



THE DOMINICANS IN CORK

15

MARGARET MacAULIFFE, M.A.

Presentation

Copy

To

Very Rev. G. M. Cussen O.P.

with my compliments.

Margaret Mary MacAuliffe.

7. 9. '39.

Dominican Order - Irish Province

The Dominicans in Cork A brief account...

Margaret M. MacAuliffe, M.A.



0203671

Lib.: DUB.....Class: 271.29415

THE UNIVERSITY OF CHICAGO

LIBRARY

1929

1929

THE DOMINICANS IN CORK

A BRIEF ACCOUNT OF THE ORDER IN CORK
SINCE 1229.

*Written for the occasion of the Consecration of St. Mary's
Church on September 16th, 1939.*

by

MARGARET M. MacAULIFFE, M.A.

CORK
PARAMOUNT PRINTING HOUSE, CLARKE'S BRIDGE

1939

Cum Permissu Ordinarii Corcagiensis,
die 17a Aug. 1939.

Imprimi Potest :

G. M. CUSSEN, O.P.,

Hiberniae Provincialis

Dublina, die 15a Aug. 1939.



*His Holiness Pope Pius XII,
Member of the Third Order of St. Dominic*



INTRODUCTION.

THE following brief sketch merely relates the more important events concerning the history of the Dominicans in the city of Cork since their establishment there in 1229.

In the succeeding centuries the spirit of their famous Founder permeated the lives of the faithful whose sufferings, under adverse and cruel laws, were allayed by the loyalty and constancy of the members of his Order in the administration of religion.

In the ordinary histories of this country, taken up as they are for the most part with descriptions of public transactions, the state of the friars, who worked as far as possible in secret and kept out of the public gaze, receives scant attention. Yet it was they who were a notable part in the spiritual force which preserved the Faith and Nationality of the people of Ireland: and that especially throughout the three centuries during which another nation, from whom this people differed in language and racial characteristics, was trying to inflict on them uniformity in religious matters; enforcing it even at the point of the sword; and persecuting when the subject nation refused to obey.

It behoves us on an occasion such as the present one—the consecration of the Dominican Church—not to take the event too much for granted by merely considering the material structure, however beautiful. It is our obligation and privilege to turn our thoughts backwards to those Dominicans who have gone before; who, during seven hundred and ten years in unbroken succession, have worked and suffered and prayed with and for our people in the city of Cork; to those men who would not revoke their own consecration and to whose fidelity St. Mary's now stands as a memorial.



FOREWORD

MISS MacAULIFFE deserves our gratitude for having compiled this excellent booklet on the occasion of the consecration of St. Mary's. Ireland in general, and Cork in particular, owes much to the Friars, who not only kept the Faith alive in the dark penal days, but still provide spiritual guidance and leadership. Writing on 14th December, 1731, the Protestant Bishop of Cloyne says :—

“There is but one reputed Convent of Friars in the whole Diocese, viz., the Abbey of Buttevant near Mallow, joining to which old Abbey there is attached a house in which two old friars formerly dwelt and begged about the country. One of these friars being lately dead, there is at present but one friar in the house. But the strolling vagabond friars from the monasteries of Aglish in the County of Waterford near Youghal, the friars from the Monastery of Kinsale and those from the Abbey of Kilcrea near Cork, with many other vagrant Friars from Killarney in the Co. of Kerry, do much mischief. For these Friars creep into the houses of the weak and ignorant people; they confirm the Papists in their superstitions and errors; they marry Protestants to Papists, contrary to law, they endeavour to pervert them from our holy religion.”—*Arch. Hib.* 2 (1913) 127.

In the same year (17th October, 1731) the Protestant incumbent (T. Blennerhassett) of Shandon Parish reports as follows :—

“The reputed mass-houses are two : viz., one called the cathedral and lately finished, both begun and finished since the accession of his present majesty to the throne; the other called by some a Friary and built about the latter end of the reign of his late majesty.

The number of officiating priests to the new mass-house called the Cathedral is not—as I can apprehend—confined. But the number of friars is confined to eight, whose business I hear it is to instruct youth in the principles of the popish religion and to lecture in philosophy those that are capable and disposed that way. Several or [blotted] seven of their names if it was necessary I could make a return of. The whole number of officiating clergy in the parish is about thirty; and if I said more I believe I should speak within compass. I have known only one private popish chapel, which was for some time in Coppinger's Lane near the old church. But I hear it now is deserted on account of some failure in the officiating priest of that chapel. I hear there are several others and I believe it.

The popish schools here are numerous. I know five or six myself. And I'm credibly informed there are several others."—*Arch. Hib.* 2 (1913) 133.

The two "mass-houses" here referred to are: (1) The chapel built in 1729, replaced on the same site by the present Cathedral in 1808. (2) The Dominican chapel built in 1729 in Friary Lane or—as Miss MacAuliffe thinks—in Knapp's Square, whence the Dominicans moved in 1784 to Dominick Street (the site recently occupied by the Butter Market) and in 1832 to the present site on Pope's Quay.

In the eighteenth century the Dominicans were also associated with the South Parish, which then extended as far as Blackrock. In 1702, according to Bishop Dives Downes¹ "betwixt the Red Abbey and St. John's [ruined] Church is the mass-house, a long cabin that will contain about 400 persons." This was on the site now occupied by the South Presentation Monastery and School. From 1696 until his death in 1752 Father Colman Sarsfield was Parish Priest. He was succeeded

¹*Cork Hist. Arch. Soc.* 15 (1909) 179.

by Nicholas Walsh, O.P. (+1760) and by Daniel—in religion, Albert—O'Brien, O.P., who was also Vicar-General. Father O'Brien resigned in 1774 and died in 1781. It was in 1766 that he built the present "South Chapel."

We have now moved a long way from the time when our "chapels" were in such places as Friary Lane, Blackamoor's Lane, Carey's Lane; when the Catholic Bishop of Cork,² living unpretentiously in Mallow Lane, retained his horse only by the kind connivance of the Protestant Bishop; when in secrecy and obscurity Nano Nagle started her poor schools in the meanest back-streets. But let us beware lest, in our material advance, we lose the virile spirit and living Faith of our Forefathers. We must be prepared, if necessary, once more to make sacrifices for our religion, to stand up for it against hostile forces in new, and perhaps subtler, forms. A glance at the world of to-day will show us that the era of persecution is not over. Writing on 22nd May, 1791 to Miss Ussher, Abbé Edgeworth³ said: "We [in France] are much on the same footing as to the exterior practice of religion as you were in Ireland forty years ago." In many countries to-day the Church is once more in the position which once prevailed in Cork.

Hence while rejoicing with the good Dominican Fathers, to whom we and our forbears owe so much, let us lay stress not only on the outer expression of the cult of Christ our Lord but also on that precious supernatural heritage which is God's greatest gift to us and Ireland's greatest gift to the world.

ALFRED O'RAHILLY.

²Richard Walsh (Bishop 1747-1763)—J. N. Murphy, *Ireland Industrial, Political and Social*, 1870, p. 326.

³T. R. England. *Letters from the Abbé Edgeworth to his Friends*, 1818.





*Most Rev. Fr. Gillet, O.P.,
Master-General of the Dominican Order*



*Most Rev. Dr. Daniel Cohalan,
Bishop of Cork*

THE ORDER OF ST. DOMINIC.

THE idea of founding an Order of Preachers first occurred to St. Dominic during a journey through France in 1203, when he came in direct contact with men infected with the Albigensian heresy, then rampant in Europe. It made his heart sad to see souls deluded by false teaching; and a longing to convince them of their error and show them the truth, took possession of him. The innkeeper at whose house he lodged, was the Saint's first conquest: throughout the night he reasoned with his host who, finally touched by grace, abjured the heresy and embraced the Catholic Faith.

This small incident gave direction to Saint Dominic's life: henceforth he knew his vocation and the spirit of the apostle was fired within him. "From that moment," writes Bernard Guidonis, "the Blessed Dominic dreamed of giving himself up to the conversion of unbelievers and of founding a religious Order devoted to apostolic preaching."

That there was vital need for such an Order, to meet the serious crisis in the history of Christianity which prevailed in the thirteenth century, is now only too evident. But it is to the eternal glory of the great Patriarch Dominic, that he perceived then the ravages of the intellectual disease which was threatening Christian institutions and traditions: and that he not only realised the danger but, with all the genius of his great mind, applied the remedy.

The supporters of the Albigensian tenets were carrying on a very well-organised campaign. Besides making great display of seeming austere virtue and unworldliness they had at their disposal a much more important weapon, great intellectual resources and dialectical subtlety. The Catholic teachers, on the other hand, were timid and uninformed. The decay and disappearance of very many of the old episcopal and mon-

astic schools had reduced the intellectual standards of the clergy to an insignificant level, while some of the surviving establishments, absorbing and monopolising such intellectual life as there was, tried rashly and unsuccessfully to grapple with the gravest philosophical and theological problems. Their action was all the more perilous to the purity of Christian faith by reason of the fact that the recent introduction of the fundamental portion of Aristotle's works, side by side with the writings of the Arab philosophers, was threatening to hasten all this intellectual unrest along disastrous lines. In this hour of peril it was that Dominic organised a corps of authoritative apostolic preachers who would not only implant in faithful hearts the teaching of the Gospel, but would go out, thoroughly trained in philosophy and theology and every branch of knowledge, and confidently meet on their own ground opponents of the truth, however dialectically skilled.

Rome moved with slow and prudent steps in her approval of the startling novelty of an Order of Preachers: but, when the Church did officially confirm it, in 1216, it was with wholehearted conviction and enthusiasm. "The Brethren of your Order," wrote the Pope, "will be the champions of the Faith and the true lights of the world." A Papal Bull, issued the following year, conferred the longed-for title on St. Dominic's sons:—"Honorius, Bishop, Servant of the Servants of God, to his beloved sons the Prior and the Brethren of St. Romanus, PREACHERS" Before this time the traditional preaching of the Church had been carried on by the bishops, the parochial clergy and others, without an Order of Preachers. The novelty of an Order of Preachers consisted in entrusting the work of preaching as an ordinary duty to a body of religious whose field of action would not be restricted to one diocese but would be co-extensive with the world and with the authority of the Holy See.

These preachers would be "Champions of the Faith." Faith, says Saint Thomas, consists chiefly and in the first place in speculation, inasmuch as it cleaves to the First Truth. A champion is one who in some special crisis officially represents a great cause. A champion of truth is no mere instrument of defence, but is identified with the truth; he himself, the personification of truth, is as much to be feared as his blows. A Dominican has no meaning apart from Truth: his homage consists in the dedication of the intellect to its Wisdom.

Around the standard "Veritas" Saint Dominic had gathered sixteen men when he came to a great decision; a decision which needed the staunchest faith in the future and great trust in God. He would break up this little band of followers into groups of two and three and send them to different countries. "The seed fructifies when it is scattered," he said, "it corrupts if kept heaped up together." While he watered each tender foundation with his tears and prayers he waited for God to give the increase, and as Père Lacordaire describes it, "a marvellous fruitfulness" followed. Before his death at the age of fifty, Saint Dominic had spread his Order over the whole of Europe.

In the history of religious life, the Order of Preachers seems to mark out a culminating point. Hitherto there had been the two well-defined bodies in the Church; the monks, members of the old monastic orders, essentially contemplative, who, cut off from the world, strove by silence, prayer and penance to attain to Christian perfection, but did not directly concern themselves with the salvation of souls; and, secondly, the clergy in general, clerics or clerks, as they were called, whose profession was to carry on the active ministry among the faithful. Saint Dominic's magnificent ideal for his spiritual sons was to synthesise the essential elements of those two great bodies, and to add thereto the qualities of the apostle: an

ideal recorded in brief in the motto he gave them "Laudare, Benedicere, Praedicare."

Blessed Jordan tells us that the holy Founder was "everywhere, by words and by deeds, an apostolic man." Christ Our Lord said: "I am come that all men might be saved: I am come that they may have life and may have it more abundantly." St. Dominic seems to have caught from the Sacred Heart this longing to bring souls to eternal happiness. He made the salvation of souls the supreme object of his Order, and that through the ministry of preaching. In the Prologue of its Constitutions we read: "Our Order of Preachers from its very beginning is chiefly, essentially, and explicitly instituted to teach and preach, to communicate to others the fruits of contemplation, and thus labour for the salvation of souls." Contemplation, study, fasting and the other disciplinary observances of the Rule are subordinate, are but means, to that great end: they are but means to supernaturalise and render fit the friar who is to preach by word and example.

The nature of Dominican preaching is essentially doctrinal in character: it is not merely pious exhortation and moral denunciation, but is, to use Father Bede Jarrett's words, "the popularising of theology, the clear explanation of the Catechism, the unlocking to the multitude of those vast treasures and resources committed to the Church for the enlightenment of the faithful." A Dominican is exhorted to preach the Divine Word in season and out of season, despite every obstacle, even to the laying down of his life. In the Irish State Papers of the time of James I there is what might be called a eulogy on Dominican preaching. "They (the preaching friars)," writes the Protestant recorder, "disperse themselves into several quarters in such sort that every town and country is full of them, and most men's minds are infected with their doctrine and seditious persuasions. They have so gained the women that they are in a manner all of them absolute recusants. Children and

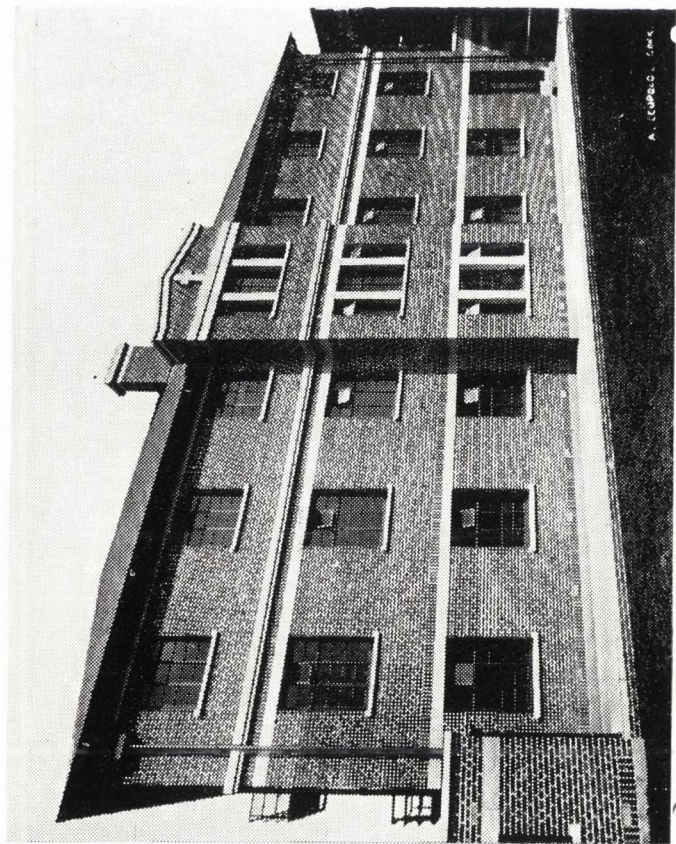
servants are wholly taught and catechised by them. They withdraw many from the [Protestant] Church that formerly had conformed themselves; and others of them, of whom good hope had been conceived, they have made altogether obstinate, disobedient and contemptuous." *Cal. Doc. Ireland* (1606-8). So does secular history, unintentionally, throw light on the force of an ideal working in frail humanity by the aid of Divine Grace.

Though scattered all over the world the Dominican Order forms one great family with a Master General as its head. Because of the extent of the Order it has been divided into Provinces, governed by Prior Provincials. The Provinces are composed of a certain number of convents each under the authority of a Prior. Election plays a very important part in the Order and this feature, as in a democracy, gives to the entire body a considerable share in the government. At present a Master General holds office for twelve years; a Provincial for four years; and a Prior for three years.

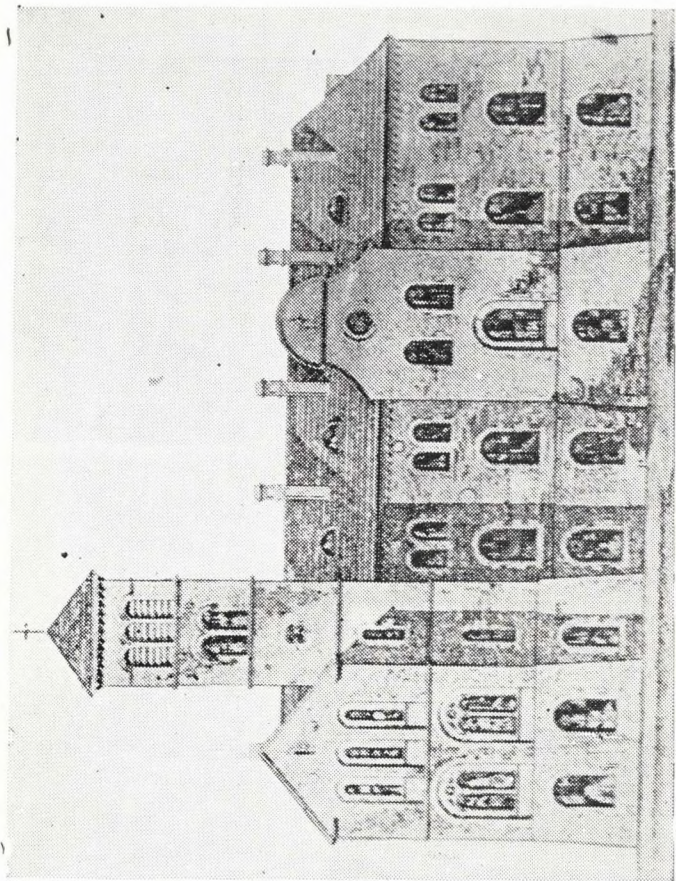
The Rule of Saint Dominic has been the way to holiness for very many souls, so many that several Popes have referred to the fact. "From the Order of Preachers as from an inexhaustible source," declared Pius IX, "souls remarkable for their sanctity have never ceased to come." Benedict XV, writing in 1916 about the Dominican Order, says: "To this light of knowledge must be added the even more admirable light of holiness. For lives of perfect innocence have borne to heaven very many members of this religious family from its beginning to the present day. And there, shining like stars, though differing from one another in glory, they light the way for Christian people to the acme of every virtue." The Church has put many of those before us as Patrons—Saint Dominic, Saint Thomas Aquinas, Saint Catherine of Siena and Blessed Imelda, to mention but a few. Twenty seven thousand Dominicans have shed their blood in defence of the cause of Christ, of whom one hundred and

four are Irish Dominican Martyrs, declared Venerable by the Sacred Congregation of Rites in 1917. We pray that the time be not far off when Christ's Vicar shall raise these valiant ones to the Altars of the Church.





Novitiate of the Irish Dominican Province, St. Mary's, Cork



St. Mary's Dominican Priory, Cork.

CHAPTER II.

FOUNDATIONS PREVIOUS TO ST. MARY'S

SAINTE Dominic died at Bologna on the 6th of August, 1221. The fame of his new Order had already reached the farthest limits of Europe, so that when the first Dominicans or Friars Preachers to reach Ireland arrived at Dublin in 1224 they were received with enthusiasm by the Church, State and people : hospitality was generously extended to them, and sites and labour provided for the building of churches and residences.

From the first the Rule of Saint Dominic appealed to Irishmen, and so many priests, professors and learned men took the Dominican habit that it became possible to make several foundations throughout the country in a very short time. The bishops, too, facilitated the spread of the Order by inviting the Friars Preachers to their dioceses, so that candidates for the priesthood might learn the sacred sciences in their schools, there being no diocesan seminaries in Ireland in those days ; but in connection with every Dominican foundation there was a school of theology, where friars, trained in the great universities of Europe, gave courses of lectures which all ecclesiastical students might attend.

To Philip Barry, a nobleman of Welsh origin, Cork owes the introduction of the Dominicans in 1229. The old city of Cork, described as "eggshaped," lay in portion of the low land encircled by the two arms of the Lee which branch out near the Lee Fields and reunite beyond the present Custom House. It was a small but prosperous town, enclosed by strong walls and protected by towers and fortifications, with drawbridges at the North and South Gates. In those days the city enjoyed great prestige, both in Ireland and on the continent of Europe, owing to its fine harbour and the wealth and culture of its merchants. We are

told that its citizens were remarkable for their happy spirit. In a rare tract, published in 1622, is found the following description of Cork : " The city hath its beginning upon the side of a hill, which descendeth easily into one wide and long street, the only principal and chief street of the city (the Main Street, North and South). At the first entrance, towards the North, there is a castle called Shandon Castle, and almost over against it a Church built of stone, as the castle is, a kind of marble, of which the country yieldeth store."

Lying outside the city wall, in the south-west suburb, was a small green island. Here it was that the Dominicans built their first convent and church which they dedicated to the Mother of God. From its insular position it came to be known as *Sancta Maria de Insula*—"Saint Mary's of the Isle." A little bridge with a gate-house or tower secured an approach, and the gate-keeper, the Ostiarius, as he was called, had instructions to allow the town's people, pilgrims, mendicants and wayfarers free passage in and out. Across this bridge in the mornings flocked scores of the town youths to the school, gratuitously provided by the Dominican Fathers for the poor of Cork.

In the early years of the foundation not only the Abbey, but the entire island, possessed the privilege of sanctuary : later this privilege applied only to a certain suite of rooms in the western wing of the monastic building. These secret apartments had communication with various parts of the island itself as well as with the neighbouring house of Gill Eda, by a subterranean passage. Gerald Fitzgerald, the young Earl of Kildare, took sanctuary here in the sixteenth century when he returned from Italy. It is believed now that his elder brother, Silken Thomas, said to have died in prison, ended his days in Cork as a Dominican lay-brother ; whilst his kinsman, the cultured soldier Sir John of Desmond, father of James the fifteenth Earl of Desmond, likewise

closed his career at St. Mary's of the Isle, as Brother Sedulius.

The house of St. Mary's enjoyed certain municipal privileges which came to be extended to the whole island. For instance, there were many persons who in order to be exempt from the " sessa " of soldiers and other public charges took up residence in that locality because it was free from taxation, a freedom which was acknowledged by the authorities even up to the seventeenth century. In the spiritual order the Abbey was also privileged, being liberally endowed by several Popes from the time of Innocent IV, who greatly loved the Dominicans.

The church attached to the convent is described in the History of the Order as having been magnificent, *Magnifica Ecclesia*. We have on record that it was a very lofty structure with a groined roof, its style conforming to the ecclesiastical architecture of the time of Edward I. Behind the high altar was a remarkable window which rose as high as the vaulting and was nearly the entire width of the nave: the glass in it was richly embellished with a representation of the Agony in the Garden. Reference is made to a western window decorated with the armorial insignia and bearings of the founder, Philip Barry. The community gave further testimony of their gratitude to this benefactor by erecting within the church a bronze equestrian statue of him which stood there till the suppression of the Abbey by Henry VIII.

There was another image in this Church which the chroniclers mention, a much venerated statue of Saint Dominic, greatly loved by the people who looked on the Saint as their friend: indeed a practical proof of their affection for him is shown in the numbers who bore the name Dominic in Cork long ago. The faithful made no secret of their devotion and delighted to pay the Saint's statue homage and to assist at services in his honour, which tributes were not lost on

the Protestant authorities. In 1578, during one of the dark nights of religious persecution, Matthew Sheyne, the Protestant Bishop of Cork, ordered this image of Saint Dominic to be dragged from the Abbey of the Isle to the High Cross of the City where it was publicly committed to the flames, "burnt to ashes," the *Annals* say, amidst the tears and to the great grief of the persecuted Catholic citizens.

For the first three hundred years the Dominicans pursued unmolested their religious and apostolic life in their beautiful island home, working with zeal for souls in the pulpit and the confessional. When the great Abbey bell tolled out, that bell which Cromwell had melted down in 1649 for artillery, the men and women from the walled city nearby flocked to the island to hear the Word of God. Nor were they slow in appreciating the privilege of hearing it frequently, for sermons were rare in the twelfth and thirteenth centuries: even in Ireland it was only the bishops who preached. From the lips of the black-and-white-robed friars our people first learned the Rosary, that devotion so dear to the Irish all over the world. There is no historic record of the exact moment when the Father of Preachers received from the Mother of God the command to preach her psalter (as our forefathers used to call the Rosary). But the constant and firm tradition in the Church, supported by a weight of authority, testifies to the fact that the Rosary, as we have it now, is Saint Dominic's gift to the Church; and that its primary inspiration came to the saint from the Mother of God herself.

Feast-days at the Abbey were red-letter days for the townspeople. We can picture many a scene that must have taken place in that hallowed spot of devout congregations assisting at the great Liturgical Sacrifice, or taking part in processions around the grounds which, we are told, were extensive and well laid out. One old writer refers to the "magnificent church crowded with the

inhabitants of the town, collected for the purpose of witnessing the ceremony of the reception of a postulant to the religious life, and his being clothed in the religious habit." This was a not infrequent ceremony, impressive in the ordinary way, but more so when the candidate was a Church dignitary, such as David Mac Kelly, Dean of Cashel, who became a Dominican about the year 1230.

Many of the faithful through devotion put on the habit of St. Dominic before death and desired to be buried in it, so that they might share in the daily suffrages of the Order for their dead. It is written of Owen Roe O'Neill : " He died in our Lord, the 6th November, 1649, a true child of the Catholic religion . . . Being most devout unto all regular Orders in his life, and especially to the Order of St. Dominic, he wore his habit as a sure buckler against the rigour of future judgment, but was interred in the monastery of St. Francis at Cavan, to oblige both Patriarchs." (Rev. Denis Murphy, S.J., *Cromwell in Ireland*.)

St. Mary's of the Isle, like every Dominican house in Ireland, had its cemetery which became a favourite and famous burial place during several centuries. In after years, when the site fell into lay hands, a petition was presented to the Crown praying that its desecration might be stayed, as it contained the tombs of some of the greatest and saintliest men in Munster.

The friars in those days, when there were no inns, looked on the entertainment of travellers as a religious duty, setting special rooms apart for them. In the Kilkenny house there was the "King's Chamber," and in Waterford the "Baron's Hall." Edmond Mortimer, Earl of March and Ulster, father of the heir presumptive to the English throne, coming to Cork in 1381 took up his residence at St. Mary's of the Isle : and James II, the last Catholic King of England, when he landed at Kinsale and thence travelled to Cork, lodged with the Dominican Fathers. On the following Sunday the Friars

Minor accompanied him from St. Mary's of the Isle through the main streets to hear Mass in their church called the North Abbey, situated on what is now known as the North Mall.

The Friary of the Isle produced many saintly and learned men, distinguished, not only in this country, but in the colleges of the Order abroad. Thence went forth prelates to rule dioceses far and near—at Cashel of the Kings, in O'Neill's country up North, over in France, and in Cologne, on the banks of the Rhine. So three centuries rolled by, endearing the Sons of Saint Dominic more and more to the Irish people. But three centuries were to follow during which the love of one for the other would grow deeper in the common love of both for Christ; three centuries during which the blood of friar and layman would alike be shed on their native soil because of their common loyalty to Christ.

As if he had a premonition of what was to follow a few years later, Pope Paul III in 1536, made Ireland, hitherto under the jurisdiction of the Provincial of England, a separate Province of the Dominican Order, to be governed by an Irish Provincial, freely chosen in Chapter. Thus was he instrumental in saving the Irish Dominicans from utter extinction, the fate which befell the English branch of the Order at the dissolution of Religious Houses in 1543, when Henry VIII confiscated the monasteries with all their possessions in Ireland, England and Scotland. The entire holding of the Dominicans in Cork, convent, church, and lands, was sold over their heads to a William Boureman, who held the property for the Crown at a nominal rent of six and ninepence per annum. Boureman later parted with his interest and a grant was made of it to a man named Crosse, from whom the district came to be called Crosse's Green. Nevertheless, with some interruptions, the Fathers continued to live in their beloved Friary for over a century after the confiscation. The provincial records tell us that in 1622 there were eight

friars living in community in Cork with a Father John a Sancta Maria as Prior : in 1629 there were four priests, four clerics and some novices. A Chapter of the Province was held here in 1644 (presided over by Father James O'Hurly, afterwards Bishop of Emly) of which special mention is made in the Acts of the General Chapter of Rome. Not a few of the Fathers thereat assembled were soon to become illustrious as bishops and martyrs for the Faith, because the temporary peace which followed the Rising of the Catholics in 1641 soon gave place to the fierce Cromwellian persecution.

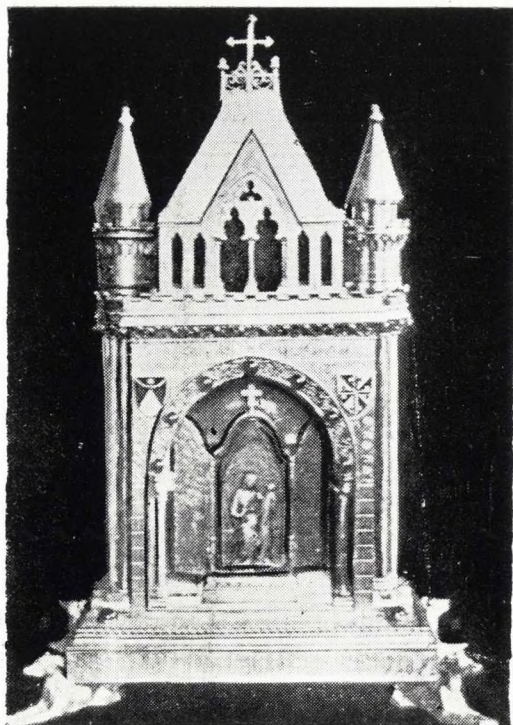
Cork's sympathy was with the Stuart Party. The citizens gave a cordial welcome to Sir William St. Leger and his troops when, proclaiming themselves Royalists, they demanded an entrance to the city. St. Leger, however, soon revealed his true intent. Archdeacon Lynch, in his *MS. History of the Irish Bishops*, writes of him : " He permitted his soldiers to rush into the Chapel of the Dominicans, which in a moment they despoiled : they left almost lifeless the Prior who was offering up the Holy Sacrifice, and all the rest of the clergy they led off to various prisons." A detailed account of the sufferings of the people of Cork about this time is preserved in the archives of the Irish College, Rome ; it bears the date of 1651, and was written by a Jesuit Father then on the Irish mission. It reads as follows : " The hatred of the heretics towards our holy religion increasing every day, an order was published prohibiting the citizens to carry swords or to have in their houses any arms whatever. This order was carried out, and soon another proclamation was issued by the President of the Council of War, commanding all Catholics to abjure their religion or to depart from the city without delay. Should they consent to embrace the religion of the parliament, they were allowed to remain and keep their goods and property. Should they, however, adhere pertinaciously to Popery, all, without excep-

tion, were to depart immediately from the city. Three cannon-shots were to be fired as signals at stated intervals before nightfall, and any Catholic found in the city after the third signal was to be massacred without mercy. Then it was that the constancy of the citizens in the faith was seen. There was not even one found in the city who would accept the impious conditions offered, or try to keep his property and goods with the loss of his faith. Before the third signal all went forth from the city walls, the men and women, yea, even the children and the infirm; and it was a sight truly worthy of heaven to see so many thousands thus abandoning their homes, so many venerable matrons with tender children wandering through the fields, or overcome with fatigue lying on the ground, in ditches, or on the highways; so many aged men, some of whom had held high offices in the state and belonged to the nobility, with their wives and families, wandering to and fro, knowing not where to find a place of refuge; so many merchants, who on that morning abounded in wealth, now without a home in which to rest their weary limbs. Yet all went forth with joy to their destruction, abandoning their houses and goods, their revenues and property and wealth, choosing rather to be afflicted with the people of God on the mountain tops and in caverns, in hunger and thirst, in cold and nakedness, than to enjoy momentary pleasure and temporal prosperity with sin."

Forth among their suffering spiritual children went the friars. Father Thomas Fitzgerald, described as a good priest combining great zeal and piety with primitive simplicity of manners, dressed himself as a peasant, and in that assumed garb served the Catholics of Cork during the entire period of Cromwell's usurpation. Father James Barrett, a man of noble birth and highly connected in this country, was sheltered from the priest hunters under the hospitable roof of an old Protestant friend. In the garb of a cowherd he passed his days as a farm-hand and at night, under cover of darkness, visited the Catholics in



Chalice of Youghal, 1632.



*Miraculous Image of Our Lady of Graces
on the Rosary Altar of St. Mary's, Cork*

their humble dwellings, bringing with him the consolations of religion.

With the restoration of Charles II in 1660 the Cromwellian persecution came to an end, and there began a period, lasting over twenty years, of comparative tranquillity. The Fathers, regaining temporary possession of St. Mary's of the Isle, re-opened the Church for public worship, and strove to carry on divine service once again with the decorum due to it. There is still preserved in the modern St. Mary's a fine silver crucifix of large size, bearing the date 1669, which was presented to St. Mary's of the Isle by Father John O'Regan, O.P. Also dated 1669 is a beautiful silver monstrance, the gift to his convent from the Prior, Father Richard Kent, O.P. The engravings on the base of this massive monstrance are of particular interest. One represents a bishop, habited and mitred, holding his pastoral staff, with the name beneath, "S. Barrey": another represents the ancient Cathedral of Cork and the Round Tower, of which no trace now remains. This, the only representation of the ancient Round Tower of Cork in existence, shows it to have been of great height, with seven storeys above the doorway. Round the Monstrance is this inscription: "*Pater frater Richardus Kent Ordinis Predicatorum me fieri fecit pro conventu Corcagiensi, anno Domini 1669.*" Father, brother Richard Kent of the Order of Preachers, caused me to be made for the Convent of Cork, A.D. 1669.

At the accession of William, Prince of Orange, in 1690, when new persecution laws were enacted against the bishops and regular clergy all over the country, the Dominicans were driven from the ancient Friary of the Isle never again to regain possession of it. The last Prior was Father Peter O'Garavain. He tried to save the sacred vessels by giving them into the keeping of a Mr. Walter Cruise, from whom they passed to a Mrs. Porter, residing at St. Malo: their final whereabouts is not known as an attempt made to recover them in 1737 proved unsuccessful. Fr. Kent's monstrance, however, is an exception.

Seeing it on sale in an antique-shop in Paris a priest bought it for its face value. Later when he examined its inscriptions and realised its historic worth he wrote to the Dominicans in Cork offering it to them for the sum he had paid for it, an offer they accepted gladly.

After the expulsion of the Dominicans their beautiful old convent was given to the Mayor of Cork for a residence. It was called in later times the Great House of St. Dominic's, and became the town mansion of the Earl of Inchiquin. The site was used in the last century for a distillery known as "St. Dominic's Distillery." To-day we rejoice that part of this hallowed spot belongs once more to a religious community and bears again the amiable name, St. Mary's of the Isle.

In consequence of an Act of Parliament, ordering all the regular clergy to leave the country and forbidding them to return under pain of death, large numbers of religious belonging to the different Orders had to quit Ireland: it was called the General Exile of 1698. The Catholic world was moved to its depths at sight of these homeless priests disembarking on the coasts of Europe, and wandering through cities and towns in want of the very necessities of life. The Nuncio in Paris declared, in a letter to the Cardinal Secretary of State, that numbers of them came to him for help, perishing from hunger and half naked, and that out of his slender means he had to make great sacrifices in order to alleviate their more pressing wants. The Pope, Innocent XII, sent large sums of money to be distributed in charity to the exiles; and ordered public prayers to be recited in all the churches in Italy for the welfare of Ireland, the Blessed Sacrament to be exposed for three whole days and public processions to take place for the same object.

Many of the Friars Preachers remained in Ireland, not willing to desert the persecuted Catholics: they fled to the mountains, put on disguises or, be it remembered in gratitude to them, were protected by kindly

Protestants. Father John Morrogh, a former Prior of St. Mary's of the Isle, not being able to escape from the city on account of illness, was taken prisoner and thrown into irons in Cork Jail where, after four years of slow martyrdom, he died a saintly death in 1702. The plight of the Fathers during the first years of the eighteenth century was pitiable. Entirely dependent on the alms of a poverty-stricken and downtrodden people they were frequently without sufficient food and clothing : yet, these "invincible athletes of Christ," carried on their apostolate. From a *Vade Mecum* for Irish missionaries written by Father Dominic Brullaghan, O.P., we learn what their lives were like. They journeyed continually from place to place, and even from house to house, preaching, catechising and hearing confessions in the fields and on road sides, subject to all the inconveniences of an open-air ministry. So earnestly did they propagate the devotion of the Rosary that the people called them *Ἀτράδα ἀν ῥοαροπίν*, the "Fathers of the Rosary." In 1704 the Dominican Master General appointed Father Ambrose O'Connor as Provincial of Ireland. He came from Spain to make a visitation of the Province, escaping in a miraculous manner the spies who tracked him everywhere. In the memorial or report of his visitation, which he drew up for Pope Clement IX, he states that he found ninety Dominican missionaries working in the service of religion, but living in concealed places, and that five were confessing the faith in prison.

About 1721 the Fathers in Cork began to live again in community, in a narrow and obscure lane in the northern district of the city, off Shandon Street, which ever since has been called "Friary Lane." At that time the lane was built up on both sides with small houses, which have since been demolished. About mid-way in the present row of dwellings, called "Friary Lane Place," was the site of the old Dominican Friary. The chapel in connection with this convent was built in 1729, and there is

extant a letter from the Master General, written in 1730, congratulating the community on its completion. Some difference of opinion prevails as to where it was situated. Father Dwyer in his book refers to it as the Friary Lane Chapel, but gives no authority for the statement. On an old map of Cork, drawn in 1750 for Smith's History, a small chapel, surmounted by a cross, is shown near the mouth of the Kiln River : its exact location at the present day would be on Knapp's Square beside what is called Punch's Bridge, on that tract of land formerly known as the Sand Quay. The district round the Kiln River, lying outside the city walls and called the hamlet of Dun-garvan, was rich in religious associations from former times when it possessed a convent dedicated to St. John the Baptist, from which John's Street and Saint John's Mills took their names. Across the River Lee, in the old city of Cork, was the Custom House, near where the present Opera House stands, and ferry-boats plied between it and the Sand Quay. Another old map of Cork showing "New Chapel Lane," a roadway running from the Sand Quay towards the present Dominic Street and Friary Lane, suggests that the little chapel belonged to the Dominicans and was the original "Sand Quay Chapel," a name which survived as a familiar title for St. Mary's among the older members of its congregations up to the present century.

Dedicated to the Blessed Virgin, this secluded oratory was much frequented by the devout people of Cork. Nano Nagle, foundress of the Presentation Congregation, was a constant worshipper there, and a handsome canopy for exposition of the Blessed Sacrament presented by herself and her brother, Councillor Joseph Nagle, is still preserved. That sodalities were established we know from an existing book, dated 1730, in which are written the names of persons received in Cork into the Third Order of St. Dominic and the Confraternities of the Holy Rosary and the Holy Name : in it are also inscribed the names of deceased benefactors to be prayed for.

There were two Catholic chapels in Cork at this time besides that of the Dominicans—the North Chapel and the South Chapel, both belonging to the secular clergy. For reasons of prudence all these places of worship were as inconspicuous as possible on the outside but, nevertheless, the government became alarmed at such evidences of Catholic growth and activity, and a commission was issued to the Protestant Bishops, Mayors and Sheriffs to send returns of “all mass-houses, friaries and nunneries, together with the numbers of friars in each, etc.” A thorough search was carried out all over the country and reports made which are now of great interest. One Friary is returned as being in Cork, and the Lord’s Committee received the following items relating to the Dominicans dwelling in it.

“Parish of Shandon, Cork.”

“The other chapel (called by some a friary) was built about the latter end of his late majesty. The number of friars is confined to eight, whose business, I hear, it is to instruct the youth in the principles of the Popish religion and to lecture in Philosophy those that are capable and disposed that way.” The Friary Lane Community was indeed remarkable for the varied learning of its members; many, if not all of them, had held professorial chairs in the colleges of Seville, Rome, Louvain and Lisbon. The Lords replied by passing the following resolution: “That it is the opinion of this Committee that the number of Popish priests, Monks and Friars, and of public Mass-houses and Convents has of late years greatly increased in this kingdom to the manifest danger of the Protestant religion of his Majesty’s Government, and of the peace and welfare of this kingdom.”

At the same period it was the opinion of the Catholic Bishops that the Irish clergy were quite insufficient for the work of souls, so they received from Propaganda powers to take religious from their communities and employ them in parishes. A notable instance of this

occurred in Cork. Father Albert O'Brien, an energetic Dominican, became pastor of the South Parish, and eventually Vicar-General of the diocese. During his incumbency of the parish he replaced the primitive thatched chapel there in 1766 by a much larger edifice. It was so well built that this "South Chapel," as it is still called, has served the people as a parish church ever since, a period of over one hundred and seventy years.

In 1784, shortly after the first relaxation of the Penal Laws, the Dominicans built a new convent and church. The site chosen was that on which the historic Shandon Castle formerly stood and where the butter-crane was subsequently erected. The Dominic Street Friary, as it came to be called, was the centre of an intense Catholicity during the fifty-five years it served the Fathers till the change to Pope's Quay. These were difficult and trying years, both spiritually and temporally, for the Catholic population. With the Penal Laws still on the Statute Book, and likely at any time to be rigorously re-enforced, there was a sense of insecurity that was harrowing. Socially, because of its Catholic religion, the vast majority of the people was ostracised, and excluded from civic affairs and the professions. But it was the poor who suffered the greatest distress: there being no charitable organisations nor Catholic Schools, they were in great misery and ignorance. Yet about all this people's disability there was something noble, almost sacred. It was certainly the result of a choice made a century earlier by their forefathers who were not willing to barter for the momentary enjoyment of their perishable goods, the priceless treasure of their faith. The devotion of the Fathers of the Dominic Street Friary to the interests, spiritual and temporal, of those depressed Catholics; their sympathy, encouragement and uplifting influence, are still spoken of, handed on as a happy memory by a grateful people.

When Father B. T. Russell, O.P., came back to this

convent from Lisbon as a young priest, in 1823, he found in the old safe three objects of great interest and veneration—an old black-letter copy of the Bible printed in Strasburg in 1481 ; the chalice of Youghal ; and the little statue of Our Lady of Graces. The history of this miraculous image is so interwoven with that of the Dominican foundation of Youghal that I shall not separate them in the following brief outline.

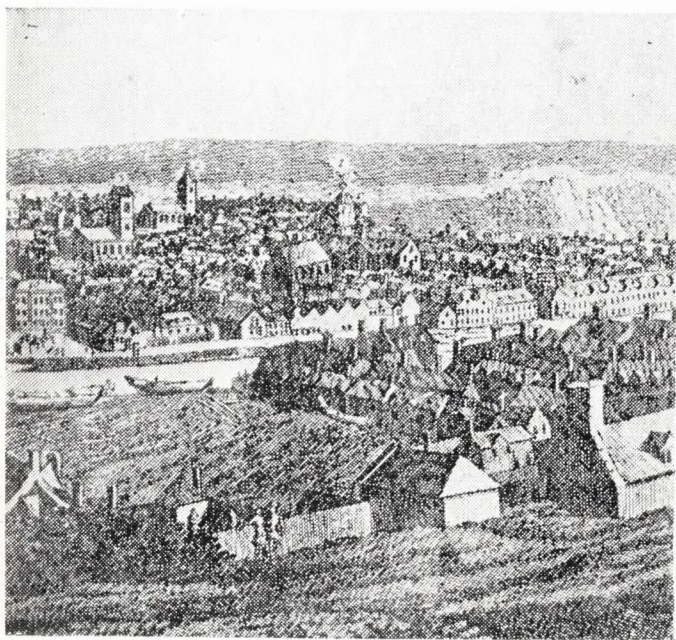


CHAPTER III.

OUR LADY OF GRACES

A DOMINICAN CONVENT was founded at Youghal in 1268 by Sir Thomas Fitzgerald, the Lord Justiciary of Ireland, and was dedicated under the title of "The Holy Cross." Some believe that the convent was so called because of the Family Arms of the founder; but in reality these were a saltire and not a cross: there is more likelihood that it was on account of the Ninth Crusade which then occupied men's minds. There is a four-hundred-year-old drawing of this Abbey in the library of Trinity College, Dublin, which depicts it as a very large mass of buildings. The dwelling lay to the north, as is customary, and the church of early Gothic, which lay to the south-west, must have been a handsome structure, judging by the existing remains of a massive pier which supported the arches, and on which, even to-day, the magnificent stonework of the thirteenth century can be seen in its foliated capitals. During the first hundred years of its foundation many General Chapters of the Order were held in the Youghal house, familiarly known as the North Abbey. Subsequently its name was changed from that of "The Holy Cross" to "St. Mary of Graces," *Sancta Maria Gratiarum*, as it came to be known throughout the length and breadth of Ireland as well as in other countries of Europe, because of a much-venerated image of the Madonna and Child which it had acquired.

There is not absolute certainty as to the manner of the finding of this miraculous image, nor is the date of its discovery on record, beyond the fact that it was some time in the fifteenth century Boullaye Le Gouz, who was known to his contemporaries as the "Catholic Traveller" owing to his having visited most, if not all, of the countries of the world, spent a few months in Ireland in the summer of 1644, when he visited



*View of Cork in 1750, showing Sand Quay Chapel in
foreground surmounted by Cross.*

(From an old print.)



Plan of Cork in 1610, showing the ancient St. Mary's on the island to the South-West, outside the walls of the city

Youghal. He has left us a quaint but interesting account of the finding of the image of "the Virgin of God," as he describes it, which had been venerated in the Dominican Church in Youghal some years before his arrival. These are his words : " In the Dominican Convent there was an image of the Virgin, formerly held in the greatest reverence in Ireland, which arrived there in a miraculous manner. The tide brought a piece of wood on to the sands opposite the town, which several fishermen tried to carry off, the wood being rare in the country, but they could not move it : they harnessed ten horses to it without effect, and the reflux of the tide brought it near the Dominican Convent. Two monks raised it on their shoulders and put it in the court-yard of the convent ; and the Prior had in the night a vision that the image of Our Lady was in this piece of wood ; which was found there. So say the Catholics, who have still a great devotion towards it ; but the Dominicans, having been persecuted by the English settlers, carried it elsewhere."

This story, with but few variations, was currently related in Youghal. One variation made was that the " piece of wood " was called a " miraculous tree "—a floating ark for the image. There are preserved some old manuscript sketches connected with the History of Youghal and its Religious Houses, attributed to a local peasant named Savage, among which is one of "*The Miraculous Tree found at the Warren, 15th Century*"; and the following is the description of the drawing : " This is the tree that was spoken of to have the picture of the Blessed Virgin Mary in it. It was about six or seven inches long. I have not seen it. My sister had it in her hand. She told me of it ; and the persons that had it told her that was the one. It was always kept in the North Abbey, that was the Dominican Friary." The sketch represents a large tree, upturned by the roots. It has been floated in by the tide, and is lying on the sands. The scenery around is the entrance to Youghal Harbour.

There is another account which tells us that when the two friars carried the piece of wood from the shore with such apparent ease, remembering that ten horses had failed to move it, they placed it near the porch of their church. A blind man, whose custom it was to pray in the Dominican Church, came as usual and bathed his sightless eyes with holy water from the font, as he believed it, but in reality it was with rain-water which had collected in a hollow of the beam of wood from the shore. Instantly the sight was restored to his eyes. News of the miracle spread abroad, and great was the interest aroused in the already famous piece of timber. During the night which followed the healing of the blind man, the Prior of the Convent was told in a vision that there was hidden within the beam of wood the image of the "Virgin of Great Power." One can imagine the reverential silence of the friars as they opened the plank at the place where the blind man had taken the water, and their overwhelming joy on discovering enshrined within the sacred image of the Mother of God.

It is about three inches high, carved in ivory of fifteenth century Italian workmanship. The Virgin Mother is represented in a sitting posture, her gaze wistfully fixed on the Infant Jesus who is standing on her knee, and is supported by her left hand which clasps His left hand. Her head is a little inclined towards Him. Worn as are the features, by the action of time, and undoubtedly by the reverent touching and kissing of the faithful, the expression on Our Lady's face is one of great tenderness and love.

That the Mother of God should have specially chosen their town and one of their churches as her place of predilection, filled the people of Youghal with great delight and devotion. They flocked around her image which had been set up in a place of honour within the Dominican Church. To Our Lady of Graces, as she came to be called, were brought the sick, the deaf, the dumb and the

afflicted of all kinds, and very great numbers were healed. Each fresh miracle intensified the popular trust, and pilgrimages from all parts of the country began to pour into the town. Dr. Burke, the Bishop of Ossory, better known as Thomas De Burgo, writing in *Hibernia Dominicana* about the North Abbey of Youghal, says that "A most pious image of the ever Blessed Mother of God was formerly preserved in the sacred precincts of this convent, to which the faithful used to have recourse from all parts of Ireland, *voti causa*, that is on account of a vow which they had made to do so." In the Acts of the Most General Chapter, held in Rome, in 1644, under the fifty-sixth Master-General of the Order, Thomas Turco of Cremona, reference is made to the miraculous statue of Youghal.

Youghal was not destined to be a secure resting place for the image. On the 3rd of August, 1542, during the reign of Henry VIII, the Lord Deputy sent an order to dissolve the North Abbey. It was granted together with the grounds for ever, in capite, to a William Walsh to hold it for the Crown. From him we find that it passed to a John Thickpenny, and Sir Walter Raleigh was given possession of it in 1585.

Raleigh gave orders for its destruction, but those who carried them out met with destruction themselves. The old chronicle tells us that "a certain Englishman named Poer, while destroying the monastery of St. Dominic in the northern part of Youghal, fell from the top of the church and broke all his limbs. Likewise three soldiers of that town, who had cast down and thrown into the fire the Sacred Cross of that monastery, were dead within eight days of the perpetration of their crime. The first died of madness; the second was eaten by vermin; the third was slain by the seneschal of the Earl of Desmond."

During these stormy years the Dominicans took every precaution to preserve the little statue. Not a few attempts were made to seize it, so that the Fathers had

at times, to forego the privilege of possessing it and were obliged to entrust it to faithful friends for its greater safety. Sir John Pope Hennessy, in his work on Raleigh, says : " The miraculous image of the Virgin, which made the monastery (of Youghal) famous throughout Europe, was saved from Raleigh and his soldiers by the daughter of one of the Geraldines whom he had pursued."

This was Honoria Fitzgerald, the only child of Sir James of Desmond who was slain in 1579. She had a silver case or shrine made for the little statue in which it is kept to-day on the Rosary Altar of St. Mary's Church. This shrine is about four inches high by two inches wide : the top is A shaped surmounted by a cross. Two small doors, skilfully engraved, open on hinges to reveal, now under glass, the time-honoured " Lady of Graces." On the case is the Latin inscription : *Orate pro anima Onoriae filiae Jacobi de Geraldinis quae me fieri fecit. Anno Domini, 1617.* Pray for the soul of Honoria, daughter of James Fitzgerald, who caused me to be made. A.D. 1617.

During a cessation of persecution the Dominicans returned to the ruined North Abbey where they managed to live till 1698 when severe laws passed against the regular clergy forced them to leave. This time they confided the little image to Sir John Hore of Shandon Castle, Waterford. Though many of the Fathers remained in hiding in the district there is no record that they lived in community till 1756, when we know that Prior Thomas O'Kelly, with two of his brethren, Dominican Houlaghan and James Flynn, were in Youghal and had the miraculous statue in their keeping. The name of the last Dominican connected with the Youghal foundation is Father James Cunningham, who died between 1785-1789.

The authorities of the Order of St. Dominic in Ireland, at one of the Provincial Chapters, ordained in the days of persecution that when the members of any convent were dispersed by the enemies of the Catholic religion, the

sacred vessels, vestments and any other religious objects should be sent to the nearest community of Dominicans, in order that these things might not be lost or desecrated. Undoubtedly this is how the image of Our Lady came into the possession of the Cork Dominicans along with the chalice of Youghal.

Mr. Michael O'Callaghan, father of the late Bishop of Cork, presented a large shrine, in which the smaller one is enclosed, as a votive offering of thanksgiving for his wonderful cure wrought through the intercession of Our Lady of Graces. This shrine, designed as a labour of love by Mr. Goldie, and executed in Paris under his personal supervision, bears the inscription: *Sanctae Mariae Gratiarum Michael O'Callaghan Familiaque devote Gratias agentes, A.D. MDCCCLXXII.* Michael O'Callaghan and family devoutly returning thanks to Saint Mary of Graces, 1872.

Nothing remains to-day of the once stately North Abbey but the ruins of the pier, the west end of the nave and fragments of the side walls. One hopes that another existing and enduring relic is the devotion in the hearts of the people to Our Lady of Graces, a devotion so marked in their forefathers, who for one hundred and fifty years came to the ruined abbey to pray and who to-day lie buried there.



CHAPTER IV.

ST. MARY'S CHURCH AND PRIORY

TO the constructive genius, the greatness of vision and the untiring energy of will of the Very Rev. Bartholomew Russell, O.P., is almost wholly due the existence of St. Mary's Church and Priory. Father Russell was born in Cork in 1799. Nurtured from the age of eighteen in the great household of the Irish Dominicans, their cherished traditions became his heritage, and it was his joy and privilege to preserve them for the seventy-four years he served his Order. So great was his love for the habit of Saint Dominic and so desirous was he of spending his life as a simple Friar Preacher that he could not be persuaded to accept the episcopal dignity. The chapel in Dominic Street was the scene of his fervent labours during many years : there, regardless of the contempt and prejudice which in those days was the lot of every minister of Christ, he preached as no man in living memory had preached ; there are many in Cork to-day who recall with pleasure this saintly man's eloquence. Love for his Order so possessed him that its welfare and advancement motivated his every exertion : the courage born of this love urged him, when Prior of the Dominic Street community, to build a great church, a church worthy of his " beloved," for his Order was to him as poverty to Saint Francis, " his spouse and his queen."

The foundation stone of the new Dominican Church on Pope's Quay was laid, without public ceremony, in the year 1832. Day by day as the people passed to and from their work they noted the progress of the building as it assumed, under the skilled direction of the architect Kearns Deane, its faultless proportion in Classical Romanesque style.

At the end of seven years this graceful edifice was ready

to be made over to the Lord's service, and a faithful people looked forward eagerly to the wonderfully symbolic function of solemn dedication, which took place on Sunday the 20th October, 1839. The ceremony, which lasted from 11.30 a.m. to 3.30 p.m., was performed by Rev. Dr. Murphy, Bishop of Cork, assisted by Most Rev. Dr. Egan, of Kerry; Dr. Foran, of Waterford; Dr. French, O.P., of Kilmacduagh and Kilfenora; Dr. Kinsella, of Ossory; Dr. Healy, of Kildare and Leighlin; Dr. Hynes, O.P., of Zante and Cephalonia, and Dr. Crotty, of Cloyne and Ross. His Grace the Archbishop of Armagh and Primate of All Ireland, Most Rev. Dr. Crolly, preached to a vast congregation, among whom were many ecclesiastics and Provincials of religious Orders.

A splendid banquet was given by the citizens to the Bishops and other distinguished persons assembled on this occasion, over which the Liberator, Daniel O'Connell, presided. Special reporters were sent from London and Dublin to be present, and full accounts of the entertainment appeared in all the newspapers of Ireland and England. The following extracts from the *Freeman's Journal* may be of interest:—

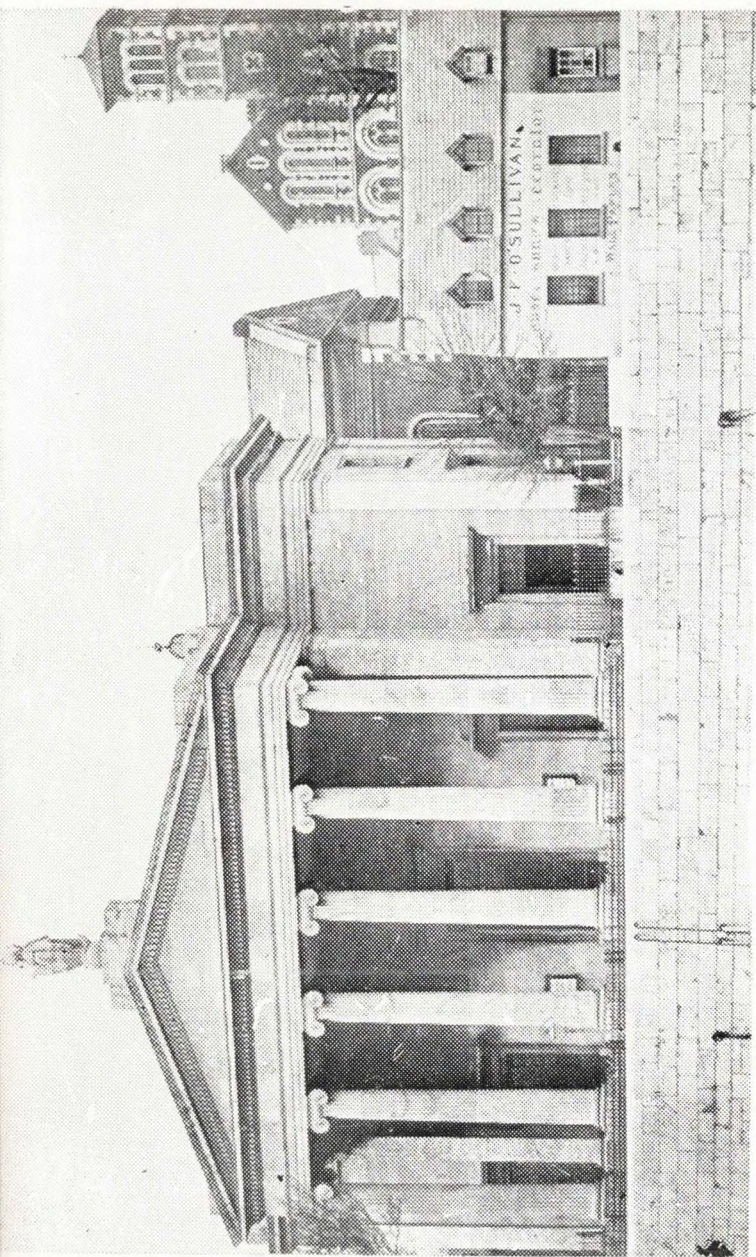
“Cork, Monday, 21st October, 1839.

“There is nothing spoken of here at present but the great entertainment to be given this evening by the citizens to the Catholic Prelates who assisted yesterday at the dedication of the new Dominican Church. The dinner takes place at the Victoria Hotel in the great room of the Chamber of Commerce. Mr. O'Connell, who is to preside on the occasion, and who was expected to arrive in time enough to be present at the dinner given by the Dominican Friars to the Bishops yesterday, only came into town at eleven o'clock last night and put up at the Imperial Clarence Hotel where all the Prelates are stopping.” We read in the following day's issue of the *Journal*: “The great dinner given by our mercantile and other gentlemen of Cork to the Catholic Primate of Ireland and the other Bishops who assisted at the dedication

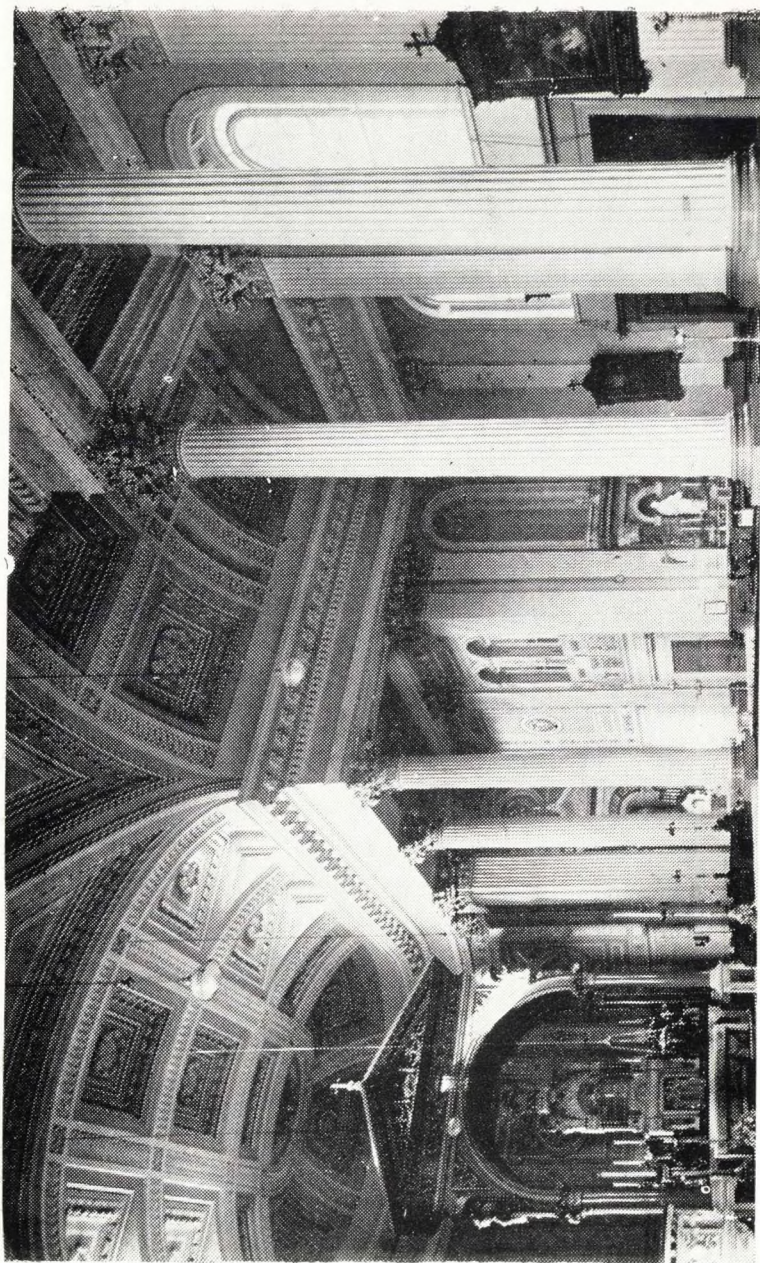
of the new Church on Sunday—or, more strictly speaking, to the Catholic hierarchy of Ireland—for all the Prelates had been invited, took place yesterday evening in the Grand Room of the Chamber of Commerce. The tables were covered shortly after 6 o'clock and at 6.30 the venerable guests were ushered to their seats and the Chair was taken by the Liberator of Ireland, Daniel O'Connell, Esq., M.P. On his right the Chair was supported by his Grace the Archbishop of Armagh and Primate of All Ireland and next his Grace sat the Rt. Rev. Dr. Egan, Bishop of Kerry, etc."

To perpetuate the memory of the dedication of St. Mary's, Pope Gregory XVI decreed, by rescript from the Sacred Congregation of Indulgences, Rome, dated 19th November, 1841, that the anniversary be celebrated with an octave, commencing on the Sunday following the Feast of St. Luke, which falls on the 18th October. A plenary indulgence was granted to the faithful who, having received the Sacraments, would visit the church on the anniversary, or any day during the Octave, and pray for the intentions of his Holiness. The same indulgence was likewise granted on the above conditions to all persons who assisted at the annual solemn commemoration of the deceased benefactors of the Church of St. Mary's, the celebration to take place on any day within the octave of "All Souls," appointed once and for ever by the Bishop of Cork. It was therefore fixed on the Monday after "All Souls' Day."

Ten years after the dedication, a high altar was constructed for the church by James Willerd, of Pope's Quay. Though not pretentious it was beautiful in its simplicity and was consecrated by Dr. Delany on the 10th June, 1851. Afterwards it was replaced by the present magnificent high altar, designed by Mr. Goldie of London, and the former one was removed to the Church of Saint Finbarr's West. To the generosity of two friends of the Dominican Order, whose wish to remain anonymous



*Exterior of St. Mary's Church, Cork,
showing Campanile of Priory.*



Interior of St. Mary's Church, Cork.

has been respected, is due the erection of the baldachino, also designed by Mr. Goldie, and unveiled on the 27th October, 1872, the day of the solemn opening of the apse and chancel.

A generous bequest made to the community of St. Mary's by the late Miss Susan Murphy, enabled them to erect two side altars of exquisite Corinthian design in marble. Over one was placed the group of statuary representing Our Blessed Lady with the Divine Infant, giving the Rosary to St. Dominic; and over the other a statue of the holy Founder himself. These devotional and well-wrought representations in white marble by a Dublin artist are the gifts, respectively, of the Women's Branch of the Confraternity of the Holy Rosary and of the Sodality of St. Thomas Aquinas. During the celebration of a Solemn Triduum in February, 1895, the Altar of St. Dominic was consecrated by Most Rev. Dr. Browne, whilst Most Rev. Dr. O'Callaghan, O.P., performed a like ceremony at the Rosary Altar over which he then placed the miraculous image of Our Lady of Graces. "*Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea. Et radicavi in populo honorificato. Ecclus. 24, 15.*") It was an occasion of deep emotion for all present when, for the first time after the lapse of many generations, the cherished image was exposed for public veneration. The Hand of Providence has brought it amongst the people of Cork and they are not unmindful of His graciousness. As a mark of public homage to Our Lady of Graces, the present Prior, Very Rev. B. C. Hegarty, O.P., arranged that special devotions be held in her honour at St. Mary's on Saturday evenings. From all parts of the city men and women now come to unite their voices in a tribute of praise; and truly inspiring it is to see and hear them.

To Rev. Dr. Hynes, O.P., is due the privilege of the Dominicans having in St. Mary's Church another precious relic, the body of St. Severus, martyr. Pope

Gregory XVI specially commissioned Cardinal Patrizi to remove from the catacomb of Saint Agnes, in the Via Nomentana, Rome, the body of the Saint, and to hand it over to Dr. Hynes, who got power to dispose of it according to his discretion. The usual tokens of martyrdom, the phial tinged with blood and the palm branch, were found with the body, and those early Christians, who so reverently laid the martyr in his tomb, had not forgotten to put his name on the slab—"Severo, in pace." Dr. Hynes, a native of Cork, gave the sacred relic to his brother Dominicans at St. Mary's, who had it placed under the Altar of St. Dominic with the words "Severo, in Pace," inscribed thereon. The Bishop of the diocese, Most Rev. Dr. Delaney, empowered by the Holy See, fixed as this saint's feast day the 11th of December, on which day may be gained a plenary indulgence applicable to the souls in Purgatory.

The splendid painting of the "Ascension," which adorns the sanctuary to the left, was executed expressly for St. Mary's by the Italian artist Mazzini and purchased on behalf of the community by Dr. Hynes, who was in Rome at the time.

The marble pulpit in the Church, inaugurated on the 30th May 1880, when the Bishop of Ross, Dr. Fitzgerald, preached, is regarded as an outstanding piece of workmanship. It was designed in Rome according to the Italian Renaissance style prevailing about the fifteenth century. Circulating the exterior are finely-carved figures of Dominican Saints, and on its base are inscribed the following words in gilt letters: "In honour of St. Thomas Aquinas, their holy patron, this pulpit was erected by the exertions of the young men of the Angelic Warfare, 1880."

Among the sacred vessels of historic interest preserved at St. Mary's is the Chalice of Youghal, which Fr. Russell found in the safe at Dominic Street Friary. It is about nine inches high, and surrounding its hexagonal base is

the following inscription : “ *Pertinet ad Conventum Deiparae Gratiarum De Yeoghall, 1632.*” This chalice belongs to the Convent of the Divine Mother of Graces of Youghal, 1632. It is still used for the offering of the Holy Sacrifice and held in great veneration by the community.

A good choir of male voices seems to be a tradition at St. Mary's from its beginning. The following extract from an old book published in Cork in 1890 may be of interest in this connection. The author, J. W. Flynn, writes : “ We used to have some fine performances of Opera in Cork, and Sims Reeves was our ideal tenor. He came to Cork first in 1845 and was then a very young man . . . The first place in which Reeves sang in Cork was the Dominican Church of St. Mary's, Pope's Quay. It was on the Sunday before the first week of the Opera season. Reeves was tenor in a company brought to Cork by Mr. Alban Croft, choirmaster of the Jesuit Church in Dublin. Croft introduced his tenor to Gillespie, who was at that time choirmaster at St. Mary's, and it was arranged that Reeves should sing in Mozart's Twelfth Mass at St. Mary's. I remember how people spoke of his fine singing of the *Et Incarnatus* and other airs in the great work, etc.”

The exterior of St. Mary's Church compares well with the classical loveliness of its interior. The Portico, in pure Grecian Style with its six Ionic Columns supporting the pediment, and crowned by the image of the Mother of God, stands out in beautiful relief, and is characterised by a certain repose and noble simplicity. This statue of Our Lady, which was formally blessed and raised to its present position in December, 1861, is the work of a Dublin artist named Cahill, one of Hogan's most celebrated pupils, and is a copy of that erected by Pius IX in the Piazza di Spagna, Rome, to commemorate the definition of the Immaculate Conception on the 8th of December, 1854.

ST. MARY'S PRIORY

Completely in harmony with St. Mary's Church is the Romanesque Priory situated to the north-east of it, of which the foundation stone was laid by Rev. Dr. Delaney on 2nd May 1848 in the presence of a large concourse of priests and laity. A description of the ceremony given in the *Cork Examiner* of the 3rd May reads as follows: "The foundations were traced out in lines of masonry of great extent. After the Litany of the Saints had been chanted, his Lordship sprinkled the first stone and foundation with holy water. A silver trowel, used at the foundation of the Metropolitan Church in Dublin, was then presented to his Lordship by the architect, William Atkins, Esq., on a massive silver salver; when his Lordship, taking the trowel, signed the mark of the cross on the corners of the stone and laid the mortar. The stone was then let down into its berth, the foundations were again sprinkled with holy water, and the ceremony was concluded." The Prior, Very Rev. Father Russell, O.P., then delivered an eloquent address in which he thanked his Lordship on behalf of the community and the entire Irish Province of Friars Preachers for giving the episcopal blessing to the future home of the brethren, being built, he said, "with no other motive than to prepare a meet dwelling-place for the introduction into our conventual life of a new and improved system of regular observance; or, to speak with more truth and propriety, for the return and re-instatement of the primitive spirit of the Order of Saint Dominic, such as it had flourished in Cork more than six hundred years ago, when, for the reception of the first Dominican community, the walls of Old St. Mary's Abbey of the Island arose on the southern banks of the Lee, under the protecting shadows of the mystic round tower and venerable Cathedral of Saint Finbar, the founder and patron saint of this city." Then, speaking of saintly religious who had gone before the remembrance of whose lives inspired others to follow in the paths

of heroic virtue, Fr. Russell, not straying from the *Annals* and traditions of his own Order in Cork, recalled those Fathers who, like the Prophets of old, "were put to death by the sword, they wandered about in sheep-skins and goat-skins, being in want, distressed, and afflicted, of whom this world was not worthy, wandering in deserts, in mountains and in dens and the caves of the earth." Having referred by name to many who had laid down their lives for the faith, he cried out: "Oh! how can we forget such memories at a moment like this, when the shadows of the historical past are mingling along the line of these foundations with the sunshine of the present and the still brighter prospects of the future. These men are not dead for us. In the renewed life to be introduced amongst us in this place we shall walk and be guided in the light of their example, our souls shall be enriched in the inheritance of their virtues the richest patrimony they could leave to their descendants of the cloister."

Some stones from the old Dominican Convent of St. Mary's of the Isle, given by the Cork Corporation to Father Russell, were inserted in the walls of the Priory. Considering the time and circumstances under which the building was begun, it is surprising the success that attended its progress. The year after the famine of black '47 was not a prosperous one for the citizens of Cork; yet, the appeal made for funds to erect St. Mary's Priory met with a marvellously generous and prompt response. This willingness of the people to subscribe their money is attributed in great measure to the valuable assistance given by the Dominicans during the famine. Father Dwyer, O.P., writing on it, says: "During the heart-rending crisis of our local history the priests of St. Mary's were amongst the foremost to alleviate the sufferings and attend to the spiritual wants of the people. Many instances might be quoted in which the Prior and his brethren readily joined with their fellow-citizens in the grand work of charity, which, in such an appalling crisis,

is incumbent on every man worthy the name of Christian."

On the 3rd June, 1852, the community left the little house in Dominic Street and took possession of their new convent. Father Russell, desiring that those who aided him should never be forgotten, instituted the custom of having the twelve o'clock Mass offered every Sunday of the year for the welfare of all benefactors, living and dead, a custom which is honoured to this day.

On this the centenary of the dedication of the Dominican Church, it is with feelings of the greatest joy that the people of Cork prepare for its crowning ceremony—that of consecration. It is, and has always been, God's house; aptly named in honour of Mary, the first Tabernacle of Christ among men: yet, it has not been wholly and irrevocably His while any creature owned it in part, which was assuredly the case while it stood encumbered by debt. With praiseworthy initiative and courage Very Rev. Fr. Hegarty and his community set themselves the task of finding money to pay off this debt, so that the beautiful Church of St. Mary may be devoted, set apart, consecrated with undisputed right to the service of God. Those who have helped to accomplish this by the generous offering of their wealth, whatever the amount, have a true cause for rejoicing. During His life on earth Our Blessed Lord seemed to be deeply touched by personal services rendered to Him. When the disciples rebuked Mary Magdalen for pouring very costly perfumed unction on His Feet, the whole force of His gratitude to her surged up within Him and found expression in a most remarkable promise: "Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her: for she hath wrought a good work upon Me."



The late Most Rev. Robert William Spence, O.P., Archbishop of Adelaide. First Superior of the Irish Dominican Mission to Australia. Born in Cork 1860, he was elected a Freeman of the City in August, 1920.



*Most Rev. Dr. Thomas O'Callaghan, O.P.,
Late Bishop of Cork*

CHAPTER V.

NOTABLE DOMINICANS OF THE MISSIONS

MANY saintly and illustrious men have worn the white habit of St. Dominic in our city; men who lived and died in the cause of Religion, who, having imbibed the spirit of their Founder, fostered it, and handed it on in all its plenitude to their successors in unbroken line to our own day. The *Annals* of St. Mary's of the Isle and of St. Mary's, Pope's Quay, present us with some of their names, but there is no complete registry. While honouring them all, the known and the unknown, I shall attempt to pay tribute to a few of them in this chapter.

The year following the advent of the Friars Preachers to Cork, an illustrious priest, David Mac Kelly, relinquished his office as Dean of Cashel and sought admission to the Order at St. Mary's of the Isle. He was a man of outstanding ability in an age of remarkable Churchmen, a worthy contemporary of St. Dominic, St. Thomas Aquinas and St. Albert the Great, all his brethren in religion. One of the very few Irish Dominicans mentioned by the Italian writer, Altamura in his *Bibliotheca Dominicana*, Mac Kelly is therein described as "An Irishman who enjoyed the dignity of Dean of Cashel, but despised the honours and worldly wealth which he possessed in abundance and chose to follow Christ in the poverty of the Dominican Order." Many other foreign writers mention him as a man of excellent qualities, and our own Irish historian, Thomas De Burgo, calls him "vir virtutibus eximius" (*Hibernia Dominicana*). Not for very long, however, did he remain in the seclusion of the Dominican Convent, for in 1237 he was consecrated bishop of the diocese of Cloyne, gaining thereby the distinction of being the first Irish Dominican to be raised to the episcopal state.

A year later he was transferred from Cloyne to the Metropolitan See of Cashel, and it was no mean task which lay before him here. Speaking generally, the state of religion in Ireland in the thirteenth century was far from satisfactory. English rule held sway, and with it had grown up deplorable "abuses" and "customs." A persistent endeavour was being made, too, to supplant the free democratic institutions of Gaelic growth by Feudalism. The freedom of the clergy to elect bishops was tampered with; and English ecclesiastics, with foreign sympathies and ignorant of the language of the people, were put forward as candidates by the English monarch. The usual procedure was for the king to issue a mandate to the Archbishop of Dublin, commanding him to secure the election of a particular man for the vacant See, David Mac Kelly was not the king's but the Irish clergy's, choice, and his election, in spite of opposition, is a proof of the esteem in which he was held. It is to his eternal credit that he brought to the attention of the Pope the injustices which Irish Catholics had to suffer, even in the thirteenth century.

Realising the spiritual needs of his flock, and having a true appreciation of the power for good of the Dominican Rule, Archbishop David invited his brethren of St. Mary's of the Isle to make a foundation in this Archdiocese. Great was his joy when, in 1243, they took possession of the beautiful church and convent he had built for them near his own cathedral on the Rock of Cashel.

After seven hundred years Archbishop Mac Kelly now stands at the head of a long line of devoted Prelates of his Institute in Ireland. The story of the heroism of some of these men would stir many a heart, heroism like that shown by Bishop Albert O'Brien, O.P., during the Siege of Limerick, where he so fearlessly met his death at the hands of Ireton. In these pages we are confining ourselves, however, to the Friars Preachers in Cork, and looking

through the records it is remarkable the number of its members who have been raised to the Episcopate. There was Alan O'Sullivan, who succeeded David Mac Kelly in the chair of St. Colman ; and a Friar Philip De Slane, a former Prior of St. Mary's of the Isle, who became Bishop of Cork in 1321, to be succeeded five years later by a brother Dominican, John le Blond. A priest of the Order from Cork, and thence called Fr. Joannes Corcagiensis, was Archbishop of Cologne in 1461. Passing over the many centuries of persecution and coming to more recent times, we find such names as the Rev. Dr. Carbery, O.P., Bishop of Hamilton, Canada, who, as Fr. Carbery, had spent several years at St. Mary's ; and the Rev. Dr. Flood, O.P., Archbishop of Port of Spain, a zealous preacher in Cork city about 1870. A man remarkable for the most profound humility was Fr. John Pius Leahy, O.P., a native of Cork, who became Co-adjutor Bishop of Dromore in 1854, which diocese he governed for thirty years with extraordinary gentleness and strength. Two of his contemporaries at St. Mary's Priory became bishops also : one, Father Hyland, the archivist, was appointed Co-adjutor Bishop of Trinidad. and the other, Father O'Callaghan, was the late and revered Bishop of Cork. Most Rev. Dr. O'Callaghan was born in the South Parish and got his early training at the North Monastery. As a young Dominican novice he had for Master the famous Father Tom Burke, O.P. For some years before his consecration as Co-adjutor Bishop of his native city, he held the office of Prior in San Clemente, the Irish Dominican House in Rome. Dr. O'Callaghan was a close friend of Pope Pius X, of saintly memory, and, like him, encouraged the early communion of children. He died, after a glorious episcopate in 1916, and was succeeded by our present esteemed Bishop, Most Rev. Daniel Cohalan.

The Dominicans in Cork have met with varying fortune in the carrying out of their ministry. Cork was not

exactly a haven of peace when they came, nor for over half a century before, not since that fateful day in 1172, when Dermot McCarthy, Prince of Desmond, surrendered his city to Henry II and led through its gates an English governor and garrison. It can be seen how strife between the native Irish and the English was not infrequent; but though there was civic unrest from time to time, there was a flourishing spiritual life among the people. It is of interest to recall that the Irish people in general did not speak English until about the eighteenth century, so that it was in Gaelic that the sons of St. Dominic preached to them: in Irish, too, they first taught them the *Copón Muine*.

Father Constantine O'Keeffe, who died in 1679, is recorded in the *Annals* as being a profound theologian, and an eloquent preacher in the Irish language, in which he also composed several poems. Among many other distinguished preachers of the Divine Word in our native tongue during the seventeenth century were Father William Barry, many times Prior of Cork; Father Louis Shinnick, a relative of Dr. Shinnick of Louvain; Father John O'Regan, and two priests bearing the same name of John O'Murphy.

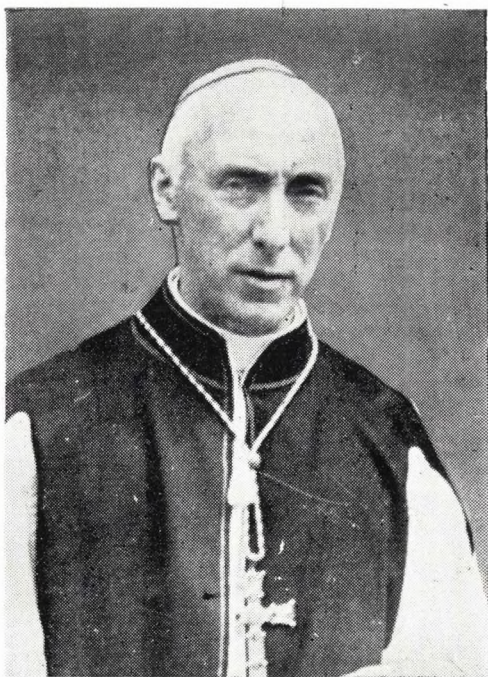
The Friars Preachers did not merely conform to the ways and ideals of the Irish people, they identified themselves with them. The Dominicans are associated in one way or another, with every important movement that has taken place in Ireland during the last seven centuries: it is enlightening to look through the *Calendars of State Papers* and of *Papal Registers* in this connection. No conflict existed between an Irish Dominican's twin loyalties, his Order and his country. The fierce persecutions during the sixteenth and seventeenth centuries, especially the Jacobean, the Cromwellian and the Williamite, bear this out. It was in 1647 that Inchiquin besieged Cashel. Father Richard Barry, preacher-general of the Cork community, was, at the time, Prior of the beautiful convent founded by David Mac Kelly. Previous to the siege

Father Barry sent his community to safety, but remained himself to help to defend the Cathedral of St. Patrick. Up the Rock crawled the enemy, and bravely did the priests and people within the Church meet the terrible assault. About eighty fell on both sides and among them the priests, all save Father Richard Barry. The captain commanding the assault easily picked him out clothed as he was, in the black and white habit of his Order. When he was offered his life on condition that he would desecrate his religious habit, Father Barry's reply was to hold aloft the Crucifix in one hand and the Rosary in the other, saying: "This habit of mine represents the garment of Jesus Christ and His Passion, and is the badge of my Profession and the emblem of my warfare." He was thereupon seized and bound and laid on a slow-burning fire. During two hours he was heard to pray amid the torturing flames, at the end of which time a soldier ran a sword through his side and his great soul went to its reward. Just four years later a brother religious of his, Father Ambrose O'Cahill, being recognised as a Dominican, was rushed upon, though unarmed and unoffending, by a troop of Cromwell's soldiers, near the City of Cork, and literally cut to pieces by their swords; his limbs and mutilated remains were scattered about and trampled under the horses' hooves. "Powerful was his eloquence in combating false doctrine," writes Fr. Dominic de Rosario O'Daly, "and dauntless was his heart, when his country's cause called him to unsheath his sword in her defence." It was men like these who put heart and the fearless spirit of truth into a people whose sufferings might otherwise have overwhelmed them. That the people looked to their pastor, not only to support their Faith in its trial, but also to protect their Fatherland, is evident from the petition made by the Catholics to the chivalrous Father Eustace Maguire, of St. Mary's of the Isle, to be governor of the Castle of Druimeagh, near Kanturk. A man no less distinguished, in the time

of terror and persecution for his intrepid courage, than for his meek piety and religious zeal, Father Maguire so defended and guarded the Castle that during the entire period of Cromwell's wars it was never taken nor surrendered.

These long and fierce persecutions, with their resultant exile, death and disease (for many friars were martyrs of charity during the terrible "Black Death") thinned out the ranks of the Dominicans, not only in Cork, but throughout the whole country. The effects of a most furious persecution are thus described in one of the Acts of the General Chapter of the Order, held in Rome A.D. 1656. "An abundant harvest of those who in our Irish Province have suffered cruel torments for the Catholic Faith, has been gathered, in these our days, into the celestial granary; since of forty-three convents which the Order possessed in this Island, not a single one survives to-day, which the fury of the heretical persecutor hath not either burned or levelled to the ground, or directed to profane uses. In these religious establishments there were counted about six hundred, of which but the fourth part is now living, and even that number is dispersed in exile; the remainder died martyrs at home, or were cruelly transported to the Island of Barbadoes."

No novices being received to replace such heavy losses it seemed, humanly speaking, inevitable that the once-flourishing Order of Preachers in Ireland should die out with the few remaining friars, living in disguise and concealment. Such might, indeed, have been the case were it not for Father Thady O'Duane, of Sligo, who obtained for the Irish Dominicans the right of entry to colleges abroad. The difficulties were many, but the brave young men who faced them saved the Order of Saint Dominic in Ireland. With gratitude we recall the many Provinces of the Order, especially those of Italy, France and Spain, who received the Irish Dominican students with great zeal and charity, and educated them



*Most Rev. Dr. Finbar Ryan, O.P.,
Coadjutor Archbishop of Port of Spain
Trinidad.*

Enrolled a Freeman of his native city, Cork,
on the 5th October, 1937.



V. Rev. B. T. Russell, O.P.

for the mission in Ireland. In some of the General Chapters, these Provincials were warmly exhorted to this work of charity. That of 1629 says: "We strongly commend to the Provincials of the Order all the friars of this Province [Ireland] and exhort them in the Lord to receive them with charity and without making any difficulty and enroll them promptly among their students; mindful that they are bound to this by the Divine Law and by our constitutions: the more especially as the friars of this province do not cease daily to strenuously defend and propagate the faith even unto blood."

As Spain, in her charity, received more of these young men than the rest of Europe together, a house was taken in Bilbao, on the northern coast, to serve as a hospice, where the students could be received on their entrance into the country and wait till some convent was assigned to them by the Provincials. The King of Spain allowed each Dominican money for his perilous journey back to Ireland. Perilous it became indeed when the English, becoming suspicious at sight of young men taking passage to and from Ireland and the Continent, laid hands on them. Two friars on their way to Cork from France, Fathers Walter Fleming and Daniel Mac Donnell, were seized on board ship and kept in chains and close confinement for more than a year. Brother Dominic De Burgo, a near relative of the Earl of Clanrickarde, was made prisoner on the ship taking him from Cork to Spain to pursue his studies. He was thrown into prison at Kinsale, but made his escape by jumping from the top of the jail wall down on to the sea-shore. All covered with mud and without food or drink he lay concealed for two days in a neighbouring wood, finding shelter at length under the hospitable roof of the Roches near Garrettstown. This young Dominican was afterwards the celebrated Bishop of Elphin, for whose head or capture the English offered a large reward, and to whom Blessed Oliver Plunket, the martyred Archbishop of Armagh, wrote from his dungeon

warning him of the attempts of the Privy Council against his life.

When community life was re-started by the Dominicans in the little house in Friary Lane, several novices received the habit there. Amongst others were Brothers Albert O'Brien, Nicholas Walsh, Thomas Hylan, John Fitzgerald, Dominic McCurtin and Dominic Walsh, all of whom were professed in Cork between the years 1722 and 1735. Indeed, so many young men were seeking admission to the Order that in 1751 the Irish Provincial applied to the Master-General for authority to establish a novitiate in Cork. For reasons of prudence or otherwise, permission was not granted, and novices went abroad to be trained till 1864, when a Novitiate and House of Studies of the Irish Province were opened in Tallaght, Co. Dublin. In 1936 the Novitiate was separated from the House of Studies and established at St. Mary's, Cork, where a new and spacious building had been erected for the purpose. It was solemnly blessed and opened by Most Rev. Dr. Cohalan on the 1st of September, 1936. The impressive ceremony of the reception of novices to the Order took place on the 15th of September, on which occasion a sermon was preached by Very Rev. Fr. Finbar Ryan, O.P. (afterwards Co-adjutor Archbishop of Port of Spain.)

Dr. Finbar Ryan's name has become almost a household word in his native city, while the renown of his zeal and eloquence has gone far beyond it. The very solemn ceremony of his archiepiscopal consecration at St. Mary's Church, Pope's Quay, on the 29th June, 1937, will long be remembered by those who had the privilege of witnessing it. No missionary of recent years, facing the sorrows and joys of his far-off mission field, has borne with him in such overflowing abundance the prayers and good wishes of the Irish people. The diocese of Port of Spain comprises the islands of Trinidad, Tobago, Grenada, St. Vincent's and Santa Lucia, and is a populous and laborious vineyard. The mission in Trinidad

was, by a decree of Propaganda in 1901, reserved exclusively for the Fathers of the Irish Dominican Province, of whom twenty-five are working there to-day. The third member of St. Mary's community to become Archbishop of Port of Spain, Dr. Finbar Ryan, upholding the great episcopal tradition of the Dominican Order in Ireland, takes his place in that devoted throng, of whom David Mac Kelly was the first.

CONCLUSION.

IN the foregoing pages we have glanced in retrospect across seven centuries of Dominican history in Cork city. Three hundred years of tranquillity gave place to three hundred more of persecution which drove the Fathers from their Friary of the Isle into hiding and obscurity. Then came Catholic Emancipation, heralding an era of the building of great churches. The Dominicans in Cork, looking before and after, conceived the idea of another St. Mary's—the noble edifice which their brethren of to-day are having consecrated.

The people of Cork are proud of the Dominican tradition in their city. Their pride is mingled with rejoicing at thought of the consecration of the beautiful hundred-year-old Church of St. Mary. Such a memorable event means much more to men and women than they express. Deep in their hearts there is a happiness born of long-cherished hopes now at last fulfilled.

A triumph for religion, this ceremony also redounds to the glory of St. Dominic. The permanence of his spirit in his disciples is the secret of the undaunted missionary zeal of his Order throughout the centuries. To-day that Order "offers a safe refuge"—to use the words of Pope Benedict XV—"amid the growing turbulence of erring humanity Under the special protection of the Blessed Virgin Mary it has carried on in every age, and will carry on still more amidst the need of our own, a providential mission of Truth, of Charity, and of Peace."

BIBLIOGRAPHY



Besides the general sources of information on Irish ecclesiastical history and on Cork local history, the following have been particularly consulted :

Mervyn Archdall. *Monasticon Hibernicum*.
Ed. Moran. 2 vols. 1873-76.

T. De Burgo, O.P.
Hibernia Dominicana. 1762.

J. A. Dwyer, O.P.
The Dominicans of Cork City and County. 1896.

M. MacInerney, O.P.
History of the Irish Dominicans. Vol. 1 (all published). 1916.

J. O'Heyne, O.P.
Irish Dominicans of the 17th Century (1706).
Ed. A. Coleman, 1902.

Clérissac, Rev. H., O.P. : *The Spirit of St. Dominic* 1939.

Jacquín, Rev. P., O.P. : *The Friar Preacher* 1915

Jarrett, Rev. B., O.P. : *Life of St. Dominic* 1924.

Reeves, Rev. J. B., O.P. : *The Dominicans* 1929.



Glenbeigh Records
Management



F3224574

