscán do comhaltaí do Dáil Éireann do beit ann lá nac déireanais na tríochá lá tar éis Dáil Éireann do lán-scor.

4. 1° An bfuilfidh do gach olltoiscán ar leit do Dáil Éireann ní foláir i déanamh, sa méid gur féidir é, an t-aon lá amháin ar fuair na duitce uile.

2° Ní foláir do Dáil Éireann teacht le céile taob istigh de tríochá lá ón lá bótála sin.

5. Ní beid de ré ag aon Dáil Éireann ac seacht mbliadhna ó lá a céad-tionóil: féadfar ré is giorra ná sin do socrú le oiliúrad.

6. An comalta de Dáil Éireann a bfuilfidh ina cátaoir-leac díreac roim lán-scor do Dáil Éireann ní foláir socrú do déanamh le oiliúrad cun go bfuair a meas an comalta sin a beit tosta do Dáil Éireann insan céad olltoiscán eile, gan é dul fada tosa.

7. Fada cumsiú na bfuilfidh sin roimhin den Airteagal so is do réir oiliúrad a riaglócar toiscáin do comaltas Dáil Éireann, mar aon le líonad corr-folamantas.

AIRTEAGAL 17.

1. 1° Com luac agus is féidir é tar éis na Meastacáin ar fásaltas an Stáit agus na Meastacáin ar cáiteam arís an Stáit i gcomhair aon bliadhna airseadais do cur fada bfuilfidh Dáil Éireann fada Airteagal 28 den Bunreacht so, ní foláir do Dáil Éireann na Meastacáin sin do bfuilfidh.

Article 17 (continued).

2^o Save in so far as may be provided by specific enactment in each case, the legislation required to give effect to the Financial Resolutions of each year shall be enacted within that year.

2. Dáil Eireann shall not pass any vote or resolution, and no law shall be enacted, for the appropriation of revenue or other public moneys unless the purpose of the appropriation shall have been recommended to Dáil Eireann by a message from the Government signed by the Taoiseach.

Seanad Eireann.**Article 18.**

1. Seanad Eireann shall be composed of sixty members, of whom eleven shall be nominated members and forty-nine shall be elected members.
2. A person to be eligible for membership of Seanad Eireann must be eligible to become a member of Dáil Eireann.
3. The nominated members of Seanad Eireann shall be nominated by the Taoiseach with their prior consent.
4. The elected members of Seanad Eireann shall be elected as follows:—
 - i. Three shall be elected by the National University of Ireland.
 - ii. Three shall be elected by the University of Dublin.
 - iii. Forty-three shall be elected from panels of candidates constituted as hereinafter provided.
5. Every election of the elected members of Seanad Eireann shall be held on the system of proportional representation by

AIRTEAGAL 17 (AR LEANAMÁINT).

2^o An reachtaireadé a bheas riachtanac éin feirom tligiú do tábairt do Rúin Airgeadais saé bliadna ar leit ní foláir i détu an bliadain sin féin ac amáin sa méid so mbeid a malairt socair i dtuob saé cas ar leit i n-actaéán cuise sin.

2. Ní tleasac do Dáil Éireann bóta ná rún do rit, ná ní tleasac don tligiú d'actú, éin leit-ghabáil do tóanam ar stát-éios ná ar airgead poiblíde ar bit eile, muna mbeid teactaireadé as Dáil Éireann ón Riachtas fá lámh an Taoisig as molaó críche na leit-ghabála úoib.

SEANAD ÉIREANN.**AIRTEAGAL 18.**

1. Seasca comalta líon Seanad Éireann, .i. don tuine déas a ainneoéar agus naonbar is dá fíeú a tospár.
2. Ionnas so mbead tuine ionglacta ar comaltas Seanad Éireann ní foláir é beic ionglacta ar comaltas Dáil Éireann.
3. Na comaltaí ainneoéar do Seanad Éireann is é an Taoiseac a ainneoéas iad le réam-éad uata féin.
4. Na comaltaí a tospár do Seanad Éireann, is ar an gcuma so leanas a tospár iad:—
 - i. Tospáró Ollscoil na hÉireann triúr.
 - ii. Tospáró Ollscoil Baile Áta Cliac triúr.
 - iii. Tospáró an togluéc a tuarótear annso i n-ar noiaíó triúr is dá fíeú as rollaib d'iarroírib a cóireóar ar an gcuma a socruigtear annso i n-ar noiaíó.
5. Saé togeán dá mbeid ann do na comaltaib a tospár do Seanad Éireann is do réir na hionat-

Article 18 (*continued*).

means of the single transferable vote, and by secret postal ballot.

6. The members of Seanad Eireann to be elected by the Universities shall be elected on a franchise and in the manner to be provided by law.

7. 1° Before each general election of the members of Seanad Eireann to be elected from panels of candidates, five panels of candidates shall be formed in the manner provided by law containing respectively the names of persons having knowledge and practical experience of the following interests and services, namely:—

i. National Language and Culture, Literature, Art, Education and such professional interests as may be defined by law for the purpose of this panel;

ii. Agriculture and allied interests, and Fisheries;

iii. Labour, whether organised or unorganised;

iv. Industry and Commerce, including banking, finance, accountancy, engineering and architecture;

v. Public Administration and social services, including voluntary social activities.

2° Not more than eleven and, subject to the provisions of Article 19 hereof, not less than five members of Seanad Eireann shall be elected from any one panel.

8. A general election for Seanad Eireann shall take place not later than ninety days after a dissolution of Dáil Eireann, and the first meeting of Seanad Eireann after the general election shall take place on a day to be fixed by the President on the advice of the Taoiseach.

9. Every member of Seanad Eireann shall, unless he previously dies, resigns, or becomes disqualified, continue to hold office

AI RTEAGAL 18 (ar leanamam).

airdeáda cionnaire a d'éanfar é agus ar mhó an aon-focha ionaistriúche, le rún-ballóid puist.

6. Na comaltaí a toífar do Seanad Éireann as na hollscoláir is do réir toí-choirais, agus ar an mó, a socrófar le dlígear a toífar iad.

7. 1° Roimh gac olltoícin do na comaltaí do Seanad Éireann a toífar as rollaí d'iarroirib coireoí ar an gcuma socrófar le dlígear cúis rollaí d'iarroirib ar a mbeid ainneada daoine as a mbeid eolas agus cleáda ar na gnótaib agus na seirbísib seo leanas fá sead:—

i. An gaeóil agus an tsaoiréad náisiúnta, litríéad, ealaóna, oideáas agus pé garma a léireoí le dlígear cun críe an rolla so;

ii. Talmaíreá, maille le gnótaib a baineas léi, agus lascaireá;

iii. Oibreáas, cibé coméagruíche é nó nac ead;

iv. Tionnsca is tráctáil ar a n-áirimíear bancaera, airgeada, cunntasaíreá, innealltóireá agus foirgníreá;

v. Riaraán poiblíe agus seirbísí com-daonna, agus obair com-daonna deonta d'áiream.

2° Ní cead níos mó ná aon duine déas ná, fá cuimsiú poráilí airteagal 19 den bunreá so, níos luí ná cúigear de comaltaib Seanad Éireann do toí as aon rolla áiríe.

8. Ní foáir olltoícin do Seanad Éireann do beic ann lá nac déireanaíge ná nóca lá d'éis lán-scor do Dáil Éireann, agus ní foáir do Seanad Éireann teá le céile ar céad-tionól tar éis an olltoícin lá a cinníe an tuáctarain cúige ar comairle an Taoisí.

9. Leanfaid gac comalta de Seanad Éireann dá oifis, muna n-éagaid nó muna n-éiríe as oifis nó

Article 18 (continued).

until the day before the polling day of the general election for Seanad Éireann next held after his election or nomination.

10. 1° Subject to the foregoing provisions of this Article elections of the elected members of Seanad Éireann shall be regulated by law.

2° Casual vacancies in the number of the nominated members of Seanad Éireann shall be filled by nomination by the Taoiseach with the prior consent of persons so nominated.

3° Casual vacancies in the number of the elected members of Seanad Éireann shall be filled in the manner provided by law.

Article 19.

Provision may be made by law for the direct election by any functional or vocational group or association or council of so many members of Seanad Éireann as may be fixed by such law in substitution for an equal number of the members to be elected from the corresponding panels of candidates constituted under Article 18 of this Constitution.

Legislation.**Article 20.**

1. Every Bill initiated in and passed by Dáil Éireann shall be sent to Seanad Éireann and may, unless it be a Money Bill, be amended in Seanad Éireann and Dáil Éireann shall consider any such amendment.
2. 1° A Bill other than a Money Bill may be initiated in Seanad Éireann, and if passed by Seanad Éireann, shall be introduced in Dáil Éireann.

AIRTEAGAL 18 (AR LEANAMANT).

muna n'oiúilísteáir é, go dtí an lá roimh lá na bótaíla don olltoúcéán is túsce beas ann do Seanad Éireann o'éis é toúsa nó é o'aimmiú.

10. 1° fá cúmsiú na úporáilí sim roimh den Airteagal so, is do réir úilíú a riáglócar úac toúcéán do na comáiláib a toúfar do Seanad Éireann.

2° is le haimmiú ón Taoiseac a líonfar corr-folamantais i líon na úcomáiláib aimmiústeáir do Seanad Éireann, le réam-úeac na n'úoime aimneócar.

3° is ar an úcuma a sochrústeáir le úilíú a líonfar corr-folamantais i líon na úcomáiláib a toúcar do Seanad Éireann.

AIRTEAGAL 19.

féúfar sochrú do úéanam le úilíú ionnas go úféúfar don úream féúma nó úarma beacáó, nó don comúct nó comáilí féúma nó úarma beacáó, an oireac comáilí do Seanad Éireann do toúsa go lom-úireac agus a cinnfar leis an úilíú sim, in ionac an oiriú úéacóna de na comáiláib a toúfar as na com-roláib o'iarrtóiríú a cóireócar fá Airteagal 18 den úunreac so.

NEACTAIÚEACT.**AIRTEAGAL 20.**

1. ní foláir úac úille a tionnsacantar i n'úáil Éireann agus a riúteáir as úáil Éireann do úur go Seanad Éireann agus, muna úille úirúó é, úis le Seanad Éireann é leasú, agus ní foláir do úáil Éireann don leasú den tsórt sim do breacnú.
2. 1° is úleacúac úille nac úille úirúó é do tionnsacáil i Seanad Éireann, agus má riúteáir Seanad Éireann é ní foláir é tabairt ísteac i n'úáil Éireann.

Article 20 (*continued*).

2° A Bill initiated in Seanad Eireann if amended in Dáil Eireann shall be considered as a Bill initiated in Dáil Eireann.

3. A Bill passed by either House and accepted by the other House shall be deemed to have been passed by both Houses.

*Money Bills.***Article 21.**

1. 1° Money Bills shall be initiated in Dáil Eireann only.

2° Every Money Bill passed by Dáil Eireann shall be sent to Seanad Eireann for its recommendations.

2. 1° Every Money Bill sent to Seanad Eireann for its recommendations shall, at the expiration of a period not longer than twenty-one days after it shall have been sent to Seanad Eireann, be returned to Dáil Eireann, which may accept or reject all or any of the recommendations of Seanad Eireann.

2° If such Money Bill is not returned by Seanad Eireann to Dáil Eireann within such twenty-one days or is returned within such twenty-one days with recommendations which Dáil Eireann does not accept, it shall be deemed to have been passed by both Houses at the expiration of the said twenty-one days.

Article 22.

1. 1° A Money Bill means a Bill which contains only provisions dealing with all or any of the following matters, namely, the imposition, repeal, remission, alteration or regulation of taxation; the imposition for the payment of debt or other financial purposes of charges on public moneys or the variation or repeal of any such charges; supply; the appropriation, receipt, custody, issue or audit of accounts of public money; the raising or guarantee of any loan or the

AIRTEAGAL 20 (ar leanamh innt).

2° MÁ TIONNSCANTAR BILLÉ I SEANAD ÉIREANN AGUS SO LEASUIGEANN DÁIL ÉIREANN É, NÍ FOLÁIR É BREATHNÚ MAR BREATHNÓCÁI BILLÉ A TIONNSCÓCÁI I NDÁIL ÉIREANN.

3. BILLÉ A RITTEAR AGS CEADTAR DEN DÁ TÍG AGUS LE N-A NGLACANN AN TÍG EILE NÍ FOLÁIR A MEAS SUR RITEAD É AG AN DÁ TÍG.

*Billí Airgid.***AIRTEAGAL 21.**

1. 1° IS I NDÁIL ÉIREANN AMÁIN IS CEAD BILLÍ AIRGID DO TIONNSCÁM.

2° NÍ FOLÁIR SAC BILLÉ AIRGID A RITTEAR AG DÁIL ÉIREANN DO CUR SO SEANAD ÉIREANN U'ARRAID A MOLTAÍ MA TAOB.

2. 1° SAC BILLÉ AIRGID A CUIRTEAR SO SEANAD ÉIREANN U'ARRAID A MOLTAÍ MA TAOB, NÍ FOLÁIR É CUR AR AIS SO DÁIL ÉIREANN I SEANN TRÉIMSE NAC SIA NÁ LÁ AGUS FÍCE TAR ÉIS AN BILLÉ DO CUR SO SEANAD ÉIREANN, AGUS TÍG LE DÁIL ÉIREANN IOMLÁN NA MOLTAÍ Ó SEANAD ÉIREANN NÓ AON CUR DÍOB DO GLACAD NÓ DO DÍULTAD.

2° MUNA SCUIRTEAR AN BILLÉ AIRGID SIN AR AIS Ó SEANAD ÉIREANN SO DÁIL ÉIREANN TAOB ISTÍG DEN LÁ AGUS FÍCE SIN, NÓ MÁ CUIRTEAR AR AIS É TAOB ISTÍG DEN LÁ AGUS FÍCE SIN MAR AON LE MOLTAÍ NÁ GLACANN DÁIL ÉIREANN LEO, NÍ FOLÁIR A MEAS SUR RIT AN DÁ TÍG I SCIONN AN LAE AGUS FÍCE SIN É.

AIRTEAGAL 22.

1. 1° IS É IS CIALL DO BILLÉ AIRGID BILLÉ NÁ BIONN ANN AC FORÁILTÍ LE HAGADÓ IOMLÁN NA N-ADBAR SO LEANAS NÓ AON CUR ACA .i. CÁNACAS DO SEARRAD, U'AISSAIRM, DO LOGAD, U'ADARRÚ NÓ DO RIAGLÚ; MUIRIR DO LEAGAD AR AIRGIDIB POIBLÍDE GUN FÍACÁ U'ÍOC NÓ CUN CUSPÓIRÍ EILE AIRGEADAIS, NÓ A LEITÉIDÍ SIN DE MUIRIR U'ADARRÚ NÓ U'AISSAIRM; SOLÁCAR; AIRGEAD POIBLÍDE DO LEIT-SABÁIL, DO GLACAD,

Article 22 (continued).

repayment thereof; matters subordinate and incidental to these matters or any of them.

2° In this definition the expressions "taxation", "public money" and "loan" respectively do not include any taxation, money or loan raised by local authorities or bodies for local purposes.

2. 1° The Chairman of Dáil Éireann shall certify any Bill which, in his opinion, is a Money Bill to be a Money Bill, and his certificate shall, subject to the subsequent provisions of this section, be final and conclusive.

2° Seanad Éireann, by a resolution, passed at a sitting at which not less than thirty members are present, may request the President to refer the question whether the Bill is or is not a Money Bill to a Committee of Privileges.

3° If the President after consultation with the Council of State decides to accede to the request he shall appoint a Committee of Privileges consisting of an equal number of members of Dáil Éireann and of Seanad Éireann and a Chairman who shall be a Judge of the Supreme Court: these appointments shall be made after consultation with the Council of State. In the case of an equality of votes but not otherwise the Chairman shall be entitled to vote.

4° The President shall refer the question to the Committee of Privileges so appointed and the Committee shall report its decision thereon to the President within twenty-one days after the day on which the Bill was sent to Seanad Éireann.

5° The decision of the Committee shall be final and conclusive.

6° If the President after consultation with the Council of State decides not to accede to the request of Seanad Éireann, or if the Committee of Privileges fails to report within the

AIRTEAGAL 22 (AR LEANSÁINIC).

DO COINNEÁIL NÓ D'EISEÁINIC, NÓ CUNTAIS AIR D'INIÚCÁD; AON IASACÉ DO ÉRUINNÍÚ NÓ DO RÁCÚ NÓ D'AIISIÓC; FÓ-AÓBÁIR A BPUIL BAINC ACA LEIS NA NEITIB SIN NÓ LE NAON ÉUIÓ ACA.

2° Insan míniú sin ní áirímhéar fá na foclaib "cánacás", "airgead poiblíóe" agus "iasacé," fá seac, aon cánacás, airgead ná iasacé a éruinnigíó ugoaráis nó comluécaí áiteamla éun críóeanna áiteamla.

2. 1° Más é tóchairm Cátaoirleac Dáil Éireann gur Bille Airgíó aon Bille fá leic ní poláir dó a óeimniú gur Bille Airgíó é agus, fá éumsiú na bforáilci i n-ar noiaró den alt so, ní beiró dul éar an óeimniú sin.

2° Tis le Seanad Éireann rún do rit i dtionól ná beiró níos luza ná tríóca comalta i lácair ann. Dá iarraió ar an Uacátarán ceist do éur fá brágaio Coiste Príbléioí féacaint cé aca Bille Airgíó an Bille nó nac ead.

3° Má aontuigeann an tUacátarán leis an átcuimge tar éis comairle do glacáó leis an sComairle Stáit, ní poláir dó Coiste Príbléioí do ceapaó. An líon céadna de comaltaib de Dáil Éireann agus de Seanad Éireann a veas ar an sCoiste sin, agus breiteam den éuir Uacátarais ina Cátaoirleac orca. Is tar éis comairle do glacáó leis an sComairle Stáit a óeapfar na ceapacáim sin. Más ionann an líon bócaí ar an dá taob beiró bóca as an sCátaoirleac, ac munab ionann ní beiró.

4° Ní poláir don Uacátarán an ceist do éur fá brágaio an Coiste Príbléioí a ceapfar mar sin, agus ní poláir don Coiste a mbreit ar an sCeist do éur éun an Uacátarám taob istig de lá agus píce d'éis an lae a cuiread an Bille go Seanad Éireann.

5° Ní beiró dul tar breic an Coiste.

6° Má óiúltuigeann an tUacátarán d'átcuimge Seanad Éireann tar éis comairle do glacáó leis an sComairle Stáit, nó muna scurió an Coiste

Article 22 (*continued*).

time hereinbefore specified the certificate of the Chairman of Dáil Eireann shall stand confirmed.

*Time for Consideration of Bills.***Article 23.**

1. This Article applies to every Bill passed by Dáil Eireann and sent to Seanad Eireann other than a Money Bill or a Bill the time for the consideration of which by Seanad Eireann shall have been abridged under Article 24 of this Constitution.

1° Whenever a Bill to which this Article applies is within the stated period defined in the next following sub-section either rejected by Seanad Eireann or passed by Seanad Eireann with amendments to which Dáil Eireann does not agree or is neither passed (with or without amendment) nor rejected by Seanad Eireann within the stated period, the Bill shall, if Dáil Eireann so resolves within one hundred and eighty days after the expiration of the stated period be deemed to have been passed by both Houses of the Oireachtas on the day on which the resolution is passed.

2° The stated period is the period of ninety days commencing on the day on which the Bill is first sent by Dáil Eireann to Seanad Eireann or any longer period agreed upon in respect of the Bill by both Houses of the Oireachtas.

2. 1° The preceding section of this Article shall apply to a Bill which is initiated in and passed by Seanad Eireann, amended by Dáil Eireann, and accordingly deemed to have been initiated in Dáil Eireann.

2° For the purpose of this application the stated period shall in relation to such a Bill commence on the day on which the Bill is first sent to Seanad Eireann after having been amended by Dáil Eireann.

AIRTEAGAL 22 (AR LEANAMÁINT).

PRIBLÉITÍ A MBREIT I N-IÚIL TAOB ISTIĞ DEN TRÉIMSE A LUAIÓTEAR ANNSO ROMÁINN, SEASFAID VEIMHÍÚ CATAOIRLEAC DÁIL ÉIREANN.

TRÉIMSE CUN BILLÍ DO BREATHÚ.

AIRTEAGAL 23.

1. Daineann an tAirteagal so le gac Bille a ritheann Dáil Éireann agus a seoltar go Seanad Éireann, ac amáin Bille Airgid nó Bille go n-éarnad an tréimse cun a breathuighe ag Seanad Éireann do giorrú fá Airteagal 24 den Bunreacht so.

1° Má cárluigeann, taob istig den tréimse áiríte a luaiótear sa céad fó-alt eile, go ndiúltaígeann Seanad Éireann u'adon Bille le n-a mbaineann an tAirteagal so, nó go ritheann Seanad Éireann an Bille agus leasuíghe air a ndiúltaígeann Dáil Éireann uoid, nó muna n-éanann Seanad Éireann an Bille do rit (pé aca leasuíghe é nó san leasú) nó diúltaó uó taob istig den tréimse áiríte, annsin má ritheann Dáil Éireann rún éirge sin taob istig de naoi bhfidro lá tar éis na tréimse áiríte beit caithe, ní foláir a meas sur rithead an Bille sin ag dá tíg an Oireadtais an lá rithead an rún.

2° Nóca lá, nó adon tréimse is sia ná sin a réiróitigro dá tíg an Oireadtais le céile maidir leis an mBille, an tréimse áiríte, agus is é an lá a seoltar an Bille ar dtús ó Dáil Éireann go Seanad Éireann tosaó na tréimse.

2. 1° Daineann an t-alt sin romáinn den Airteagal so le gac Bille a tionnsantar i Seanad Éireann agus a rittear ag Seanad Éireann, agus a leasuígtear ag Dáil Éireann, agus go meastar dá bhicim sin sur i nDáil Éireann a tionnsad é.

2° Éirge sin is é an lá a seoltar an Bille go Seanad Éireann den céad uair tar éis é leasú ag Dáil Éireann, a tosúigeas an tréimse áiríte i gcomair an Bille sin.

Article 24.

1. If and whenever on the passage by Dáil Eireann of any Bill, other than a Bill expressed to be a Bill containing a proposal to amend the Constitution, the Taoiseach certifies by messages in writing addressed to the President and to the Chairman of each House of the Oireachtas that, in the opinion of the Government, the Bill is urgent and immediately necessary for the preservation of the public peace and security, or by reason of the existence of a public emergency, whether domestic or international, the time for the consideration of such Bill by Seanad Eireann shall, if Dáil Eireann so resolves and if the President, after consultation with the Council of State, concurs, be abridged to such period as shall be specified in the resolution.
2. Where a Bill the time for the consideration of which by Seanad Eireann has been abridged under this Article is within the period specified in the resolution either rejected by Seanad Eireann or passed by Seanad Eireann with amendments or recommendations to which Dáil Eireann does not agree or is neither passed (with or without amendments or recommendations) nor rejected by Seanad Eireann within the period so specified the Bill shall be deemed to have been passed by both Houses of the Oireachtas at the expiration of that period.
3. When a Bill the time for the consideration of which by Seanad Eireann has been abridged under this Article becomes law it shall remain in force for a period of ninety days from the date of its enactment and no longer unless, before the expiration of that period, both Houses shall have agreed that such law shall remain in force for a longer period and the longer period so agreed upon shall have been specified in resolutions passed by both Houses.

AIRTEAGAL 24.

1. Má riteann Dáil Éireann Bille, seachas Bille a luairítear a beir ina Bille a bfuil togra ann eun an Bunreacht do leasú, agus go seolann an Taoiseach teachtairéadtaí scríobta eun an Uachtarán agus eun Cathaoirleac sae tige den Oireadctas, dá dheimniú dóib gur b é tuairim an Riasaltais go bfuil práinn agus riadctanas leis an mBille sin láitread eun síodctáin agus slánodáil an pobail do cosaint, nó go bfuil práinn agus riadctanas leis láitread toisc éigeandáil poiblíde imheadónae nó eadarnáisiúnta do beir ann, annsin má bheartuigeann Dáil Éireann amháid le rún, agus go n-dontuigeann an Uachtarán leis an rún tar éis comhairle do glacáid leis an sComhairle Stáit, ní foláir an tréimse a fáspar an Bille sin fá breaicnú Seanad Éireann do giorrú agus do cur pán teorainn a luairítear insan rún.
2. Bille ar bit go ndearnad an tréimse eun a breaicnuigte as Seanad Éireann do giorrú pán Airteagal so, má tárluigeann taob istig den tréimse a luairítear insan rún go ndiultuigeann Seanad Éireann dó, nó go riteann Seanad Éireann é maille le leasuigte nó le moltai b dá ndiultuigeann Dáil Éireann, nó muna ndéanann Seanad Éireann é rit (maille le leasuigte nó le moltai b nó dá n-éasgmuis) nó diultad dó taob istig den tréimse luairítear amháid, ní foláir a meas gur ritead an Bille as dá tige an Oireadctais i sCionn na tréimse sin.
3. Ar déanamh dlisid de Bille go ndearnad an tréimse eun a breaicnuigte as Seanad Éireann do giorrú pán Airteagal so, beid sé i bpeidm ar fead tréimse nóca lá ó dáta a adctuigte, ac sin a mbeid, muna n-dontuigir dá tige an Oireadctais roim deiread na tréimse sin an dlisead sin o'fanamaint i bpeidm ar fead tréimse is sia ná sin, agus go luairítear i rúnaid ón dá tige an tréimse dontuigtear amháid.

*Signing and Promulgation of Laws.***Article 25.**

1. As soon as any Bill, other than a Bill expressed to be a Bill containing a proposal for the amendment of this Constitution, shall have been passed or deemed to have been passed by both Houses of the Oireachtas, the Taoiseach shall present it to the President for his signature and for promulgation by him as a law in accordance with the provisions of this Article.

2. 1° Save as otherwise provided by this Constitution, every Bill so presented to the President for his signature and for promulgation by him as a law shall be signed by the President not earlier than five and not later than seven days after the date on which the Bill shall have been presented to him.

2° At the request of the Government, with the prior concurrence of Seanad Éireann, the President may sign any Bill the subject of such request on a date which is earlier than five days after such date as aforesaid.

3. Every Bill the time for the consideration of which by Seanad Éireann shall have been abridged under Article 24 of this Constitution shall be signed by the President on the day on which such Bill is presented to him for signature and promulgation as a law.

4. 1° Every Bill signed by the President under this Constitution shall become and be law as on and from the day on which the Bill shall have been so signed.

2° Every Bill signed by the President shall come into operation on the day on which it is so signed unless the contrary intention appears.

3° Every Bill so signed shall be promulgated by the President as a law by the publication by his direction of a notice in the *Iris Oifigiúil* stating that such Bill has become law.

OLÍSTE DO SÍSMÚ AGUS O'FÓSAIRT.

AIRTEAGAL 25.

1. Com luath agus rittear Bill, seachas Bill a luaithear a veit ina Bill a bfuil togra ann cun an Bunreacht so do leasú, nó a meastar é veit ritte ag dá tigh an Oireachtais, ní foláir don Taoiseach an Bill sin do tairgsint don Uachtarán cun a lámh do cur leis agus cun é fósairt ina dligeas do réir foráilí an Airteagail seo.

2. 1° Taob amuis de eas dá socrúitear a málairt leis an mBunreacht so, sac Bill a tairgítear don Uachtarán mar sin cun a lámh do cur leis agus cun é fósairt ina dligeas, ní foláir dó a lámh do cur leis lá nac luaithe ná cúis lá agus nac déirdeanaige ná seacht lá tar éis an lae tairgítear an Bill dó.

2° Ar atcuinge an Rialtais, le comtoil Seanad Éireann roim ré, tigh leis an Uachtarán a lámh a cur le haon Bill is siocair don atcuinge sin nios luaithe ná cúis lá tar éis an dáta réamráirde.

3. Sac Bill so ndearnad an tréimse cun a breacnuighe ag Seanad Éireann do giorrú pá Airteagal 24 den Bunreacht so, ní foláir don Uachtarán a lámh do cur leis an lá tairgítear an Bill sin do cun é sísmú agus cun é fósairt ina dligeas.

4. 1° Sac Bill a scuireann an tUachtarán a lámh leis fán mBunreacht so déanann dligeas de an lá a cuireann sé a lámh leis amhlaid agus is dligeas é an lá sin agus ón lá sin amac.

2° Sac Bill a scuireann an tUachtarán a lámh leis is é an lá a cuirtear lámh leis amhlaid a tigeann sé i ngníomh muna léir a málairt o'intinn ina taob.

3° Sac Bill le n-a scuirtear lámh amhlaid ní foláir don Uachtarán é fósairt ina dligeas le fógra insan Iris Oifigiúil, pá oróú uair, dá rád so bfuil an Bill sin ina dligeas.

Article 25 (*continued*).

4° As soon as may be after the President has signed any Bill and promulgated it as a law, the signed text shall be enrolled for record in the office of the Registrar of the Supreme Court and such signed text shall be conclusive evidence as to the provisions of such law.

5° An official translation of every law enacted by the Oireachtas in the Irish language shall be issued in the English language and an official translation of every law enacted by the Oireachtas in the English language shall be issued in the Irish language.

*Reference of Bills to the Supreme Court.***Article 26.**

This Article applies to any Bill passed or deemed to have been passed by both Houses of the Oireachtas other than a Money Bill, or a Bill expressed to be a Bill containing a proposal to amend the Constitution, or a Bill the time for the consideration of which by Seanad Éireann shall have been abridged under Article 24 of this Constitution.

1. 1° The President may, after consultation with the Council of State, refer any Bill to which this Article applies to the Supreme Court for a decision on the question as to whether such Bill or any specified provision or provisions of such Bill is or are repugnant to this Constitution or to any provision thereof.

2° Every such reference shall be made not later than four days after the date on which such Bill shall have been passed or deemed to have been passed by both Houses of the Oireachtas.

3° The President shall not sign any Bill the subject of a reference to the Supreme Court under this Article pending the pronouncement of the decision of the Court.

AIRTEAGAL 25 (AR LEANAMAMC).

4° Óm luath agus is féidir é tar éis don Uachtarán a lámh go cur le Bille agus é fógraite ina dlíseadó ní foláir an téacs sígnithe sin do cur isteach ina iris i n-oiriú. Iriscoir na Cúirte Uachtaraíse agus is fiaðnaise do-éilaoíte an téacs sígnithe sin ar foráiltib an dlíseó sin.

5° Šac dlíseadó dá n-actúiseann an tOireachtas insan Šaeóilš ní foláir tionntóó oifiseamhail air do cur amac insan Šacs-Šearla, agus Šac dlíseadó dá n-actúiseann an tOireachtas insan Šacs-Šearla ní foláir tionntóó oifiseamhail air do cur amac insan Šaeóilš.

Bili do cur fá breit na Cúirte Uachtaraíse.

AIRTEAGAL 26.

Dameann an tAirteagal so le Šac Bille a rittear nó a meastar a riteadó as dá Šis an Oireachtais, ac amám Bille airšio, nó Bille a luaidtear a breit ina Bille a bfuil togra ann eun an Dúnreacht do leasú, nó Bille so nbeamaó an tréimse eun a breañnuigte as Seanad Éireann do Šiorrú fá Airteagal 24 den Dúnreacht so.

1. 1° Is ceadó don Uachtarán, tar éis comhairle do Šlacadó leis an Šcomhairle Štáit, don Bille le n-dameann an tAirteagal so do cur fá breit na Cúirte Uachtaraíse féadaint an bfuil an Bille sin nó don foráileam nó don foráilti áirite de i n-agaio an Dúnreachtá so nó i n-agaio don foráilte de.

2° I nŠac cás den tsórt sin ní foláir an Bille do cur fá breit na Cúirte lá nac deirdeanaíse ná éeitre lá tar éis an dáta a rittear an Bille nó a meastar a riteadó é as dá Šis an Oireachtais.

3° Bille ar bit a cuirtear fá breit na Cúirte Uachtaraíse pán Airteagal so, ní ceadó don Uachtarán a lámh do cur leis so oti so otuŠann an Cúirt a breit.

Article 26 (continued).

2. 1° The Supreme Court consisting of not less than five judges shall consider every question referred to it by the President under this Article for a decision, and, having heard arguments by or on behalf of the Attorney General and by counsel assigned by the Court, shall pronounce its decision on such question in open court as soon as may be, and in any case not later than sixty days after the date of such reference.

2° The decision of the majority of the judges of the Supreme Court shall, for the purposes of this Article, be the decision of the Court.

3. 1° In every case in which the Supreme Court decides that any provision of a Bill the subject of a reference to the Supreme Court under this Article is repugnant to this Constitution or to any provision thereof, the President shall decline to sign such Bill.

2° In every other case the President shall sign the Bill as soon as may be after the date on which the decision of the Supreme Court shall have been pronounced.

*Reference of Bills to the People.***Article 27.**

This Article applies to any Bill, other than a Bill expressed to be a Bill containing a proposal for the amendment of this Constitution, which shall have been deemed, by virtue of Article 23 hereof, to have been passed by both Houses of the Oireachtas.

1. A majority of the members of Seanad Eireann and not less than one-third of the members of Dáil Eireann may by a joint petition addressed to the President by them under this Article request the President to decline to sign and promulgate as a law any Bill to which this Article applies on the ground that the Bill contains a proposal of such national importance that the will of the people thereon ought to be ascertained.

ÁIRTEAGAL 26 (AR LEANAMAINC).

2. 1° Ní foláir don Chúirt Uachtaraí, cúirt ina mbeiró cúigear breiteamán ar a laigead, saé ceist dá gcuireann an tUachtarán fá n-a breit fán áirteagal so do breañú agus, tar éis éisteacht le hargónaib ón Árd-Aigne nó tar a ceann agus ó abcoitib a toípar as an gCúirt, ní foláir do a breit ar an gceist sin do tabairt insan chúirt so poiblíde com luac agus is féidir é agus, ar aon cuma, lá naé déireanaíge ná seasca lá tar éis an ceist do cur fá n-a breit.

2° An breit a beireann an tromlac de breiteamán na Cúirte Uachtaraíge, sin í breit na Cúirte cun crícheanna an áirteagail seo.

3. 1° I gcás aon Bille a cuirtear fá breit na Cúirte Uachtaraíge fán áirteagal so, más é breit na Cúirte so bfuil aon fóraitiam de i n-áraitó an Bunreácta so nó i n-áraitó aon fóraitte de, ní foláir don Uachtarán tuíltaó dá lám do cur leis an mBille sin.

2° I n-gac cás eile ní foláir don Uachtarán a lám do cur leis an mBille com luac agus is féidir é tar éis an lae a beireann an Chúirt Uachtaraí a breit.

*Billí do cur fá breit an pobail.***ÁIRTEAGAL 27.**

Baineann an tÁirteagal so le saé Bille, seacás Bille a tuairítear a beit ina Bille a bfuil togra ann cun an Bunreáct so do leasú, a meastar, de buaó áirteagail 23 den Bunreáct so, a ritheáó as dá tíg an Oireáctais.

1. Is ceao do tromlac de comaltaib Seanad Éireann, i bpoáir trian, ar a laigead, de comaltaib Dáil Éireann, com-accuinge do cur cun an Uachtarán fán áirteagal so, dá iarraio air tuíltaó dá lám do cur le haon Bille le n-a mbaineann an tÁirteagal so agus don Bille sin o'fógaire ina úlgeadó, toisc togra beit ann ina bfuil an oireadó sin tabáct náisiúnta gur cóir breit an pobail o'fáigáil air.

Article 27 (*continued*).

2. Every such petition shall be in writing signed by the petitioners, shall contain a statement of the particular ground or grounds on which the request is based, and shall be presented to the President not later than four days after the date on which the Bill shall have been deemed to have been passed by both Houses of the Oireachtas.
3. Upon receipt of a petition addressed to him under this Article, the President shall forthwith consider such petition and shall, after consultation with the Council of State, pronounce his decision thereon not later than ten days after the date on which the Bill to which such petition relates shall have been deemed to have been passed by both Houses of the Oireachtas.
4. 1° In every case in which the President decides that a Bill the subject of a petition under this Article contains a proposal of such national importance that the will of the people thereon ought to be ascertained, he shall inform the Taoiseach and the Chairman of each House of the Oireachtas accordingly in writing under his hand and Seal and shall decline to sign and promulgate such Bill as a law unless and until the proposal shall have been approved either
- i. by the people at a Referendum in accordance with the provisions of section 2 of Article 47 of this Constitution within a period of eighteen months from the date of the President's decision, or
 - ii. by a resolution of Dáil Éireann passed within the said period after a dissolution and re-assembly of Dáil Éireann.
- 2° Every such Bill which shall have been approved either by the people or by a resolution of Dáil Éireann in accordance with the foregoing provisions of this section shall as soon as may be after such approval be presented to the President for his signature and promulgation by him as a law and the President shall thereupon sign the Bill and duly promulgate it as a law.

AIRTEAGAL 27 (AR leanamant).

2. Ní foláir saé aécúimge den tsórt sin do beic i scríobinn fá lámh an luét aécúimge, agus léar-tuairisc do beic mhí ar an aóbar nó ar na haóbaraid áiríte ar a bfuil sí bunuigíte, agus i do tairgsint don Uachtarán lá nac déiréanaişe ná ceitre lá tar éis an dáta a meastar a rithead an Dille as dá tige an Oireactais.
3. Com luac agus seiveann an tUachtarán aécúimge fán Airteagal so ní foláir do i breacnú agus, tar éis comairle do glacad leis an tComairle Stáit, a breic do tabairt uirte lá nac déiréanaişe ná veic lá tar éis an lae a meastar a rithead, as dá tige an Oireactais, an Dille sin le n-a mbaineann an aécúimge.
4. 1° I gcás saé Dille is siocair o' aécúimge fán Airteagal so, más é breic an Uachtarán so bfuil togra ann ina bfuil an oiread sin tábaect náisiúnta sur cóir breic an pobail o' fásáil air, ní foláir do scríobinn fá n-a lámh agus fá n-a séala do cur so oti an Taoiseac agus so oti Caedoirleac saé Tighe den Oireactas dá cur sin i n-iúil doib, agus oúltad dá lámh do cur leis an mDille sin agus dá fósairt ina úlgead muna nglactar, agus so oti so nglactar, an togra—
- i. le toil an pobail i Reifreann do réir foráiltí ailt 2 o' Airteagal 47 den Bunreacé so, taob istig o' oét mí véas ón lá a beireann an tUachtarán a breic, nó
 - ii. le rún ó Dáil Éireann ar n-a rit taob istig den tréimse réamhráirde i n-oiad lán-scor agus aictionól do Dáil Éireann.
- 2° Saé Dille dá sórt sin a glactar le toil an pobail nó le rún ó Dáil Éireann do réir na bforáiltí sin romainn den ailt so, ní foláir é tairgsint don Uachtarán com luac agus is péir é tar éis a glacta, eun a lámh do cur leis agus é fósairt ina úlgead, agus air sin ní foláir don Uachtarán a lámh do cur leis an mDille agus é fósairt so cuibe ina úlgead.

Article 27 (continued).

5. In every case in which the President decides that a Bill the subject of a petition under this Article does not contain a proposal of such national importance that the will of the people thereon ought to be ascertained, he shall inform the Taoiseach and the Chairman of each House of the Oireachtas accordingly in writing under his hand and Seal, and such Bill shall be signed by the President not later than eleven days after the date on which the Bill shall have been deemed to have been passed by both Houses of the Oireachtas and shall be duly promulgated by him as a law.

THE GOVERNMENT.

Article 28.

1. The Government shall consist of not less than seven and not more than fifteen members who shall be appointed by the President in accordance with the provisions of this Constitution.
2. The executive power of the State shall, subject to the provisions of this Constitution, be exercised by or on the authority of the Government.
3. 1° War shall not be declared and the State shall not participate in any war save with the assent of Dáil Éireann.
2° In the case of actual invasion, however, the Government may take whatever steps they may consider necessary for the protection of the State, and Dáil Éireann if not sitting shall be summoned to meet at the earliest practicable date.
3° Nothing in this Constitution shall be invoked to invalidate any law enacted by the Oireachtas which is expressed to be for the purpose of securing the public safety and the preservation of the State in time of war or armed rebellion, or to nullify any act done or purporting to be done in pursuance of any such law.

AIRTEAGAL 27 (AR LEANSMÁINC).

5. 1. I gcás gach Bill is siocair d'atcuinge fán Airteagal so, más é breic an Uachtaráin ná fuil don togra ann ina bfuil an oiread sin tábact náisiúnta sur cóir breic an pobail d'fásáil air, ní foláir do scríobinn fá n-a lámh agus fá n-a séala do cur go dtí an Taoiseac agus go dtí Cathaoirleac gac tige den Oireactas dá cur sin i n-iúil dóib, agus a lámh do cur leis an mBill sin lá nac déirdeanaige ná don lá déag tar éis an lae a meastar a rithead an Bill sin as dá tige an Oireactais, agus é fósgairt go cuibe ina dligead.

AN RIAŞALTAS.

AIRTEAGAL 28.

1. Móirseisear ar a laigead, agus cúig úime déag ar a méid, líon comaltaí an Riasaltais, agus is é an Uachtarán a ceapfas na comaltaí sin do réir foráilte an Únreaceta so.
2. Fá cuimsiú foráilte an Únreaceta so, is é an Riasaltas oibreocas, nó is le huéadarás an Riasaltais a oibreocar, cumact comallac an Stáit.
3. 1° Ní oleagtae coeag d'fósgairt ná páirt do beic as an Stát i n-aon coeag ac amáin le haontaú Dáil Éireann.
2° Ac féadfaid an Riasaltas, i gcás ionnraio, don ní do déanam a meapaid a beic riasaltanae eun an Stát do coeaint, agus muna mbeid Dáil Éireann ina surde ní foláir i tionól com luac agus is féidir é.
3° Ní cead aon ní dá bfuil insan Únreaceta so d'asairt eun aon dligead dá n-actuijeann an Oireactas do cur ó bail má luaidtear ann sur dligead é eun slánóail an pobail do cur i n-áirice agus eun an Stát do caomna i n-aimsir coeagó nó ceannairce fá arm, ná eun aon shíom dá ndéantar nó a beireann le tuisint sur shíom é a déantar do bun aon dligeid den tsórt sin, do cur ar neam-ní.

Article 28 (*continued*).

4. 1° The Government shall be responsible to Dáil Eireann.
- 2° The Government shall meet and act as a collective authority, and shall be collectively responsible for the Departments of State administered by the members of the Government.
- 3° The Government shall prepare Estimates of the Receipts and Estimates of the Expenditure of the State for each financial year, and shall present them to Dáil Eireann for consideration.
5. 1° The head of the Government, or Prime Minister, shall be called, and is in this Constitution referred to as, the Taoiseach.
- 2° The Taoiseach shall keep the President generally informed on matters of domestic and international policy.
6. 1° The Taoiseach shall nominate a member of the Government to be the Tánaiste.
- 2° The Tánaiste shall act for all purposes in the place of the Taoiseach if the Taoiseach should die, or become permanently incapacitated, until a new Taoiseach shall have been appointed.
- 3° The Tánaiste shall also act for or in the place of the Taoiseach during the temporary absence of the Taoiseach.
7. 1° The Taoiseach, the Tánaiste and the member of the Government who is in charge of the Department of Finance must be members of Dáil Eireann.
- 2° The other members of the Government must be members of Dáil Eireann or Seanad Eireann, but not more than two may be members of Seanad Eireann.
8. Every member of the Government shall have the right to attend and be heard in each House of the Oireachtas.

AIRTEAGAL 28 (ar leanamaint).

4. 1° Tá an Ríásaltas freagrach do Dáil Éireann.
- 2° I gcomhshárás a tíocharó an Ríásaltas le céile agus a gníomócaró, agus táro go léir le céile freagrach insna Rannaib Stáit a riarar as comaltaib an Ríásaltais.
- 3° Ní foláir don Ríásaltas Meastacáin ar Ríásaltas an Stáit agus Meastacáin ar Caiteam Airgid an Stáit uallmú i gcomair saé bliana airgeadais, agus iad do éur ós comair Dáil Éireann cun a mbreathnuigte.
5. 1° An Taoiseach is teideal do ceann an Ríásaltais, .i. an Príom-Aire, agus sin é a beirtear air insan Bunreacht so.
- 2° Ní foláir don Taoiseach eolas i scoitcime do tabairt don Uachtarán ar neitib a baineas le beartas imheadóinac agus le beartas eadarnáisiúnta.
6. 1° Ní foláir don Taoiseach comalta den Ríásaltas u'ainmniú cun beit ma Tánaiste.
- 2° Má éagann an Taoiseach nó má gabann mítreoir buan é, ní foláir don Tánaiste gníomú cun saé críche i n-ionad an Taoisigh nó go gceaptar Taoiseach eile.
- 3° Ní foláir don Tánaiste, fairis sin, gníomú tar ceann nó i n-ionad an Taoisigh le linn eisean do beit as láthair go sealadac.
7. 1° Ní foláir an Taoiseach agus an Tánaiste agus an comalta sin den Ríásaltas a beas i mbun an Roinn Airgeadais do beit ma gcomaltaib de Dáil Éireann.
- 2° Ní foláir na comaltaí eile den Ríásaltas do beit ma gcomaltaib de Dáil Éireann nó de Seanad Éireann, ac ní oleagtae tar beirt aca do beit ma gcomaltaib de Seanad Éireann.
8. Tá sé de ceart as saé comalta den Ríásaltas beit i láthair agus labairt i nsaé tigh den Oireachtas.

Article 28 (continued).

9. 1° The Taoiseach may resign from office at any time by placing his resignation in the hands of the President.
- 2° Any other member of the Government may resign from office by placing his resignation in the hands of the Taoiseach for submission to the President.
- 3° The President shall accept the resignation of a member of the Government, other than the Taoiseach, if so advised by the Taoiseach.
- 4° The Taoiseach may at any time, for reasons which to him seem sufficient, request a member of the Government to resign; should the member concerned fail to comply with the request, his appointment shall be terminated by the President if the Taoiseach so advises.
10. The Taoiseach shall resign from office upon his ceasing to retain the support of a majority in Dáil Éireann unless on his advice the President dissolves Dáil Éireann and on the reassembly of Dáil Éireann after the dissolution the Taoiseach secures the support of a majority in Dáil Éireann.
11. 1° If the Taoiseach at any time resigns from office the other members of the Government shall be deemed also to have resigned from office, but the Taoiseach and the other members of the Government shall continue to carry on their duties until their successors shall have been appointed.
- 2° The members of the Government in office at the date of a dissolution of Dáil Éireann shall continue to hold office until their successors shall have been appointed.
12. The following matters shall be regulated in accordance with law, namely, the organization of, and distribution of business amongst, Departments of State, the designation of members of the Government to be the Ministers in charge of the said Departments, the discharge of the functions of the office of a member of the Government during his temporary absence or incapacity, and the remuneration of the members of the Government.

AIRTEAGAL 28 (AR LEANAMÁINT).

9. 1° TÍΣ LEIS AN TAOISEAC ÉIRGE AS OIFIS HAIR AR BIT TRÍ N-A CÚR SIN I N-IÚIL DON UACHTARÁN.
- 2° TÍΣ LE HAON COMÁLTA EILE DEN RIAŞALTAS ÉIRGE AS OIFIS TRÍ N-A CÚR SIN I N-IÚIL DON TAOISEAC CÚN AN SCÉAL DO CÚR FÁ DRÁŞAID AN UACHTARÁIN.
- 3° NÍ FOLÁIR DON UACHTARÁN GLACAD LE HAON COMÁLTA DEN RIAŞALTAS, SEACAS AN TAOISEAC, D'ÉIRGE AS OIFIS MÁ COMAIRLIGEANN AN TAOISEAC É SIN DÓ.
- 4° TÍΣ LEIS AN TAOISEAC HAIR AR BIT, AR ADBARAIB IS LEOR LEIS FÉIN, A IARRAID AR COMÁLTA DEN RIAŞALTAS ÉIRGE AS OIFIS; MUNA NÓÉANAIÓ AN COMÁLTA SIN DO RÉIR NA HACCUINGE SIN, NÍ FOLÁIR DON UACHTARÁN AN COMÁLTA SIN DO CÚR AS OIFIS MÁ COMAIRLIGEANN AN TAOISEAC DÓ É.
10. DON HAIR NÁ LEANANN TROMLAÉ I NÓAIL ÉIREANN DE BEIT I UTACAIÓEACÉ LEIS AN TAOISEAC, NÍ FOLÁIR DÓSAN ÉIRGE AS OIFIS MUNA LÁN-SCOIREANN AN UACHTARÁN ÓAIL ÉIREANN AR COMAIRLE AN TAOISIS, AGUS SO N-ÉIRIGEANN LEIS AN TAOISEAC TACAIÓEACÉ TROMLAIS I NÓAIL ÉIREANN D'ÉAGÁIL AR AICTHIONÓL DO ÓAIL ÉIREANN I NÓIAID AN LÁN-SCOIR.
11. 1° MÁ ÉIRIGEANN AN TAOISEAC AS OIFIS TRÁÉ AR BIT, NÍ FOLÁIR A MEAS SO N-ÉIRIGEANN AN CUID EILE DE COMÁLTAIB AN RIAŞALTAIS AS OIFIS FAIRIS SIN; AC LEANFAID AN TAOISEAC AGUS AN CUID EILE DE COMÁLTAIB AN RIAŞALTAIS DÁ NÓUALTAIS NÓ SO SCÉAPTAR A SCOMARDAÍ.
- 2° NA COMÁLTAI DEN RIAŞALTAS A BEAS I N-OIFIS LÁ LÁN-SCORÉA ÓAIL ÉIREANN LEANFAID DÁ N-OIFIS NÓ SO SCÉAPTAR A SCOMARDAÍ.
12. IS DO RÉIR DLIGID A RIAŞLÓCAR NA NEITE SEO LEANAS .1. Ranna Stáit do comheasrú agus shó do roinne ortá, comáltaí den Ríáşaltas do ceapad cún beit ina ndáiri i mbun na Rann sin, na feadomanna a baineas le hoifis comálta den Ríáşaltas do comhlionad le linn an comálta sin do beit tamall as lácair nó ar mítreoir, agus tuarastal comáltaí an Ríáşaltais.

INTERNATIONAL RELATIONS.

Article 29.

1. Ireland affirms its devotion to the ideal of peace and friendly co-operation amongst nations founded on international justice and morality.
2. Ireland affirms its adherence to the principle of the pacific settlement of international disputes by international arbitration or judicial determination.
3. Ireland accepts the generally recognised principles of international law as its rule of conduct in its relations with other States.
4. 1° The executive power of the State in or in connection with its external relations shall in accordance with Article 28 of this Constitution be exercised by or on the authority of the Government.
2° For the purpose of the exercise of any executive function of the State in or in connection with its external relations, the Government may to such extent and subject to such conditions, if any, as may be determined by law, avail of or adopt any organ, instrument, or method of procedure used or adopted for the like purpose by the members of any group or league of nations with which the State is or becomes associated for the purpose of international co-operation in matters of common concern.
5. 1° Every international agreement to which the State becomes a party shall be laid before Dáil Eireann.
2° The State shall not be bound by any international agreement involving a charge upon public funds unless the terms of the agreement shall have been approved by Dáil Eireann.
3° This section shall not apply to agreements or conventions of a technical and administrative character.

CAITREAMH EADARNÁISIÚNTA.

AIRTEAGAL 29.

1. D'earbann Éire sur mian léi síocáin agus comár, do réir an coitruim eadarnáisiúnta agus na móraltaíochta eadarnáisiúnta, do beitar bun ioir náisiúnaib an domáin.
2. D'earbann Éire fós sur mian léi go noéanfaí saé acramh ioir náisiúnaib do réirdeac go síocáinta le headráin eadarnáisiúnta nó le cinnead breiteamnaic.
3. Glacann Éire le bunriaglaea gnáic-domáite an tUilsiú eadarnáisiúnta le beic ina dtreóir d'Éirinn ina caitream le Státaib eile.
4. 1° Do réir Airteagal 28 den Bunreacé so is é an Riagaltas oibreócas, nó is le huádarás an Riagaltais a oibreócar, cumáct comallac an Stáit maidir le n-a caitream eadtraic.
2° Ionnas go bpeafar don feidm comallac leis an Stát d'uibriú maidir le n-a caitream eadtraic peafair an Riagaltas, sa méid go scinnfeair le tUigead agus fá cuimsiú pé comgeallaca a cinnfeair le tUigead, má cinnfeair, don organ Stáit nó sás nó nós imeacá do cur cun críce nó do glacaó a cuirfeair cun críce nó a glactar cun a leitéir sin de cuspóir as na náisiúnaib is comaltaí d'áon buidín nó d'áon cumann de náisiúnaib a bfuil nó a mbeid an Stát i gcomlacas leo le haáair comair eadarnáisiúnta i gcúrsaib a baineas leo uile.
5. 1° Ní foláir saé connrad eadarnáisiúnta ina mbeid an Stát páirteac do leaáad ós comair Dáil Éireann.
2° Don connrad eadarnáisiúnta a cuirfead costas ar an gciste poibliche ní beid sé ina ceangal ar an Stát muna dtuiliú Dáil Éireann le téarmaib an connarta.
3° Ní baineann an t-alt so le connartaib ná le comantaib ar cúrsaib teicnice agus riaraicáin.

Article 29 (*continued*).

6. No international agreement shall be part of the domestic law of the State save as may be determined by the Oireachtas.

THE ATTORNEY GENERAL.

Article 30.

1. There shall be an Attorney General who shall be the adviser of the Government in matters of law and legal opinion, and shall exercise and perform all such powers, functions and duties as are conferred or imposed on him by this Constitution or by law.
2. The Attorney General shall be appointed by the President on the nomination of the Taoiseach.
3. All crimes and offences prosecuted in any court constituted under Article 34 of this Constitution other than a court of summary jurisdiction shall be prosecuted in the name of the People and at the suit of the Attorney General or some other person authorised in accordance with law to act for that purpose.
4. The Attorney General shall not be a member of the Government.
5. 1° The Attorney General may at any time resign from office by placing his resignation in the hands of the Taoiseach for submission to the President.
2° The Taoiseach may, for reasons which to him seem sufficient, request the resignation of the Attorney General.
3° In the event of failure to comply with the request, the appointment of the Attorney General shall be terminated by the President if the Taoiseach so advises.
4° The Attorney General shall retire from office upon the resignation of the Taoiseach, but may continue to carry on his duties until the successor to the Taoiseach shall have been appointed.

ΑΙΡΤΕΑΣΑΙ 29 (AR LEANAMÁINT).

6. Ní beirí don éinne ná eadarnáisiúnta ina éirí de dlígead iníneadóndac an Stáit ac mar éinne ná an tOireachtas.

AN TÁRRO-ΔΙΓΗNE.

ΑΙΡΤΕΑΣΑΙ 30.

1. Beirí Áro-Δίγηne ann, agus is é is comairleac don Riasaltas i gcúrsaib dlígead agus tuairimí dlígead, agus ní foláir dó gac cumáct, gac feirom agus gac duálgas dá mbronntar nó dá gchuirtear air leis an mBunreac so nó le dlígead o'oidriú agus do comhionad.
2. Is as an Uachtarán a ceapfar an Tárro-Δίγηne ar n-a ainmniú sin as an Taoiseac.
3. I gcás gac coir agus eion dá dtuiscar i n-don éirí a bunuiscetar fá Airteasai 34 den Bunreac so, ac amáin éirí dlíghinse ac comaire, is i n-ainm an Pobail agus ar asra an Áro-Δίγηne, nó ar asra duine éigin eile a uiscariscetar ina comair sin do réir dlígead, a déanfar an cúisiú.
4. Ní cead an Tárro-Δίγηne beirí ina comalta den Riasaltas.
5. 1° Tis leis an Áro-Δίγηne éirge as oifis uair ar bit trí n-a éur sin i n-íuil don Taoiseac éun an scéal do éur fá brághair an Uachtaráin.
2° Tis leis an Taoiseac, ar dóbaraid is leor leis féin, a iarraid ar an Áro-Δίγηne éirge as oifis.
3° Muna ndéanaid an Tárro-Δίγηne do réir na hacúinghe sin ní foláir don Uachtarán é éur as oifis má comairlighéann an Taoiseac do é.
4° Ní foláir don Áro-Δίγηne dul as oifis ar éirge as oifis don Taoiseac, ac tis leis lean-amaint dá duáltais nó so gceaptar comarba an Taoisig.

Article 30 (*continued*).

6. Subject to the foregoing provisions of this Article, the office of Attorney General, including the remuneration to be paid to the holder of the office, shall be regulated by law.

THE COUNCIL OF STATE.

Article 31.

1. There shall be a Council of State to aid and counsel the President on all matters on which the President may consult the said Council in relation to the exercise and performance by him of such of his powers and functions as are by this Constitution expressed to be exercisable and performable after consultation with the Council of State, and to exercise such other functions as are conferred on the said Council by this Constitution.
2. The Council of State shall consist of the following members:
- i. As *ex-officio* members: the Taoiseach, the Tánaiste, the Chief Justice, the President of the High Court, the Chairman of Dáil Eireann, the Chairman of Seanad Eireann, and the Attorney General.
 - ii. Every person able and willing to act as a member of the Council of State who shall have held the office of President, or the office of Taoiseach, or the office of Chief Justice, or the office of President of the Executive Council of Saorstát Eireann.
 - iii. Such other persons, if any, as may be appointed by the President under this Article to be members of the Council of State.
3. The President may at any time and from time to time by warrant under his hand and Seal appoint such other persons as, in his absolute discretion, he may think fit, to be members of the Council of State, but not more than seven persons so

AIRTEAGAL 30 (AR LEANAMHAR).

6. FÁ CUMSIÚ NA BFORÁILTÍ SIN ROMHAMN DEN AIRTEAGAL SO IS DO RÉIR ULIGIÓ A RIAGLÓCAR OIFIS AN ÁRTO-DIGNE, MAILE LEIS AN TUARASTAL IS MÍOCTA LEIS AN TÉ BEAS I SEILB NA HOIFIGE SIN.

AN COMAIRLE STÁIT.

AIRTEAGAL 31.

1. BEIÓ COMAIRLE STÁIT ANN CUN CABAIR IS COMAIRLE DO TABAIRT DON UACHTARÁN I DTAOBH SAC NÍ DÁ SCURFIÓ AN TUACHTARÁN INA SCOMAIRLE, MAIDIR LE NÉ D'ÓIBRIÚ IS DO COMHLIONADÓ NA SCUMÁCT IS NA BREÁMANNA A LUAIÓTEAR SA DUNREACT SO DO BEIT IONDRIGTE IS IONCOMHLIONTA DIGE TAR ÉIS COMAIRLE DO GLACADÓ LEIS AN SCOMAIRLE STÁIT, AGUS FÓS CUN DON FEÁMANNA EILE A BRONNTEAR AR AN SCOMAIRLE SIN LEIS AN MDUNREACT SO DO COMHLIONADÓ.
2. IS IAD NA DAOINE SEO LEANAS A BEAS INA SCOMALTAIB DEN COMAIRLE STÁIT:
- i. DE BUADÓ OIFIGE: AN TAOISEAC, AN TÁNAISTE AN PRÍM-ÚREITEAM, UACHTARÁN NA HÁRTO-CÚIRTE, CATAOIRLEAC DÁIL ÉIREANN, CATAOIRLEAC SEANAD ÉIREANN, AGUS AN TÁRTO-DIGNE.
 - ii. SAC DUINE SUR CUMAS DÓ AGUS SUR FOMN LEIS SHÍOMÚ INA COMALTA DEN COMAIRLE STÁIT, AGUS A BÍ TRÁC INA UACHTARÁN NÓ INA TAOISEAC NÓ INA PRÍM-ÚREITEAM, NÓ INA UACHTARÁN AR ÁRTO-COMAIRLE SAORSTÁT ÉIREANN.
 - iii. DON DAOINE EILE A CEAPPAR AS AN UACHTARÁN PÁN AIRTEAGAL SO, MÁ CEAPTEAR ÉINNE, CUN BEIT INA SCOMALTAIB DEN COMAIRLE STÁIT.
3. TIG LEIS AN UACHTARÁN UAIR AR BIÉ AGUS Ó AM SO HAM CIBÉ DAOINE EILE IS OIREAMNAC LEIS, AS A COMAIRLE FÉIN, DO CEAPADÓ LE BARÁNTAS FÁ N-A LÁIMH IS FÁ N-A SÉALA CUN BEIT INA SCOMALTAIB DEN

Article 31 (continued).

appointed shall be members of the Council of State at the same time.

4. Every member of the Council of State shall at the first meeting thereof which he attends as a member take and subscribe a declaration in the following form:

“ In the presence of Almighty God I do solemnly and sincerely promise and declare that I will faithfully and conscientiously fulfil my duties as a member of the Council of State.”

5. Every member of the Council of State appointed by the President, unless he previously dies, resigns, becomes permanently incapacitated, or is removed from office, shall hold office until the successor of the President by whom he was appointed shall have entered upon his office.
6. Any member of the Council of State appointed by the President may resign from office by placing his resignation in the hands of the President.
7. The President may, for reasons which to him seem sufficient, by an order under his hand and Seal, terminate the appointment of any member of the Council of State appointed by him.
8. Meetings of the Council of State may be convened by the President at such times and places as he shall determine.

Article 32.

The President shall not exercise or perform any of the powers or functions which are by this Constitution expressed to be exercisable or performable by him after consultation with the Council of State unless, and on every occasion before so doing, he shall have convened a meeting of the Council of State and the members present at such meeting shall have been heard by him.

AIRTEAGAL 31 (AR LEANAMHAIN).

COMAIRLE STÁIT, AC NÍ DLEAGTAC TAR MÓIRSEISEAR A CEAPTAR AR AN SCUMA SIN A BEIT INA SCOMALTAIB DEN COMAIRLE STÁIT INSAN AM ÉADONA.

4. Ní foláir do gach comalta den Comairle Stáit, an céad uair a beir sé ar tionól den Comairle sin ina comalta ói an dearbáid so leanas do d'éanam agus a lám do cur leis:

“ I láthair Dia na nUilecumáct táimse, , dá gceallamaint agus dá dearbáid so sollamanta agus so pírinneac mo duaisais im comalta den Comairle Stáit do comhlionad so dílis coimsiasac.”

5. Gach comalta den Comairle Stáit a ceappar as an Uachtarán beir sé i seib oifige nó so dtéigir comarba an Uachtarán a ceap é i scúram a oifige, sé sin muna dtarluisir roimhe sin so n-éasparó an comalta sin, nó so n-éireoóir as oifis, nó so ngeobair mítreoir buan é, nó so scuirpear as oifis é.
6. Don comalta den Comairle Stáit dá gceappairó an Uachtarán tuis leis éirge as oifis trí n-a cur sin i n-iúil don Uachtarán.
7. Tuis leis an Uachtarán, ar dóbaraid is leor leis féin, duine ar bit dár ceap sé don Comairle Stáit do cur as oifis le horóú fá n-a lám agus fá n-a séala.
8. Tuis leis an Uachtarán an Comairle Stáit do comórad cibé áit agus am a sócroóir sé éirge.

AIRTEAGAL 32.

Cumácta nó feadomanna ar bit so luaidtear ina dtadob insan Únreáct so gur dleagtaic don Uachtarán iad d'uibriú nó do comhlionad tar éis comairle do glacad leis an gComairle Stáit, ní cead don Uachtarán don cumáct ná feidm díob d'uibriú ná do comhlionad muna gcomóra sé an Comairle Stáit i n-gach cás roim ré, agus éisteadt leis na comaltaib den Comairle sin a beas i láthair.

THE COMPTROLLER AND AUDITOR GENERAL.

Article 33.

1. There shall be a Comptroller and Auditor General to control on behalf of the State all disbursements and to audit all accounts of moneys administered by or under the authority of the Oireachtas.
2. The Comptroller and Auditor General shall be appointed by the President on the nomination of Dáil Éireann.
3. The Comptroller and Auditor General shall not be a member of either House of the Oireachtas and shall not hold any other office or position of emolument.
4. The Comptroller and Auditor General shall report to Dáil Éireann at stated periods as determined by law.
5. 1° The Comptroller and Auditor General shall not be removed from office except for stated misbehaviour or incapacity, and then only upon resolutions passed by Dáil Éireann and by Seanad Éireann calling for his removal.

2° The Taoiseach shall duly notify the President of any such resolutions as aforesaid passed by Dáil Éireann and by Seanad Éireann and shall send him a copy of each such resolution certified by the Chairman of the House of the Oireachtas by which it shall have been passed.

3° Upon receipt of such notification and of copies of such resolutions, the President shall forthwith, by an order under his hand and Seal, remove the Comptroller and Auditor General from office.
6. Subject to the foregoing, the terms and conditions of the office of Comptroller and Auditor General shall be determined by law.

AN TÁRÓ-REACHTAIRE CUNNTAS AŽUS CISTE.

AIRTEAŞAL 33.

1. Beid̄o ÁRÓ-REACHTAIRE CUNNTAS AŽUS CISTE ANN ĆUN ŞAC CAITEAM̄ AIRŞIÓ DO RIAŞLÚ TAR CEANN AN STÁIT, AŽUS ĆUN MIÚCÁD̄ DO DĒANAM̄ AR ŞAC UILE ĆUNNTAS AR AIRŞEAD̄ A RIARTAR AŞ AN OIREACHTAS NÓ PÁ UŞDARÁS AN OIREACHTAIS.
2. IS AŞ AN UACHTARÁN A CEAPPAR AN TÁRÓ-REACHTAIRE CUNNTAS AŽUS CISTE, AR N-A AIMMIÚ SIN AŞ DÁIL ÉIREANN.
3. NÍ CEAD̄ AN TÁRÓ-REACHTAIRE CUNNTAS AŽUS CISTE BEIT̄ INA ĆOMÁLTA DE CEACHTAR DE ŢIŞTIÓ AN OIREACHTAIS, NÁ BEIT̄ I N-ĀON OIFIS NÁ POST SOĀAIR EITE.
4. NÍ POLÁIR DON ÁRÓ-REACHTAIRE CUNNTAS AŽUS CISTE TUARASCĀLA DO ĆUR ÓS ĆOMAIR DÁIL ÉIREANN AR ŢRÁĀTAIB̄ ÁIRIŢE MAR CINNĒEAR LE DLIŞEAD̄.
5. 1° NÍ CEAD̄ AN TÁRÓ-REACHTAIRE CUNNTAS AŽUS CISTE DO ĆUR AS OIFIS AC̄ ANĀM DE DĒASCÁIB̄ MÍ-IOMĀIR NÓ MÍŢREÓRA A LUADĒPAR, NÁ AN UAIR SIN PĒIM MUNA RIŢIÓ DÁIL ÉIREANN AŽUS SEANAD̄ ÉIREANN RŪIN DÁ ÉILEAM̄ É ĆUR AS OIFIS.

2° RŪIN AR BIŢ DEN ŢSÓRT SIN A RIŢIÓ DÁIL ÉIREANN AŽUS SEANAD̄ ÉIREANN NÍ POLÁIR DON TAOISEAC̄ SCĒALA A ŢĀDAIRT DON UACHTARÁN MA DĒAOB̄ ŞO CUIBE, AŽUS CŌIB DE ŞAC RŪIN DEN ŢSAMAIL SIN DO ŞEOLÁD̄ ĆUIŞE PÁ ŢEASTAS ĆĀTAOIRLEAC̄ AN ŢIŞE DEN OIREACHTAS DO RIŢ É.

3° LAITREAC̄ D'ÉIS NA SCĒALA SIN AŽUS CŌIBEANNA DE NA RŪINÁIB̄ SIN D'ĒAŞÁIL DON UACHTARÁN NÍ POLÁIR DÓ, LE HORDŪ PÁ N-A LÁM̄ IS PÁ N-A ŞÉALA, AN TÁRÓ-REACHTAIRE CUNNTAS AŽUS CISTE DO ĆUR AS OIFIS.
6. PÁ ĆUMSIÚ NA NEITE SIN ROMĀM̄, IS LE DLIŞEAD̄ A CINNĒEAR ĆOMĒEALLAC̄A AŽUS ĆUMSI OIFIS AN ÁRÓ-REACHTAIRE CUNNTAS AŽUS CISTE.

THE COURTS.

Article 34.

1. Justice shall be administered in public courts established by law by judges appointed in the manner provided by this Constitution.
2. The Courts shall comprise Courts of First Instance and a Court of Final Appeal.
3. 1° The Courts of First Instance shall include a High Court invested with full original jurisdiction in and power to determine all matters and questions whether of law or fact, civil or criminal.
2° The jurisdiction of the High Court shall extend to the question of the validity of any law having regard to the provisions of this Constitution, and in all cases in which any such matter shall come into question the High Court alone shall exercise original jurisdiction.
3° The Courts of First Instance shall also include Courts of local and limited jurisdiction with a right of appeal as determined by law.
4. 1° The Court of Final Appeal shall be called the Supreme Court.
2° The president of the Supreme Court shall be called the Chief Justice.
3° The Supreme Court shall, with such exceptions and subject to such regulations as may be prescribed by law, have appellate jurisdiction from all decisions of the High Court and shall also have appellate jurisdiction from such decisions of other courts as may be prescribed by law.
4° No law shall be enacted excepting from the appellate jurisdiction of the Supreme Court cases which involve questions as to the validity of any law having regard to the provisions of this Constitution.

NA CÚIRTEANNA.

AIRTEAGAL 34.

1. Is í gcúirteannaib poiblíde a bunúigítear le dlígeadh, agus as breiteannaib a ceaptar ar an mod atá leagtha amach sa Bunreacht so, a riarrfar ceart.
2. Beir ar na cúirteannaib sin Cúirteanna Céadcéime agus Cúirt Aicómairc Úeiriú.
3. 1° Beir ar na Cúirteannaib Céadcéime sin Árd-Cúirt as a mbeir lán-dlíginse bunair, agus cumhacht cum breic do tabairt, i ngnac ní agus ceist dlíghíó nó fíris cibé sibialta nó coiread íad.
2° Beir dlíginse as an Árd-Cúirt maidir leis an gceist sin bail do beic nó gan a beic ar don dlígeadh, as féadaint o'foráiltib an Bunreaceta so, agus i ngnac cás ina mbeir ní den tsórt sin i gceist is í an Árd-Cúirt amáin oibreocas dlíginse bunair.
3° Beir ar na Cúirteannaib Céadcéime, pairis sin, Cúirteanna as a mbeir dlíginse teoranta áiteannaí mairle le ceart aicómairc ina n-aghair fá mar cinnfead le dlígeadh.
4. 1° An Cúirt Uachtaraic is teirdeal don Cúirt Aicómairc Úeiriú.
2° An Prím-Úreiteam is teirdeal o'uaachtarán na Cúirte Uachtaraige.
3° Taoib amuis de cibé eisceadta agus fá cuimsiú cibé riaglaica ordócar le dlígeadh, beir dlíginse aicómairc as an gcúirt Uachtaraige ar breacuib uile na hÁrd-Cúirte agus, pairis sin, ar na breacuib sin ó cúirteannaib eile a ordócar le dlígeadh.
4° Ní cead don dlígeadh o'actú do éuirfeadh ar an taoib amuis de dlíginse aicómairc na Cúirte Uachtaraige cásanna ina mbeadh ceisteanna le réirtead i taoib bail do beic nó gan a beic ar don dlígeadh, as féadaint o'foráiltib an Bunreaceta so.

Article 34 (continued).

5° The decision of the Supreme Court shall in all cases be final and conclusive.

5. 1° Every person appointed a judge under this Constitution shall make and subscribe the following declaration:

"In the presence of Almighty God I do solemnly and sincerely promise and declare that I will duly and faithfully and to the best of my knowledge and power execute the office of Chief Justice (*or as the case may be*) without fear or favour, affection or ill-will towards any man, and that I will uphold the Constitution and the laws. May God direct and sustain me."

2° This declaration shall be made and subscribed by the Chief Justice in the presence of the President, and by each of the other judges of the Supreme Court, the judges of the High Court and the judges of every other Court in the presence of the Chief Justice or the senior available judge of the Supreme Court in open court.

3° The declaration shall be made and subscribed by every judge before entering upon his duties as such judge, and in any case not later than ten days after the date of his appointment or such later date as may be determined by the President.

4° Any judge who declines or neglects to make such declaration as aforesaid shall be deemed to have vacated his office.

Article 35.

1. The judges of the Supreme Court, the High Court and all other Courts established in pursuance of Article 34 hereof shall be appointed by the President.

AIRTEAGAL 34 (AR LEANAMÁIN).

5° Ní beiré dul tar breic na Cúirte Uachtaraíge i gcás ar bít.

5. 1° Gác tuine a ceapfar cun beic ina breiteam fán mDunreacht so ní foláir dó an dearbáid so leanas do déanamh agus a lám do cur leis:

"I láthair Dia na nUilecumáct táimse, , dá sheallamaint agus dá dearbáid so sollamanta agus so firmneac so scoimlionfad so cuibe agus so uilis, com mair agus is eol agus is cumas dom, oifis an Prím-Úreicim (nó do réir mar oireas) san eagla san claonad, san báid san droc-aigne cun tuine ar bít, agus so scumrócaid Dunreacht agus uilgite éireann. Dia dom stiúraid agus dom cumróad."

2° Is i láthair an Uachtaráin a déanfaid an Prím-Úreicim an dearbáid sin agus a cúirfid a lám leis, agus is insan cúirt so poiblíde agus i láthair an Prím-Úreicim nó an breicim is neasa sinsearaict do a beas ar fašáil de breic-eamnaid na Cúirte Uachtaraíge a déanfaid gác breiteam den áro-cúirt agus de gác cúirt eile an dearbáid sin agus a cúirfid lám leis.

3° Ní foláir do gác breiteam an dearbáid do déanamh agus a lám do cur leis sara dtéigfid i gcúram tuailgias a oifigse, agus cibé scéal é, ar dáta nac déirdeanaigse ná veic lá tar éis lae a ceapra, nó dáta is déirdeanaigse ná sin mar cinnfid an tUachtaráin.

4° Don breiteam a uiltócas nó a failleócas an dearbáid réamráidte do déanamh ní foláir a méas so bfuil scarta aigse le n-a oifis.

AIRTEAGAL 35.

1. Is as an Uachtarán a ceapfar breiteamain na Cúirte Uachtaraíge, na háro-cúirte agus an uile Cúirte eile a bunuigítear do bun Airteagal 34 den Dunreacht so.

Article 35 (continued).

2. All judges shall be independent in the exercise of their judicial functions and subject only to this Constitution and the law.
3. No judge shall be eligible to be a member of either House of the Oireachtas or to hold any other office or position of emolument.
4. 1^o A judge of the Supreme Court or the High Court shall not be removed from office except for stated misbehaviour or incapacity, and then only upon resolutions passed by Dáil Eireann and by Seanad Eireann calling for his removal.

2^o The Taoiseach shall duly notify the President of any such resolutions passed by Dáil Eireann and by Seanad Eireann, and shall send him a copy of every such resolution certified by the Chairman of the House of the Oireachtas by which it shall have been passed.

3^o Upon receipt of such notification and of copies of such resolutions, the President shall forthwith, by an order under his hand and Seal, remove from office the judge to whom they relate.

5. The remuneration of a judge shall not be reduced during his continuance in office.

Article 36.

Subject to the foregoing provisions of this Constitution relating to the Courts, the following matters shall be regulated in accordance with law, that is to say:—

- i. the number of judges of the Supreme Court, and of the High Court, the remuneration, age of retirement and pensions of such judges,
- ii. the number of the judges of all other Courts, and their terms of appointment, and
- iii. the constitution and organization of the said Courts, the distribution of jurisdiction and business among the said Courts and judges, and all matters of procedure.

AIRTEAGAL 35 (AR LEANAMÁINT).

2. Beid na breiteamh saor neamh-spleadac maidir le n-a feadmanna breiteamh o'ibriú, san de smact air ac an Dunreacht so agus an dlí. .
3. Ní cead don breiteamh do beit ina comalta de ceachtar de tighib an Oireachtais, ná beit i n-don oifis ná post sochair eile.
4. 1^o Ní cead breiteamh den Cúirt Uachtaraí ná den Ard-Cúirt do cur as oifis ac amáin de deascuib mí-iompar nó mítreora a luathar, ná an uair sin féin muna ritir Dáil Éireann agus Seanad Éireann rún dá éileam é cur as oifis.
2^o Rún ar bit den tsórt sin a ritir Dáil Éireann agus Seanad Éireann ní foláir don Taoiseach scéala do tairt don Uachtarán ina dtuath so cuibhe agus cóib de na rún doib do seolaí cuise fá ceastas cataoirleac an tigh den Oireachtas do rit é.
3^o Láitreac o'éis na scéala sin agus cóib-eanna de na rúnaib sin o'fáil don Uachtarán ní foláir do, le horó fá n-a lámh is fá n-a séala, an breiteamh le n-a mbainir do cur as oifis.
5. Ní cead lagóú do déanamh ar tuarastal breiteamh an fáir is beid in oifis.

AIRTEAGAL 36.

Fá cuimsiú na bporáití sin romáin den Dunreacht so a baineas leis na Cúirteannaib is do réir dlí. .
A riaglócar na neite seo leanas .i.

- i. líon breiteamh na Cúirte Uachtaraí, agus na hArd-Cúirte; tuarastal, dois scorta agus pinsin na mbreiteamh sin,
- ii. líon breiteamh na Cúirte eile, agus na coinneallaca fá sceaptar iad, agus
- iii. comhéanam agus comheagraíocht na gcúirteanna sin, roinnt na dlíginse agus na hoibre ar na Cúirteannaib sin agus ar na breiteamhaib sin, agus na baineas le nós imeacta.

Article 37.

Nothing in this Constitution shall operate to invalidate the exercise of limited functions and powers of a judicial nature, in matters other than criminal matters, by any person or body of persons duly authorised by law to exercise such functions and powers, notwithstanding that such person or such body of persons is not a judge or a court appointed or established as such under this Constitution.

TRIAL OF OFFENCES.

Article 38.

1. No person shall be tried on any criminal charge save in due course of law.
2. Minor offences may be tried by courts of summary jurisdiction.
3. 1° Special courts may be established by law for the trial of offences in cases where it may be determined in accordance with such law that the ordinary courts are inadequate to secure the effective administration of justice, and the preservation of public peace and order.

2° The constitution, powers, jurisdiction and procedure of such special courts shall be prescribed by law.
4. 1° Military tribunals may be established for the trial of offences against military law alleged to have been committed by persons while subject to military law and also to deal with a state of war or armed rebellion.

2° A member of the Defence Forces not on active service shall not be tried by any courtmartial or other military tribunal for an offence cognisable by the civil courts unless such offence is within the jurisdiction of any courtmartial or other military tribunal under any law for the enforcement of military discipline.

AIRTEAGAL 37.

Don tuine nó don dream go n-úsdaruitgear go cuibhe dóib le bligeadh feadomanna agus cumadta teoranta breiteamhais d'oibriú i scúrsaib ná cúrsaí coireadta, má oibríod na feadomanna agus na cumadta sin ní beid an t-oibriú sin san bail bligió de bithin don ní insan bDunreacht so, siúd is ná breiteamh ná cúirt do ceapadh nó do bunú gearadh mar breiteamh nó mar cúirt fán mDunreacht so an tuine nó an dream sin.

TRIAIL I SCIONTAIB.

AIRTEAGAL 38.

1. Ní ceadh éinne do trial i n-don éis coirteis ac mar is cuibhe do réir bligió.
2. Feadpar mion-cionta do trial as cúirteanna bliginse atá comaire.
3. 1° Feadpar cúirteanna fá leic do bunú le bligeadh cun cionta do trial i scásannaib go scinnfead ina dtuadh, do réir an bligió sin, ná leor na gnáth-cúirteanna cun riaradh eirt do cur i bpeiróm le héiread agus cun síotcáin agus ord poiblíde do éaoimh.

2° Is le bligeadh a socrócar comhóeanaib cumadta, bliginse agus nós imeadta na scúirteanna fá leic sin.
4. 1° Feadpar binnsi míleata do bunú cun daoine do trial i sciontaib i n-aghaid bligió míleata a veirtear do rinneadh le linn a mbeic fá bligeadh míleata, agus fós cun broic le heisic nó le ceannaire fá arm.

2° Tuine de na fórsaib Cosanta ná fuil ar fianas ní ceadh é trial i láthair don arm-cúirte ná binnsé míleata eile i scion is intrialte insna cúirteannaib sibialta, muna cion é atá fá bliginse don arm-cúirte nó binnsé míleata eile fá don bligeadh cun smaict míleata do cur i bpeiróm.

Article 38 (*continued*).

5. Save in the case of the trial of offences under section 2, section 3 or section 4 of this Article no person shall be tried on any criminal charge without a jury.
6. The provisions of Articles 34 and 35 of this Constitution shall not apply to any court or tribunal set up under section 3 or section 4 of this Article.

Article 39.

Treason shall consist only in levying war against the State, or assisting any State or person or inciting or conspiring with any person to levy war against the State, or attempting by force of arms or other violent means to overthrow the organs of government established by this Constitution, or taking part or being concerned in or inciting or conspiring with any person to make or to take part or be concerned in any such attempt.

FUNDAMENTAL RIGHTS.

Personal Rights.

Article 40.

1. All citizens shall, as human persons, be held equal before the law.

This shall not be held to mean that the State shall not in its enactments have due regard to differences of capacity, physical and moral, and of social function.

2. 1° Titles of nobility shall not be conferred by the State.

2° No title of nobility or of honour may be accepted by any citizen except with the prior approval of the Government.

AIRTEAGAL 38 (ar leanamaint).

5. Ní cead tuine do trial i n-aon cúis coirctiú ac i láthair choiste tiomanta, ac amháin i gcás cionta do trial pá alt 2, alt 3 nó alt 4 den Airteagal so.
6. Ní baintí fóraití Airteagal 34 ná Airteagal 35 den Bunreacht so le haon áirt ná le haon binnse a bunócar pá alt 3 nó alt 4 den Airteagal so.

AIRTEAGAL 39.

Is é amháin is tréas ann: coisú do cur ar an Stát, nó cabrú le stát nó le tuine ar bit, nó saigeadó pá tuine, nó beit i scomceilt le tuine, cun coisú do cur ar an Stát; nó iarract do déanam le harm nó ar móð fóireigheac eile ar na horgaim riasaltais a bunuighear leis an mBunreacht so do trascairt; nó páirt nó baint do beit as neac le n-a leitíeo sin d'iarract, nó éinne do saigeadó nó beit i scomceilt leis cun a déanta nó cun páirt nó baint do beit aise léi.

bun-áirt.

áirt pearsanta.

AIRTEAGAL 40.

1. Áirimhear furb ionann ina bpearsaim daonna ná saoránaig uile i láthair an tliú.

Ac ní miontuigte as sin ná féacparó an Stát so cuibe, ina cúro acacán, don deifriúeact acá roir dáoinib ina mbuadóib corporóa agus ina mbuadóib mórála agus ina bfeiom cómhdaonnaig.

2. 1° Ní cead don Stát fairm uaisleacta do bronnaó ar éinne.

2° Ní cead d'aon tsaoanáac fairm uaisleacta ná fairm onóra do slacaó ac le haontaó roim ré ón riasaltas.

Article 40 (continued).

3. 1° The State guarantees in its laws to respect, and, as far as practicable, by its laws to defend and vindicate the personal rights of the citizen.
- 2° The State shall, in particular, by its laws protect as best it may from unjust attack and, in the case of injustice done, vindicate the life, person, good name, and property rights of every citizen.
4. 1° No citizen shall be deprived of his personal liberty save in accordance with law.
- 2° Upon complaint being made by or on behalf of any person that he is being unlawfully detained, the High Court and any and every judge thereof shall forthwith enquire into the same and may make an order requiring the person in whose custody such person shall be detained to produce the body of the person so detained before such court or judge without delay and to certify in writing as to the cause of the detention, and such Court or judge shall thereupon order the release of such person unless satisfied that he is being detained in accordance with the law.
- 3° Nothing in this section, however, shall be invoked to prohibit, control, or interfere with any act of the Defence Forces during the existence of a state of war or armed rebellion.
5. The dwelling of every citizen is inviolable and shall not be forcibly entered save in accordance with law.
6. 1° The State guarantees liberty for the exercise of the following rights, subject to public order and morality:—
- i. The right of the citizens to express freely their convictions and opinions.
- The education of public opinion being, however, a matter of such grave import to the common good,

AIRTEAGAL 40 (AR LEANAMAINC).

3. 1° Rátcuigeann an Stát san cúl isteach le n-a dlíochtí ar ceartaib pearsanta don tsaoránais, agus rátcuigeann fós na cirt sin do chosaint is do sárúeam le n-a dlíochtí sa méid gur féidir é.
- 2° Déanfaid an Stát, go sonraíoch, le n-a dlíochtí, beatha agus pearsa agus deas-éilí agus maoin-círt an uile saoránais do chosaint ar ionnsaíge éagsóraic com parda le n-a cumas, agus iad do sárúeam i gcás éagsóra.
4. 1° Ní cead a saoirse pearsanta do baint do don tsaoránac ac amáin do réir dlíochtí.
- 2° Nuair déanann duine ar bit gearán, nó nuair déantar gearán tar ceann duine ar bit, go bfuiltear dá comneáil ma bráige go hainmleasach, ní foláir don áro-cúirt agus do don breiteam agus do shac uile breiteam den cúirt sin fiosrú do déanam láitreach i dtuob an gearáin sin, agus féadfaid ordú do déanam dá ceangal ar an té as a bfuil an bráige i lámh an bráige sin do tabairt ina pearsain i láthair na cúirte nó an breicim sin san moill, agus fáic a braíochanais o'innisic le teastas scríobta: agus air sin ní foláir don Cúirt nó don breiteam sin ordú a tabairt cun an bráige sin do scaoilead muna deimhin leo gur do réir dlíochtí atátar dá comneáil.
- 3° Ac don ghníom de ghníomáib na b'fórsaí Cosanta le linn eisíche nó ceannairce pá arm, ní cead don ní dá bfuil insan alt so o'asairt cun an ghníom sin do toirmeasc nó do riaslú nó do bac.
5. Is slán do shac saoránac a ionad comhairíche, agus ní cead dul isteach ann go foiréigheac ac do réir dlíochtí.
6. 1° Rátcuigeann an Stát saoirse cun na cirt seo leanas o'uibríú ac san do beic pá réir uird is mórdlacta poiblíche:—
- i. Ceart na saoránac cun a n'heimní is a dtuairimí do noctad san bac.
- Ac toisc oileamaint aigne an pobail do beic com tabactac sin do leas an

Article 40 (*continued*).

the State shall endeavour to ensure that organs of public opinion, such as the radio, the press, the cinema, while preserving their rightful liberty of expression, including criticism of Government policy, shall not be used to undermine public order or morality or the authority of the State.

The publication or utterance of blasphemous, seditious, or indecent matter is an offence which shall be punishable in accordance with law.

- ii. The right of the citizens to assemble peaceably and without arms.

Provision may be made by law to prevent or control meetings which are determined in accordance with law to be calculated to cause a breach of the peace or to be a danger or nuisance to the general public and to prevent or control meetings in the vicinity of either House of the Oireachtas.

- iii. The right of the citizens to form associations and unions.

Laws, however, may be enacted for the regulation and control in the public interest of the exercise of the foregoing right.

2° Laws regulating the manner in which the right of forming associations and unions and the right of free assembly may be exercised shall contain no political, religious or class discrimination.

The Family.**Article 41.**

1. 1° The State recognises the Family as the natural primary and fundamental unit group of Society, and as a

AIRTEAGAL 40 (AR LEANAMAMT).

POBAIL, PEACPAID AN STÁT LE N-A CUR I N-AIRIOTE NÁ DÉANPAR ORGAIN AIGNE AN POBAIL, MAR SOMPLA, AN RAIDÍO IS AN PREAS IS AN CINEAMA, O'USÁID CÚN AN T-ORO NÓ AN MÓRÁLTACÉ POIBLÍOTE NÓ UGTOARÁS AN STÁIT DO BONN-BRISEAD. INSAN AM CÉADONA COIMEADPAID NA HORGAIN SIN AN TSAOIRSE IS DLEACÉ DOIB CÚN TUAIRIMÍ DO NOÉTADÓ AGUS ORCA SIN TUAIRIMÍ LÉIRMEASA AR BEARTAS AN RIAGLTAIS.

DON NÍ DIAMASLAC NÓ CEANNAIRCEAC NÓ DRAOSTA O'FOILLSIÚ NÓ O'AICTIS IS CION INPIONÓIS É DO RÉIR DLIGID.

- ii. CEART NA SAORÁNAC CÚN TEACÉ AR TIONÓL SO SÍTEOILTE SAN ARM.

FEADPAR SOCRÚ DO DÉANAM DO RÉIR DLIGID CÚN COSC DO CUR NÓ RIAGLÚ DO DÉANAM AR TIONÓLAIB SO SCINNPEAR DO RÉIR DLIGID SUR BAOSAL BRISEAD SIOTÉANA DO TEACÉ DOIB NÓ SUR CONTABAIRTE NÓ CRÁONAS DON POBAL I SCOITÉINNE IAD, AGUS FÓS AR TIONÓLAIB I SCOMGAR DO CÉACÉAR DE TIGTIB AN OIREACÉTAIS.

- iii. CEART NA SAORÁNAC CÚN COMLACAIS AGUS CUMAINN DO DUNÚ.

DÉ IS CEAD DLIGTE O'ACÉCÚ CÚN OIBRIÚ AN CIRT RÉAMRÁIOTE DO RIAGLÚ AGUS DO STIURAD AR MAITE LEIS AN BPOBAL.

2° NÍ CEAD DON IOIRDEALÚ, MAIOTIR LE POILITID-EACÉ NÓ CREIDÉAM NÓ AICMÍ, DO BEIT I NDILIGTIB A RIAGLUIGEAS MO'D OIBRIGTE AN CIRT CÚN COMLACAIS AGUS CUMAINN DO DUNÚ AGUS AN CIRT CÚN TEACÉ LE CÉILE AR SAOR-TIONÓL.

AN TEAGLAC.**AIRTEAGAL 41.**

1. 1° DOMUIGEANN AN STÁT SURB É AN TEAGLAC IS BUIDEAN-DONAD PRÍOMÓDA DUNADÓ DON COMDÁONNACÉ

Article 41 (*continued*).

moral institution possessing inalienable and imprescriptible rights, antecedent and superior to all positive law.

2° The State, therefore, guarantees to protect the Family in its constitution and authority, as the necessary basis of social order and as indispensable to the welfare of the Nation and the State.

2. 1° In particular, the State recognises that by her life within the home, woman gives to the State a support without which the common good cannot be achieved.

2° The State shall, therefore, endeavour to ensure that mothers shall not be obliged by economic necessity to engage in labour to the neglect of their duties in the home.

3. 1° The State pledges itself to guard with special care the institution of Marriage, on which the Family is founded, and to protect it against attack.

2° No law shall be enacted providing for the grant of a dissolution of marriage.

3° No person whose marriage has been dissolved under the civil law of any other State but is a subsisting valid marriage under the law for the time being in force within the jurisdiction of the Government and Parliament established by this Constitution shall be capable of contracting a valid marriage within that jurisdiction during the lifetime of the other party to the marriage so dissolved.

Education.**Article 42.**

1. The State acknowledges that the primary and natural educator of the child is the Family and guarantees to respect the inalienable right and duty of parents to provide, according to their means, for the religious and moral, intellectual, physical and social education of their children.

AIRTEAGAL 41 (AR LEANAMANT).

DO RÉIR NÁDÚRA, AGUS FUR FORAS MÓRÁLTA É AS A BFUL CIRT DO-SANNTA DO-ÉLAOIRTE IS ÁRSA AGUS IS AIRDE NÁ DON REACT DADONNA.

2° ÓS É AN TEAGLAC IS FOTA RIACANAC DON ORD COMDADONNAC AGUS ÓS ÉIGEANTAC É DO LEAS AN NÁISIÚM AGUS AN STÁT, RÁTUIGEANN AN STÁT COM-SUIDEAM AGUS UGHARÁS AN TEAGLAIŠ DO ÉADONNA.

2. 1° ŠO SOMRADAC, DOMUIGEANN AN STÁT ŠO DTUŠ-ANN AN BEAN DON STÁT, TRÍ N-A SAOŠAL INŠAN TEAGLAC, CONŠNAM NÁ FÉADPAÍ LEAS AN PÓBAIL DO ŠNÓTACAN DÁ ÉAGMUIS.

2° UIME ŠIN, FÉADPAÍD AN STÁT LE N-A CÚR I N-ÁIRTE NÁ BEÍD AR MÁITREACAIŠ CLOINNE, DE DÉASCAÍD UIREASDA, DUL LE SAOŠAR AGUS FAILLIŠE DO TABAIRT DÁ ÉIONN ŠIN INA NODALŠAIS INŠAN TEAGLAC.

3. 1° ÓS AR AN BPOŠAD ATÁ AN TEAGLAC BUNUIŠTE ŠADANN AN STÁT AIR FÉIM COMIRCE FÁ LEIT DO DÉANAM AR ORD AN PÓŠTA AGUS É COSAINT AR IONNSAIŠE.

2° NÍ CEAD OLIŠEAD AR BIT D'ACTÚ A BÉARFAD CUMACT CUN PÓŠAD DO SCAOILEAD.

3° I ŠCÁS PÓŠAD DUIE AR BIT DO SCAOILEAD FÁ OLIŠEAD ŠÍBIALTA DON STÁT EILE AGUS AN PÓŠAD ŠAN, AGUS BAIL OLIŠÍD AIR, DO BEIT ANN FÓŠ FÁN OLIŠEAD BEAS I BPEÍDÍM I N-ALT NA HUAIRE TAOD ISTIŠ DE OLIŠINSE AN RIAGALTAIS AGUS NA PÁRLAIMINTE BUNUIŠTEAR LEIS AN MDUNREACT ŠO, NÍ FÉADPAÍD AN DUIE ŠIN PÓŠAD AR A MBEAD BAIL OLIŠÍD DO DÉANAM TAOD ISTIŠ DEN OLIŠINSE ŠIN AN FAID IS BEO DON DUIE EILE BÍ SA CUMŠ PÓŠTA DO SCAOILEAD AMLAÍD.

O. DEACAS.**AIRTEAGAL 42.**

1. DOMUIGEANN AN STÁT FURB É AN TEAGLAC IS MÚN-TEOIR PRÍOMDA DÚTCASAC DON LEANB, AGUS RÁTUIGEANN ŠAN CÚR ISTEAC AR CÉART DO-SANNTA NÁ AR DUALŠAS DO-SANNTA TUŠTÍ CUN OIŠEACAS DO RÉIR A N-ACPUINNE DO CÚR AR FÁŠÁIL DÁ ŠCLAMN I ŠCÚRSÁIB CREIDIM, MÓRÁLTACTA, INTEACTA, CUIRP AGUS COMDADONNACTA.

Article 42 (*continued*).

2. Parents shall be free to provide this education in their homes or in private schools or in schools recognised or established by the State.
3. 1° The State shall not oblige parents in violation of their conscience and lawful preference to send their children to schools established by the State, or to any particular type of school designated by the State.

2° The State shall, however, as guardian of the common good, require in view of actual conditions that the children receive a certain minimum education, moral, intellectual and social.
4. The State shall provide for free primary education and shall endeavour to supplement and give reasonable aid to private and corporate educational initiative, and, when the public good requires it, provide other educational facilities or institutions with due regard, however, for the rights of parents, especially in the matter of religious and moral formation.
5. In exceptional cases, where the parents for physical or moral reasons fail in their duty towards their children, the State as guardian of the common good, by appropriate means shall endeavour to supply the place of the parents, but always with due regard for the natural and imprescriptible rights of the child.

Private Property.**Article 43.**

1. 1° The State acknowledges that man, in virtue of his rational being, has the natural right, antecedent to positive law, to the private ownership of external goods.

AIRTEAGAL 42 (AR LEANAMÁINT).

2. Tíis le tuistib an t-oidheacás sin do cur ar pasáil dá zclainn as baile nó i scoláib príobáidí-eadá nó i scoláib a áomúigítear nó a bunúigítear as an Stát.
3. 1° Ní ceo do n Stát a cur o'fíadaib ar tuistib, i n-áráid a zcoinsias nó a roshan oleacáige, a zclainn do cur ar scoláib a bunúigítear as an Stát nó ar don éineál áirithe scoile a ainmúigítear as an Stát.

2° Dé ós é an Stát caomnaíde leasa an pobail ní poláir do, toisc cor an lae, é oéanam éigeanac minimum áirithe oidheacáis do tabairt do na leanbáib i zcúrsaib móráltaéta, intleacéta agus comódomnaéta.
4. Ní poláir do n Stát socrú do oéanam cun bun-oidheacás do beic ar pasáil in áisce, agus iarraét do oéanam cun cabrú zo réasúnta agus cun cur le tionnsenam oidheacáis idir príobáidíeadé agus cumanta agus, nuair is riactanas cun leasa an pobail é, áiseanna nó ponúireacéta eile oidheacáis do cur ar pasáil, as féacaint zo cuibe, ámtac, do ceartaib tuistí, zo mór-mór maidir le múnlú na haisne i zcúrsaib creidim is móráltaéta.
5. 1 zcásáib neam-óitceanna nuair tárluigeann, ar cúiseannaib corporda nó ar cúiseannaib mórálta, ná oéanaid na tuistí a ndualzais dá zclainn, ní poláir do n Stát, ós é an Stát caomnaíde leasa an pobail, iarraét do oéanam le beart oireannac cun ionad na oduistí do zlacad, as féacaint zo cuibe i zcoimnaíde, ámtac, do ceartaib náúirta do-élaoidte an leim.

MAOIN PRÍOBÁIDÍEAC.**AIRTEAGAL 43.**

1. 1° Áomúigeann an Stát, toisc buad an réasúin do beic as an duine, zo bfuil sé de ceart náúirta áige maoin tsaogáilta do beic áige dá cur féin zo príobáidíeadé, ceart is ársa ná reacét doanna.

Article 43 (continued).

2° The State accordingly guarantees to pass no law attempting to abolish the right of private ownership or the general right to transfer, bequeath, and inherit property.

2. 1° The State recognises, however, that the exercise of the rights mentioned in the foregoing provisions of this Article ought, in civil society, to be regulated by the principles of social justice.

2° The State, accordingly, may as occasion requires delimit by law the exercise of the said rights with a view to reconciling their exercise with the exigencies of the common good.

Religion.**Article 44.**

1. 1° The State acknowledges that the homage of public worship is due to Almighty God. It shall hold His Name in reverence, and shall respect and honour religion.

2° The State recognises the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the Faith professed by the great majority of the citizens.

3° The State also recognises the Church of Ireland, the Presbyterian Church in Ireland, the Methodist Church in Ireland, the Religious Society of Friends in Ireland, as well as the Jewish Congregations and the other religious denominations existing in Ireland at the date of the coming into operation of this Constitution.

2. 1° Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen.

2° The State guarantees not to endow any religion.

3° The State shall not impose any disabilities or make any discrimination on the ground of religious profession, belief or status.

AIRTEAGAL 43 (AR LEANAMHAINTE).

2° Uime sin, rácuigeann an Stát gan don tuigeadó u'adctú u'iarradó an ceart sin, ná znát-ceart an tuime cun maoin do sannaó agus do tíomnaó agus do glacaó ina hoíóreaó, do éur ar ceal.

2. 1° Ac domuigeann an Stát sur cuibe, insan coimóannaóó síbítáta, oibriú na zceart atá luaité insna poráitib sin romáin den Airteagal so do riaglú do réir bunriagláca an éirt coimóannaíó.

2° Uime sin, tiz leis an Stát, do réir mar beas riactanaó, teóra do éur le hoibriú na zceart réamráóóte u'fom an t-oibriú sin agus leas an pobail do tabairt uá céile.

CREIDEAMH.**AIRTEAGAL 44**

1. 1° Domuigeann an Stát zo bfuil as dul do Dia na nhléúmaóó é u'adraó le hómós zo poiblíó. Beir urraim as an Stát uá ainm, agus béarfaí oirníóin agus onóir do éreíóamh.

2° Domuigeann an Stát an céim fá leit atá as an naoim-eaglais cátoiliceáó aspalóa Rómánaó ós í is caoinnaíóe don éreíóamh atá as áro-urmhóir na saoránaó.

3° Domuigeann an Stát, pairis sin, eaglais na héireann, an eaglais púesbítearaó i héirinn, an eaglais métoíóisteáó i héirinn, creíóeamh-cumann na zcaráó i héirinn, mar don leis na pobail iútaóca agus na haicmí eile creíóimh atá i héirinn lá an bunreáóó so do teáóó i ngníómh.

2. 1° Rácuíóóóó do zác saoránaó saoirse coim-síais is saor-ceáó uó mála is cleáóóóta creíóimh, ac gan san do dul cun uócair don ord poiblíóe ná don mhóráláóóó poiblíóe.

2° Rácuíóóóó an Stát gan don óóras creíóimh do máóimíú.

3° Ní ceáó don Stát neáó do éur fá mí-cumas ar bit ná don ioiróealú do uéanamh mar zeall ar éreíóamh nó uó máil creíóimh nó céim i zcúrsaíó creíóimh.

Article 44 (continued).

4° Legislation providing State aid for schools shall not discriminate between schools under the management of different religious denominations, nor be such as to affect prejudicially the right of any child to attend a school receiving public money without attending religious instruction at that school.

5° Every religious denomination shall have the right to manage its own affairs, own, acquire and administer property, movable and immovable, and maintain institutions for religious or charitable purposes.

6° The property of any religious denomination or any educational institution shall not be diverted save for necessary works of public utility and on payment of compensation.

DIRECTIVE PRINCIPLES OF SOCIAL POLICY.

Article 45.

The principles of social policy set forth in this Article are intended for the general guidance of the Oireachtas. The application of those principles in the making of laws shall be the care of the Oireachtas exclusively, and shall not be cognisable by any Court under any of the provisions of this Constitution.

1. The State shall strive to promote the welfare of the whole people by securing and protecting as effectively as it may a social order in which justice and charity shall inform all the institutions of the national life.
2. The State shall, in particular, direct its policy towards securing
 - i. That the citizens (all of whom, men and women equally, have the right to an adequate means of livelihood) may through their occupations find the means of making reasonable provision for their domestic needs.

AIRTEAGAL 44 (ar leanamaint).

4° Reáchtairídeáct le n-a sguirtear conghnamh Stáit ar pháil do scolairí ní ceo ioróealú do déanamh innti ior scolairí atá fá bhainistiúe aicmí creidimh seádas a céile ná i do déanamh doóair do ceart don leimh cun scoil a feibeann airgead poiblíde o'freadal san teagasc creidimh sa scoil sin o'freadal.

5° Tá sé de ceart as gac aicme creidimh a ngnótaí féin do bhainistiúe, agus maoin, ior só-aistriúe agus do-aistriúe, do beic dá sguir féin aca, agus i o'fáil agus do riaráid, agus fonóireácta cun críceanna creidimh is cartannacta do cótabáil.

6° Ní ceo maoin don aicme creidimh ná don fonóireácta oíveácais do bhaint oíob ac amáin le haáir oibreáca riáctanaca cun áise poiblíde, agus san tar éis cúiteamh o'íoc leo.

BUN-TREORA DO BHEARTAS COMHDAONNAIC.

AIRTEAGAL 45.

Is mar ghnáit-treoir don Oireáctas a ceapad na bunriáglaca do bheartas comhdaonnaic atá leagta amac insan Airteagal so. Is ar an Oireáctas amáin a beic sé de cúram na bunriáglaca sin o'feirimíú i noéanamh oigíte, agus ní hintrialte as cúirt ar bit ceist i otaob an feirimíúe sin fá don foráileam o'foráiltib an bunreácta so.

1. Déanfaid an Stát a oíceall cun leas an pobail uile do cur cun cinn trí ord comhdaonnaic, ina mbeic ceart agus cartannaic as riáglú gac forais a bhaineas leis an saogal náisiúnta, do cur i n-áiríte agus do éaomna com fáda le n-a cumas.
2. Déanfaid an Stát, go sonnraóac, a bheartas do stiúraó i slíe go sguirtear i n-áiríte:—
 - i. Go bfuigíó na saorónaig (agus tá ceart aca uile, ior fear is bean, cun leor-slíe beácaó), trí n-a ngarmaib beácaó, caoi cun soláctar réasúnta do déanamh do riáctanasaib a oteáglac.

Article 45 (*continued*).

- ii. That the ownership and control of the material resources of the community may be so distributed amongst private individuals and the various classes as best to subserve the common good.
- iii. That, especially, the operation of free competition shall not be allowed so to develop as to result in the concentration of the ownership or control of essential commodities in a few individuals to the common detriment.
- iv. That in what pertains to the control of credit the constant and predominant aim shall be the welfare of the people as a whole.
- v. That there may be established on the land in economic security as many families as in the circumstances shall be practicable.
3. 1° The State shall favour and, where necessary, supplement private initiative in industry and commerce.
- 2° The State shall endeavour to secure that private enterprise shall be so conducted as to ensure reasonable efficiency in the production and distribution of goods and as to protect the public against unjust exploitation.
4. 1° The State pledges itself to safeguard with especial care the economic interests of the weaker sections of the community, and, where necessary, to contribute to the support of the infirm, the widow, the orphan, and the aged.
- 2° The State shall endeavour to ensure that the strength and health of workers, men and women, and the tender age of children shall not be abused and that citizens shall not be forced by economic necessity to enter avocations unsuited to their sex, age or strength.

AIRTEAGAL 45 (AR LEANAMANT).

- ii. SO ROINNFEAR UILSE AGUS URLAMAS JUSTAIL SAOZATA AN POBAIL AR PEARSANAIB PRIOBARDEACA AGUS AR NA HAICMIB EAS-SAMLA MSAN CUMA IS FEARR A RAÇAS CUN LEASA AN POBAIL.
- iii. SO SONNRAOAC, NA LEISFEAR O'OIBRIU NA SAOR-IOMARDEACTA DUL CUN CINN I SLIÇE SO DTIOCPAD DE AN UILSE NO AN TURLAMAS AR EARRAIB RIACATANACA DO BEIT MA LAMAI B FEIN AS BEAGAN DAOME CUN DOCAIR DON POBAL.
- iv. SURB E LEAS AN POBAIL UILE IS BUAN-CUSPOIR AGUS IS PRIOB-CUSPOIR A RIAGLÓÇAS MA MBAINNEANN LE HURLAMAS CREIDEMASA.
- v. SO MBUNÓÇAR AR AN TALAM PÁ SLÁNTOAIL SEILLEAGRAIG AN OIREAD TEAGLAC AGUS IS FEIDIR DO RÉIR ÇOR AN TSAOZAIL.
3. 1° FEACPAID AN STÁT LE Fonn AR TIONNSCHAM PRIOBARDEAC I SCURSAIB TIONNSCAIL IS TRÁCTÁLA AGUS CUIRPIÓ LEIS NUAIR IS ZÁBÁD SIN.
- 2° DÉANPAID AN STÁT IARRACT CUN A ÇUR I N-ÁIRIÇE SO STIURFEAR FIONNTRAI DEACT PRIOBARDEAC I SLIÇE SUR DEIMIN SO NÓÉANFEAR EARRAI DO CÁIRGEAD AGUS O'IOMDAIL LE HINNEAMLAÇT RÉASUNTA AGUS SO SCOSNÓÇAR AN POBAL AR BRABÚS ÉASÇORAC.
4. 1° ZABANN AN STÁT AIR FEIN COSAINT SONNRAOAC DO DÉANAM AR LEAS SEILLEAGRAÇ NA N-AICMÍ IS LUZA CUMACT DEN POBAL AGUS, NUAIR BEAS RIACATANAS LEIS, CABAIR MAIREACTANA DO ÇABAI RT DON EASLÁN, DON BAINTRIG, DON DILLEACT AGUS DON TSEAN.
- 2° DÉANPAID AN STÁT IARRACT CUN A ÇUR I N-ÁIRIÇE NA DÉANFEAR NEART AGUS SLÁINTE LUÇT OIBRE, TOIR FEARAIB IS MNÁIB, NA MAOÇ-OIÇE LEANB O'ÉASÇORAD, AGUS NA BEID AR SAORÁNACAIB, DE DEASCAIB UIREASBA, DUL LE ZARMAIB NA HOIREANN DÁ NÇNE NO DÁ N-DOIS NO DÁ NEART.

AMENDMENT OF THE CONSTITUTION.

Article 46.

1. Any provision of this Constitution may be amended, whether by way of variation, addition, or repeal, in the manner provided by this Article.
2. Every proposal for an amendment of this Constitution shall be initiated in Dáil Éireann as a Bill, and shall upon having been passed or deemed to have been passed by both Houses of the Oireachtas, be submitted by Referendum to the decision of the people in accordance with the law for the time being in force relating to the Referendum.
3. Every such Bill shall be expressed to be " An Act to amend the Constitution ".
4. A Bill containing a proposal or proposals for the amendment of this Constitution shall not contain any other proposal.
5. A Bill containing a proposal for the amendment of this Constitution shall be signed by the President forthwith upon his being satisfied that the provisions of this Article have been complied with in respect thereof and that such proposal has been duly approved by the people in accordance with the provisions of section 1 of Article 47 of this Constitution and shall be duly promulgated by the President as a law.

THE REFERENDUM.

Article 47.

1. Every proposal for an amendment of this Constitution which is submitted by Referendum to the decision of the people shall, for the purpose of Article 46 of this Constitution, be held to have been approved by the people, if, upon having been so submitted, a majority of the votes cast at such Referendum shall have been cast in favour of its enactment into law.
2. 1° Every Bill and every proposal, other than a proposal to amend the Constitution, which is submitted by Referendum to the decision of the people shall be held to have been vetoed by the people if a majority of the votes cast at such Referendum shall have been cast against its enactment into

AN BUNREACT DO LEASÚ.

AIRTEAGAL 46.

1. Is ceo foráileam ar bit den Bunreact so do leasú, le hacarrú nó le breisiú nó le haisghairm, ar an mod socrúghear leis an Airteagal so.
2. Sác togra cun an Bunreact so do leasú ní foláir é tionnscham i nDáil Éireann ina Dille, agus nuair a rittear nó a meastar a rittead é as dá tís an Oireactais ní foláir é cur pá breit an pobail le Reifreann do réir an dlígíó beas i bpeiróm i ttaob an Reifrimn i n-alt na huaire.
3. Ní foláir a tuad i nSác Dille den tsórt sin é beit ina " Act cun an Bunreact do leasú ".
4. Don Dille ina mberó togra nó tograí cun an Bunreact so do leasú ní ceo togra ar bit eile beit ann.
5. Don Dille ina mberó togra cun an Bunreact so do leasú ní foláir don Uactarán a lám do cur leis láitread, ar mbeit sásta dó sur coimhionad foráiltí an Airteagail seo ina ttaob agus sur toilig an pobal so cuibe leis an togra sin do réir foráiltí ailt i t'Airteagal 47 den Bunreact so, agus ní foláir don Uactarán é fógairt so cuibe ina dlígead.

AN REIFREANN.

AIRTEAGAL 47.

1. Sác togra véantar cun an Bunreact so do leasú agus a cuirtear pá breit an pobail le Reifreann, ní foláir a meas, cun críce Airteagail 46 den Bunreact so, so toiligean an pobal leis an togra sin má tárluigean, tar éis é cur mar sin pá breit an pobail, sur ar ttaob é actú ina dlígead a tugtar tromlac na bótaí a tugtar insan Reifreann sin.
2. 1° Sác Dille agus sác togra, nac togra cun leasúghe an Bunreacta, a cuirtear pá breit an pobail le Reifreann ní foláir a meas so noiltuigean an pobal do más i n-aghairó é actú ina dlígead a tugtar tromlac na bótaí a tugtar insan Reifreann

Article 47 (*continued*).

law and if the votes so cast against its enactment into law shall have amounted to not less than thirty-three and one-third per cent. of the voters on the register.

2° Every Bill and every proposal, other than a proposal to amend the Constitution, which is submitted by Referendum to the decision of the people shall for the purposes of Article 27 hereof be held to have been approved by the people unless vetoed by them in accordance with the provisions of the foregoing sub-section of this section.

3. Every citizen who has the right to vote at an election for members of Dáil Eireann shall have the right to vote at a Referendum.
4. Subject as aforesaid, the Referendum shall be regulated by law.

REPEAL OF CONSTITUTION OF SAORSTÁT EIREANN
AND CONTINUANCE OF LAWS.

Article 48.

The Constitution of Saorstát Eireann in force immediately prior to the date of the coming into operation of this Constitution and the Constitution of the Irish Free State (Saorstát Eireann) Act, 1922, in so far as that Act or any provision thereof is then in force shall be and are hereby repealed as on and from that date.

Article 49.

1. All powers, functions, rights and prerogatives whatsoever exercisable in or in respect of Saorstát Eireann immediately before the 11th day of December, 1936, whether in virtue of the Constitution then in force or otherwise, by the authority in which the executive power of Saorstát Eireann was then vested are hereby declared to belong to the people.

AIRTEAGAL 47 (AR LEANAMANT).

SIN, AGUS NAÓ LUGA AN MÉID BÓTAÍ A TUGTAR ANLAÍD I N-AGAIR É ACÚ INA DLIGEAD NÁ CION TRÍ TRÍOCHAÓ IS TRIAN FÁN SCÉAD DE LÍON NA DTOGTOIRÍ ATÁ AR AN ROLLA.

2° SÁC BILLÉ AGUS SÁC TOGRA, NAÓ TOGRA CÚN LEASUIGTE AN BUNREACTA, A CUIRTEAR FÁ BREIT AN POBAIL LE REIFREANN NÍ FORÁIR A MEAS, CÚN CRÍCEANNA AIRTEAGAIL 27 DEN BUNREACT SO, SO DTOILIGEANN AN POBAL LEIS MUNA NOIÁLTUIGID DÓ DO RÉIR FORÁITÍ AN FÓ-AILT SIN ROMÁIN DEN ALT SO.

3. SÁC SAORÁNAC AG A BFUL SÉ DE CEART BÓTÁIL I DTOGÁN DO COMALTAÍB DE DÁIL ÉIREANN TÁ SÉ DE CEART AIGE BÓTÁIL I REIFREANN.
4. FÁ CUMSIÚ NA NEITE RÉAMRÁIÓTE IS LE DLIGEAD RIASTLÓCAR AN REIFREANN.

BUNREACT SAORSTÁT ÉIREANN D' AISGAIM
AGUS DLIGTE DO BUANÚ.

AIRTEAGAL 48.

AN BUNREACT A BEAS I BFEIDM DO SAORSTÁT ÉIREANN DÍREAC ROIM LÁ AN BUNREACT SO DO TACÉD I NGHÍOM AGUS AN TACÉD UM BUNREACT SAORSTÁT ÉIREANN, 1922, SA MÉID SO MBEID AN TACÉD SIN NO DON FORÁILEAM DE I BFEIDM AN UAIR SIN, AISGAIMTEAR LEIS SEO IAD AGUS BEID AISGAIMTE AN LÁ SIN AGUS AS SIN AMAC.

AIRTEAGAL 49.

1. SÁC UILE CUMÁCT, FEIDM, CEART AGUS SAN-CUMAS DO BÍ IONOIBRIGTE I SAORSTÁT ÉIREANN NÓ I DTAOB SAORSTÁT ÉIREANN DÍREAC ROIM AN IIMÁD LÁ DE MÍ NOVLAS, 1936, CIBÉ ACA DE BUAD AN BUNREACTA A BÍ I BFEIDM AN UAIR SIN É NÓ NAÓ EAD, AG AN UGÓARÁS AG A RAIB CUMÁCT COMALLAC SAORSTÁT ÉIREANN AN UAIR SIN, DEARBTEAR LEIS SEO SUR LEIS AN BPOBAL IAD UILE.

Article 49 (*continued*).

2. It is hereby enacted that, save to the extent to which provision is made by this Constitution or may hereafter be made by law for the exercise of any such power, function, right or prerogative by any of the organs established by this Constitution, the said powers, functions, rights and prerogatives shall not be exercised or be capable of being exercised in or in respect of the State save only by or on the authority of the Government.
3. The Government shall be the successors of the Government of Saorstát Eireann as regards all property, assets, rights and liabilities.

Article 50.

1. Subject to this Constitution and to the extent to which they are not inconsistent therewith, the laws in force in Saorstát Eireann immediately prior to the date of the coming into operation of this Constitution shall continue to be of full force and effect until the same or any of them shall have been repealed or amended by enactment of the Oireachtas.
2. Laws enacted before, but expressed to come into force after, the coming into operation of this Constitution, shall, unless otherwise enacted by the Oireachtas, come into force in accordance with the terms thereof.

TRANSITORY PROVISIONS.

Article 51.

1. Notwithstanding anything contained in Article 46 hereof, any of the provisions of this Constitution, except the provisions of the said Article 46 and this Article, may, subject as hereinafter provided, be amended by the Oireachtas, whether by way of variation, addition or repeal, within a period of three years after the date on which the first President shall have entered upon his office.

AIRTEAGAL 49 (AR LEANAMANT).

2. Dé amháin sa méid go ndéantar socrú leis an mDunreacht seo, nó go ndéanfar socrú ina dhiaid seo le dlígeadh, cun go n-oibreodár, le haon orgán dá mbunúitear leis an mDunreacht seo, don cumácht, feidm, ceart nó san-cumas díob sin, ádtuigtear leis seo naé dléagtaé agus naé féidoir na cumácta, na feadmanna, na cirt, agus na san-cumais sin o'uibriú sa stát nó i dtáob an Stáit dé amháin as an Rialtas nó le húdaráis an Rialtais.
3. Is é an Rialtas is comárba ar Rialtas Saorstát Éireann i gcás gcá maoiné, sócmáinne, cirt agus féiceannais.

AIRTEAGAL 50.

1. Na dlígte beas i bfeidm i Saorstát Éireann díreac roim lá an Dunreacht seo do teact i ngníom leantair de beic i lán-feidm agus i lán-éifeact, fá cumsiú an Dunreacta seo agus sa méid ná fuilid ina éinnid, go dtí go n-aisghairmtear nó go leasúgtear iad nó don éid díob le haéctú ón Oireactas.
2. Dlígte beas ádtuigte roim an mDunreacht seo do teact i ngníom agus go mbeid luaidte ionnta iad do teact i bfeidm dá éis sin, tíoepair i bfeidm do réir mar luaidtear ionnta muna n-ádtuigto an tOireactas a málaire.

FORÁILTÍ SEALADÓDÁ.

AIRTEAGAL 51.

1. O'aindeoin don ní dá bfuil i nAirteagal 46 den Dunreacht seo tiz leis an Oireactas, taob istiz de trí bliadóna tar éis an lae racas an céad Uachtarán i gcúram a oifise agus fá cumsiú na neite atá leagta amac annso i n-ar ndiaid, leasú a d'éanam, le hacarrú nó le breisiú nó le haisghairm, ar don foráiltib den Dunreacht seo taob amuis o'foráiltib Airteagal 46 agus foráilti an Airteagal seo féin

Article 51 (continued).

2. A proposal for the amendment of this Constitution under this Article shall not be enacted into law if, prior to such enactment, the President, after consultation with the Council of State, shall have signified in a message under his hand and Seal addressed to the Chairman of each of the Houses of the Oireachtas that the proposal is in his opinion a proposal to effect an amendment of such a character and importance that the will of the people thereon ought to be ascertained by Referendum before its enactment into law.
3. The foregoing provisions of this Article shall cease to have the force of law immediately upon the expiration of the period of three years referred to in section 1 hereof.
4. This Article shall be omitted from every official text of this Constitution published after the expiration of the said period.

Article 52.

1. This Article and the subsequent Articles shall be omitted from every official text of this Constitution published after the date on which the first President shall have entered upon his office.
2. Every Article of this Constitution which is hereafter omitted in accordance with the foregoing provisions of this Article from the official text of this Constitution shall notwithstanding such omission continue to have the force of law.

Article 53.

1. On the coming into operation of this Constitution a general election for Seanad Éireann shall be held in accordance with the relevant Articles of this Constitution as if a dissolution of Dáil Éireann had taken place on the date of the coming into operation of this Constitution.
2. For the purposes of this Article references in the relevant provisions of this Constitution to a dissolution of Dáil Éireann

ÁIRTEAGAL 51 (an leanamaint).

2. Níonn togra déantar éin an bunreacht so do leasú fán áirteagal so ní ceast é a dtá ina dligeas má cuireann an tUachtarán, roimh an a dtá sin agus o'éis comairle do glacadó leis an tComairle Stáit, teachtairéacht fá n-a lámh is fá n-a séala so o'tí cataoirleac sac tige fá leit den oireachtas dá cur in iúl doibh surb é a tuairim sur togra é éin a leicéir sin de leasú tábactac do déanamh so mbaó cóir breic an pobail o'fásáil air le reifreann sul a n-a dtócaí ina dligeas é.
3. Beiró beireas le feirom dligeir na bforáiltí sin roimh den áirteagal so láitread ar scaiteamh na dtí mbliadh a luaitéar i n-alt 1 den áirteagal so.
4. Ní poláir an táirteagal so o'fásáil as sac téacs oifigeamail den bunreacht so dá bpoillseócar o'éis na tréimse réamráite.

ÁIRTEAGAL 52.

1. Ní poláir an táirteagal so agus na háirteagail atá ina diair o'fásáil as sac téacs oifigeamail den bunreacht so dá bpoillseócar o'éis an lae racas an céast Uachtarán i gcúram a oifige.
2. Sac áirteagal den bunreacht so a páspar dá éis seo as téacs oifigeamail an bunreacht so do réir na bforáiltí sin roimh den áirteagal so, leanfa sé o'feirom dligeir do beic aige o'aindeoin é beic pásta ar lár amairó.

ÁIRTEAGAL 53.

1. Ar dtéact i ngníomh don bunreacht so, ní poláir olltoicéan do Seanad Éireann do déanamh do réir na háirteagal iomcuibe den bunreacht so, amair is so noéanfaí Dáil Éireann do lán-scor lá an bunreacht so do téact i ngníomh.
2. Tascarta insna foráiltí iomcuibe den bunreacht so do Dáil Éireann do lán-scor ní poláir, éin

Article 53 (*continued*).

shall be construed as referring to the coming into operation of this Constitution, and in those provisions the expression "Dáil Éireann" shall include the Chamber of Deputies (Dáil Éireann) established by the Constitution hereby repealed.

3. The first assembly of Seanad Éireann shall take place not later than one hundred and eighty days after the coming into operation of this Constitution.

Article 54.

1. The Chamber of Deputies (Dáil Éireann) established by the Constitution hereby repealed and existing immediately before that repeal shall, on the coming into operation of this Constitution, become and be Dáil Éireann for all the purposes of this Constitution.
2. Every person who is a member of the said Chamber of Deputies (Dáil Éireann) immediately before the said repeal shall, on the coming into operation of this Constitution, become and be a member of Dáil Éireann as if he had been elected to be such member at an election held under this Constitution.
3. The member of the said Chamber of Deputies (Dáil Éireann) who is immediately before the said repeal Ceann Comhairle shall upon the coming into operation of this Constitution become and be the Chairman of Dáil Éireann.

Article 55.

1. After the coming into operation of this Constitution and until the first assembly of Seanad Éireann, the Oireachtas shall consist of one House only.
2. The House forming the Oireachtas under this Article shall be Dáil Éireann.
3. Until the first President enters upon his office, the Oireachtas shall be complete and capable of functioning notwithstanding that there is no President.

AIRTEAGAL 53 (ar leanamam).

CRÍCEANNA AN AIRTEAGAIL SEO, IAD DO LÉIRIÚ MA OTAGARCAIB DON BUNREACT SO DO TEACT I NGHÍOM, AGUS AIRMEÓCAR FÁN BFOCAL "DÁIL ÉIREANN" INSA FORÁILTIB SIN AN TIG TEACTAÍ (DÁIL ÉIREANN) A BUNUIGEAD LEIS AN MBUNREACT A AISGAIMTEAR LEIS SEO.

3. Beid céad-tionól Seanad Éireann ann lá nac déireanaiže ná naoi bhfictó lá tar éis teact i ngníom don Bunreact so.

AIRTEAGAL 54.

1. An tIG Teactaí (Dáil Éireann) a bunuigead leis an mBunreact a aisgairmtear leis an mBunreact so, agus a beas ann díreac roimh an aisgairm sin, is é is Dáil Éireann cun críceanna uile an Bunreacta so ar oteact i ngníom don Bunreact so.
2. Žac uile duine is comalta den tIG Teactaí sin (Dáil Éireann) díreac roimh an aisgairm sin is comalta de Dáil Éireann é ar oteact i ngníom don Bunreact so, amail is Žo otagarai ma comalta de Dáil Éireann é i otagcán a bead ann fán mBunreact so.
3. An comalta den tIG Teactaí sin (Dáil Éireann) is Ceann Comhairle díreac roimh an aisgairm sin, is é is Cađaoirleac ar Dáil Éireann ar oteact i ngníom don Bunreact so.

AIRTEAGAL 55.

1. Tar éis teact i ngníom don Bunreact so agus Žo oti Žo mberó céad-tionól Seanad Éireann ann ní beid san Oireactas ac don tIG amáin.
2. Is é Dáil Éireann an tIG is Oireactas fán Airteagal so.
3. Žo oti Žo oteigiró an céad Uactarán i Žcúram a oifige beid an tOireactas iomlán agus i n-acpuinn feadma bíd Žan Uactarán do beid ann.

Article 55 (*continued*).

4. Until the first President enters upon his office, bills passed or deemed to have been passed by the House or by both Houses of the Oireachtas shall be signed and promulgated by the Commission hereinafter mentioned instead of by the President.

Article 56.

1. On the coming into operation of this Constitution, the Government in office immediately before the coming into operation of this Constitution shall become and be the Government for the purposes of this Constitution and the members of that Government shall without any appointment under Article 13 hereof, continue to hold their respective offices as if they had been appointed thereto under the said Article 13.
2. The members of the Government in office on the date on which the first President shall enter upon his office shall receive official appointments from the President as soon as may be after the said date.
3. The Departments of State of Saorstát Éireann shall as on and from the date of the coming into operation of this Constitution and until otherwise determined by law become and be the Departments of State.
4. On the coming into operation of this Constitution, the Civil Service of the Government of Saorstát Éireann shall become and be the Civil Service of the Government.
5. Nothing in this Constitution shall prejudice or affect the terms, conditions, remuneration or tenure of any person who was in any Governmental employment immediately prior to the coming into operation of this Constitution.

Article 57.

1. The first President shall enter upon his office not later than one hundred and eighty days after the date of the coming into operation of this Constitution.

AIRTEAGAL 55 (AR LEANAMAMT).

4. Go dtí go dtéigfidh an céad Uachtarán i gcúram a oifige, don Bill a rithear nó a measfar a rithead as an don Tígh nó as an dá Tígh den Oireachtas is iad an Coimisiún a luaitear annso i n-ár ndiaid a cuirfeas lám leo agus fógrócas iad, i n-ionad an Uachtaráin.

AIRTEAGAL 56.

1. Ar dtéad i ngníomh don Bunreacht so is é an Rialtas a bheas in oifig díreac roimh téad i ngníomh don Bunreacht so is Rialtas cun crícheanna an Bunreacáta so, agus leanfaid comaltaí an Rialtais sin dá n-oifigib fá sead san iad do ceapad fá Airteagal 13 den Bunreacht so amháil is go gceapfaí cun na n-oifigí sin iad fán Airteagal sin a 13.
2. Na comaltaí den Rialtas a bheas in oifig an lá racas an céad Uachtarán i gcúram a oifige, ceapfaid an tUachtarán go hoifigeamail iad cun luad agus is féidir é tar éis an lae sin.
3. Is iad Ranna Stáit Saorstát Éireann is Ranna Stáit lá an Bunreacht so do téad i ngníomh agus ón lá sin amac agus go dtí go gcinntear a malairt le dlígead.
4. Is i Stát-šeirbís Rialtas Saorstát Éireann Stát-šeirbís an Rialtais ar dtéad i ngníomh don Bunreacht so.
5. Ní déanfaid don ní dá bfuil insan Bunreacht so dochar ná deifir do téarmaib oifige, do com-geallacaid oifige, do tuarastal, ná do sealbacas oifige don duine dá raib in don postaidéad Rialtais díreac roimh téad i ngníomh don Bunreacht so.

AIRTEAGAL 57.

1. Ní foláir an céad Uachtarán do dul i gcúram a oifige lá nac déirdeamaisge ná naoi bhicid lá tar éis lá an Bunreacht so do téad i ngníomh.

Article 57 (continued).

2. After the date of the coming into operation of this Constitution and pending the entry of the first President upon his office the powers and functions of the President under this Constitution shall be exercised by a Commission consisting of the following persons, namely, the Chief Justice, the President of the High Court, and the Chairman of Dáil Eireann.
3. Whenever the Commission is incomplete by reason of a vacancy in an office the holder of which is a member of the Commission, the Commission shall, during such vacancy, be completed by the substitution of the senior judge of the Supreme Court who is not already a member of the Commission in the place of the holder of such office, and likewise in the event of any member of the Commission being, on any occasion, unable to act, his place shall be taken on that occasion by the senior judge of the Supreme Court who is available and is not already a member, or acting in the place of a member, of the Commission.
4. The Commission may act by any two of their number.
5. The provisions of this Constitution which relate to the exercise and performance by the President of the powers and functions conferred on him by this Constitution shall apply to the exercise and performance of the said powers and functions by the said Commission in like manner as those provisions apply to the exercise and performance of the said powers and functions by the President.

Article 58.

1. On and after the coming into operation of this Constitution and until otherwise determined by law, the Supreme Court of Justice, the High Court of Justice, the Circuit Court of Justice and the District Court of Justice in existence immediately before the coming into operation of this Constitution shall, subject to the provisions of this Constitution relating to the determination of questions as to the validity of any law, continue to exercise the same

AIRTEAGAL 57 (ar leanamaint).

2. TAR ÉIS LÁ AN DUNREACT SO DO TEACT I NGHÍOM AGUS SO DTÍ SO DTÉIGIÓ AN ÉEAO UACTARÁN I SCURAM A OIFIGE IS IAO OIBREOÍAS CUMÁCTA AGUS FEADMANNA AN UACTARÁIN FÁN M'DUNREACT SO NÁ COIMISIÚN DE NA DAOINIÚ SEO LEANAS .1. AN PRÍM-ÚBREITEAM, UACTARÁN NA HÁRTO-CÚIRTE AGUS CATAOIRLEAC DÁIL ÉIREANN.
3. AON UAIR A BEIÓ AN COIMISIÚN NEAM-IONLÁN TOISC OIFIS SUR COMÁLTA DEN COIMISIÚN A SEALBÓIR DO BEIT POLAÍ, NÍ POLÁIR AN COIMISIÚN O'IONLÁNÚ, AN FAIO A BEIÓ AN OIFIS SIN POLAÍ, TRÍO AN MBREITEAM SINSIR DEN CÚIRT UACTARAIŞ NAÓ COMÁLTA DEN COIMISIÚN ÉANA DO ÉUR AR AN SCOIMISIÚN I N-IONAO AN TÉ A BÍ I SEIB NA HOIFIGE SIN, AGUS FÓS MÁ BÍONN COMÁLTA DEN COIMISIÚN AR AON ÓCÁIO SAN BEIT I SCUMAS FEADMA NÍ POLÁIR AN BREITEAM SINSIR DEN CÚIRT UACTARAIŞ A BEAS AR FAŞÁIL, AGUS NÁ BEIÓ INA COMÁLTA DEN COIMISIÚN ÉANA NÁ AS NHIOMÚ I N-IONAO COMÁLTA DE, DO ŞABÁIL IONAO AN COMÁLTA ÉASCOMASAIŞ SIN AR AN ÓCÁIO SIN.
4. IS OLEAGTAC DON COIMISIÚN NHIOMÚ TRÍ BEIRT AR BIT DÁ LIÓN.
5. NA FORÁILTÍ DEN DUNREACT SO BAINES LEIS AN UACTARÁN O'OIBRIÚ AGUS DO COMHLIONAO NA SCUMÁCT AGUS NA BFEADMANNA A BROMTAR AIR LEIS AN M'DUNREACT SO, BAINFIO LEIS AN SCOIMISIÚN SIN O'OIBRIÚ AGUS DO COMHLIONAO NA SCUMÁCT AGUS NA BFEADMANNA SIN FÁ MAR BAINIO NA FORÁILTÍ SIN LEIS AN UACTARÁN O'OIBRIÚ AGUS DO COMHLIONAO NA SCUMÁCT AGUS NA BFEADMANNA SIN.

AIRTEAGAL 58.

1. AR OTEACT I NGHÍOM DON DUNREACT SO AGUS DÁ ÉIS SIN AGUS SO DTÍ SO SCINTEAR A MÁLAIRT LE OLIŞEAO, NÍ POLÁIR DON CÚIRT UACTARAIŞ, DON ÁRTO-CÚIRT, DON CÚIRT CUAROA AGUS DON CÚIRT DÚITCE A BEAS ANN OIREAC ROIM TEACT I NGHÍOM DON DUNREACT SO LEANAMANT, FÁ CUMSIÚ NA BFORÁILTÍ DEN DUNREACT SO A BAINES LE BREIT DO TABAIRT AR CEISTEANNAIB I OTOOB BAIL DO BEIT AR AON OLIŞEAO,

Article 58 (continued).

jurisdictions respectively as theretofore, and any judge or justice being a member of any such Court shall, subject to compliance with the subsequent provisions of this Article, continue to be a member thereof and shall hold office by the like tenure and on the like terms as theretofore unless he signifies to the Taoiseach his desire to resign.

2. Every such judge and justice who shall not have so signified his desire to resign shall make and subscribe the declaration set forth in section 5 of Article 34 of this Constitution.
3. This declaration shall be made and subscribed by the Chief Justice in the presence of the Taoiseach, and by each of the other judges of the said Supreme Court, the judges of the said High Court and the judges of the said Circuit Court in the presence of the Chief Justice in open court.
4. In the case of the justices of the said District Court the declaration shall be made and subscribed in open court.
5. Every such declaration shall be made immediately upon the coming into operation of this Constitution, or as soon as may be thereafter.
6. Any such judge or justice who declines or neglects to make such declaration in the manner aforesaid shall be deemed to have vacated his office.

Article 59.

On the coming into operation of this Constitution, the person who is the Attorney General of Saorstát Éireann immediately before the coming into operation of this Constitution shall, without any appointment under Article 30

AIRTEAGAL 58 (ar leanamant).

de na dlíghinsib céanna fá seac o'oiriú do bí dá n-oiriú aca go nuise sin agus, ar an gcomgeall go gcomhionpa sé na foráití seo i n-ar ndiaid den Airteagal so, leanfaid don breiteam is comalta o'aon cúirt oíob sin de beic ma comalta den cúirt sin, agus beid sé i seib oifige ar an sealbaeas is ar na comgeallacaib céanna ar a raib sé go nuise sin, muna gcuirid i n-iúil don Taoiseac gur mian leis éirge as.

2. Gac breiteam oíob sin ná cuirfid i n-iúil ar an gcuim sin gur mian leis éirge as oifis, ní foláir dá an dearbáid atá i n-alt 5 o'Airteagal 34 den Bunreacé so do déanam agus a lám do cur leis.
3. Is i láthair an Taoisig a déanfaid an Prím-Breiteam an dearbáid sin agus a cuirfid a lám leis, agus is i láthair an Prím-Breicim insan cúirt go poiblíde a déanfaid gac breiteam de breiteamnaib eile na cúirte Uachtaraige sin, de breiteamnaib na hÁrd-Cúirte sin agus de breiteamnaib na Cúirte Cuarda sin, an dearbáid sin agus a cuirfid a lám leis.
4. Is insan cúirt go poiblíde a déanfaid breicim na Cúirte Dúitce sin an dearbáid agus a cuirfid a lám leis.
5. Láitreac ar deacé i ngníom don Bunreacé so nó com luac agus is féidir é dá éis sin is ead déanfar gac dearbáid oíob sin.
6. Don breiteam oíob sin a oíúitceas nó a failleocas an dearbáid sin do déanam ar an mod réamráite ní foláir a meas go bfuil scarta aige le n-a oifis.

AIRTEAGAL 59.

An té is Prím-Atárnac Saorstát Éireann oiread roim deacé i ngníom don Bunreacé so is é is Árd-Aigne ar deacé i ngníom don Bunreacé so anáil is go gceapfaí eum na hoifige sin é fá Airteagal

Article 59 (*continued*).

of this Constitution, become and be the Attorney General as if he had been appointed to that office under the said Article 30.

Article 60.

On the coming into operation of this Constitution the person who is the Comptroller and Auditor General of Saorstát Éireann immediately before the coming into operation of this Constitution shall, without any appointment under Article 33 of this Constitution, become and be the Comptroller and Auditor General as if he had been appointed to that office under the said Article 33.

Article 61.

1. On the coming into operation of this Constitution, the Defence Forces and the Police Forces of Saorstát Éireann in existence immediately before the coming into operation of this Constitution shall become and be respectively the Defence Forces and the Police Forces of the State.
2. 1° Every commissioned officer of the Defence Forces of Saorstát Éireann immediately before the coming into operation of this Constitution shall become and be a commissioned officer of corresponding rank of the Defence Forces of the State as if he had received a commission therein under Article 13 of this Constitution.

2° Every officer of the Defence Forces of the State at the date on which the first President enters upon his office shall receive a commission from the President as soon as may be after that date.

Article 62.

This Constitution shall come into operation

- i. on the day following the expiration of a period of one hundred and eighty days after its approval by the people signified by a majority of the votes cast at a plebiscite thereon held in accordance with law, or,

AIRTEAGAL 59 (ar leanmáint).

30 den Bunreacht so, agus sin san é ceapadó fán Airteagal sin 30.

AIRTEAGAL 60.

An té is áro-scrúdaí Saorstát Éireann oíreac roim teacht i ngníomh don Bunreacht so is é is áro-Reachtair Cúntas is Ciste ar teacht i ngníomh don Bunreacht so amail is go gceapfaí eun na hoifige sin é fá Airteagal 33 den Bunreacht so, agus sin san é ceapadó fán Airteagal sin 33.

AIRTEAGAL 61.

1. Na fórsaí Cosanta agus an póilios a beas as Saorstát Éireann oíreac roim teacht i ngníomh don Bunreacht so is iad is fórsaí Cosanta agus is póilios fá seac don Stát ar teacht i ngníomh don Bunreacht so.
2. 1° Jac oifigeac farma dá mbeir i bhfórsaib Cosanta Saorstát Éireann oíreac roim teacht i ngníomh don Bunreacht so is oifigeac farma é ar an gcéim céadna i bhfórsaib Cosanta an Stáit, amail is go bfuigead sé fairm insna fórsaib sin fá Airteagal 13 den Bunreacht so.

2° Jac oifigeac a beas i bhfórsaib Cosanta an Stáit an lá racas an céad Uachtarán i gcúram a oifige, geobá sé fairm oifigeis ón Uachtarán com luac agus is féidir é ma diaid sin.

AIRTEAGAL 62.

Tiocfaid an Bunreacht so i ngníomh

- i. an céad lá o'éis tréimse naoi bhicid lá tar éis an pobal do coilú leis agus dá cur san i n-úil le tromlac de na bótáib a bhéarfad ar pobal-breic a d'éanfar ina taob do réir oigis, nó

Article 62 (*continued*).

- ii. on such earlier day after such approval as may be fixed by a resolution of Dáil Eireann elected at the general election the polling for which shall have taken place on the same day as the said plebiscite.

Article 63.

A copy of this Constitution signed by the Taoiseach, the Chief Justice, and the Chairman of Dáil Eireann, shall be enrolled for record in the office of the Registrar of the Supreme Court, and such signed copy shall be conclusive evidence of the provisions of this Constitution. In case of conflict between the Irish and the English texts, the Irish text shall prevail.

Dochum Glóire Dé
agus
Onóra na hÉireann.

AIRTEAGAL 62 (ar leanamhaint).

- ii. lá is luaithe tar éis an toiliúche sin, má socrúistear amhlaid le rún ón Dáil Éireann a toípar insan olltoúcéán dá ndéanfar bótáil lá na pobal-breite sin.

AIRTEAGAL 63.

Ní foláir cóib den Bunreacht so fá lámh an Taoisig, an Uimh-Breithim, agus Cateoirleac Dáil Éireann do éur istead ina hiris i n-oifig Iriúoir na Cúirte Uachtaraige agus is fiaónaise do-élaioíte an cóib sígníte sin ar foráiltiú an Bunreacá so. I gcás san an téacs Saéuilge agus an téacs Sacs-Uéarla do beit do réir a céile is as an téacs Saéuilge a beid an forlámás.

Do cum Glóire Dé
agus
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