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Dominican Order - Irish Province

The Irish Dominicans in Rome.

NOLAN, Louis, O.P.



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LOUIS NOLAN O. P., B. A.

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THE
IRISH DOMINICANS
IN ROME

WITH 12 ILLUSTRATIONS



S. CLEMENTE
ROMA

GROTTAFERRATA
TIP. ITALO-ORIENTALE « S. NILO ».

1913

Attenta relatione Nobis facta, ut praesens opus typis detur
permittimus.

Romae, 22 Junii 1913.

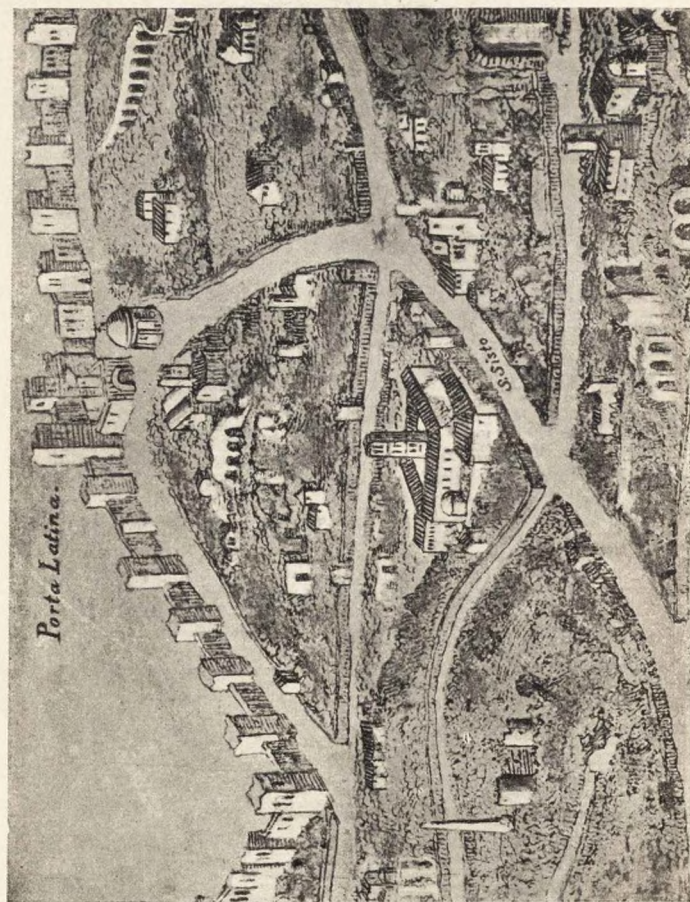
Fr. HYACINTHUS M.^a CORMIER, M. G. O. P.

IMPRIMATUR

P. Fr. ALBERTUS LEPIDI, Ord. Præd.
S. P. A. Magister.

IMPRIMATUR

FRANCISCUS FABERI
Vic. Urbis Adsector.



S. Sisto Vecchio and its surroundings in the XVIIth century.

« Let us now praise men of renown, and our fathers in their generation... Such as have borne rule in their dominions, ... and by the strength of wisdom instructing the people in most holy words... Rich men in virtue, studying beautifulness: living at peace in their houses. All these have gained glory in their generations, and were praised in their days ».

(ECCLESIASTICUS, Chap. XLIV. 1-7).

PREFACE

The material for the present work has been drawn principally from the Archives of San Clemente, of the Master General of the Dominican Order, of certain convents of the Roman Province, and of Propaganda, as well as from De Burgo's « Hibernia Dominicana », and the Acts of the General Chapters of the Order.

LOUIS NOLAN, O. P.

*San Clemente, Rome.
Feast of SS. Peter and Paul
29 June, 1913.*

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Mercurius ⁵³²
~~503~~

John II

Panerius de Boile

Paschal II 1089

Cordulmer

1431

Eugene IV

Julius de Medici

Clem VII

1571

Carafa Joannis Pto

Paul IV 1555

THE IRISH DOMINICANS

IN ROME

CHAPTER I.

INTRODUCTION

In the « Acts of the General Chapter ¹ » of the Dominican Order held in Rome in the year 1656 we read the following: « An abundant harvest of those who, in our Irish Province, have suffered cruel torments for the Catholic Faith, has been gathered in our days into the heavenly granary, for, of the Forty-three convents which the Order possessed in Ireland, there does not exist today even one which the fury of the heretical persecutor has not burned, or levelled to the ground, or turned to profane uses. In 1646 (that is ten years earlier), the Dominicans in Ireland numbered about six hundred, of which number scarcely a fourth part now survives at home, the rest having suffered martyrdom or been cruelly banished to the island of Barbadoes ».

The fierce persecutions waged against the Catho-

¹ Edition: Reichert, Vol. VIII. pp. 468-9.

lics under the reign of Henry VIII and of Elizabeth were succeeded in the first half of the seventeenth century by a period of comparative peace and liberty of worship; but on the accession to power of Cromwell a persecution, worthy of the days of Nero, broke out with the result, as we have seen, that in less than ten years the Dominicans lost all their convents in Ireland, and about four hundred and fifty members of the Order were either put to death or exiled. It thus became evident that if the Irish Province of Friars Preachers were not to suffer complete extermination, its young aspirants must be sent abroad to be trained for the Priesthood. Already the Irish Dominican Province possessed, since 1615, a College at Lisbon, and, since 1624, another at Louvain, where young men were being received and educated for the Dominican mission in Ireland. But two convents or colleges were insufficient for a Province which only recently counted six hundred members. In 1667, therefore, the Master-General of the Order, Fr. John Baptist de Marinis, gave to the Procurator of the Irish Province, Fr. John O' Connor, then resident at Madrid, commendatory letters addressed to the Provincials of certain Provinces of the Order in Europe soliciting them to give one or more convents in their respective Provinces to the Irish Dominicans now driven from their own country by the Cromwellian persecutions.

The General himself conceded to his exiled Irish children the convent of S. Sisto Vecchio in Rome, then under his own immediate jurisdiction, together with that of S. Clemente¹ which had been given to the Dominican Order by Pope Innocent X. in 1645 and finally handed over «in perpetuum» to the Irish Dominicans on the 30 May 1667 by the then Commendatory Abbot, Cardinal Francis Maidalchino, and incorporated with S. Sisto. Popes Clement IX and Clement X in 1667 and 1674, respectively, published Briefs confirming the cession of the convents and churches of SS. Sisto and Clemente to the Irish Dominicans. It was not, however, until the 20 August 1677 that the Irish Dominicans took formal possession of SS. Sisto and Clemente, a possession which we happily still enjoy, and which has been for almost two centuries and a half the source of innumerable blessings to the Irish sons of S. Dominic and their work for the salvation of souls not only in the «Island of Saints and Scholars» itself, but throughout the

¹ The convent of SS. John and Paul on the Coelian Hill was to be given instead of S. Clemente to the Irish Dominicans, but Fr. Philip Thomas Cardinal Howard, O. P. interfered and obtained it for the English Dominicans who, however, renounced it on the death of Cardinal Howard in 1694. SS. John and Paul subsequently passed into the possession of the Fathers of S. Vincent de Paul, and from them into the hands of the Passionist Fathers whose head house it now is.

whole world where the Irish race, ever true to its mission and its divine vocation, is spreading the faith and preaching the Gospel of Jesus Christ.



Section of XIIIth century cloister of S. Sisto.

At this stage of our work we wish to give a brief sketch of SS. Sisto and Clemente before they came into the hands of the Irish Dominicans.

S. Sisto Vecchio, dedicated to Pope S. Sixtus II. the friend of S. Lawrence the Martyr, is situated at the foot of the southern slope

of the Coelian Hill, on the Via Appia, facing the gigantic ruins of the Baths of Caracalla, and not far from the site of the old temple of Mars and of the Egerian Fountain for which the Coelian was celebrated. Constantine constructed a church in the locality where,

according to some archaeologists, S. Sisto now stands; others say that S. Sisto was built by a rich Roman named Tigris, and hence identify it with the church referred to under the Title: « Ad Tigridem ». At all events the old church whether built by Constantine or by Tigris was dedicated to S. Sixtus, and under that Title was restored by Pope Adrian I. in the eighth century. At the beginning of the thirteenth century, Pope Innocent III. restored the church and convent of S. Sisto almost from the foundations. S. Sisto was given to S. Dominic by Pope Honorius III, the successor of Innocent III, in 1218, and on the 17 December 1219 it was formally and permanently ceded to the Founder of the Friars Preachers, and became the cradle of the Dominican Order in Rome. The first companions of S. Dominic in Rome lived at S. Sisto until 1220 when they were transferred to the convent of S. Sabina given to the Order a short time before by the same Pope Honorius III.; and S. Sisto was allotted to the large community of nuns which S. Dominic, by command of the Pope, had undertaken to transfer from S. Maria in Trastevere and some other convents in the City, and install them at S. Sisto under his own immediate jurisdiction, and under the Rule (henceforth to be known as « The Institutions of the Sisters of S. Sixtus at Rome ») which the Saint had given to his daughters at Prouillè, the first foundation of the Order.

At S. Sisto, S. Dominic raised three dead persons to life, one a child, another a mason who had been killed by a fall from a scaffolding while working at the restoration of the convent, the third a young man named Napoleon, the nephew of a Cardinal. In S. Sisto also when there was no food for the community dinner two angels appeared, in answer to the prayer of the Saint for help, and distributed bread and wine to the brethren. Père Lacordaire in his « Life of S. Dominic ¹ » has the the following beautiful reference to S. Sisto: « His (S. Dominic's) first care on reaching Rome was to find a suitable spot for the erection of a convent. At the foot of the Coelian Mount facing the south, upon the Appian Way, and opposite the gigantic ruins of Caracalla's baths, stood an old church dedicated to S. Sixtus II, pope and martyr; five other popes, martyrs like himself, reposed by his side in that burial place. To one side of the church lately rebuilt was attached a cloister almost finished — the profound solitude of the church and cloister contrasted with the recent labours, the marks of which were everywhere to be seen. It was plain some unexpected event had interrupted the carrying out of an idea; it was in fact the death of Innocent III. which had suspended the restoration of

¹ Chapter XI.

that ancient and venerable spot. The cloister had been intended by him to unite under one rule various nuns who lived at Rome in too great relaxation. Dominic, unaware of the circumstance, hastened to beg the church and monastery from the Sovereign Pontiff, and Honorius made him a verbal grant of it. In three or four months Dominic had assembled at S. Sisto as many as a hundred religious. A rapid and prodigious fertility succeeded that tardiness which had been always the characteristic of his destiny. This man whose career did not virtually begin before his thirty-fifth year, and who spent twelve years in forming sixteen disciples, saw them now drop down to him as the ripe ears fall before the scythe. But there is nothing to wonder at in this, for it is a constant law of grace and nature that force long under restraint acts with impetuosity when it succeeds in bursting its bonds or barriers. There is, moreover, in everything a certain stage of maturity which renders success equally prompt and inevitable. S. Sisto, situated by the road along which the triumphs of Rome took their way to the Capitol, was, during a year, the witness of scenes more wonderful than the spectacles the Roman generals had been accustomed to along the Appian Way. In no place and at no time did Dominic manifest more signally the authority which God had given him over souls, and never did nature

obey him with more deferential zeal. This was the triumphal moment of his life ».

For three centuries and a half S. Sisto was inhabited by the Dominican nuns. In 1575, the nuns, being obliged by the malarious and unhealthy state of the convent and its surroundings to abandon S. Sisto, removed to their present convent of SS. Domenico e Sisto built for them by Pope S. Pius V. in the Via Magnanapoli on the slope of the Quirinal Hill. Many generations of those holy nuns sanctified S. Sisto and now lie buried beneath its soil.

S. Sisto, though ceasing to be occupied by a regular community of religious, continued, nevertheless, to be the property of the Dominican Order. In 1602 the church and monastery were restored under Pope Clement VIII, and towards the middle of the seventeenth century community life began to flourish there anew. In 1646 Fr. Philip Thomas (afterwards Cardinal) Howard made his novitiate there; and in 1655, by command of Pope Alexander VII, S. Sisto was erected into a general novitiate for the whole of Italy under the immediate jurisdiction of the Master-General of the Order. Twelve years later it was handed over in perpetuity, together with S. Clemente, to the Irish Dominican Province.

S. Clemente which was to serve as the *villeggiatura* or residence of the community from Easter to

November — the period when the air of S. Sisto was so pestilential as to be a serious menace to the health of the brethren — is situated about a mile from S. Sisto, at the foot of the northern slope of the Coelian Hill or rather in the valley between the Coelian and the Esquiline Hills, and midway between the Coliseum and the Basilica of S. John Lateran — the Mother and Mistress of all the Churches of the world.

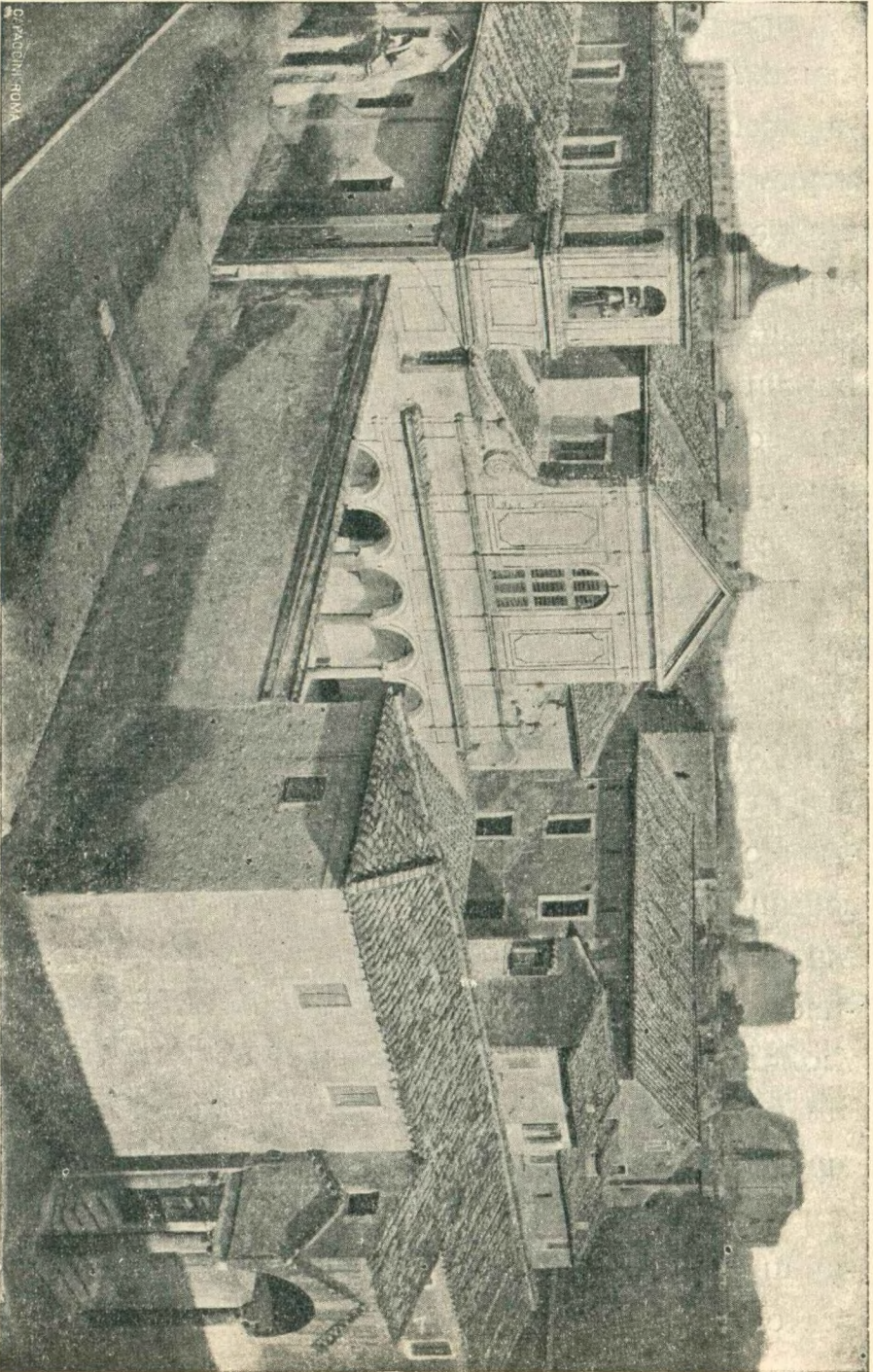
The walk from S. Sisto to S. Clemente is, historically, the most interesting in the Eternal City. Leaving S. Sisto the traveller emerges immediately on the Via Appia, by which the Apostle of the Gentiles entered Rome, and by which the Prince of the Apostles was leaving it when Our Saviour appeared to him. It was here too that S. Sixtus, to whom our church is dedicated, took leave of his Deacon S. Lawrence. Walking towards the City the traveller leaves on his left the great ruins of Caracalla's baths, while on his right are the slopes of the Coelian Hill with the grove within which is said to have been the fountain sacred to the nymph Egeria. Farther on he passes over the site of the once famous Porta Capena, near which, as we learn from Ovid (Fast. VI. 191) stood the temple of Mars:

« Lux eadem Marti festa est; quem prospicit extra
appositum tectae porta Capena viae ».

The Porta Capena marked the beginning of the Via

Appia which was begun in 312 B.C. by the Censor Appius Claudius the Blind, and completed by him across the Pontine Marshes as far as Capua, and afterwards continued to Brindisi. It was paved throughout its whole length, principally with grey blocks quarried from the immense mass of lava thrown out in prehistoric times by the volcanic eruption which formed the beds of the present lakes Albano and Nemi. The earlier part of the Via Appia served as a great Patrician cemetery, being bordered for a distance of about ten miles by a magnificent avenue of tombs, the remains of many of which still exist. From the Porta Capena a road led, and still leads, to S. Sabina on the Aventine, and it is this road that retains more than any other the footprints of S. Dominic, for his journeyings from his children at S. Sabina to those of S. Sisto were many and frequent. Another road led through the Circus Maximus between the Palatine and the Aventine Hills; and a third, that which our traveller to S. Clemente takes, is the Via Triumphalis, between the Palatine and the Coelian Hills, along which to the Capitol passed the Roman Emperors and Generals when they returned in triumph with their noble hostages and rich spoils after their conquests in Africa and the East. It was here too that Cicero received his triumph on his return from exile. And along this road was S. Ignatius, Bishop of Antioch (whose re-

lics are preserved at S. Clemente), conducted to the Coliseum to be exposed to the lions in the Amphitheatre for the amusement of pagan Rome. The traveller passes, on his left, the majestic remains of the palaces of Caracalla and Septimius Severus on the Palatine; and, on the right, the church of S. Gregory the Great from which S. Augustine and his companions set out for the conversion of England, and the church of SS. John and Paul. A few paces further on he passes under the ruined arches of the old aqueduct by which Domitian brought the *Acqua Claudia* from the Coelian to his own palace on the Palatine; and still a little further on he passes under the grand triumphal Arch of Constantine, beside which are the ruins of the Golden House of Nero, the triumphal Arch of Titus, the Roman Forum, and the *Mèta Sudans*, on the left; and then on the right one of the grandest ruins in the world — the Coliseum or Flavian Amphitheatre. After passing the Coliseum the traveller is within four hundred yards of S. Clemente which he may reach by either of two roads, one the *Via S. Giovanni in Laterano* which has replaced the old *Via Magnifica*; the other the *Via Labicana* which led out to the now ruined town of Labicum near *Paestrina*, and which in the days of the bloody persecutions was the scene of many a martyrdom. On the left of this last stage of his journey the traveller pass-

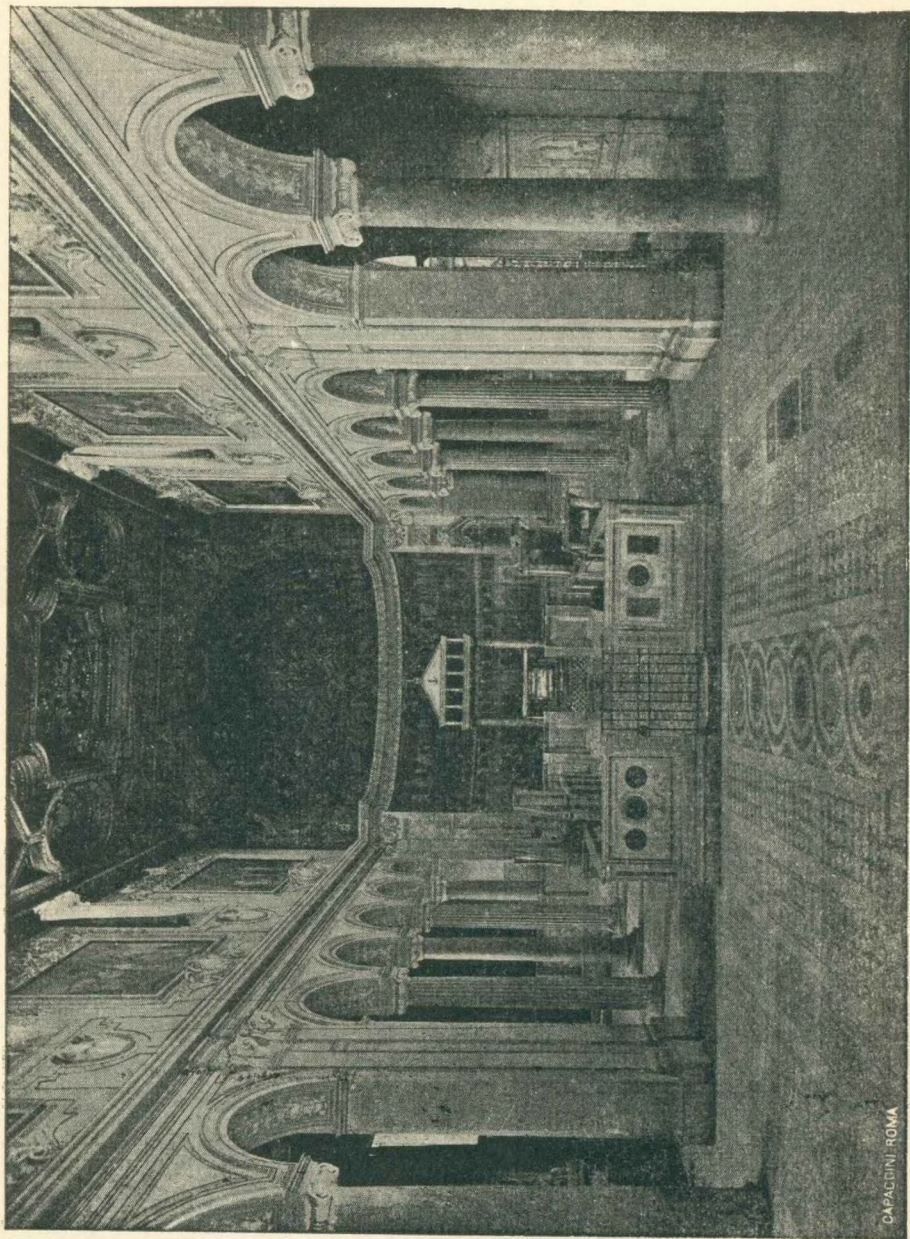


General view of S. Clemente, with the Coliseum and Baths of Titus in the rear.

es the Baths of Titus as well as those of Trajan where, in the sixteenth century, the famous marble group of the Laocoon, now in the Vatican Museum, was discovered. The traveller has now reached S. Clemente, and S. Clemente, as we shall see later on, is not the least interesting of the monuments in the Coelian Region.

Despite the historical setting of S. Clemente, its summer heat was not less oppressive in the seventeenth century when it served as the summer residence of the community, than it is today, and those of our time who have experienced the intensity of that heat are not disposed to envy the lot of their less fortunate brethren who, for a century and a half of summers, resorted to it for change of air. Change, however, it was, and refreshing too, no doubt, for those brave soldiers of Christ who, with the horrors of Ti-burn and of the dungeons of London's Tower before them, voluntarily came to Rome to be clothed in S. Dominic's white wool, and to acquire at the centre of the Christian world the knowledge and the sanctity with which they were to gird themselves for the work which awaited them in their own persecuted country or wherever else obedience might send them.

In 1667 when S. Clemente came into the possession of the Irish Dominicans, and for nearly two centuries after, its beautiful church was identified



Interior of the Church of S. Clemente.

with the church of the fourth century mentioned by S. Jerome, and was said to be built on the site of the paternal mansion of the martyred Pontiff S. Clement, the third successor of S. Peter in the Apostolic See. But the excavations begun in 1858 by the great Irish Dominican, Fr. Joseph Mullooly, laid bare the true history of S. Clemente, and brought to light not only the fourth century church resting on an old Republican or Kingly palace, but also the house of the Saint with the christian and pagan oratories within it¹.

The Title¹ of S. Clemente, like all the other Titles of the primitive Church, was at first served by secular clergy. who, it is believed, were succeeded at the close of the sixth century by the monks of S. Benedict, and these in turn were succeeded by Canons. From a passage in the « Bullarium » of Pope Boniface IX. we learn that Canons were in charge of S. Clemente in 1390; while a Rescript of Pope Martin V. informs us that the Monks of S. Ambrose » ad Nenum » were in possession of it in 1420. These monks became extinct in the reign of Pope Urban VIII, and S. Clemente was then declared a secular « Abbacy in

(1) For a description of the church and the different stratifications of S. Clemente, see « The Basilica of S. Clement in Rome » (Nolan).

(1) For an explanation of the word « Title », see work quoted, pp. 15-17.

Commendam ». In 1645, the year after the death of Pope Urban, S. Clemente, with the approval of Pope Innocent X., was given to the Dominican Order, and on the 30 May 1667 it was granted in perpetuity to the Irish Dominican Province by its then Commendatory Abbot, Cardinal Francis Maidalchino. The grant is thus recorded in a marble slab over the entrance to the convent of S. Clemente:

INNOCENTII X PONTIFICIS MAXIMI AUCTORITATE, EMINENTISSIMUS | DOMINUS FRANCISCUS SANCTAE ROMANAE ECCLESIAE CARDINALIS | MAIDALCHINUS, SANCTORUM CLEMENTIS ET PANCRAII ABBAS COMMENDATARIUS, COENOBIIUM HOC, ET BASILICAM SANCTI CLEMENTIS | FRATRIBUS SANCTI SIXTI ORDINIS PRAEDICATORUM EXIMIA BENIGNITATE PERPETUO CONCESSIT DIE 30 MAII 1667.

Thus far we have briefly traced the history of SS. Sisto and Clemente in Rome, and shewn how the Irish sons of S. Dominic came to possess them. In the following pages we shall trace their subsequent history while giving a short sketch of some of the most distinguished Irish Dominicans connected with these venerable institutions.



CHAPTER II.

On the 20 August 1677 the Irish Dominicans, represented by Fr. John O' Connor, took formal possession of SS. Sisto and Clemente, and immediately inaugurated there the novitiate and curriculum of studies. The new community included among its members Frs. John Coleman, Felix Mc. Dowell, Richard O' Heyne, Thomas Flynn, Thomas de Burgo, George Nangle, and John Baptist Maguire, and was presided over by Fr. Thomas Creagh (Craff) who had been professor of theology at Urbino. Fr. Creagh died the following year and was succeeded in the Priorship by Fr. Felix Mc. Dowell who suffered martyrdom in Dublin in 1707¹. Among the signatures which we find affixed to the minutes of the first recorded Council

(1) The process for the Beatification of Fr. Felix Mc. Dowell together with other Irish martyrs is now before the S. Congregation.

of the Convent is that of Fr. Lawrence Ferrall who, after his return home, was twice subjected to cruel imprisonment for the faith in London. Yet, notwithstanding this beginning, SS. Sisto and Clemente did not become a nursery of future martyrs, but rather a seminary for future bishops.

FR. AMBROSE Mc. DERMOTT who had been Professor of Arts and of Theology in the Convent of SS. Sisto and Clemente for many years, and Prior of the community from 1686 to 1689, was the first Bishop given to the hierarchy by the Irish Dominicans in Rome. He was appointed Bishop of Elphin in 1707.

In 1725 FR. DOMINIC O' DALY who had made his studies here was selected to fill the See of Achonry.

In 1728 FR. MICHAEL Mc. DONOGH the personal friend of Pope Benedict XIII. of whom he was more than once the guest at Benevento, was appointed to the See of Kilmore when only twenty-nine years of age, and was consecrated in the Vatican Palace by the Pope himself. Bishop Mc. Donogh remained in Rome for nearly two years after his consecration and lived at S. Clemente. During this time he was the confessor of Charles Edward, the young Prince of Wales. It was Dr. Mc. Donogh who, on the 8 July 1741, first obtained from Rome the privilege by which the feasts of certain Irish Saints could be celebrated both

in Ireland and by Irish Communities abroad. Bishop Mc. Donogh died in 1746.

In 1743 FR. JOHN BRETT became Bishop of Killaloe. Fr. Brett studied in the convent of S. Maria ad Gradus at Viterbo, and at S. Maria sopra Minerva at Rome. He was professor from 1725 to 1735 at SS. Sisto and Clemente, where he had among his disciples Fr. Thomas de Burgo, afterwards Bishop of Ossory and author of the celebrated « *Hibernia Dominicana* ». From 1735 to 1738 Fr. Brett was Prior here. In 1739 he became Poenitentiary of the Basilica of S. Mary Major¹ where, in the early part of the century, another Irish Dominican, Fr. Thomas de Burgo, granduncle of the Bishop of Ossory, had filled the same office. Four years later, namely in 1743, Fr. Brett was appointed to the See of Killaloe from which, in 1748, he was translated to that of Elphin, where he died in 1756.

In 1751 Fr. PATRICK BRUALLAGHAN, who studied philosophy and theology at SS. Sisto and Clemente where he received his degree of Lectorate, was consecrated Bishop of Derry. The consecration ceremony took place in London and one of the consecrating Prelates was the famous Bishop Challoner.

Together with, but junior to, Drs. Mc. Donogh,

¹ The College of Apostolic Poenitentiaries (Confessors) at the Basilica of S. Mary Major is confided to the Dominicans.

Brett, and Bruallaghan, at SS. Sisto and Clemente was a young man who was destined to become one of the glories of the Irish Province, and to hand down his name to posterity as one of the most learned Bishops of his time in Ireland. This was Fr. Thomas Darcus de Burgo (Burke).

THOMAS DE BURGO was born in Dublin in 1710. At the age of fourteen he came to Rome, and on the 24 January 1724 he received the habit of the Friars Preachers in the Chapter Room of S. Dominic at S. Sisto. He was professed on the 2 March 1726. In 1732, before he had yet been raised to the priesthood and when he was only twenty-two years of age, he had completed his course of studies, had received with distinction the degree of Lector in Theology, and had been appointed to fill the chair of Philosophy. On the 29 December 1732 he was ordained priest. In 1736 Fr. de Burgo was made First Regent (Regens Primarius) of the College; and in September 1739, on the expiration of Fr. Brett's Priorship, he was appointed Vicar « in Capite » of the convent, an office which he filled with credit until July 1740. About this time Fr. de Burgo translated from Spanish into Latin a Moral Theology of Fr. Larraga, O. P. to which he appended several dissertations. In 1741, at the instance of Bishop Mc. Donogh and other Bishops of the Irish hierarchy, Fr. de Burgo

obtained from the S. Congregation of Rites a Decree for the celebration of the feasts of nine Irish Saints, and in 1747 he obtained a similar Decree for the celebration of the feasts of fourteen other Irish Saints. For these feasts Fr. de Burgo himself prepared the Offices which were published in 1751 in the form of an Irish Supplement to the Breviary. In 1742 he received the degree of Master in Theology; and the following year, 1743, after eighteen years residence at SS. Sisto and Clemente, he returned to Ireland.

In 1753 Fr. de Burgo was appointed Historiographer of the Irish Province, and it is to this appointment we owe his immortal « *Hibernia Dominicana* » or History of the Irish Dominicans at home and abroad from the foundation of the Order down to his own time. The manuscript of this work was completed and presented for approbation to his superiors in 1757, but it was not published until 1762, three years after its author had been appointed to fill the See of Ossory. Fr. de Burgo was appointed Bishop of Ossory¹ by Brief dated 9 January 1759. In the autumn of 1769 we find Bishop de Burgo in Rome. On the 14 November he pontificated at the High Mass at S. Sisto, at which the nuns of SS. Domenico e Sisto, who

¹ Another Dominican, Fr. Colman O' Shaughnessy, filled the See of Ossory from 1736 to 1748.

were by privilege present, performed the choral part of the function; and on the 23 of the same month, the feast of S. Clement, he sang the High Mass at S. Clemente.

In 1772 Bishop de Burgo published a Supplement to the « *Hibernia Dominicana* ». The « *Hibernia Dominicana* » which is a mine of learning and of information is written in Latin, and contains, exclusive of the preface and a valuable index, 754 closely filled quarto pages. He was preparing a second edition ¹ of this work when death overtook him on the 25 September 1776 when he had ruled the diocese of Ossory for over seventeen years. Bishop de Burgo was succeeded by another Irish Dominican from SS. Sisto and Clemente, Fr. John Thomas Troy who was to be for nearly half a century the ornament of the Irish Episcopate and one of the most remarkable of the English-speaking Prelates of his time.



JOHN TROY was born at Blanchardstown, Co. Dublin, on the 10 May 1739. In the spring of 1756

¹ The Mss. of this proposed second edition passed into the hands of Dr. Troy after the death of Bishop de Burgo, and are now, we presume, in the Archiepiscopal Archives of Dublin. Dr. Moran, in his « *Spicilegium Ossoriense* », quotes from those Mss.

he came to Rome and received the habit of S. Dominic at S. Clemente on the 25 April, taking the name of Br. Thomas. On the 25 April 1757 he was professed in the Chapter Room of S. Dominic at S. Sisto¹. After profession Br. John Thomas Troy devoted himself assiduously to the study of philosophy. It soon became apparent to his professors that the young student was gifted with no ordinary ability, which, aided by his very diligent disposition, soon brought him into prominence. We read in the « *Liber Studiorum* » of SS. Sisto and Clemente that when he defended a public thesis in philosophy in the Basilica of S. Clemente² on the 19 July 1759, the large and distinguished audience openly applauded the brilliant display of this young Dominican, and every now

¹ Fr. Carrigan, in his « *History of the Diocese of Ossory* », Vol. I. p. 182 says: « Neither of his (Dr. Troy's) profession in the Dominican Order is there now any detailed account to be had ». With all respect to the author of the « *History of the Diocese of Ossory* », this is not correct, for, as I write, I actually have on my table the original and full account of that event.

² Public theses in Philosophy and Theology were held regularly during the Scholastic year in the Basilica of S. Clemente. These theses were defended by one of the students of the College of SS. Sisto and Clemente, and were generally well attended by ecclesiastical dignitaries and students in Rome. It was not infrequent to find Cardinals, Bishops, and Generals and other Superiors of Religious Orders and Colleges present at them.

and again, as the defendant, by some of his fine and clever distinctions, disposed of the objections of his adversaries, was to be heard a chorus of such exclamations as « bravo », « optime », &c. And under date of the 15 July 1762 we find a similar report of his defence of a public theological thesis of that year. He was ordained priest in May 1762; and on the 6 June, the following year, after a rigorous examination for the Lectorate in Theology he received the laurels with great distinction. In the autumn of this same year he was appointed Professor of Philosophy and Secretary of the Council of the convent, and it is in the fulfilment of this latter office that we now can detect the germs of his future greatness. The accuracy, the clearness, and the method with which he recorded all the events of the time, and even repaired, where possible, the omissions of some of his less competent predecessors in that office, place us today under a deep debt of gratitude to Dr. Troy for the account of that interesting period in the history of SS. Sisto and Clemente.

In January 1765 Fr. Troy was elected Sub-Prior, and in September of the same year Procurator of the convent. In September 1766 he was appointed Master of Students, and in 1769 he received the degree of Bachelor of Theology. It was at this time that Bishop de Burgo came on a visit to Rome and stayed

at S. Clemente, where, no doubt, he became closely acquainted with the young professor who was to be his successor in the Diocese of Ossory. In November 1771 Fr. Troy was appointed Regent of Studies, and in November of the following year he was instituted Prior of SS. Sisto and Clemente. As Prior he laboured with great zeal to promote the spiritual and temporal welfare of the community entrusted to his charge. He had already distinguished himself as a brilliant student and an able professor, and now he comes before us as a most successful administrator. During his Priorship he endeavoured to promote amongst the faithful devotion to the B. Sacrament and to the Holy Rosary, two of the traditional special devotions of the Dominican Order. He arranged that on the afternoon of the first Sunday of each month there should be exposition of the B. Sacrament in the Church of S. Clemente. In 1775, on the expiration of his term of office as Prior, Fr. Troy was instituted Vicar in Capite (that is Superior under another title) of the convent. In 1776 he had the library of S. Clemente which, during his administration, had been considerably enriched by the addition of many useful volumes, changed to another and more commodious part of the convent. It was thus he was devoting his affectionate and zealous attention to the welfare and improvement of his beloved convent,

when the news reached him that henceforth he should labour elsewhere as he had now been appointed to the See of Ossory.

In the Council book of the convent we find under date of 2 December 1776 the following account of the announcement of Dr. Troy's elevation to the Episcopacy: « The Fathers and Brothers of the community having been assembled in the choir of S. Clemente after the conventual mass, Fr Charles O'Kelly, O. P, Master of Theology and Theologian of the Casanate Library, in the name of his Eminence Cardinal Castelli, Cardinal Prefect of Propaganda, announced to the community that the Cardinals of the Sacred Congregation of Propaganda had selected for the See of Ossory in Ireland, vacated by the death of Bishop Thomas de Burgo, O. P, Fr. John Thomas Troy, O. P, Superior of SS. Sisto and Clemente. It would be difficult (the account continues) to represent the joy which the news of the promotion of their beloved Superior had caused in the community; but the subsequent thought that this promotion was to deprive them of one whom they so much loved and esteemed changed their joy into sorrow, for they had all learned to realize the conspicuous uprightness, the great learning, and the untiring zeal for the preservation and propagation of regular observance which adorned Dr. Troy. On the same day Dr. Troy vi-

sited the General of the Order, Cardinal Thomas de Boxadors, to obtain his permission to accept the dignity bestowed upon him. The General granted the necessary permission, but requested Dr. Troy to continue to govern the community until his departure from Rome ». This notice was written by the Sub-Prior of the convent, Fr. Luke Concanen, who afterwards became first Bishop of New York.

The close of the first century of the Irish Dominican residence in Rome was thus happily marked by the elevation to the Episcopacy of the Superior of SS. Sisto and Clemente.

Bishop de Burgo died on the 25 September 1776, and on the 2 December following, Fr. John Thomas Troy was appointed to fill the vacant See. Fr. Troy was not the choice of the priests of Ossory, nor did Rome wait to know their will in the matter. Propaganda was well aware of Dr. Troy's fitness for the See of Ossory, and to Ossory he was sent as Bishop. Though we have not been told what was the real feeling in Ossory over this appointment, we can imagine that, owing to the circumstances under which it was made, it was not received with unmixed satisfaction. However, be this as it may, Dr. Troy, Bishop-Elect of Ossory, sent to his Diocese his first Pastoral Letter dated the 2 February 1777, addressed from « Outside the Porta Praenestina » (Porta Maggiore).

On the 21 March 1777, after twenty-one years' residence at SS. Sisto and Clemente, Dr. Troy left Rome and proceeded to Ireland by way of Brussels where, in the Premonstratentian monastery of Park, he was consecrated Bishop on the 8 June by the Papal Nuncio, Archbishop Ignatius Busca.

Soon after Dr. Troy's arrival in Ireland we find him, in execution of a commission from the Holy See, investigating certain irregularities which had arisen in the Archdiocese of Armagh, and for which the Primate, Dr. Blake, had been suspended. Dr. Troy restored the Primate to the primatial jurisdiction at the end of the year 1777; but as fresh scandals appeared in the Archdiocese the Primate was again suspended by Rome in April 1781, and Dr. Troy was appointed Administrator of the See of Armagh. It would have been the desire of the Sacred Congregation of Propaganda to translate Dr. Troy from Ossory to Armagh, were it not for the fact that Dr. Troy himself, on account of the delicacy of the situation, did not wish it; but Dr. Troy's promotion to an equivalent charge was already a foregone conclusion.

In the Diocese of Ossory the young zealous Bishop strove strenuously to crush the « White Boy » association which for so many years had been the source of much trouble and of great anxiety to the

late Bishop. Seeing that mild remonstrances were of little avail, Bishop Troy fulminated, in 1779, the sentence of excommunication against the members of the association, a measure which had the desired effect.

In the same year he restored the long interrupted Diocesan Conferences; and, in 1782, began the erection of the Diocesan Seminary which was to be not only a boon to his own Diocese but, by its success, was also to be an encouragement to other Irish Bishops to follow his example.

The year 1786 was to open a new chapter in the life of Dr. Troy and a new field for his untiring zeal. The Archbishop of Dublin, Dr. Carpenter, died on the 29 October 1786, and when the news of his death reached Rome, Propaganda, without delay, decided on his successor. The Decree of Dr. Troy's translation from the See of Ossory to the Archiepiscopal See of Dublin was drawn up by Propaganda on the 27 November, less than a month from the date of the death of Dr. Carpenter, and was signed by Pope Pius VI. on the 3 December. It is rarely that Rome is so quick in its decision; but Dr. Troy had already been marked by Rome as a Prelate worthy of the honour and the responsibility now conferred upon him, and hence there was no reason for waiting to know the wishes of the clergy of Dublin. The wishes of that body, however, were far other-

wise than in accordance with the choice of Propaganda. This we learn from a letter dated 1 December 1786, to Cardinal Antonelli, Prefect of Propaganda, from the Nuncio at Brussels, who says that he is aware that « feeling is running high amongst the secular clergy in Dublin who wish for an Archbishop *not a Regular* »¹; and the clergy themselves petitioned Propaganda to give them for Archbishop, Dr. Plunkett, Bishop of Meath. But Rome had spoken and had decreed that Dr. Troy was Archbishop of Dublin. The new Archbishop had apparently to face a feeling which, if not openly hostile, was not at all events sympathetic; and here we find part of the explanation of Dr. Troy's subsequent unpopularity, an unpopularity which to a great extent owed its origin to prejudice and jealousy. Archbishop Troy was a Regular and a Dominican, he was a Rome-trained ecclesiastic and was thoroughly imbued with the spirit of the Church, he was a strict disciplinarian and a faithful interpreter of the mind of the Holy See in all matters that concerned the government of the Church in Ireland. All these qualities should have endeared him to his priests and people, but the spirit of that age was, alas! incapable of appreciating such a man; for Ireland was marching fast into the throes

¹ The italics are ours.

of the unhappy rebellion, and the state of mind of a vast section of the people, influenced to a certain extent by the spirit which begot the French Revolution, was such as to resist the policy which they blindly deemed an encroachment on their liberty. It was his noble efforts to crush this rebellious spirit, and at the same time to safeguard the liberties and rights of the Church and of its children against the machinations of the English Government to secure for itself a voice in the ecclesiastical government of Ireland, that obtained for Dr. Troy the odious reputation which still clings to his name. We give here an extract from a very long and important letter written (in April 1800) by Dr. Troy to his friend and Roman Agent Fr. Luke Concanen, O. P., from which may be judged the difficult position in which Dr. Troy and his Episcopal colleagues were placed by the circumstances and events of the period. Referring to the meeting of the Bishops held in Dublin on the 17, 18, 19 January 1799, to deliberate on the proposal of Government of an independent provision for the R. C. Clergy of Ireland, Dr. Troy, after giving Fr. Concanen a summary of the whole question, says: « You have now, my dear friend, the whole matter before you. The proposal has not been renewed by Government since it was made in January 1799.. Meantime, the Prelates are silent about it and nothing is said of

it. They all wish to remain as we are and would so, were it not that too many of the clergy were active in the wicked rebellion, or did not oppose it. If the prelates had refused to consider the proposal, they would be accused of a design to exercise an influence over the people independent of Government, for seditious purposes. Nothing but the well grounded apprehension of such a charge, though groundless in itself, would have induced the Prelates to consider the proposal in any manner... I feel that we have placed the Pope in a delicate situation, by leaving the whole matter to his determination; but how could this be avoided? If we had rejected the proposal « in toto » we would be considered here as Rebels. This is a fact. If we agreed to it without reference to Rome, we should be branded as schismatics. We are between Sylla and Charibdis ». And again on the 2 November 1805 he writes to Fr. Concanen thus: « If this Government will persist in the project of pensioning our clergy and of exercising the Veto in the nomination of Bishops, it seems that the Holy Father, after the example of what happened in Russia, Prussia, Canada, and other Catholic States, cannot avoid a certain Concordat with this Government. We are all opposed to such an innovation and we are determined to oppose it « *in limine* ¹ ». Notwithstanding these and a number

¹ See Propaganda Archives. Irlanda. Vol. 17.

of similar reports sent by him to Fr. Concanen and directly to Propaganda, Dr. Troy is persistently represented as favouring the « Veto ». Even in the « Catholic Encyclopedia » ¹ just published, we find the following reference to Dr. Troy's tendencies regarding the Veto: « In 1799 he (Dr. Troy) agreed to accept the Veto of Government on the appointment of Irish Bishops; and even when the other bishops, finding that they had been tricked by Pitt and Castlereagh, repudiated the Veto, Dr. Troy continued to favour it. »

If Dr. Troy had his trials in the Archdiocese of Dublin, he also had his consolations, and not the least of these was the joy to see founded under his own eyes the great College of S. Patrick's, Maynooth, the foundation stone of which was laid on the 21 April 1796. The fierce religious persecutions in Ireland had failed — and failed miserably — in the object for which they were intended; but they were the means of sowing the seeds of evils which were to appear in later times. When freedom of worship was, to a certain extent, tolerated, it was found that there was a great dearth of priests, owing to the fact that there was no place in which to train them at home in Ireland, and to send them abroad in

¹ Vol. XV. p. 67.

sufficient number was more than the poverty of the Irish Catholics could afford at the time. And many of those who were trained abroad were not, because of the great need of them at home, allowed enough time to go through an adequate course of philosophy and theology; added to this was the danger of unsound doctrine such as Jansenism, and liberal ideas in matters of religion, which were being propagated on the continent, especially in France. Dr. Troy who had himself received a thorough training, in accordance with the traditions and regulations of his Order, in both philosophy and theology, and who, for thirteen years, had taught these subjects at SS. Sisto and Clemente in Rome, clearly perceived the need of a properly and solidly educated clergy. It was to meet this need that he established the Diocesan Seminary in Ossory; but his desires were not satisfied until he saw accomplished the erection of the great College of Maynooth which was to be the ecclesiastical Seminary for the whole of Ireland, and destined to become, in a short time, the greatest national ecclesiastical College in the world.

The esteem in which Propaganda held Dr. Troy to the end of his life is the highest testimonial to the great wisdom and prudence of the Archbishop. His opinion had always great weight with Propaganda in making appointments to the vacant Sees in Ireland;

and he was also consulted on the question of the establishment of the Hierarchy in the United States. He was probably the greatest English-speaking Prelate of his time, and one of the most distinguished of the Archbishops of Dublin.

The long and brilliant career of Archbishop John Thomas Troy, O. P, one of the greatest ornaments of SS. Sisto and Clemente, came to a close on the 11 May 1823. The funeral oration was preached by Dr. Doyle (« J. K. L. »), Bishop of Kildare and Leighlin, whom Dr. Troy had consecrated in 1819.



From 1677 to 1766 the community of SS. Sisto and Clemente numbered on an average about twenty members; but from a petition made on the 1 March 1773 by the Prior, Fr. John Thomas Troy, to Pope Clement XIV for help to restore the convent of S. Clemente ¹, we learn that since 1766 the funds at the disposal of the community were sufficient to support only seventeen religious. From the same petition we learn that from the year 1750 to 1772, the College of SS. Sisto and Clemente, besides providing profess-

(1) The Church of S. Clemente had been restored by Pope Clement XI in 1715; and Pope Benedict XIII and Cardinal Albani made some improvements in S. Clemente in 1726 and 1727.

ors for its own needs and to some extent also for the needs of the Colleges of Louvain and Lisbon, sent thirty-two priests, of whom seven were Graduates and five Lectors in Theology, to labour on the missions in Ireland, Scotland, and the Islands of America under English and Dutch dominion. It is also remarked that in those twenty-two years, four Irish members of the community died at S. Clemente. From the year 1764 to the middle of the nineteenth century we frequently find that the young Irish aspirants to the Dominican Order, after receiving the habit at SS. Sisto and Clemente, were sent to the convent of S. Maria sopra Minerva at Rome, or to S. Maria della Quercia or S. Maria dei Gradi at Viterbo, or to S. Domenico in Perugia, for the year of probation, and after profession brought back to SS. Sisto and Clemente for their philosophical and theological studies. It sometimes happened too that they received the habit and made some or all of their studies in those convents.

We know from an interesting note in the Council Book of the convent that during the seventeenth and eighteenth centuries the Irish language was not neglected at SS. Sisto and Clemente, for, according to the note, it was decided by the Fathers of the Council of the convent that the Father who preached in English was to receive at dinner, that day, an extra dish, and that the Father who preached in Irish was

to receive two extra dishes; but if the preaching in either language was not up to the mark then nothing extra was to be given to the preacher.

During the eighteenth century the Irish Dominicans in Rome were intimately connected with the exiled Stuart Family. Fr. John Browne, O. P., one of the witnesses at Montefiascone to the signatures to the marriage contract between King James III and his Queen—the saintly Maria Clementina Sobieski, was Confessor to their Majesties, and lived with them at their residence at the Palazzo Muti in the Piazza SS. Apostoli in Rome. Queen Maria Clementina was especially devoted to the Dominican Order and even was, by her own special request, buried ¹ in the habit of S. Dominic. In 1717 King James III, then living at the Papal Palace at Urbino, sent a young man named James Smyth with letters to the Prior recommending the young man's admission to the habit of S. Dominic at SS. Sisto and Clemente. In 1739, through the intercession of King James, the Arch-hospital of S. John Lateran agreed to supply medicine *gratis* to the

¹ Queen Maria Clementina as well as her husband James III, and their two sons, Charles Edward Prince of Wales, and Cardinal Henry Duke of York are buried in the Basilica of S. Peter's in Rome, where their monuments, in new S. Peter's in the left aisle and likewise in old S. Peter's, may be seen. At the Convent of S. Clemente are preserved interesting portraits of Queen Maria Clementina and Prince Charles Edward.

community during the part of the year that it resided at S. Sisto ¹. We have already seen that Bishop Michael Mc. Donogh was Confessor from 1728 to 1730 of Charles Edward the young Prince of Wales. In 1741 a grand dinner in honour of the Prince had been given at the Vineyard of the community outside the Porta Maggiore. ² But in 1766 the Prior of the convent, Fr. Patrick Kirwan, was deposed from his office for having received with royal honours the same Prince at S. Sisto.

The Dominican Pope, Benedict XIII (1724-30) when Cardinal Titular of S. Sisto, manifested great solicitude for the spiritual and temporal welfare of the community; and even when he became Pope his interest in and his familiarity with his Irish Brothers were remarkable. He practically rebuilt the church of S. Sisto ³

¹ In 1762 it was arranged that the same Hospital should also supply medicine to the community, during the part of the year that it resided at S. Clemente, in consideration of a weekly conference in Moral Theology to be given by one of the Dominican Fathers to the priests of the Order of S. Camillus de Lellis who were in charge of the Hospital. The health of the community, if we may judge from the negotiations regarding the supply of medicine, must not have been the best at this period.

² This Vineyard which is situated about a mile outside the Porta Maggiore was in the possession of the community of SS. Sisto and Clemente from 1677 to 1911 when it was opportunely disposed of. It was called the Vigna Torrione from an old tower-like tomb which stands at the entrance to the vineyard.

³ The apse of the old church (that is the church probab-

and the convent he restored from the foundations, except the old Chapter Room of S. Dominic which he left intact but had the frescoes in it restored. He also presented the community with many useful pieces of furniture; together with a large, beautiful processional banner (still preserved at S. Clemente), which he gave to the community in 1723 while still Cardinal Titular of the church. He consecrated all the altars in the church as well as the altar in the Chapter Room. The holy Pontiff more than once made a ten days' retreat at S. Sisto, and visited the community, whether at S. Sisto or at S. Clemente, almost weekly, and sometimes even dined with them like a simple religious. On the 23rd June 1727, the Pope slept at S. Clemente, and the fact is recorded by an inscription over the door of the room in which he slept.

ly of Pope Innocent III) of S. Sisto with its interesting old frescoes of the school of Giotto still exists at the back of the apse of the present church.





CHAPTER III.

FR. RICHARD LUKE CONCANEN, who studied theology under Dr. Troy at SS. Sisto and Clemente and who was Sub-Prior of the convent when his sometimes professor was appointed to the See of Ossory, received the habit of the Friars Preachers at the Irish Dominican convent of Holy Cross, Louvain, in 1766. After his profession in 1767 he came to Rome and studied philosophy for two years at S. Maria sopra Minerva, and in June 1769 he came to SS. Sisto and Clemente for his theological studies. Judging from the reports of his annual examinations he seems to have been a very brilliant student. One report tells us that when he publicly defended a thesis on the *Incarnation* in the Basilica of S. Clemente on the 15 July 1772 in the presence of Cardinal Marefoschi, Cardinal Protector of Ireland, Fr. John Thomas de Boxadors, the Master-General of the Order, and many

other ecclesiastical dignitaries, besides his learned Regent of Studies Fr. John Thomas Troy, Br. Luke Concanen so distinguished himself that Cardinal Marefoschi warmly congratulated the General of the Order on having at S. Clemente students who were an honour to their Order as well as to their country. Br. Luke Concanen was ordained priest at S. John Lateran's on the 22 December 1770. On the 12 November 1772 he was appointed Dean of the students and on the 4 February following he received, with the highest distinction, the degree of Lector in Theology. On the 17 March of the same year he was instituted Master of Novices, and in September was appointed to the Chair of Philosophy. In 1774 he was appointed Sub-Prior, and in 1775 Master of Students. In 1777 his great friend Dr. Troy left Rome; and the same year Fr. John Connolly, who was afterwards to succeed Dr. Concanen in the See of New York, came from Louvain to SS. Sisto and Clemente to be Master of Students. In 1777 Fr. Concanen was appointed Sub-Prior for the second time, and in 1779 Regent of Students. In the Lent of 1781 we find him preaching a course of catechetical conferences at S. Clemente. In June of the same year he was appointed Prior of SS. Sisto and Clemente, Fr. John Connolly being Sub-Prior. Fr. Concanen, besides being a zealous promoter of regular observance, was a splendid

administrator, and he did much during his Priorship to improve the state of SS. Sisto and Clemente. In the latter convent especially he made many improvements. In 1785 he was reappointed Prior of the community; but in 1787, before the expiration of his second term of office, he was summoned by the General of the Order to live at the Minerva where he became Socius to the General and Theologian of the Casanate Library. Fr. Concanen was the last Irish Dominican Theologian of this great Dominican Library, of which we shall have more to say later on. Though removed from S. Clemente, Fr. Concanen lived on there in spirit and in affection, and in 1797 we find him sending pecuniary aid to the « Alma Mater ». In 1802, as a result of a visitation of SS. Sisto and Clemente made by Fr. Gaddi, Vicar of the Order, Fr. Concanen was appointed to look after the temporal affairs of the community while he still continued to reside at the Minerva. This was the period of the French occupation of Rome when SS. Sisto and Clemente were passing through the first crisis which threatened their suppression.

Fr. Concanen was the Roman Agent of Dr. Troy and many other Irish Bishops, as well as of Dr. Milner, Vicar Apostolic of the Midland District in England, a position which brought him into almost daily contact with the Roman Ecclesiastical Authorities, and

especially with those of Propaganda, who soon recognised the great wisdom, prudence, and learning of this humble Dominican. During the discussions on the question of the « Veto » and other questions relating to the state of the Church in Ireland at that period, Propaganda frequently asked Fr. Concanen to furnish his views on the different matters under discussion. Far away himself from the scenes and the heats of the excitement of that troubled time in Ireland, and being kept well informed of all the events as they occurred, Fr. Concanen, aided by these advantages as well as by his great tact and sound judgment, wrote reports for Propaganda which not only make interesting reading today but also throw much and valuable light on certain events of the period.

Much as Fr. Concanen occupied himself on behalf of his native country, he also found time to labour for the cause of the growing Catholic Church in America, and especially for the establishment in the United States of a Province of his own Order. The Dominicans had already been in the United States for some years, but the time, it seemed, had now come when they could be formed into a Province and thus be enabled to carry on their mission more efficaciously. Fr. E. D. Fenwick, afterwards the first Bishop of Cincinnati, entered into correspondence on the subject with Fr. Concanen who fully realized the need

and the importance of the step about to be taken. Fr. Concanen opened negotiations regarding the proposed Province with the General of the Order and with Propaganda, upon whom he urged with all his zeal and energy the advisability of its establishment, with the result that in June 1805 the decree for its foundation was issued by Propaganda. The new Province was dedicated to S. Joseph, and Fr. Fenwick became its first Superior. This Province of S. Joseph is now one of the most flourishing Provinces of the Dominican Order.

In 1807 four new Episcopal Sees were created in the United States, one of them being New York, and to this See Fr. Concanen was nominated by Pope Pius VII. The worthy Dominican on whose shoulders the burden of the Episcopate threatened more than once already to fall, now that it had been imposed upon him by the Vicar of Christ, bowed his head in obedience to the appointment. We give Dr. Concanen's letter ¹ to Dr. Troy in which he refers to the appointment to the See of New York:

Rome. 25 March 1808.

« My ever dear, Most Rev. and excellent Friend,

You must undoubtedly be astonished, if you have received my letters of the 8 and 30 January, to hear

¹ See « Spicilegium Ossoriense » Vol. III. p. 535-6.

that, instead of being now in my grave, as my most severe and long illness then threatened, I am appointed Bishop of New York in N. America... The S. Congregation unanimously elected me though I had strenuously recommended Fr. Connolly for New York, and His Holiness confirmed the election before I knew their intention, or could dispose of my consent. Cardinal di Pietro came to my bedside, I being still unable to rise up, to tell me in the name of the Pope that I must accept the great charge, and that such was the will of God... Now, my dearest friend, you will say that too late and in the decline of life have I undertaken such a charge, at every time superior to my abilities, with the labours, cares, and dangers attending it. It is very true. But, remember, that obedience to the Church has alone made me change an easy, quiet, and comfortable state of life, for a disastrous one... I most earnestly request that you will communicate, as soon as possible, all the news to the most worthy Dr. Carroll. Pray his Grace to dispose matters and recommend me to the people of New York. I can find no means for conveying a letter to Dr. Carroll. There are some American vessels at Leghorn and Genoa, but an embargo is laid on them. This will render my departure from hence very difficult; and I fear the only way I will have is to attempt getting to Palermo, and there embark in

an American ship; or in one bound for England, in which latter case I would enjoy the extreme pleasure of visiting you and my other friends in Ireland once before my death. Father Connolly is to succeed me in the office of Companion (that is, Socius to the General). He will take care of your business here, and that of my other correspondents, if hereafter any business can be done here. I have a bundle of Rescripts for you and other Prelates in Ireland, England, and Newfoundland, but have no means of forwarding them. It is with great difficulty and expense that I send off this small letter. Should anything happen Paul¹ I have managed matters so that you are to have all his faculties over all the British dominions through the world. Amongst the articles I sent in Dr. Moylan's chest, there was, for sale, an ivory Crucifix², with two statues, done by Bernini, on a rich marble pedestal, besides a brass Crucifix with other figures. If Dr. Moylan has not found a connoisseur or dilettante to purchase these at L. 55, or L. 60, as I directed, I will take them with me to my Cathedral at New York; but if he has disposed of them, you

¹ That is the Pope. In those days of the Roman Republic when letters on matters ecclesiastical were in danger of falling into the hands of and being used by the enemy, it was necessary to employ a kind of cipher.

² This Crucifix was given by Dr. Moylan to the Ursuline Convent, Blackrock, Cork, where it still is.

will take up the money for me and keep it till I draw on you for the amount you may have received for my use from him and the other Prelates ».

L. CONCANEN, O. P.

On Low Sunday the 24 April 1808, Fr. Luke Concanen was consecrated the first Bishop of New York, in the Dominican Church of S. Caterina, Via Magnanapoli, Rome.

The troops of Napoleon were at this time in possession of all the ports of Italy, and thus Bishop Concanen, being a British subject, was prevented from embarking at Leghorn when he attempted to do so, and was forced to return again to Rome. The following extracts from his subsequent letters to Dr. Troy represent the difficulties which beset him in his endeavours to leave Italy for New York. Writing to Dr. Troy on the 21 May 1808, he says: « I would have set off for my destination long since, had not the American vessels at Leghorn been sequestered, because visited on their voyage by the English ». And again, on the 19 November, he wrote: « After remaining four months at Leghorn and its environs at « Locanda », the convent being no more, and after spending an immense sum of money I was under the necessity of returning to Rome ». On the 22 March

1800 he tells Dr. Troy that « No letters arrive now from America in any port of Italy ». In May of the same year he informs him that « he is actually labouring at a translation of all the interesting papers forwarded concerning the great question of the « Veto ».

In 1810 Bishop Concanen made a final effort to leave Italy and set out for his Diocese. He went to Naples in the hope of being able to sail thence for New York; but he was destined never to reach the American Continent, for, on the eve of the day fixed for his departure, he died at Naples on the 18 June 1810, at the age of seventy-two. He was buried in the Dominican church of S. Domenico Maggiore in Naples.



We said that Fr. Concanen was the last Irish Dominican Theologian of the Casanate Library, and here it may be of interest to give a sketch of that great Library which, after the Vatican, was the largest of the Roman Libraries, and in which at least seven distinguished Irish Dominicans filled the position of Theologian.

The Casanate Library was founded by the wealthy Cardinal Girolamo Casanate, who richly endowed it and confided it to the Dominicans of S. Maria so-

pra Minerva, into whose full possession it came on the death of the Cardinal in 1700. According to the will of the Cardinal the Casanate Library was to be governed by five Prelates of the Dominican Order, namely: The Master-General, the Master of the Sacred Palace, the Commissary of the Holy Office, the Procurator-General, and the Secretary of the Index, together with the Prior of the Minerva. Two theologians were instituted to explain the doctrine of S. Thomas, and a College of Theologians, six in number, to be drawn from the different parts of Europe, namely, Italy, Germany, France, Spain, the British Isles¹, and Belgium. The special duty of the members of this College was to publish works in defence of the Catholic Religion; they all should be Dominicans and well-known for their learning as well as for authorship. That the Dominican Order did not fail to fulfil these conditions may be judged from the list² of its great men that filled the office. Two Lay-brothers were appointed for the distribution of books to the

¹ The British Isles seem to have been exclusively represented by Irish Dominicans.

² See « *Memorie Istoriche della Biblioteca Casanatense* » Dal P. M. Pio Tommaso Masetti, O. P. (Ultimo Prefetto della medesima). To this work which is still unpublished, but the Mss. of which have been kindly lent us by the Prior of the Minerva, we are indebted for much of our information on the Casanate Library.

readers, but, owing to the great popularity of the Library, a third Lay-brother had soon to be employed.

The Library, which was inaugurated in 1701, began with a collection of twenty-five thousand volumes, a large number for that period. In 1705 the Prefect of the Casanate, Fr. Lascaris, O. P., travelled through Europe in search of books and manuscripts, and in 1710 returned with a handsome addition to the Library. Every year brought fresh and valuable additions until the original limits of the accommodation had to be considerably extended.

In 1798 the sources of the revenues of the Library were seized by the French, and Napoleon, in his zeal for literature, had many of the precious volumes taken to Paris. In 1810 the Library was taken by the new government and declared Municipal property, but one of the Dominican Fathers was left in charge of it. In 1814 Pope Pius VII came back in triumph to Rome, and the Casanate was restored to the Dominicans of the Minerva. In 1849 the Casanate, owing to the fresh outbreak of anarchy, was left without its lawful masters; but in 1850 the Dominicans returned once more and continued in possession of the Casanate until the taking of Rome by the Piedmontese troops in 1870. Though the Library had been declared State property by the new rulers of Rome, the Dominicans continued to serve it until

1884 when they were finally obliged to withdraw. The Library which began in 1701 with twenty-five thousand volumes, and which had been despoiled by Napoleon, during the French occupation of Rome, of many valuable tomes, contained in 1884, when the Dominicans were forced to abandon it, about *two hundred thousand printed volumes, and six thousand manuscripts.*

The first Irish Dominican Theologian of the Casanate College was Fr. Patrck Plunkett who studied at the famous Dominican College of S. James in Paris. Fr. Plunkett became Theologian of the Casanate immediately after its foundation, and died in that office in 1728.

In 1729 Fr. Plunkett's place was taken by Fr. Edmund de Burgo, who studied in Spain, and was professor at the Irish Dominican College of Holy Cross at Louvain when he was nominated Theologian of the Casanate. Fr. de Burgo died in Rome in 1739 at the age of 74. He was the author of many learned works mostly of a controvertial character.

Fr. Peter Killikelly succeeded Fr. de Burgo in 1740; but he held the position of Theologian for only two years, as he was elected Provincial of Ireland in 1742. In 1744 he was appointed Bishop of Kilmacduagh.

The successor of Fr. Killikelly was Fr. Patrick

Brullaughan, who, while Theologian of the Casanate, was Socius of the Provincial of Ireland at the General Chapter held at Bologna in 1748.

The next Irish Dominican Theologian of the Casanate - Fr. Charles O' Kelly - was Regent of the Dominican College of Corpo Santo, Lisbon, at the time of the terrible earthquake which destroyed a great part of the city and the whole of our College there in 1750; and it is to him that we are indebted for the present College which was built soon after the great catastrophe. In 1757 Fr. O' Kelly became Theologian of the Casanate, an office which he held as long as he was capable of work. He died at the age of 88 years. He was a kind friend to the community of SS. Sisto and Clemente, and frequently helped it over financial difficulties.

Contemporaneously with Fr. Charles O' Kelly at the Casanate, but representing Italy, was another Irish Dominican, Fr. James Bodkin who made his novitiate at SS. Sisto and Clemente, but after his profession was sent for his philosophical and theological studies to the convent of S. Maria dei Gradi at Viterbo, and while there became affiliated to the Roman Province, of which he was elected Provincial in 1773. He was remarkable for great learning, piety, and zeal. He was attached to the Casanate for twenty years, in

the capacity either of Prefect or Theologian. He died in 1786.

When Fr. Charles O' Kelly had grown too old for work, Fr. Luke Concanen was appointed in 1787 to replace him. In 1798 when the French troops took possession of Rome, and the Dominicans were driven from the Casanate, Fr. Concanen, the last of the Irish Dominicans to be officially attached to the Library, ceased his connection with it.

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The successor of Bishop Concanen in the See of New York was his old companion at SS. Sisto and Clemente, Fr. John Connolly. When Dr. Troy left Rome in 1777, Fr. Connolly was summoned from Louvain to be Professor and Master of Students at SS. Sisto and Clemente. The following year Fr. Connolly was appointed Sub-Prior of the convent, and in 1782 Regent of Studies. In July 1787, when Fr. Concanen was appointed Socius to the General and Theologian of the Casanate Library, Fr. Connolly was selected to succeed him in the Priorship. He was reappointed Prior in January 1791 and continued to govern the community until 1796. Of the students who received the habit of the Order from the hands of Fr. Connolly during his Priorship of the convent, there was one, Francis Joseph O' Finan, who was

afterwards to have a long and interesting connection with SS. Sisto and Clemente, and who was also to wear the Episcopal mitre. About this time, too, Fr. Connolly became Agent for some of the Irish Bishops, an office which he filled until his appointment to the See of New York in 1814.

In the spring of 1798 the Eternal City seemed doomed to the occupation of the French troops, and the community of SS. Sisto and Clemente became alarmed concerning its position. In February the Prior applied for and obtained a dispensation for one of the novices, Br. Joseph Mc. Key, to be received to profession though he had made only four months novitiate; the reasons given for the necessity of the dispensation being the danger of the community being expelled immediately from the convent, and the difficulty at that time of transferring the novice to another novitiate house of the Order. Br. Joseph, who made profession on the 17 May 1798, was the last Irish Dominican to make novitiate at S. Sisto. Soon after, the community must have been ordered to abandon S. Sisto, for we find in the Archives of the Master General a receipt for a certain sum of money paid, at the instance of the Roman Republic, by the Procurator of the Order to the Brethren of S. Sisto for their *viatics* or travelling expenses to Ireland. The receipt is dated 6 June 1798, and is signed by

the following members of the community : Clement Dunne (Prior), John Thomas Plunkett (Sub-Prior), Daniel Kennedy, Francis Peter Bushe, Mark Nowlan, Thomas Rearden, Daniel Mc. Graith, Vincent O'Rourke, and Joseph Mc. Key. The community of S. Sisto was thus dispersed, and though we learn from a report of a visitation made there in 1802 that there were at that time a few professors and a few students at S. Sisto, it nevertheless seems to have practically ceased, with the dispersion of 1798, to be used as a house of studies. S. Sisto has however to this day remained in the hands of the Irish Dominicans.

Before the dispersion from S. Sisto, Fr. Connolly took up a permanent residence at S. Clemente. From his letters to some of the Irish Bishops, and especially from his letters ¹ to the Bishop of Meath we get an account of the state of Rome from 1798 to 1814. Writing to Dr. Plunkett in March 1798 Fr. Connolly says: « The French have seized on and sold everything belonging to the English and Scotch Colleges here; the former was worth three thousand pounds a year. Commissioners were to take possession today of the Irish College and all its property. I suppose they will do the same at the Irish Convents of S. Matthew's, S. Isidore's, and S. Clement's, notwithstanding

¹ See « The Diocese of Meath » by Rev. A Cogan.

the efforts of the incumbents of these houses to prevent it. There is scarcely a country but has a college here; they are all, it is said, to be suppressed... It is prohibited under pain of death to either speak or write against the Republic, or in favour of the late Government. I feel myself becoming a prey to melancholy. A change of air would be of service to me; yet I am determined to stay here until I shall be, *perhaps*, ordered away from the house I have lived in those twenty-one years last past ». S. Clemente was the only one of the above-named institutions that was not disposed of by the Republic, and the reason of its preservation we learn from another letter dated 18 January 1800, after the French army had left Rome ¹: « The purchaser of the Irish Augustinian convent here », says Fr. Connolly, « demolished the church and the greatest part of the convent, the same was to happen to the Irish Franciscan Convent, had the purchaser had a little more time. Your Lordship has undoubtedly seen a plan of the Church of S. Clemente, in Le Brun's « Explication de la Messe », in Mabillon, Montfaucon, and other celebrated writers on Sacred antiquities. By having obtained leave from the Republic to open that church after its suppression, and serve the public in it as chaplain and con-

¹ The French army left Rome on the 2 October 1799.

fessor, without any emolument, I have saved it from destruction, as also the convent and library. When the organ and the best of the furniture were to be sold by the Republic I bought them at a very low rate. It was to render this service to my Order that I determined to stay here if permitted by the Republic ». In another letter dated 1 February 1815, he writes: « By attending the venerable Basilica of St. Clement's *gratis*, during the French Government here, I have saved it and the convent from ruin, though I was thrice ordered to go to Paris for having contemptuously refused to swear allegiance to Buonaparte ».

Bishop Concanen died, as we have seen, on the 18 June 1810; and, on the 27 of the same month according to an entry in the Diary of Propaganda for the year 1808-1814 — the period of the Cardinal Prefect's exile from Rome — the notice of his death was sent to Pope Pius VII at Savona, together with a « Pro-memoria » petitioning the appointment of Fr. Connolly to the vacant See of New York. On the 12 August 1810, Monsignor Giuseppe Doria (afterwards Cardinal and Protector of Ireland), Chamberlain to the Pope, replied that His Holiness wished to have the election of Fr. Connolly to the See of New York suspended for the present. The reason for the delay was not stated in the reply; but it subsequently transpired that the Pope wished Fr. Connolly to be

Bishop of New York, but Fr. Connolly being a British subject and England being at the time at war with America, it was thought prudent to suspend the appointment, which was eventually made in 1814 on the return of Pope Pius to Rome. Dr. Connolly, the second Bishop of New York, was consecrated on the 6 November 1814 in the church of the Dominican nuns of SS. Domenico e Sisto in Rome. Amongst those present was the Queen of Etruria with her children.

Bishop Connolly was now after thirty-seven years' residence at S. Clemente to sever his connection with that venerable convent. He left Rome in February 1815 and travelled by way of Ireland to New York. Writing to Bishop Plunkett before leaving Rome he says ». I am to delay about a month in the diocese of Liege, where I am pressinglly requested by the Vicar of the Chapter of that city to arrive for Holy Week, in order to consecrate the holy oils, and afterwards to administer the Sacrament of Confirmation in different parts of that vast diocese now many years without a Bishop ».

From a letter ¹ dated the 25 February 1818 written, in Italian, to the Cardinal Prefect of Propaganda, we learn that Bishop Connolly arrived in his diocese

¹ Propaganda Archives: « Scritture riferite nei Congressi — America Centrale. Vol. IV ».

at the end of November 1815, after a voyage which lasted 67 days from Dublin to New York. Dr. Connolly was the second Bishop of New York, but the first to take possession of that See. We get some very interesting statistics, from the letter just referred to, regarding the state of the diocese at the time. « On my arrival », says Bishop Connolly, « in this City (New York), I found about thirteen thousand Catholics, of whom about *eleven thousand are Irish* or born of Irish parents. This catholic population had only four priests, namely: three Jesuits and one Dominican, to minister to their needs. The Dominican is Fr. Thomas Carbry¹, whom I knew at the Minerva, and who is a well instructed, zealous, and prudent priest, and a good preacher. Of the three Jesuits, one left me after a short time to go to the State of Maryland where he hoped to get cured of an imaginary illness; another, Fr. Fenwick, a religious of much ability and highly esteemed in this City, was removed from here by his Superior. From that time until recently I have been occupied from morning till night fulfilling the duties of Parish Priest and Curate more than those of a Bishop, as I was being continually called either to

¹ Fr. Thomas Carbry resided at SS. Sisto and Clemente in 1775, and attended lectures at the Minerva. He was ordained on the 16 May 1775. In 1815 he was recommended for the Bishopric of Norfolk, in the United States.

the confessional, or to visit the sick in different parts of this vast city and its surroundings; and also was frequently obliged to go out at all hours of the night to assist the dying, and this, too, in the rigour of winter which is often so very cold here. I mention these matters only to shew the scarcity of missionaries here. This diocese of New York comprises the whole State of the same name as well as half of the adjoining State of New Jersey. In the whole of this vast extent of territory there are only three Catholic churches, two of which are in this city, and the third in the city of Albany, 160 miles distant from here. But I hope to build two more churches this year about 250 miles distant from New York. The Lord has consoled me by sending me recently three good priests from Ireland, two of whom I am keeping here, and have sent the third to do missionary work through the various parts of the diocese, where there are Irish Catholics some of whom have scarcely ever seen a priest. The Cathedral of New York has a debt of about fifty-three thousand dollars (scudi) incurred in the building of it, and has to pay 7⁰/₁₀ interest on the debt which absorbs about half the income of the cathedral and of the other church in the city. Thus are we rendered incapable at present of maintaining a sufficient number of priests to minister to the spiritual wants of the Catholics of this city; and our hope of

being able to erect a Seminary is, for the same reason, blighted for the present. But even if we had a Seminary now it would be very difficult to find American youths who would profit by it on account of their aversion to the ecclesiastical state. The French Sulpicians and the Jesuits have Seminaries in the State of Maryland, but so few are the ecclesiastical students from them that even the diocese of Maryland is not sufficiently supplied with priests. Neither England nor Scotland can give us any help. And the priests who come from France, Germany, and Switzerland, know little or nothing of the English tongue which is the common language of the United States, excepting that of Louisana which up to the present has had a small population. Our hope, therefore, is in Ireland alone, where, in some dioceses, there is actually a superabundance of priests suitable for missionary work in this country. If the Ecclesiastical authorities of these States continue to prefer priests from the continent of Europe to those of Ireland the consequences will be disastrous to the propagation of Catholicism in this country. Owing to the continuous influx to these parts of Catholics from Ireland, our Catholic congregation here in New York numbers now about sixteen thousand persons, *of whom ten thousand have come from Ireland within the past three years*, without counting all the others that ar-

rived at the ports of Philadelphia, Baltimore, Boston, Charleston, &c. &c. These Irish immigrants have spread themselves through the different States as far as Louisiana, bearing with them the Catholic religion. Nearly all the churches in the United States have been built and are being maintained by the Irish, and hence it is deeply to be lamented that, instead of priests of their own nationality, they are given priests who, too often, neither understand nor are understood by them ».

From this letter we get an idea not only of how much the Catholic Church in America owes to the faithful Irish, but also of the extent of the burden laid upon the shoulders of the zealous Irish Dominican, Bishop Connolly, when he was entrusted with the government of the diocese of New York. That burden, however, he bore with the highest credit to himself and his Order, as well as for the great glory and spread of the Catholic religion in America. During the ten years that Bishop Connolly administered the diocese of New York, he accomplished wonders in providing for the spiritual needs of his flock, whom he dearly loved and was loved by them in return.

Dr. Connolly died on the 6 February 1825. It is said that while his body was lying in state in the old Cathedral of S. Patrick, as many as thirty thousand people, that is nearly one-fifth of the then po-

pulation of New York, visited the church to pay their last tribute of love to their dead Pastor. Looking over the statistics supplied in 1910 on the occasion of the centenary celebration of the death of Dr. Concanen, the first Bishop of New York, we see what the mustard-seed, sown in the days of that venerable Prelate and first watered by Bishop Connolly, had grown to. The original diocese of New York which counted only four priests and three churches when Bishop Connolly landed there in 1815, in 1910 counted 2718 priests, 1534 churches, and a Catholic population of 3,131,500; and out of that original diocese had grown seven others.





CHAPTER IV.

Fr. John Connolly had, as we have seen, successfully preserved S. Clemente all through the religious crisis created by the French occupation of Rome and the Roman Republic; but now in 1814, the year in which Fr. Connolly was appointed to the See of New York, the Pope returned to Rome; and with him or soon after him came the religious communities that had been banished from their convents. Regular conventual life was being everywhere restored throughout the Eternal City, and in this restoration was included the reestablishment of the Irish Dominican community in Rome, of which Fr. Francis Joseph O'Finan was appointed Prior.

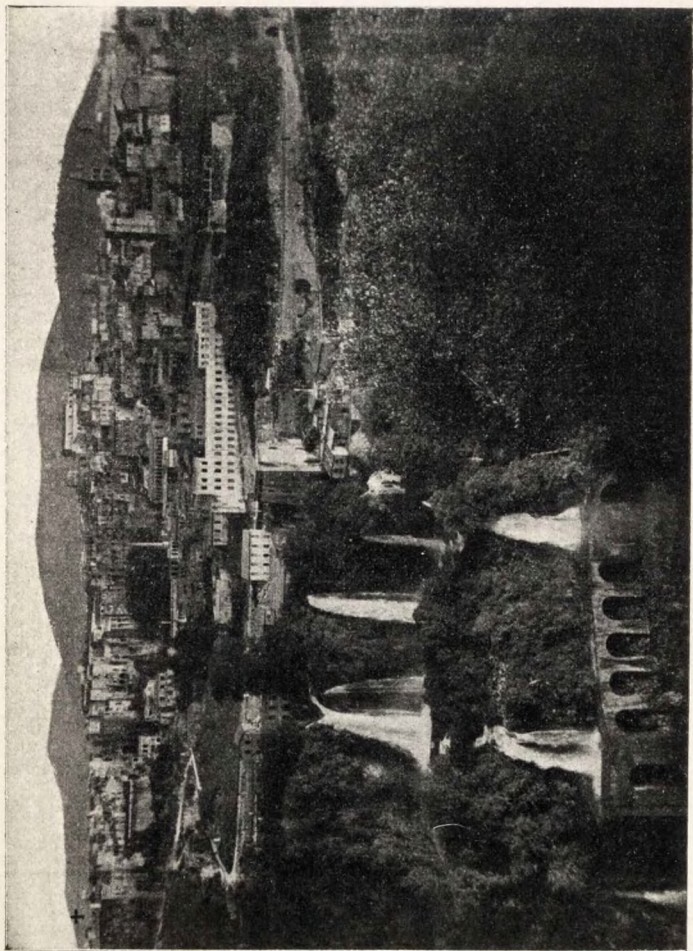
Francis O'Finan, who was born on the 19 January 1772 in Ballina, Co. Mayo, Ireland, came to Rome in 1792 and, on the 24 September of that year, received the habit of the Friars Preachers at S. Clemente from the hands of the Prior, Fr. John Con-

nolly. On the 12 October 1793 he made profession, and was ordained priest on the 19 December 1794. After completing his studies at SS. Sisto and Clemente and obtaining the degree of Lector of Theology he returned to Ireland. In 1805 he was appointed to teach theology in the Diocesan Seminary at Waterford, and was so employed when, in 1812, he was appointed Rector of the Irish Dominican College of Corpo Santo in Lisbon. In 1816 he was summoned from Lisbon to be Prior of SS. Sisto and Clemente in Rome. From the time of the departure of Bishop Connolly from Rome in the spring of 1815 until the arrival here of Fr. O'Finan in 1816, S. Clemente was taken care of by two Spanish Dominicans, a priest and a lay-brother.

When the new Prior, accompanied by five young Irish Dominicans, arrived in Rome from Lisbon, he found that S. Clemente was not, for the present at least, in a fit state to receive them, and as S. Sisto, owing to its unhealthy position, had to be finally abandoned as a place of novitiate and house of studies, another place of habitation had therefore to be secured for the Irish Dominicans in Rome. To obtain this, Fr. O'Finan had recourse to the Cardinal Prefect of Propaganda who, together with Cardinals Somaglia, Pacca, and De Gregorio, benignly received his petition, and arranged that the new community

should be lodged provisionally at S. Prassede with the Most Rev. Fr. Sala, Mitred Abbot of the Order of Vallombrosa, and Parish Priest of S. Prassede. The Irish Dominicans lived at S. Prassede until the 4 May 1818 when they changed to, and took formal possession of, S. Maria della Pace, which had been granted to them by Pope Pius VII on the 23 November of the preceding year.

In giving S. Maria della Pace to his Irish Dominican children the solicitude of Pope Pius VII for their welfare was not exhausted, for on the 19 December 1818 he also granted them, for « Villeggiatura » or summer residence, the convent and church of S. Michael the Archangel (S. Michele di Sotto as it is called by the natives) at Tivoli. The convent of S. Michele is situated in the old part (the *Castrovetero*-old camp) of that very ancient and historic city of Tivoli. On one side of the convent are the temples of Vesta and Sybil, on the other are ruins of the supposed Villa of Maecenas (Horace's friend and patron); and beneath the convent the river Anio throws itself over the great precipice and then rolls away through the magnificent gorge and ravine famous for the many and varied tints, especially in autumn, of the shrubs and plants which stud the valley. This valley is said to have supplied Claude Lorraine, the great French landscape-painter, with many of his best artistic inspirations.



Tivoli. — The convent of S. Michele is marked by a †.

The convent and church of S. Michele were built after the middle of the sixteenth century for the Poor Clare Nuns who were solemnly installed there in 1571 by Cardinal Ippolito d'Este, then Governor of Tivoli. The convent was suppressed in 1798 and the nuns were expelled by the French Government. On the restoration of the Papal Government the nuns received another convent in Tivoli, and, in 1818, the Irish Dominicans got possession of S. Michele ¹ which has since been used as the summer residence by the community of S. Clemente. Those Irish Dominicans whose good fortune it has been to have made their studies in Rome have carried away with them many happy

¹ S. Michele which had been used, among other purposes, for soldiers' barracks between 1798 and 1818, was in a very dilapidated condition when it came into the hands of the Irish Dominicans.

When it was decided, about the middle of the last century to unroof and expose once more the old Temple of the Sybil which had been some centuries ago transformed into a church and was serving as the Parochial Church of S. George in Tivoli, the authorities concerned had recourse to the Irish Dominican Fathers for permission to use the church of S. Michele as the Parochial church of the Parish of S. George. After long and tedious negotiations the Irish Dominicans at length, in 1883, consented to grant the use of the church of S. Michele for the purpose desired, but retained their right to the church. They also stipulated that, should S. Michele at any time cease to be used as the Parish Church, it should return « in integrum » to the Irish Dominicans. The Fathers of the community also use the church during the summer season.

recollections of their « Villeggiatura » days at Tivoli. The excursions on foot, on donkies, or by coach or railway, to the interesting neighbouring towns that crown the hills overlooking the valley of the Anio, as well as the Alban and the Sabine ranges; the refreshing plunges in the Anio and *Acque Albule*, and the afternoon « passeggiato » away through the olive groves and vineyards, or around the magnificent cascades by the *Cascatelli* road, are surely some of the pleasant reminiscences of their student days in Rome.



From 1816 to 1819 Fr. O'Finan filled the office of Prior, and before the end of his term of office he was able to sign himself « Prior of SS. Sisto and Clemente de Urbe, of S. Michele Tivoli, and of the Canonry of S. Maria dell Pace ». From 1819 to 1824 he was Master of Novices and sometimes Vicar at S. Maria della Pace. In 1824 he became Confessor to the saintly Duchess of Lucca, sister of the Empress of Austria. He was appointed Socius to the Master-General of the Order in 1831, and about the same time formed an intimate friendship with Dr. Mc. Hale then Bishop of Killala, whose recommendation of his friend in 1835 on his own promotion to the Archdiocese of Tuam, secured Fr. O'Finan's appointment to the Dio-

cese of Killala. The appointment was not a happy one, for Bishop O'Finan while being a man of very courtly and polished manners, lacked, it would seem, the tact which a Bishop needs to rule a diocese successfully. Difficulties arose in the diocese of Killala in consequence, and in 1837 Dr. O'Finan resigned his See and returned to Rome, where, among other matters, he interested himself a good deal in the welfare of S. Clemente. He died in 1847 and was buried in the Cloister of S. Maria sopra Minerva.



Of the five students brought from Lisbon to Rome by Fr. O'Finan in 1816, one was Br. Patrick Raymund Griffith who was born in Limerick in 1798, and received the habit of S. Dominic at Corpo Santo, Lisbon, on the 2 February 1816. Br. Patrick Raymund's year of novitiate, which by law should be continuous, was interrupted by his journey to Rome, and as he had now to enter S. Prassede which was not a formally constituted novitiate-house of the Order, a « Sanatoria » (making sound) was therefore required from the Sacred Congregation for Regular Discipline for the first case, and a dispensation was needed to meet the second difficulty. The Congregation granted both the one and the other; and on the 17 March

1817, Br. Patrick Raymund Griffith made profession at S. Prassede into the hands of Fr. O'Finan, the Prior. Br. Patrick began his philosophical studies at S. Prassede and finished them as well as his theological course at S. Maria della Pace. From the reports of his examinations we infer that Br. Patrick Raymund must have been an intelligent student, and it is expressly stated that he was an excellent religious. After ordination to the priesthood, and having received the degree of Lector in Theology, Fr. Griffith returned to Ireland at the end of the year 1821. In Ireland he soon became distinguished as a preacher. He was Prior of Dublin in 1826, and would at that time, were it not for his youthfulness, have become Vicar of the Province, as the Provincial died in office. At the time of the dreadful cholera in Ireland in the years 1830 and 1831, the zeal and self-sacrifice of Fr. Griffith became remarkable.

On the 27 August 1837 Fr. Griffith was consecrated first Vicar Apostolic of the Cape of Good Hope. When Dr. Griffith reached the scene of his new labours, there were 700 Catholics in Cape Town, but not a single priest in the whole of South Africa. We can therefore easily imagine the difficulty of the mission entrusted to this young and zealous Dominican; but heavy as was the burden laid upon him, the Vicar Apostolic, aided by his strong faith, was equal to

the charge. Full of the Apostolic Spirit and gifted with a great talent for administration, Dr. Griffith so ruled and nourished the infant Church in South Africa that on his death, on the 18 June 1862, after twenty-five years' administration, the Catholics of Cape Town which numbered only 700 on his arrival now numbered 30,000, and for these had been provided not only sufficient churches and schools, but also priests and religious to attend to them. From his report to Propaganda in 1851, fourteen years after his arrival in South Africa, we learn that his original Vicariate had been divided into three Districts, namely that of the Western District - his own, founded in 1837, the Eastern District erected in 1847, and Natal in 1850.

Such in brief is what an Irish son of S. Dominic trained in Rome did for the cause of the Catholic Church in South Africa, where at the present time a numerous colony of Dominican nuns are doing noble work to carry on that cause.

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On the feast of S. Dominic-4 August-1817, three young Irish men received the habit in the Basilica of S. Clemente and the same day were sent to S. Prassede where, with the necessary dispensation, they began their novitiate under the direction of Fr. Louis Grazioso,

an Italian Dominican. On the 17 February 1818 John Philip O'Reilly received the habit of the Order at S. Prassede from Fr. Patrick Gibbins, ex-Provincial of the Irish Province. Br. Philip was the last to receive the habit, and to be admitted to novitiate, at S. Prassede.

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On the 4 May 1818 the Irish Dominicans were formally installed in the convent of S. Maria della Pace¹, and at the same time put in possession of the Parish of S. Maria by Cardinal Somaglia, Cardinal Vicar of Rome.

The first to receive the Dominican habit at the new abode was John Spachman Hill. John S. Hill, who was a married man aged 39 years and without children, and whose wife was still living, sought for and obtained dispensation from the Sacred Congregation to embrace the religious state, his wife having already given him the necessary permission and having herself fulfilled the necessary conditions. John Hill received the habit on the 18 January 1819 and took the name of Br. Augustine. He wished to dedicate himself to the work of the Order in the Province of

¹ S. Maria della Pace is at present the titular church of Cardinal Logue, Archbishop of Armagh.

S. Joseph in America, and with this intention began his novitiate. He was professed the following year, and after studying for some time at S. Maria della Pace, left, in company with some other Dominicans, for the United States where he arrived in the autumn of 1821.

A few years later Fr. Hill was appointed Superior of the newly created Dominican Province ¹ of S. Louis Bertrand in the United States. He died in 1828.

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One of the companions who travelled from Rome to America with Fr. Hill, was Br. John Hynes. John Hynes, as we learn from his petition to the Sacred Congregation for dispensation to enter the Dominican Order, had received the habit of S. Francis; but before the termination of his novitiate he applied for a dispensation to enter the Dominican Order to which, as he says, he felt himself called for some years past, and he adds that his entrance into the Franciscan Order was not quite voluntary. The dispensation was granted on the 22 September 1819, and on the 3 October following, John Hynes received the habit of the Friars

¹ This Province was situated in Ohio, and was some years later reunited to the Province of S. Joseph.

Preachers at S. Maria della Pace from Fr. Francis O'Finan, then Vicar of the convent and Master of Novices. In religion he took the name of Br. Thomas. In May 1820 we find Br. John Thomas Hynes, then twenty years of age, seeking another dispensation, this time to be allowed to make profession before the expiration of the one year's probation so as to be able to begin his studies at once and prepare for the missionary life. The dispensation to make profession after eight months' probation or novitiate was granted him, provided that his Superiors saw no objection to it. The Superiors were willing, and Br. John Thomas was professed on the 9 June 1820 by Fr. Thomas Hyacinth Cipolletti, then Regent of Studies and Vicar at S. Maria della Pace, and afterwards Superior of the whole Order. One of the witnesses to the profession was Fr. Patrick Raymund Griffith. In 1821 Br. John Thomas set out for America with Br. John Augustine Hill, and the following year was ordained priest at S. Rose's Priory, Springfield, Kentucky, by Dr. Fenwick, O. P., the newly consecrated Bishop of Cincinnati. Soon after, Fr. Hynes was sent to the mission in British Guiana where he accomplished a truly apostolic work in the conversion of thousands of negroes. As a reward for his great zeal he was made Bishop of Zante in 1838, and afterwards Administrator Apostolic of Demarara, British Guiana.

Bishop Hynes did not forget S. Clemente, and to give a practical proof of his love for and his interest in the old Alma Mater, he presented Fr. Mullooly in 1862 with a sum of money for the purchase of an organ for the church. Bishop Hynes died in Ireland in 1869.



On Christmas Eve 1822 another young Irish man who was to accomplish much for his Order in Rome, in America, and in Ireland, received the habit of the Friars Preachers at S. Maria della Pace, and took the name of Br. Augustine. This was Robert Michael Concanen White, nephew of Dr. Concanen, first Bishop of New York. Br. Robert Augustine White was born in Dublin in 1806. At the age of sixteen he came to Rome and received the habit of S. Dominic. He made his novitiate under the direction of Fr. O'Finan, and was professed on Christmas Day 1823. Br. Augustine was remarkable for great talent, piety, and prudence. After completing a very successful course of studies and obtaining the degree of Lector of Theology, he became professor of philosophy at S. Clemente where he taught until his return to Ireland in 1831. In 1841 he was selected to look after the interests of the Irish students at Rome and to transact certain negotiations which were then on foot regarding

the cession of S. Clemente to the Camera Apostolica. These negotiations, however, as we shall see later on, did not require transaction.

When Père Jandel, who has been ranked as one of the greatest Masters-General of the Friars Preachers since the days of S. Dominic, was constituted Superior of the whole Order by Pope Pius IX in 1850, his first care was to call to his assistance, as Socii or Companions, men who were remarkable for zeal for regular observance, and for prudence and learning. Of the four chosen for that exalted and onerous position, Fr. White was selected to represent the English-speaking part of the Order. Fr. Jandel keenly appreciated the great gifts of his Irish Socius, and of this appreciation and confidence he gave abundant proof in the manner in which he consulted him, and in the difficult missions in which he employed him. Fr. Jandel appointed Fr. White his Visitor of the Province of Trinacria (Sicily) when difficulties were many and great in that Province; but Fr. White was equal to the task, and his Visitation had the desired results. He was also sent as Visitor to the United States and to Ireland, and in both countries his prudent method of investigation and his subsequent wise ordinations and directions did much to promote regular observance in the Provinces he visited.

Fr. White was Provincial of Ireland from 1856

to 1860, and again from 1868 to 1872. But whether Provincial or not, his influence in the government of the Irish Province for nearly forty years has rarely had a parallel, for he was always regarded, on account of his great wisdom, aided by his wide experience gained at the central government of the Order in Rome as well as on his visitations of Provinces, one of the most enlightened members of his Order, at least in Ireland. Cardinal Cullen used to say that Fr. White was the first ecclesiastic in Dublin. Full of years and merit Fr. White departed this life on the 8 January 1885.

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* *

At the end of 1824 the Irish Dominicans were obliged to abandon S. Maria della Pace and to come to reside at S. Clemente. This was a grievance which drew from the acting Superior of the community, Fr. Cipolletti, a strong protest; for, as he said, there was no tangible reason why the Irish Dominicans should be forced to leave S. Maria della Pace on which they had expended over 6000 scudi (L. 1200: 0: 0); and, besides, S. Clemente to which they were obliged to return was wanting in the necessary accommodation for the novices and students, since there were only six rooms in the novitiate. The air, too, of S. Clemente was judged to be unhealthy. The community

had, however, to return to S. Clemente, but its members seem to have had little sympathy with their new surroundings. They were frequently ill, and had not the highest confidence in the convent medical adviser. We find a petition, dated 24 May 1830, made by the students to have the actual convent doctor changed, as he was not giving entire satisfaction. The only interest this petition has for us is the fact that it contains the name of a young student named Anthony Fahey who was afterwards to become so famous in the Argentine Republic.

* * *

Fr. Fahey, after completing his studies at S. Clemente, returned to Ireland, and in 1833 volunteered for the United States mission, but was soon forced by ill health to seek his native air. When his health was restored, he petitioned his Superiors to send him once more to the United States, but they sent him, instead, to the Argentine Republic, where a flourishing Irish colony then existed. He arrived at Buenos Ayres in 1843, and there in the midst of his beloved countrymen he began those apostolic labours for which his name is now held in benediction in the capital of the Argentine Republic. Fr. Fahey besides becoming the spiritual Father of his flock, became also a kind of chief of the tribe. He settled all the disputes of his

people, arranged their contracts—sacred and profane, and rendered services to the community which were productive of happiness, peace, and prosperity. Though a Dominican he was accorded the title of Canon, and invested with a ring ¹.

From 1860 to 1864 Fr. Fahey succeeded in obtaining from the Provincial of the Irish Province, Fr. Goodman, a number of young Irish men for the Dominican mission in Buenos Ayres. These young men, Fr. Fahey intended, should when priests devote themselves, as he had done, to the spiritual care of their fellow countrymen, in the Argentine Republic. Fr. Fahey died on the 20 February 1871 of yellow fever contracted during his ministrations of charity. In June 1908 the Irish population of the Argentine in grateful recognition of all that Fr. Fahey had done for themselves and their forefathers, erected a splendid monument to his memory in Buenos Ayres.

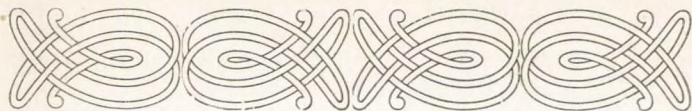


The unpopularity of S. Clemente as a fixed place of residence for the community seems to have gone on increasing until the 18 February 1832 when the Do-

¹ This ring was brought to Rome in 1885 by Fr. Tozo O. P., then Provincial of Buenos Ayres, and afterwards Bishop of Rosario in the Argentine Republic, and given to the late Fr. James Lyttleton O. P. who presented it to S. Clemente where it now is.

minican Fathers petitioned Pope Gregory XVI. to give them, instead of S. Clemente, the suppressed Greek College (of S. Atanasio) in the Via Babuino, or some other such institution which His Holiness might deem suitable for the supplicants. The reason given for petitioning a change of habitation was the unhealthiness of S. Clemente, caused by its low-lying position, the great humidity of the place, and the objectionable surroundings which are represented as little better than refuse depôts. The reply to this petition was given two days later, 20 February 1832, and is as decisive as it is brief. It runs as follows: « His Holiness has ordered that the Dominican Fathers of S. Clemente stay where they are ». By this response, viewed in the light of subsequent events, Pope Gregory XVI proved himself a special benefactor of the Irish Dominicans in Rome.

The Dominicans stayed where they were but, though we find Bishop O'Finan giving the habit of the Order to some postulants at S. Clemente in 1839, the old Alma Mater was about to be finally abandoned when, one afternoon at the beginning of the year 1841, a little scene took place in the great square in front of S. Peter's in Rome — a scene which added some interesting pages to the history of S. Clemente and the Irish Dominicans in Rome.



CHAPTER V.

On the 6 January 1841, Fr. ex-Provincial Peter Dominic Smyth, Prior of Esker, writes from the Palazzo Simonetti in the Corso, Rome, to the General of the Order, Fr. Angelo Ancarani who was then at Naples, to announce to his Paternity that he had arrived in Rome for the purpose of studying and settling the question of S. Clemente, where, it seemed to the Fathers of the Irish Province, it would not be prudent to maintain students any longer, as the position of the convent was unhealthy, the convent itself was delapidated, and, the students being so few, there was a want of a holy emulation amongst them¹. Fr. Smyth proposed to the General that the students should be changed to the Minerva where their maintenance could be provided for by the Irish Province; and that they could spend the summer months of

¹ All the studies were still being carried on in S. Clemente.

July, August, and September at Tivoli. He further proposed that an Irish Father should be appointed to see after the needs of those students and at the same time to represent the interests of the Irish Province at Rome¹. Finally, it was proposed, having thus disposed of the students, to renounce S. Clemente, and to cede it to the Camera Apostolica.

While awaiting a reply to the above letter, Fr. Smyth, accompanied by an Italian Dominican, was crossing the Piazza di S. Pietro one afternoon when he met a young priest whom the Italian Father introduced to Fr. Smyth as Père Jandel (afterwards Master-General of the Order). Père Jandel had not yet received the Dominican habit, but he had made all the arrangements with Père Lacordaire to do so, and was, with some other French companions—the nucleus of the proposed Province of France, actually a postulant at S. Sabina. When Fr. Smyth found that the young French Abbè was soon to wear the habit of the Friars Preachers, he spoke freely to him of his mission to Rome. Père Jandel listened with great attention, and when he heard that it was the intention of the Irish Province to give up S. Clemente he wondered exceedingly and could not understand how the Irish Province could have arrived at the decision to abandon

¹ These proposals seem to have been favourably received, and for some few years to have been acted upon.

such an historic convent with its still more historic and interesting basilica. After a moment's reflection he observed that he thought S. Clemente would perfectly suit the needs of the new French Province which Père Lacordaire was just then endeavouring to found. But Fr. Smyth argued that the convent was unhealthy, out of repair, and laboured under a number of other disabilities. Père Jandel was deaf to the narration of all such disadvantages, and said that he would write that very evening to Père Lacordaire and propose to him to acquire S. Clemente. Père Lacordaire received the proposal with enthusiasm, and negotiations were at once begun to take over S. Clemente, and put it into order for the new community. On the 3 March 1841 the Master-General wrote to the Prior of S. Clemente, Fr. Dominic Cots, recommending him to receive the young French men with every possible mark of welcome and charity. In April the little French colony was transferred from S. Sabina to S. Clemente.

The little band was now installed at S. Clemente, and there remained wanting but the consent of the Congregation of Regular Discipline for the establishment of the novitiate for the new Province. This seemed only a matter of a few days' delay; but within those few days came a reply from the S. Congregation for which Père Lacordaire was not prepared and

which in consequence dealt him a painful blow. On the 29 April the S. Congregation decided that since the French Province did not yet exist it could not be permitted to have a novitiate, and that the young aspirants of the proposed Province should be sent to some of the already established novitiates of the Order. Père Lacordaire bowed to the decision in perfect resignation, recognising in this trial the first test of his obedience to the will of God in this matter. Since they could not make novitiate at S. Clemente, it was arranged between themselves and their spiritual guide, that the young men would have at least the happiness of making the retreat in preparation for and of receiving the habit at S. Clemente; and so on the 1 May the ten French postulants began their retreat under the direction of Père Lacordaire. They proposed to visit each day one of the great sanctuaries in Rome; and selected the afternoon for this visit. At half past three, therefore, they were to be seen leaving S. Clemente and passing, two and two, in silence through the streets. The first day they went to S. Sisto, the second to S. Sabina, the third (the feast of the Finding of the Holy Cross) they visited the Scala Santa and S. Croce in Gerusalemme, the fourth (the feast of S. Monica) the tomb of S. Monica in the church of S. Agostino, the fifth (the feast of S. Pius V, O. P. whose body is in S. Mary Major's) they visited

S. Maria Maggiore, the sixth day they visited S. John's at the Latin Gate, also for the feast. The seventh day closed with a disappointment, for, as they were returning to S. Clemente, a letter from the Cardinal Secretary of State was handed to Père Lacordaire commanding him to disperse his little flock and to remain alone in Rome. One half of the community was sent to La Quercia, and the other half to Bosco in Piedmont. Père Lacordaire, left alone in Rome, full of sadness and at the same time resignation, wrote on the 13 May to Madame Swetchine as follows:

« I write to you from San Clemente, which is now deserted. This morning, at six o'clock, those of our brethren destined for Bosco set out; the others who were assigned to La Quercia had preceded them by thirty-six hours. I am now all alone, after seeing myself surrounded by a dear and numerous family. We separated from one another with mingled sorrow and joy, full of confidence in each other, loving each other, and hoping one day to be reunited in France. Yesterday was my birthday, and today is the anniversary of my baptism »¹. Soon after, Père Lacordaire left S. Clemente and went to reside at the Minerva.

¹ See « Life of Lacordaire » by F. Cocharne, p. 278.



CHAPTER VI.

It seemed that a special Providence had been guarding the connection between the Irish Dominicans and the convent of S. Clemente. Dr. O'Finan, who was now residing in Rome and who saw that S. Clemente appeared destined to remain in the possession of the Irish Dominicans, and realized too that if French Friars Preachers could live at S. Clemente, why not Irish ones also, devoted himself to putting the convent in a condition to be used once more by his Irish brethren. His plans succeeded, and on the 6 March 1845 we find the Irish Provincial writing to him thus: « We all feel a deep interest in your long life and welfare, and we owe your Lordship a lasting debt of gratitude for your practical zeal on behalf of our Irish Province, the strong and gratifying evidence of which we have in the reestablishment of S. Clement's. Nothing could be better or more to our minds than the manner in which it is at present constituted.

A good foundation is laid, and we must try and assist in the superstructure ». The following year, 1846, the Irish Provincial Chapter ordained that the students should attend the lectures at the Minerva, in order to have that *holy emulation* the absence of which has been referred to above as one of the reasons for removing the students from S. Clemente in 1841.

Among the first students to enter S. Clemente after 1841 was Br. James Joseph Carbery. James Carbery was born in Mullingar in 1821. Feeling himself called to serve God in the religious state he came to Rome in 1842 and received the habit of S. Dominic at S. Maria della Quercia, where he also made profession on the 21 November 1843. After profession he was transferred to S. Clemente, and attended the lectures on philosophy and theology at the Minerva. One of his professors at the Minerva was Fr. Philip Guidi, O. P., afterwards Cardinal. In April 1845 Br. James Joseph Carbery was ordained priest. In November 1847 we find him by the death-bed of Bishop O'Finan, who seems to have held Fr. Carbery in high esteem. In March 1849, after completing his studies, he returned to Ireland where he laboured zealously as a missionary. In 1859 Fr. Carbery was appointed Prior of Limerick and governed that convent until 1865. It was during his Priorship that, in 1863, Père Jandel visited Limerick, being the first General of the Friars

Preachers to visit the city of the « Violated Treaty ». To the great zeal of Fr. Carbery for the beauty of God's house, and to his refined artistic taste we owe the present beautiful church of the Dominicans in Limerick, which, though only improved by Fr. Carbery, was improved by him to such a degree as to appear like a new church.

The Catholics of Limerick out of gratitude to Fr. Carbery for his great zeal in their behalf erected in the Dominican church there a chapel called the « Carbery » chapel.

To Fr. Carbery also we owe the « Chronological and Historical Account of the Convent of Limerick from its foundation in 1227 to 1866 ».

In 1876 Fr. Carbery was elected Provincial of the Irish Dominicans, and on the expiration of his Provincialate, in 1880, he was called to Rome as Socius to the Master-General of the Order, and in that capacity also accompanied the General in his visitation of the Irish and American Provinces.

In 1883 Fr. Carbery was appointed Bishop of Hamilton in Canada. In 1887 he returned to Ireland for the benefit of his health; but his work was already accomplished for he died in Cork on the 20 December of that same year. He lies buried in the cemetery of his beloved convent of Limerick.



One of Fr. Carbery's fellow students at La Quercia and at S. Clemente was Michael Aloysius Costello. Michael Costello was born in Galway in 1824. When he was eighteen years of age he came to Rome and received the habit of S. Dominic at S. Maria della Quercia in October 1842, and on the 26 of the same month, 1843, he made profession and set out immediately for S. Clemente. The declaration of his profession in the « Book of Professions and Receptions of the Convent of La Quercia » was not, contrary to custom, signed by him at the time of his profession, but he supplied the omission on the *fifty-fourth* anniversary of the event when he revisited la Quercia. In the book referred to we find, after the declaration of profession, the following note with his signature:

« Hodie vero 26 Octobris 1897 ab Urbe Roma ad Cenobium Querquense reversus subscribo fr. Michael Costello ».

He was ordained priest in February 1849; and in May 1851 he obtained the degree of Lector in Theology, and on the 5 November of the same year he left Rome for the newly established Priory at Woodchester in England where he was to assist in the restoration of the English Province of the Order, and

whither Fr. Burke had been sent a month earlier to be the first Novice Master of the restored Province.

In 1860 we find Fr. Costello assigned to the convent of Limerick, where he laboured for the next four years, taking part in the great missions which were a special feature of the spiritual revival of that period. In 1864 he was sent to Galata near Constantinople as English-speaking chaplain to the many British residents in those parts who were then in much need of the ministrations of a Catholic priest. From Galata he was transferred, after two years, to Jerusalem, where he remained until 1869. For some time Fr. Costello had been suffering from a malady of the ears, but now the affliction had so much increased and his sense of hearing become so impaired that it was almost impossible for him to continue to fulfil the duties of a confessor, and thus he regarded his labours as a missioner terminated. The active young Dominican did not, however, consider that his work was done, and he immediately turned his attention to another field wherein he was to toil with success for thirty-seven years more.

In 1869, Fr. Costello returned to Rome where he remained until his death in 1906. He arrived in the Eternal City in time for the Vatican Council as well as to be witness of the sad fate of Rome when, in 1870, it was besieged by the Piedmontese troops. Attached

to one of the most historic convents in Rome and within easy reach of the great archives and libraries of the City, Fr. Costello determined to occupy himself in historical research in a hitherto unexplored region, namely, the official relations between the Holy See and Ireland during the fifteenth century and part of the sixteenth, that is up to Henry VIII's perversion. This is the period of the « Annates » or tax on the first fruits of all ecclesiastical benefices, a tax imposed by the Roman Pontiffs of that period for the support of the Cardinals and other officials of the Roman Curia, as well as of the Legates, and Apostolic Nuncios. This tax, as regards Ireland, began in 1413, in the Pontificate of John XXIII, and was abolished by Statute of Henry VIII in 1534, when it was transferred and is still paid to the Crown of England. The entries, relating to these taxes are to be found in the official register of the Holy See, preserved in the Vatican and Lateran Archives. From these entries we can learn the history of each parish in Ireland during that century, and the names and dates of appointment of Parish Priests and other ecclesiastical beneficiaries. The work of careful transcription done by Fr. Costello was especially difficult, not only by reason of the peculiar writing of that period, decipherable only by an expert, as well as the many abbreviations, but also on account of the carelessness of the Italian clerks

in the transcribing of Irish names. In the footnotes, Fr. Costello has identified many personal and place-names which adds a special interest to the work. A second undertaking of still greater importance for Irish history is his collection of Pontifical Bulls and Briefs relating to Ireland during the same century, and illustrating the entries in the « Annates ». Fr. Costello was well qualified for the work to which he so lovingly devoted himself, for he was scrupulously accurate, and to insure himself against error often transcribed the same matter twice over; he was besides a scholarly man and a hard worker.

During his long attachment to S. Clemente, Fr. Costello filled various offices in the community. He was for many years Procurator and Sub-Prior, and filled the office of Prior from 1884 to 1887. In 1887 he received the degree of Master of Theology.

Though always very much occupied with his own literary work, Fr. Costello was ever ready to place at the disposal of others his great experience in research-work and the intimate knowledge which he acquired by familiarity with the Vatican Library and Archives; but the assistance which he thus rendered to others was not always acknowledged, for more than once Fr. Costello's notes had been freely used by others without a word of indebtedness to him. Such ingrati-

tude was a cause of pain to Fr. Costello, but this was a grievance known only to his intimate friends.

Worn out by age, by toil, and by suffering which was intensified by an accident that accelerated his death, Fr. Costello, at the age of eighty-two, expired at S. Clemente on the 5 March 1906.



In 1842 a young man named Nicholas Burke, afterwards the « Prince of Preachers », came to Rome to be clothed in the white habit of S. Dominic. Nicholas Burke was born in Galway on the 8 September 1830, and at the age of seventeen sought admission into the Dominican Order. It was arranged that he should receive the habit and make his novitiate at the convent of S. Domenico at Perugia¹, and for this purpose left S. Clemente on the 16 December 1847. On the 29 of the same month, the feast of S. Thomas of Canterbury, he received the habit of S. Dominic, and the name of Br. Thomas in religion. The Prior of the convent at Perugia writing a month later, the 30 January 1848, to the Master-General of the Order, Fr. Ajello, thus refers to the reception to the habit of

¹ The Dominican Novitiate was not yet reestablished in Ireland, but was soon after, namely in 1855, when Fr. Burke became the first Novice Master.

Br. Thomas Nicholas Burke and another young Irish man named Patrick Hyland: « I have assisted at many receptions to the habit, and on many occasions I have myself officiated, and I have seen the young men very happy for having put on the sacred wool, but never have I witnessed such an exhibition of joy and delight as was given by these two young Irish men. It was so remarkable that it was observed by all present. Since their reception they are devoting themselves assiduously to the study of the spirit of the Order, and its observances. They are giving the greatest edification. I esteem myself fortunate to have in my community these two young disciples who are easily the best of very good novices. One day they will be the ornament of the Irish Province »: This prophecy was certainly fulfilled to the letter in the case of Fr. Thomas Burke ¹.

At the end of the year's probation Br. Thomas made profession, and soon after received Minor Orders from Monsignor Pecci, then Archbishop of Perugia and afterwards Pope Leo XIII. In May 1849 he was sent to S. Maria sopra Minerva in Rome to study philosophy and theology. Br. Thomas was no less remarkable for his zeal for regular observance at the

¹ The other young man, Thomas Hyland, had to leave the Order soon after his reception to the habit, owing to delicacy of the eyes.

Minerva than he had been at Perugia, and this, together with his great intelligence and cheerful disposition, soon brought him under the special notice of his Superiors, and particularly of Père Jandel who had only just been chosen by Pope Pius IX to govern the whole Dominican Order. Br. Thomas was therefore singled out immediately as one of those to be employed in the restoration and promotion of regular observance which Père Jandel, under the direction of the Pope, set himself so earnestly to accomplish. S. Sabina was chosen by Père Jandel as the most appropriate convent wherein to begin the work of revival, and to S. Sabina he sent young Dominicans of different nationalities to be moulded according to the traditional spirit of the Order¹. Br. Thomas Burke was a member of this new community when, in 1851, Père Jandel made a visitation of the Dominican Fathers in England, who, the previous year, had come into the possession of a Priory and church at Woodchester. At Woodchester it was then proposed to begin the restoration of the English Province which, during the so-called Reformation, had lost all of its fifty-four convents in England and Wales. After examining the existing community at Woodchester,

¹ The names and the attainments of these young men we learn from the interesting work of P. Berthier, O. P : « Le Couvent de Sainte Sabine a Rome ».

Père Jandel felt that it was necessary to seek elsewhere for a thoroughly competent person to fill the important office of Novice Master in the restored Province, and his choice immediately fell on Br. Thomas Burke, who had only just completed his twenty-first year and who was not yet a priest. Br. Thomas was therefore summoned from Rome to Woodchester where he arrived on the Feast of S. Francis of Assisi, 4 October, 1851. At Woodchester while devoting himself to a life of most exemplary observance and fulfilling the duties of Novice Master, he continued the study of theology and his preparation for the priesthood. On the 26 March 1853 he was ordained priest, and on the 3 August 1854 he obtained with the highest distinction the degree of Lector of Theology. In 1855 he was called home to his own Province to be Master of Novices in the newly erected Novitiate at Tallaght, Co. Dublin.

In 1859. Fr. Burke preached his first great sermon in the church of S. Mary, Star of the Sea, Sandymount, Dublin; and henceforth the mere announcement that he was to preach or lecture was sufficient to secure for him a crowded audience.

In October 1864, Fr. Burke was appointed Prior of S. Clemente by the General of the Order, Père Jandel. This was the period when Fr. Mullooly was successfully prosecuting his wonderful work in connection

with the excavation of the Subterranean fourth century basilica of S. Clemente, a work which was exciting the attention and the admiration of the whole archaeological and learned world of the time. But while Fr. Burke keenly appreciated the great achievement of his brother Dominican, it was not to archaeology but to sacred eloquence that he devoted himself. An opportunity was now given to the English-speaking colony in Rome to hear the Irish Dominican orator. Dr. Manning who was delivering a series of conferences at S. Maria del Popolo was suddenly summoned to England to the death-bed of Cardinal Wiseman, and Fr. Burke was called on to continue the conferences. His success was immediate, and during the rest of his stay in Rome he was sought for on all occasions when an English sermon was to be preached, or a course of lectures in English to be delivered.

He returned to Ireland in 1867, not to rest, however, but to fulfil the many engagements for missions and retreats which he had contracted even during his stay in Rome. In 1869 when the remains of one of Ireland's greatest heroes, the immortal Daniel O'Connell, were removed to their final resting place in the crypt in Glasnevin cemetery, Fr. Burke preached the oration before fifty thousand persons assembled to pay homage to the illustrious dead.

The year 1870 saw him once more in the Eternal City when he came to the Vatican Council as theologian of Dr. Leahy, O. P., Bishop of Dromore. And now again he was called upon to preach in Rome, and his preaching attracted the usual crowds around his pulpit.

Several times the Mitre was offered to Fr. Burke, but he always graciously declined the honour as he did not feel, he said, that the Episcopal charge was his vocation.

We are told that in the year 1871 he preached as many as *seven hundred and sixty sermons*. On the 11 October 1871 Père Jandel sent him to America to make a canonical visitation of all the Dominican Priories in the United States. The work accomplished by Fr. Burke during this visit is beyond our conception, and it is at that period perhaps rather than at any other of his life that we catch a glimpse of the greatness of the man, and of his apostolic spirit. When he was asked to preach in the saloon of the vessel in which he sailed to America and on which there was a large number of steerage passengers, he accepted only on condition that they also might be permitted to hear him. He was accorded free access to the steerage passengers with whom he spent the greater part of his time cheering them, telling them stories, and instructing them in the truths

of their religion. It is said that he heard as many as three hundred confessions during the voyage. He went to America simply as visitator for the General of the Order; but his reputation as a preacher had preceded him; and in consequence he was besieged on all sides by invitations to preach and lecture, and thus his stay in America which was to have lasted only a few months was prolonged to two years. One of the greatest of his American lectures was that on the « Genius and Character of the Irish People », delivered in Boston city on 22 September 1872 before an audience of forty thousand people. But the crowning glory of Fr. Burke's triumphal career in America was his refutation of the English historian Froude who went to America to lecture on the history of the relations between England and Ireland, and to win the sympathies of the American people for English rule in Ireland. Froude who was a bold, plausible speaker, and a master of the English tongue, arrived in America with his lectures prepared, and with the conviction that the field was all his own; but, says the « Boston Pilot », « he was met by a man before whom his lance fell like a bulrush. Never did armoured knight do nobler service for his people than this cowled monk did for Ireland at that crucial time ». Froude, vanquished by a Friar who had visited America for quite another purpose, and who had neither books nor time

to make up the subject under discussion, returned to England in disgrace and branded for all future ages as a deliberate falsifier of Irish history ¹. It is not within our scope to deal with Fr. Burke's American lectures. They have already been printed more than once; but it may be permitted to us here to remark, that the biography of Fr. Burke, doing full justice to the greatness of the illustrious Irish Dominican, has not yet been written.

In March 1873 Fr. Burke returned from America covered with glory but broken down in health. He did not, however, even now allow the shattered state of his constitution to impede him in the fulfilment of his great vocation as a preacher. He was appointed Prior of Tallaght in October 1873, and there he remained until his death in 1883, endeavouring all the time to satisfy the many demands made upon him for sermons and lectures. In 1882 he began the building of the present beautiful little church attached to the novitiate bouse at Tallaght, but he did not live to see it finished. It has since been known as the « Burke Memorial » Church.

Fr. Burke was a model of humility and obedience, and his love for his Order was unbounded. To the great traditional devotions of the Friars Preachers, na-

¹ See « Fr. Burke, O. P. », by Fr. S. Hogan, O. P.

mely the Holy Rosary and the B. Sacrament, he was passionately attached. The Rosary beads, we are told by those who lived with him, were ever passing through his fingers, and he used to spend hours before the Tabernacle, begging from his Sacramental Lord the strength and the grace necessary for the successful accomplishment of his great mission.

The closing scenes of Fr. Burke's life are a faithful commentary on his whole career and character. In May 1883, though then worn by suffering, we find him preaching at the opening of the Dominican church, Haverstock Hill, London. Five times during that week of the opening he preached, rising from his bed each time to go straight to the pulpit — and his doctors declared they knew not how he lived with the agony he suffered, much less how he preached through it. In June he was back again in Tallaght, worn out and dying — but he was destined to make his voice heard once more, and for the last time, and that last sermon gave proof of his self-sacrifice and heroism. There were five thousand starving children in Donegal, who could not count upon a meal for the morrow. Fr. Burke, who was himself in the ante-chamber of death, was asked to plead for them. Three times the pen fell from his hand when he tried to write and decline; each time he saw before him the pinched faces of the starving children and heard their cry for bread. « What

is one's life compared to that of five thousand » ? he seemed to hear whispered in his ear, and he promised to preach. When he arrived at the Jesuit church in Dublin, he said to those who came to assist him : « This will be my last sermon ». When he entered the pulpit, supported to it by two of the Jesuit Fathers, a sob broke from the lips of those present, for the pallor of death was now on his face. He took for his text the multiplication of the loaves and fishes, and pleaded with a voice that would soon be hushed in death for those starving little children in Donegal. « Unless there is bread to give them », he said, « they will die. One short week, then Monday, Tuesday, and Wednesday pass by, and on Thursday there will be the open grave ».

The people responded to his appeal as they would to a voice from the tomb. Gold and silver was heaped up ; ladies gave their jewellery and ornaments to buy bread for the little ones. « Who that was present », writes Judge O'Hagan, « can forget that pathetic scene, when, with bent and broken form, and faltering footsteps, Fr. Burke ascended the pulpit to plead the cause of the starving children ? Never in the brightest days of his career were his words more tender and impressive. But every feature told of the approaching end. He had gathered together what remains of his life and fire were left him to do his last act of charity

and pity ». He was brought back to Tallaght, and fresh remedies were tried without avail; the crisis had come, and he was beyond all human aid; yet he lingered for some days. On Sunday, July 1, 1883, he received the last rites of the Church, and was prepared for the final struggle. The following morning, as the grey dawn was breaking, with a last prayer on his lips, « Help of Christians, pray for me » ! he breathed his last and gave back his soul to God, at the age of fifty-two. Judge O'Hagan said that « Fr. Burke's death was like that of a warrior mortally stricken on some well-fought field, folding his cloak around him and laying him down to die » ¹.

¹ See « Fr. Burke, O. P. » by Fr. S. Hogan, O. P.

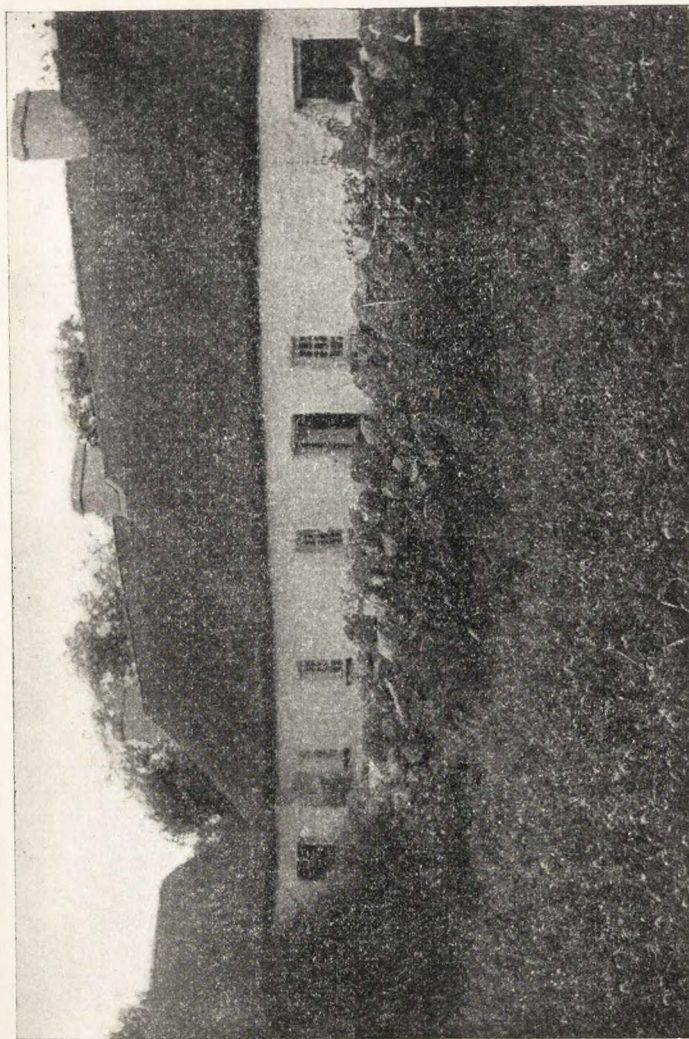




CHAPTER VII.

FR. MULLOOLY, O. P.

The year that Nicholas Burke received the Dominican habit at Perugia, another Irish Dominican left Perugia and came to S. Clemente. This was Br. Joseph Mullooly whose name in the history of the Irish Dominicans in Rome stands out unique; for while all the others were destined to carry the Gospel message from Rome, to Fr. Mullooly alone was it reserved to be the apostle and more than apostle of the great old Alma Mater — S. Clemente; and at S. Clemente what an apostolate did he not achieve! He not only



The house in which Fr. Mullooly was born.

laboured there himself, but every stone of it he converted into a preacher, and preachers of the truth those stones will remain as long as S. Clemente endures. The explanation of this we shall give in its proper place.

Joseph Mullooly, as we learn from the « Liber Acceptationum et Professionum » of the Convent of S. Maria della Quercia, was born at Lanesborough in the diocese of Ardagh, County Longford, on the feast of S. Joseph, 19 March 1812. His father, who was a farmer, was named Gilbert Mullooly, and his mother Bridget Dowd. After spending some time at the seminary in Longford, Joseph Mullooly came to Rome to enter the Dominican Order. On the feast of S. Rose of Viterbo, 7 September 1841, he received the habit of the Friars Preachers at La Quercia, near Viterbo. Among the distinguished companions of his novitiate were the five French men, including Père Jandel, who were obliged to leave S. Clemente the previous May. His Master of Novices at La Quercia was Fr. Joseph Vincent Palmegiani, who made profession in that convent fifty-one years before, namely in 1793, and who had been driven from it with the community in 1810. In 1816 Fr. Palmegiani returned to La Quercia as Master of Novices which office he filled for forty years. Père Lacordaire, Bishop Carbery, Fr. Costello, and many other distinguished

Dominicans were also trained at La Quercia under the direction of Fr. Palmegiani.

On the feast of the Nativity of the Blessed Virgin, the 8 September 1842, Br. Joseph Mullooly made profession. For some time after profession he studied philosophy at La Quercia, and in 1844 was sent to the convent of S. Domenico, Perugia, where he studied theology until 1847 when he was transferred to S. Clemente. In a report of the studies furnished to the General of the Order by the Prior of Perugia on the 15 September 1846, we find the following reference to him: « Br. Joseph Mullooly of the Irish Province, 26¹ years of age and 4 of religious profession, has completed his second year's theology. He is a student of much ability and of a very industrious disposition. He has a thirst for knowledge, a docile manner, and a soundness of judgment which has been universally admired ».

¹ This reference to his age puzzles us, for, according to it, Fr. Mullooly was born in 1820 or 1819, whereas in the certificate of reception referred to, it is stated that he was born in 1812. In the catalogues of the members of the Irish Province published in the lifetime of Fr. Mullooly we find the date of his birth given as 1819; while Fr. Costello who knew him intimately from his entrance into the Order used to say that Fr. Mullooly was much older than the catalogues represented him; thus, according to Fr. Costello, the date 1812, given in the record of his reception to the habit, seems more likely to be the year of Fr. Mullooly's birth.

In 1847, after his ordination to the priesthood, Fr. Mullooly was transferred to S. Clemente, and on the 12 March, when he signed the Council Book as Secretary of the conventual council, we find the first indication of his presence in the old convent which he was never more to leave. On the 14 May of the same year we find him registered as a theological student at the Minerva where his subsequently great friend, Cardinal Guidi was then professor. On the 1 December he was instituted Pro-Syndic of the convent.

While still only a student, Fr. Mullooly took a very active part in the administration of S. Clemente, especially in the temporal administration; and his personality at this time seems to have acquired a prominence and an influence generally associated only with the office of Superior. During the revolution of 1848, for instance, it was Fr. Mullooly, we are told on good authority, who saved S. Clemente, though his bold determined action at the time nearly cost him his life. It is said that, for having strongly and fearlessly re-proved the troops of the revolutionary party for attempting to destroy the property of S. Clemante, he was seized and was about to be conveyed to S. Calisto to be shot, when he contrived to scribble off and get conveyed to the British Ambassador a short note describing his plight, and seeking protection.

The good offices of the Ambassador were exercised in time to save the life of Fr. Mullooly. We are also told that he was one of the few who, on the night of the 24 November 1848, was aware of Pope Pius IX's flight to Gaeta, and that the Pope, in disguise, paid a visit to S. Clemente to pray at the tomb of that other successor of S. Peter — the Martyr Pontiff S. Clement, who also had been driven into exile; but while S. Clement had been banished by a pagan Emperor, Pius IX was forced to flee by his own people whom he so dearly loved, and who but two years before had hailed him as the « Father of his country ». Since we shall have to refer again to another and more terrible outrage against the sacred person of Pius IX. committed by his own people, it may not be out of place here to give an estimation of that people, amongst whom the Irish Dominicans have now lived for two centuries and a half, and that estimation we give in the words of a Saint who wrote it over seven centuries and a half ago. S. Bernard writing to Pope Eugenius III. (1145-1153), his brother Cistercian and sometimes companion at the monastery of the Three Fountains, Rome, says ¹: « What shall « I say of the people? why, that it *is* the Roman peo-

¹ We give Cardinal Newman's translation taken from his « Sermons on Various Occasion » « The Pope and the Revolution » pp. 297-8.

« ple. I could not more concisely or fully express
« what I think of your subjects. What has been so
« notorious for ages as the wantonness and haughtiness
« of the Romans? a race unaccustomed to peace, ac-
« customed to tumult; a race cruel and unmanageable
« up to this day, which knows not to submit, unless
« when it is unable to make fight . . . I know the
« hardened heart of this people, but God is powerful
« even of these stones to raise up children to Abra-
« ham . . . Whom will you find for me out of the
« whole of that populous city, who received you as
« Pope without bribe or hope of bribe? And then
« especially are they wishing to be masters, when they
« have professed to be servants. They promise to be
« trustworthy, that they may have the opportunity of
« injuring those who trust them . . . They are wise
« for evil, but they are ignorant for good. Odious to
« earth and heaven, they have assailed both the one
« and the other; impious towards God, reckless towards
« things sacred, factious among themselves, envious of
« their neighbours, inhuman towards foreigners, . . .
« they love none, and by none are loved. Too impa-
« tient for submission, too helpless for rule; . . im-
« portunate to gain an end, restless till they gain it,
« ungrateful when they have gained it. They have
« taught their tongue to speak big words, while their

« performances are scanty indeed » (De Consid. IV. 2)¹.

In March 1849 Fr. Mullooly received the degree of Lector of theology, and on the 27 October 1850 he was appointed Superior of S. Clemente by his old novitiate companion Père Vincent Jandel now Superior of the whole Dominican Order. Fr. Mullooly though instituted Superior of S. Clemente did not enjoy the title of Prior until September 1854 when he was formally installed as such. His life at this time seems to have been a very busy one, for he filled at once the offices of Superior, Master of Novices, and Syndic of the convent; and these offices in the hands of Fr. Mullooly were not mere sinecures. He realized what none of his predecessors seem to have thoroughly grasped, namely, that S. Clemente stood for most of all that was glorious in the history of the Irish Province since the close of the seventeenth century, and that S. Clemente, despite the fact that the young Dominicans might now be trained for the priesthood in Ireland, should ever remain the most valuable and cherished possession of the Irish Dominican Province. When Fr. Mullooly came to S. Clemente, its temporal resources were very

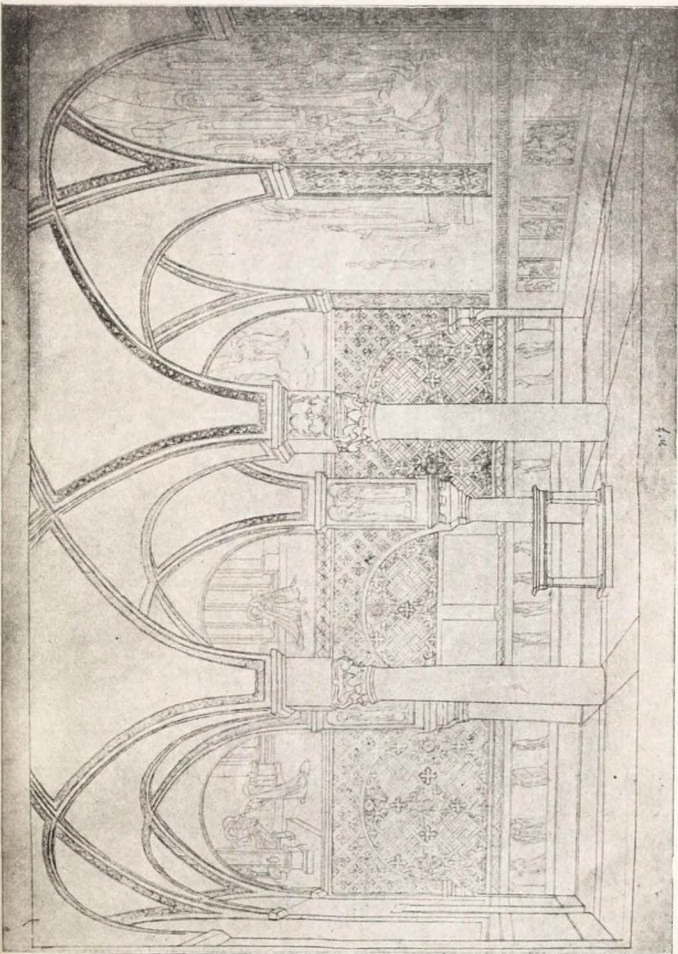
¹ S. Bernard was led to write thus in consequence of the disturbances created in Rome by Arnold of Brescia.

slender, and its reputation as a health resort was anything but favourable. To improve one and the other became the immediate care of Fr. Mullooly; and the good, practical, prudent religious set himself to the task with a zeal and a confidence which ensured success. On the 23 July 1861, three years after he had begun those wonderful excavations of which we shall speak at length presently, writing to his old friend Fr. Costello, he says: « I am now alone but hope soon to have a fresh reinforcement from Ireland. We must keep up the « Alma Mater »; it is now worth preserving ». And again in 1864 he writes: « As for myself I can only say that I am still alive, and getting on as well as I can. I have not spent my time uselessly here. S. Clemente is not what it was when you left it (in 1851). It is entirely changed and, I believe, for the better; so I hope that ere long it will become a respectable establishment, and worthy of the Hibernia Dominicana. I am sure that Fr. Carbery and yourself would be delighted to revisit it ».

But while labouring for S. Clemente, Fr. Mullooly did not forget the twin convent of S. Sisto, which we have lost sight of here since the end of the last century, but which all the time remained in the possession of the Fathers of S. Clemente. The ancient Chapter Room, used as such in the days of S. Dominic, was, as we have seen, the object of the care

of Pope Benedict XIII, who had its frescoes restored in 1726. These frescoes, owing to the damp, had almost disappeared when Fr. Mullooly determined in 1852 to improve the state of S. Sisto, and to restore the Chapter Room. Père Besson, who has since become known as the « Dominican Artist », and the « Fra Angelico of the XIX century », and who was one of the young French men who began the retreat at S. Clemente in 1841 and was thence sent to Bosco, was now in Rome and Prior of S. Sabina. Fr. Mullooly proposed to him to represent in fresco on the walls of the Chapter Room at S. Sisto the miracles wrought there by S. Dominic. Nothing could be more pleasing to the Artist Friar than this proposal, and he immediately accepted it, Fr. Mullooly promising to bear all the expenses. Père Besson began the work, but he had completed only the principal subjects, leaving the others sketched, when, in 1856, he was appointed superior of the Dominican mission at Mosoul (Kurdistan). He laid down his brush, and set out for the east, and S. Sisto saw him no more. To Fr. Mullooly we are indebted for so much of Père Besson's valuable work, and for having it too where it stands most in place¹.

¹ These frescoes were threatened with destruction by the damp when, in 1910, we employed a successful means of saving them.



Section of Chapter Room at S. Sisto.

In 1858 Fr. Mullooly was appointed Prior of S. Clemente for the second time, and this is the year in which he began the work which was to immortalise his name in the pages of archaeology, and associate him for all time with the history of S. Clemente. The work was the excavation of the subterranean, fourth century, church of S. Clemente, together with the house of the Martyr Pontiff including a Christian oratory of the first century, and a Pagan one of the second or third. How he came to be the discoverer of the long lost ancient basilica of S. Clemente, we shall let him relate in his own words.

« The basilica », he says¹ « disappeared and was « forgotten so that, notwithstanding the industry of « Roman archaeologists, every record and tradition « relating to it was referred to the comparatively « modern church built upon its ruins. However the « basilican style was followed in all its details in the « latter, which caused it to be regarded by all archaeo- « logists as the most perfect example existing of the « early Christian basilica. In fact any one who visits « the subterranean basilica, will see that the upper « church is simply a reproduction of it, though on « a somewhat smaller scale. But a particular study

¹ « S. Clemente, Pope and Martyr and his Basilica in Rome » (Fr. Joseph Mullooly, O. P.) pp. 126-7-8.

« of the topography of this part of the city, as well
« as a minute inspection of the marbles in the choir,
« induced the writer of these pages to suspect, so far
« back as 1848, that the church spoken of by S. Jerome,
« Pope Leo the Great, Symmachus, and Gregory the
« Great, could not be that described by Ugoni, Pan-
« cirolli, Rondinini, Nibby and others; and, therefore,
« that the former must be either beneath, or somewhere
« near the latter. Just as these conjectures were about
« to be tested, Rome became the theatre of an un-
« provoked and sacrilegious revolution,... The con-
« templated researches were, therefore, deferred, but
« not abandoned. In progress of time, what had been
« but conjectures ripened into convictions, and, in 1857,
« the researches were commenced by opening a pas-
« sage through a chamber containing some remains of
« ancient walls, and thence through another, quadran-
« gular and vaulted. Here, having made an aperture
« in the wall, and removed a quantity of rubbish to
« the depth of fourteen feet, were discovered three
« columns standing erect, *in situ*, and some fragments
« of frescoes representing the martyrdom of S. Cathe-
« rine of Alexandria, and a group of nineteen heads
« with an equally poised balance and the inscription,
« written vertically: « Stateram auget modium justum »,
« These discoveries removed all doubt as to the site
« and existence of the primitive basilica ».

The conjecture of the existence of the subterranean basilica, which for Fr. Mullooly himself ripened into conviction before he began the work of excavation, was regarded even by his greatest friends as little more than a dream of the good Prior, and consequently they did not hesitate to predict failure for his undertaking. But Fr. Mullooly was one of those men who cared little for adverse criticism provided his plans and actions had the approval of those to whom he owed obedience. Convinced, therefore, of the existence of the subterranean basilica, he had recourse to Pope Pius IX, and to the General of the Order — Père Jandel, for their permission to begin the work of excavation and for their blessing on his undertaking. From both he received the necessary permission and a blessing, but not without the warning to be careful lest, while searching for a possible underground church, he should destroy the present basilica.

Fr. Mullooly began the work, and it soon became apparent even to the most sceptical that the humble Friar was not a dreamer, but a profound archaeologist who, though self-instructed in that science, possessed a genius quite equal to the task which now lay before him. As the work proceeded, and it became known that what at first seemed but a huge mass of rubbish was daily being delivered of an ancient basilica, the

attention of the whole archaeological world began to be attracted to S. Clemente and its enterprising Prior. Fr. Mullooly had, however, to face one serious difficulty, and that was the want of money to carry on the work. He was himself vowed to poverty, the convent resources were scarcely sufficient to support in a most humble way the few members of its community, and here he was confronted with a work which could not be accomplished without heavy expenditure. The offerings of his friends and admirers, and of all generous lovers of archaeology would no doubt come in from time to time; but at best this was a very uncertain and limited source of supply. It was in such a plight that Fr. Mullooly stood when Pope Pius IX determined to hand over the work and the responsibility of the expenditure to the Roman Archaeological Society.

The Archaeological Society took up the work but, for some reason or another, abandoned it after a short time, and the whole burden fell once more upon the shoulders of Fr. Mullooly. Zeal, perseverance, and confidence which are never without their reward were, in Fr. Mullooly's present circumstances, amply blessed. He resumed the work trusting to be able to carry it on and bring it to completion with the help of a subsidy promised by Pope Pius IX, and subscriptions from

the many visitors now thronging to S. Clemente to see the wonderful excavations.

Among the many distinguished visitors to S. Clemente during this very interesting period of its history was one who proved himself in after years the staunch friend of Fr. Mullooly and S. Clemente, and that person was his Royal Highness the Prince of Wales, the late King Edward VII. The first visit of the Prince to S. Clemente was on the 23 February 1859. The following is a brief account of it written at the time: « A few days ago the Prince of Wales, with his suite, paid a visit to the church and convent of S. Clemente, the property of the Irish Dominicans. He was received with all honour, and seemed to take great interest in what he saw. After admiring the fine old church with its magnificent mosaic apse and pavement, and the beautiful frescoes of Masaccio in the chapel of S. Catherine, he was conducted to the newly excavated crypt of the Basilica, with all of which he seemed much pleased, and asked many interesting questions. He was also shewn through the convent, and went into the Prior's cell. He appeared quite at home at S. Clemente, where he left a very pleasant impression ».

Two months later, namely, 18 April 1859, Pope Pius IX visited S. Clemente, and of this visit of the great Pontiff we find the following notice: « Yesterday, His Holiness paid a visit to the Basilica of San Clemente.

He was received at the porch by the Very Rev. Fr. Joseph Mullooly, the Prior of the Irish Dominicans, to whose care it is confided. After praying before the Blessed Sacrament, and visiting the several objects of interest in the church, he descended into the ancient basilica which, after many ages of oblivion, has just been discovered. The attention of His Holiness was drawn to the various things which have, up to the present, been brought to light. These are a lateral nave or aisle, 159 Roman palms in length, seven columns all still standing « in situ » — one of them being of *verde antico*, of singular beauty, and another of *breccia*, equally rare and precious; remains of frescoes, some fragments of early pavement of the time of Constantine, and a sepulchral inscription found in the ancient porch, bearing the names of Orsus and Polemius, who were Consuls in 339. The Holy Father examined everything minutely, and evidently regarded them all with the pleasure which springs from the conviction that these monuments of the Christian past, are well calculated to confer great advantages upon our religion and upon the arts. His Holiness afterwards deigned to receive in the Sacristy the reverential homage of the Prior and community as well as of several other persons who happened to be present. Having bestowed on the workmen employed on the excavations, a generous proof of his paternal bounty, and a large alms to the poor who stood

around the porch, the Holy Father proceeded on foot along the Via San Giovanni to the Lateran Basilica, amidst the affectionate and devoted greetings of the numerous crowd which his presence had collected ».

The work continued to progress and to attract attention. In the « Osservatore Romana » for the 17 September 1862, we find a report to the effect that the interest which the excavations at S. Clemente are attracting is becoming more intense day by day, and that all the Eternal City visit S. Clemente as a matter of course, and find as a rule that the interest of that venerable basilica surpasses their highest expectations. On the 12 inst., the report continues, only two days after his arrival in Rome, His Majesty, King Louis of Bavaria deigned to honour S. Clemente with his Royal presence, and he spent an hour and a half there.

A few months later, 15 November 1862, we find the Prince of Wales again at S. Clemente, and visiting the excavations in the fourth century church which had now a still greater interest for him owing to the progress made in the work since 1859.

On the 10 February 1863, when one aisle and half of the nave had been excavated, and when some of the most valuable frescoes in the Basilica had been brought to light, Pope Pius IX came once more to S. Clemente. Amongst those who, with Fr. Mullooly, received the Pope, was Fr. Guidi, O. P. then residing

at S. Clemente, and already nominated to receive the Cardinal's hat on the 9th of the following month.

The year 1864 marked the end of Fr. Mullooly's second term of Priorship, but not the end of his work for S. Clemente though that too seemed to be threatened.

Fr. Mullooly had other accomplishments besides that of archaeologist, and these accomplishments were known and appreciated even far beyond the precincts of S. Clemente. He was known to his brethren in America as a good religious, a wise administrator, and a man of vast experience; and thus when the Fathers of the Dominican Province of S. Joseph in the United States came together in July 1864 to elect a Provincial, their unanimous choice fell upon Fr. Mullooly. The result of the election was forwarded to Rome for the approval of the Master General, and on the 2 August Père Jandel confirmed the election of Fr. Mullooly. It seems at first sight strange that the Master General should thus sanction an act which necessitated the removal of Fr. Mullooly from S. Clemente at the moment when his presence there was most needed, as he was then in the midst of his great undertaking; but Père Jandel wished to give Fr. Mullooly proof of the high esteem in which he held him and that he regarded him as fully competent to guide the destinies of the American Province at that time, while he was

aware that his act was not final and that Fr. Mullooly was free to decline the office of Provincial. On the following day, the 3 August, Fr. Mullooly wrote to Père Jandel to thank him for this manifestation of confidence in him, and to make known to his Paternity his utter inability to comply with the wishes of the American Fathers who had elected him, as well as the necessity for his remaining at S. Clemente; and in consequence he begged the Master General to allow him to renounce the Provincialate. That same evening Fr. General accepted the renunciation, and Fr. Mullooly was left at S. Clemente to complete his archaeological triumph. Fr. Mullooly, however, always cherished a great love for his American brethren, and continued to represent them and their cause in Rome whenever his services were needed.

The genial disposition, the great kindness, and the unbounded influence which he enjoyed with the Roman ecclesiastical authorities who were well aware of and who knew how to appreciate the sterling qualities of Fr. Mullooly, made him the medium of many important and delicate negotiations between persons from all parts of the English speaking world and the Roman Curia. He was the agent of Count MacDonald and Field Marshall Nugent in their long and important negotiations with the Holy See regarding the formation of the Irish Brigade and its subsequent

history in Italy. We know from his correspondence too that he was the agent for many Bishops not only in Ireland but also in America and elsewhere. Being a great friend of Dr. Errington, Fr. Mullooly's advice was frequently sought by the Bishop at the time of his disagreement with Cardinal Wiseman, and Fr. Mullooly used all his influence and power of persuasion to induce Dr. Errington to yield to the desires of the Cardinal, and to desist from giving further trouble to one who had done so much for the Catholic Church in England. Fr. Mullooly was also a Qualificator of the Holy Office.

In 1864 Fr. Mullooly was succeeded in the office of Prior by Fr. Thomas Burke who governed the community of S. Clemente for three years, thus leaving Fr. Mullooly free for his archaeological pursuits. Those three years are said to have been « red-letter days » at S. Clemente, when two such men adorned its community, the one becoming famous throughout the world as a preacher and orator, the other as an archaeologist.

In October 1864 the illustrious Cardinal Bonnechese, Archbishop of Rouen, took possession of S. Clemente, his Titular Church, which had just been assigned to him on his elevation to the Sacred College of Cardinals. On this occasion the venerable Basilica was, we are told, literally packed with the

Roman and French nobility; the French Ambassador and his wife, the Commander of the French forces with his staff and a host of officers, nine bishops and a great number of prelates and clergy were also present. We give an account of this interesting ceremony, together with a translation of the Cardinals address, as reported at the time. « His Eminence, the Cardinal, » the report says, « arrived at S. Clemente accompanied by Monsignor Meglia, Archbishop of Damascus and Papal Nuncio to the Imperial Court of Mexico, Monsignor de Marguerye, Bishop of Autun; his suite followed in ten carriages. This ancient church belongs to the Irish Dominicans. The esteemed Prior, in cope and stole, surrounded by his community and the great dignitaries of his Order, the Master General, Fr. Jandel; the Master of the Sacred Palace, Fr. Gigli; the Secretary of the Index, Fr. Modena; and the learned Procurator-General, Fr. Spada, &c. received the Cardinal at the portico of the Church, and presented him with the Crucifix, holy water, and incense. An imposing procession was formed to the Chapel of the B. Sacrament, while the choir intoned the antiphon « Ecce Sacerdos Magnus ». At the High Altar was sung the antiphon of S. Clement whose body reposed beneath it. The Cardinal then proceeded to the marble Episcopal Throne in the Presbytery; the Apostolic Bull which assigned the church to

him was read, and, as is customary on such occasions, his Eminence recalled to the minds of the audience the many claims which that sacred edifice had upon their veneration. He said:

« My Christian brethren. — At this moment, when
« I address you in this ancient Basilica, I feel my soul
« filled with the sweetest and loftiest memories. It
« is six and twenty years since I first visited it. I then saw
« Rome itself for the first time. I was under the pro-
« found influence of its monuments and ruins. The
« Rome of the Kings, of the Consuls, of the Cæsars,
« the Rome of the Popes, and all the vestiges of our
« sacred antiquity were in turn explored by me. Still
« some strange particular spell would attract me fre-
« quently to the Coliseum, and from the Coliseum to
« S. Clemente. Yet this Church was not then what
« it is today. The devoted son of S. Dominic, the
« zealous Prior, in whose care it is placed, had not
« yet been able to turn the earth aside and exhume
« that subterranean Church which so abounds in long
« forgotten wonders. With what deep interest have
« we not descended to look at it! Who could be-
« hold, without the liveliest sentiments of veneration,
« of faith, and Christian consolation, those paintings
« on its walls which confirm, in so striking a manner,
« the most ancient and important traditions of the
« Catholic Church? It is now well ascertained that

« this Basilica in which we sit today, ancient as it is,
« has been erected on another church, which was built
» in the days of Constantine, on the precise spot where
« Clement had transformed his palace into a Christian
« oratory. There it is under our feet, with its arches
« and columns and entire plan, the Church spoken
« of by S. Jerome, and which resounded with the voice
« of Pope S. Gregory the Great. Still more as we
« penetrate deeper below its primitive foundations, we
« discover the remains of the consular mansion in
« which S. Clement and his family lived. You do not
« expect me to give the life of this great Pope, yet I
« may remind you that he was instructed, baptized,
« and ordained by S. Peter, and was one of his prin-
« cipal assistants. He also assisted S. Paul who states
« so in his Epistle to the Philippians ¹, and declares
« that « his name is written in the book of life ». Cho-
« sen as successor to S. Cletus, he divided Rome into
« seven regions, and placed in them seven Apostolic
« Notaries, to collect the Acts of the Martyrs. His soli-
« tude extended over the East and West. Dissen-
« tions broke out in Corinth. Clement addressed to
« the Christians there the admirable Epistle which was
« read for seven centuries, like those of S. Peter and
« of S. Paul, in the Eastern Church. In the West, he
« sent missionaries into various countries, especially

¹ Chap. IV. v. 3.

« into Gaul and Neustria. Denounced under Trajan,
« and refusing to offer incense before the idols, he
« was exiled to Pontus. There he found Christians
« condemned to forced labour; he brought them
« consolation, and strengthened them in the true faith;
« he wrought numerous miracles to mitigate their dread-
« ful sufferings, and to convert the heathens. His
« success inflamed the fury of those who were ob-
« stinate in their idolatry, and brought their vengeance
« on his head. Condemned to death, a heavy anchor
« was hung round his neck and he was cast into the
« sea. The Christians knelt in prayer upon the shore;
« the sea retired, and restored to them the body of
« S. Clement, which at a later period was brought to
« Rome, and now rests here under the altar. There,
« beside him, reposes the body of S. Ignatius of An-
« tioch. Ignatius, torn from his See in Asia, comes
« to Rome to find death at the teeth of the lions in
« the Coliseum; and Clement, torn from his See in
« Rome, lays down his life for Christ in Asia. But a
« day arrives, and lo! These two martyrs are united
« in death, together in the same tomb, as they were
« united in life in the same faith, and as their blessed
« souls are now united in heaven. It was Clement,
« too, who sent S. Taurin and S. Nicaise to evangelise
« Neustria. To these, under God, the diocese of Evreux
« and Rouen owe the Christian faith. And what is

« this we now witness? Who is he that speaks to
« you here? Is it not a Bishop who has been suc-
« cessor of S. Taurin at Euvreux, and who is at pre-
« sent the successor of S. Nicaise at Rouen? Upon
« him, today, a successor of S. Clement confers the
« title of the church which bears that name; and thus,
« after seventeen centuries, we find ourselves led by
« Providence, and under obedience, to take possess-
« ion of this Basilica, whose first founder and titular,
« was also, by his delegates, the first apostle of our
« two dioceses. How admirable are the hidden ways
« of Divine Wisdom! What strength, too, and vigour
« doth not our faith derive from a consideration of
« the stability of the Church—of identity accompanying
« succession—and of the continuity of her action. The
« Pontiffs succeed each other; they pay their tribute
« to death, each in his turn. But Peter lives in them
« for ever; in Linus, Cletus, Clement, and their suc-
« cessors, as in Pius IX today. One must be very
« blind not to recognise the divine character of this
« Catholic Church, which is always one in the spirit
« that animates her, always one in her doctrine, in
« her sacraments, in her hierarchy, and in her working,
« as the ages pass by—ever one throughout all time,
« as throughout all space. In no place so much as
« in Rome does the contrast between the vicissitudes
« of human affairs and the permanence of the Church

« reveal itself; here we are surrounded with ruins on
« every side; we cannot take a single step without
« placing our foot upon them. Here in the Republic
« enriched with the plunder of the world; there the
« Empire of the Caesars, the great Colossus, from
« whose ruins have sprung twenty different kingdoms.
« All is fallen; and the soil we tread is made rich
« with a triple dressing of destruction. It is only
« the Church that is always found standing erect; in
« spite of her apparent weakness, and the weight
« of the centuries which gather upon her head, she
« is still young, vigorous, and fruitful. It is clear
« that her life is sustained by an aliment derived from
« some supernatural and unfailing source. Be consol-
« ed, all ye who are afflicted at the disturbances of
« these days. As in our northern climes, the angry ocean
« dashes its foaming billows against the rocky cliffs that
« restrain it, the waves of the world may roar around
« the Chair of Peter, and threaten to engulf it, but
« when they shall have wasted, in empty noise, their
« impotent wrath, they will grow still and expire at
« the foot of that immoveable and immortal Rock, to
« whom the Lord of the elements had said: « Thou
« art Peter, and upon this rock I will build my Church,
« and the gates of hell shall not prevail against it ».
« Courage, then, Christians—courage! by your confidence
« in God, and by the memory recalled beneath the

« sacred roof of this Basilica, embalmed as it is in the
« richest perfumes of the Faith — of those sweet words
« of our Divine Redeemer — « Let not your heart be
« troubled, nor be afraid — I have overcome the world ».
« Fear not, O little flock! for it has pleased your heavenly Father to give you a kingdom ».



Notwithstanding the many and great distractions which must have beset Fr. Mullooly since he began the excavations at S. Clemente, he nevertheless preserved that recollected spirit which fascinated all who had to deal with him, and found time to devote himself to literary work. A lover of art, as well as a proficient in archaeology, Fr. Mullooly conceived a great veneration for the great Dominican Artist, Beato Angelico, the story of whose life he believed to be too little known to the English speaking world, even to those whose good fortune it was to have seen the great master-pieces of the « Artist Saint ». A very interesting life of Beato Angelico had been written in French by E. Cartier, and published in 1857. This life, Fr. Mullooly undertook to translate into English. The translation was well done, and in 1865 was published in London.

On the feast of S. Clement, 23 November, 1865,

Pope Pius IX. again visited S. Clemente. Of this visit and of the celebration of the feast we give the account of an eyewitness on the occasion: « We have just », he writes, « celebrated the Feast of S. Clement, Pope and Martyr, the third successor of S. Peter in the See of Rome. The beautiful old Basilica of S. Clemente, in which the body of the holy Pope and Martyr reposes, together with the bodies of S. Ignatius of Antioch, and S. Cyril the Apostle of the Slavs, is one of the most interesting in the Eternal City; its intrinsic richness and beauty, and the venerable architecture which preserves more perfectly than any other existing church the form of the primitive Basilica, make this church most attractive to all strangers visiting Rome. But the Irish Catholic finds S. Clemente especially interesting from the fact that, for the last two hundred years, this grand church and the adjoining convent have been in the possession of his countrymen — the Irish Dominicans. The Order of Friars Preachers, founded in 1216, had established itself in Ireland during the lifetime of its great Father and Founder, S. Dominic of Guzman. For more than three hundred years it flourished in the island, shared the fortunes of our people, mixed itself up with their history, grew into their affections, and became a part of themselves. Then came the storm of Protestant persecution. Convents, churches, colleges — all disap-

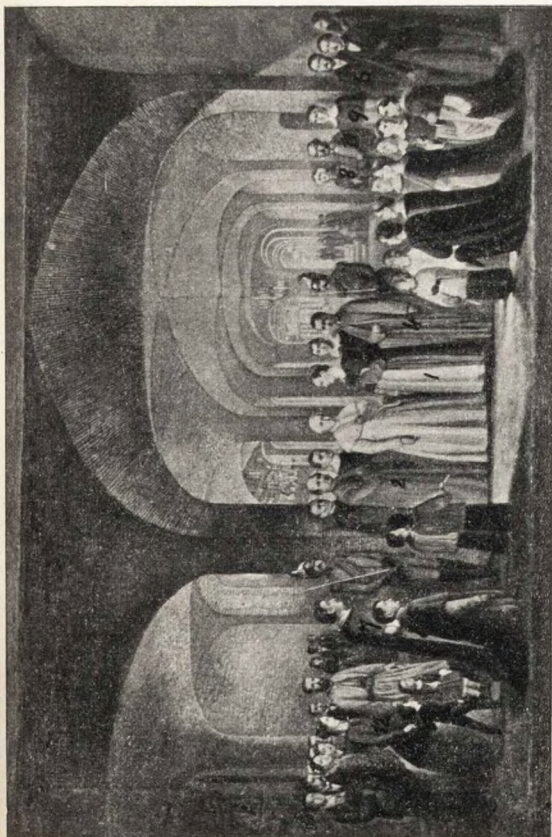
peared, but the faith of the Irish people remained firm as a rock, and the Friar Preacher became dearer and more necessary to them than ever. Those whom the Irish people loved in their convent homes, they loved still more dearly when they beheld them « wandering in deserts, in mountains, and in dens, and in caves of the earth », suffering and dying, that Ireland's Faith might be preserved to her. Still the convents were destroyed, and the Irish Dominicans turned to Rome for succour in their great need. In 1667 they obtained from the Pope a grant of the church and convent of S. Clement. It is no small honour for Ireland and for the great Order, which, for nearly seven hundred years, has lived and laboured on Irish soil, that the « Mother of the Churches » should confer on them so great a mark of confidence and love. But prized as S. Clemente has always been, its interest has been vastly increased of late years by the discovery in 1858 of the still more ancient and primitive church immediately under the site of the present basilica. This most important discovery is due to the great research and antiquarian learning of our countryman, the Very Rev. Fr. Mullooly, late Prior of the convent, who justly ranks among the first archaeologists in Rome. This learned and zealous Dominican, whose name and labours reflect honour on his Order and on his country, has toiled with unflinching courage and perseverance

for the last seven years at the excavation of the ancient basilica, and, in the work now nearly completed, he has restored to us one of the grandest and most interesting relics of the primitive Christian Church. Here do we behold the venerable walls which sheltered the first Christians at prayer and at the Holy Sacrifice during the three hundred years of persecution from the days of S. Peter to those of S. Sylvester. The fresco paintings which lay buried for nearly a thousand years speak to us, like a voice from the ancient world, telling us of the faith of our earliest ancestors, proving most strongly the truth of our dogmas and ecclesiastical history, and filling up the blank page in the history of Christian art from the days of the Catacombs to those of Giotto and Cimabue. On the pilasters between the rich ancient marble pillars the life and miracles of S. Clement, the life of the holy pilgrim S. Alexius, the Crucifixion of Our Lord, the Assumption of the B. Virgin, and many other sacred subjects are quaintly but powerfully represented. On Wednesday afternoon, the 22 November, the upper church was beautifully decorated for the celebration of the first vespers of the feast of S. Clement. The church was crowded with Romans and foreigners. The Cardinal presiding was his Eminence Cardinal Guidi, Archbishop of Bologna, himself a member of the Dominican Order, and sometimes a member of

the community at S. Clemente. Whilst the sacred music, admirably executed by the grand choir, was delighting all who were present, a sudden ringing of the bells announced the approach of the Sovereign Pontiff, and in a few moments the church doors were thrown open, and the Holy Father Pope Pius IX. entered the Basilica. The moment the Pope appeared, the Cardinal pontificating rose from his throne, and removing his mitre, stood erect, whilst all his assistants knelt in the presence of the Supreme Pontiff. After praying before the Blessed Sacrament, the Pope knelt down before the shrine of S. Clement. What were his thoughts then as he communed with his glorious predecessor? Pope with Pope, suffering with him who had suffered, the warrior in arms with the great soldier who had laid down his arms and received his crown. I watched the Pope narrowly as he rose from his prayer, apparently renewed in courage and strength as one who had heard from out the martyr's grave: « the victory which conquereth the world is faith ». His Holiness then descended into the subterranean church, accompanied by Fr. Mullooly, and after minutely examining all that had been done since his last visit, heartily complimented the good Father on the result of his labours, and left his blessing with his Irish Dominican children, whose hearts were filled with joy at this new proof of their Holy Father's

remembrance and love. The grey dawn of Thursday morning found the aged Cardinal De Villecourt at the altar of S. Clement celebrating mass. He was followed by Cardinal Barnabo, the indefatigable Prefect of Propaganda, who does everything for everybody from Greenland to South Australia, he in turn was followed by Cardinal Guidi and a number of Prelates. Solemn High Mass and Vespers, at both of which the Cardinal Archbishop of Bologna presided, filled up the celebration of the day, while the church was continually thronged by crowds of the faithful, including all the leading noble families of Rome, the principal colleges, and a vast number of visitors to the Eternal City. Thus is God honoured in His Saints, 'whose memory liveth unto generation and generation'. Of Trajan, who put S. Clement to death, nothing remains save a few pillars and an almost forgotten name. Clement, the aged Bishop, who was flung into the mines in the Crimea to labour as a common slave, is celebrated throughout the world today and his praises resound in heaven and on earth ».

The excavations in the subterranean church were almost completed when, on the feast of S. Ignatius of Antioch, 1 February 1867, Pope Pius IX. visited S. Clemente for the fourth time. The majestic and beautiful Basilica of the age of Constantine was specially illuminated for the occasion. The great heart of



POPE PIUS IX. IN THE SUBTERRANEAN CHURCH OF S. CLEMENTE

1. Fr. Mullooly, O. P. — 2. Monsig. Talbot. — 3. Fr. Burke, O. P.
4. Monsig. Boromeo (afterwards Cardinal). — 5. Fr. Capri, O. P.
6. Chev. J. B. de Rossi. — 7. Fr. O' Callaghan, O. P. (present Bishop of Cork).
8. Madam de Rossi. — 9. Fr. Masetti, O. P. — 10. Engineer Fontana.
11. Mr. Sherlock. — 12. Mrs. Ramsden with her children.

Pio Nono dilated with joy as he passed with Fr. Mullooly and Fr. Burke through that splendid ancient monument with its precious frescoes varying from a thousand to fourteen hundred years old and some of which were almost as fresh as when they were painted; and the Holy Father also rejoiced that this great treasure of Christian art and architecture had been brought to light in his own days, and brought to light too by one who, by birth and by profession, represented at once Truth, and fidelity to the See of Peter — an Irish Dominican ¹.

It would be difficult to adequately estimate the importance of Fr. Mullooly's work in the discovery of the fourth century Basilica of S. Clemente, the very stones of which are living witnesses to the doctrine and teaching of the Catholic Church from the time of Constantine to the days of Hildebrand, a period of seven centuries and a half. The frescoes which cover the walls of the old Basilica link the art of the Catacombs to that of Cimabue. But precious as are the frescoes from the point of view of art, they are still more valuable as didactic religious pictures bearing witness to the teaching of the Catholic Church regarding the cultus to the Saints and to the Blessed Virgin from the fourth to the eleventh century.

¹ The motto of the Dominican Order is Truth — *Veritas*; that of the Irish nation Fidelity to Rome — *Sicut et Catholici, ita et Romani*.



During Carnival week of 1867, King Francis II. of saintly lineage, with his Queen Maria Sofia, visited the Subterranean Basilica of S. Clemente, where they not only manifested admiration and veneration for that ancient place of Christian worship, but also a piety which edified all present. Their Majesties visited S. Clemente again a few weeks later for the Lenten Station.

In 1868 the fourth-century Basilica was completely cleared of all the rubbish (one hundred and thirty thousand cartloads) which had encumbered and concealed it for centuries. But Fr. Mullooly's work was not yet finished, for it was discovered that the fourth century church had been built upon an older structure probably of the age of the Kings or early Republican period, and that on the same level as this ancient structure, and adjoining it at the apsidal end of the church, stood a Roman house of the Imperial period. To excavate this house became now the care of Fr. Mullooly, and he who had already accomplished so much was not daunted by the new undertaking, though it meant going down still deeper into the hidden secrets of underground Rome, and exploring foundations which carried upon them the weight of two great basilicas.



S. Clemente — Subterranean Basilica — The Story of S. Alexius.

A large stairway was found to connect the subterranean church with the Roman house, and through this the descent was made, cutting through and clearing away in the descent the closely packed mass of earth and filling-up material. In the course of this excavation a passage was reached which led to a large chamber with stuccoed vaulting which had all the signs of an Oratory, and within which was found a statue, now regarded as unique, representing S. Peter as the Good Shepherd. The Oratory seemed to have been in direct communication with the apse of the fourth century basilica, and to have been used as the « Confessio » of that church. As the work proceeded, the opinion, entertained from the first, that the house was no other than the house of the Martyr Pontiff, S. Clement, grew into a conviction, and that this Oratory, within the house, was the Oratory used by the Saint, and known as the « Dominicum Clementis ». Adjoining the Christian Oratory was discovered a pagan temple, also filled up with rubbish. At the entrance to it was found an altar of Mithras, and within the temple, a statue of the Persian deity, and a bust of Apollo. There was no doubt now as to the nature of this temple. It was a temple of Mithras, probably of the second or at least the third century; it was intact, and decorated with beautiful mosaics. It was now 1869 and Fr. Mullooly was not yet satisfied that he

had discovered all the archaeological treasures that lay hidden beneath S. Clemente, and was determined to push on, and even down, still further; but circumstances, to which we shall have to refer later on, frustrated his designs.

Fr. Mullooly was by nature as well as by reason of his religious training of a simple and retiring disposition, and hence we never find him dispensing his stores of archaeological learning in the great « *accademie* », and before illustrious audiences in the Eternal City. But he was ever ready to place himself and his knowledge at the disposition of those who sought his counsel and his help at his convent home of S. Clemente; and to S. Clemente came, besides the members of royal and noble families, the learned of all professions and especially the lovers of art and archaeology, as much to see and speak with Fr. Mullooly as to visit his discoveries. One of his greatest friends and admirers, and the one above all others capable of appreciating Fr. Mullooly and his work was the renowned Chevalier John Baptist De Rossi, the greatest archaeologist of his own or perhaps of any other age. In the « *Bullettino di Archeologia Cristiana* », De Rossi is unstinting in his praise of Fr. Mullooly, and especially eulogistic is he in his famous article (pp. 129-168) at the beginning of the Second Series of the « *Bullettino* » (1870-75), on the importance of the discover-



S. Clemente — Subterranean Basilica — S. Clement¹,
celebrating Mass.

ies at S. Clemente, which, he says, « *we owe to fifteen years of indefatigable labour on the part of the meritorious Irish Dominican* ».

The well known and learned Professor of Archaeology in Rome, Commendatore Orazio Marucchi, in a letter to the writer of these pages, thus refers to Fr. Mullooly: « When a very young man I was presented by my great and revered master, John Baptist De Rossi, to Fr. Mullooly, whom, however, I never got to know intimately, for, owing to his great modesty, he never attended our scientific reunions; but De Rossi spoke to me frequently of Fr. Mullooly and of his great merits, and I read with intense delight his valuable book on S. Clemente. I thus conceived a great admiration for Fr. Mullooly, and feel convinced that he was a man of great erudition, and a profound archaeologist and I have always heard him referred to with the highest respect and appreciation by all the archaeologists and learned men in Rome. Fr. Mullooly, by his discoveries at S. Clemente, restored to Rome one of its most characteristic monuments, and one which represents the history of our city for a period of sixteen centuries ».

Dr. Brownlow, afterwards Bishop of Clifton, himself an archaeologist and an intimate friend of Fr. Mullooly, writing on S. Clemente in the « Dublin Review » for October 1871 says: « The discovery of

this ancient Basilica could not have been made by one better qualified to appreciate it than Fr. Mullooly. At once a Religious, an archaeologist, and a man of business, his antiquarian ardour never urges him to treat with disrespect the monuments of a later age, nor does his devotion to the traditions of the place make him shut his eyes to any discovery, however inconsistent with those traditions; so that we are equally sure of having every vestige of antiquity faithfully and jealously preserved to us, and of feeling that the mediaeval and even more modern beauties of his church will never be sacrificed to an inconsiderate enthusiasm for ancient remains. While we call attention to the archaeological importance of the discoveries, we must not forget our tribute of praise to the prudence with which these excavations were accomplished ».



As Fr. Mullooly seems to have been the man best qualified for the work which he accomplished in the discoveries made at S. Clemente, so too was he the most competent to undertake the task of illustrating and describing what he had discovered. In the sphere of archaeological research S. Clemente was Fr. Mullooly's one book, and that book he knew

better than anybody else. To write the history of the Basilica of S. Clemente with its various stratifications was, therefore, for him only a labour of love, and like every work done for love it was well done. In 1869 appeared his valuable work « S. Clement, Pope and Martyr, and his Basilica in Rome ». The book, which is an octavo volume of 370 pages and beautifully illustrated, met with a reception the success of which astonished its author, and gained for him a still higher and wider reputation than he had already enjoyed. Fr. Mullooly's book on S. Clemente may be regarded as a classic from the point of view of archaeology. A second edition of the book, considerably enlarged and improved, was published in 1873. To this second edition there is an appendix entitled « The Sceptic's Dream » which is a delightful piece of composition written by a very dear friend of Fr. Mullooly who is still living, but who wishes to be referred to here as « M. H. ».

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As the frescoes in the fourth century church of S. Clemente were at the time of their discovery regarded as unique specimens of christian art from the fourth to the eleventh century, copies of them were in great demand. Of the large copies, with the ori-

ginal colours more or less faithfully reproduced, three sets splendidly executed were painted by Guglielmo Ewing, an artist of some notoriety, who, from 1860 onwards, worked almost exclusively for Fr. Mullooly. One of these sets was presented to His Holiness Pope Pius IX., and is now in the Papal Villa at Castelgandolfo; another was acquired by the South Kensington Museum; and the third is to be seen in the atrium of the sacristy of S. Clemente.



The year 1869 closed very happily for Fr. Mullooly. He had completed the excavations of the fourth century Basilica, as well as the house of S. Clement with its Christian and pagan Oratories, and his recently published book was being received and circulated with enthusiasm. He had around him too, as his guests, distinguished ecclesiastical friends whom he dearly loved. The Vatican Council had been convoked for the 8 December 1869, and among the Bishops who responded to the invitation of the Vicar of Christ to attend were Dr. Leahy, O. P., Bishop of Dromore, accompanied by Fr. Burke, O. P. as his Theologian; Dr. Moriarty, Bishop of Kerry; Dr. Errington, Archbishop of Trepizond; and Dr. O'Connell, Bishop of S. Francisco, all of whom received hospi-

tality from Fr. Mullooly at S. Clemente, and Cardinal Guidi, O. P. was also his guest. It was thus that the year 1869 closed and 1870 opened.

During the spring of 1870 the throng of visitors to S. Clemente still continued. On January 4, the Empress of Austria with her suite came to S. Clemente and spent nearly an hour examining and admiring all its beauties of art and architecture, and especially the treasures of the subterranean basilica. The Cardinals, Archbishops, and Bishops come to Rome for the Council also came to visit the recent excavations, and to make or renew acquaintance with the now distinguished Prior. So the year wore on, and the political revolutionary storms which were only subdued after the outbreak of 1848, and which, since 1860, seemed to be gathering strength and precision, threatened now to burst over Rome. The summer set in and the heat became too great for much business to be done, and the Bishops had to return for a time at least to their respective dioceses, and so the Council was adjourned — an adjournment which still continues. Fr. Mullooly's guests took their departure with the rest, and one of them, Dr. Moriarty, Bishop of Kerry, writing to his late host from Mallow on the 5 August 1870 says: « I intend to go to Killarney. I declare I would feel more at ease if I were going back to S. Clemente. I grew into that quiet easy con-

vent life, and I have no taste now for the bustle of the world . . . We are very anxious about you in consequence of the withdrawal of the French troops. What does it mean? . . . You will not forget poor Dr. Mc. Cabe. He is a sad loss to your native Diocese » ¹.

The withdrawal of the French troops had its sorrowful significance for all whose sympathies were with Pope Pius IX., now being betrayed by false friends. On the 20 September 1870, the breach was made in the Porta Pia, and the troops of Victor Emmanuel entered Rome, and the Vicar of Christ became a prisoner in his own capital of the whole Christian world, and a prisoner he continues to be in the person of Pope Pius X.

The year 1870 which opened for Fr. Mullooly under such happy circumstances was now in its wane leaving him practically alone in his dear old convent home, in doubt as to how long he should be permitted to enjoy its grateful shelter.

The Piedmontese in becoming masters of Rome determined to make the City of the Popes the centre of government and the capital of United Italy. Accommodation had therefore to be provided for the large

¹ Dr. Mc. Cabe, Bishop of Ardagh, had just died at Marseilles on his way home from the Vatican Council.

army of occupation, as well as for the government offices and other such appurtenances of a country's capital, and a palace should be procured for the residence of the King; but there was no money to meet such demands upon the treasury. This, however, was not a serious obstacle to the minds that planned and successfully accomplished the usurpation of the temporal possessions of the Vicar of Christ, whose palace at the Quirinal was now assigned to Victor Emmanuel. The convents, colleges, and religious houses were declared the property of the State, and as many of them as were found desirable were turned into barracks, courts of *Justice*, &c., while the lawful possessors were driven out without the slightest consideration or compensation. Those whose institutions were not utilized for State official purposes were sometimes *allowed* to purchase or to occupy as tenants what had been confiscated from them.

The question as to whether S. Clemente was to suffer the fate of the other colleges and convents in Italy became for Fr. Mullooly the subject of serious consideration. Fr. Mullooly had certainly proved himself a diplomat during the troubles of 1848. Since then he had been occupied with archeaology rather than with diplomacy, with the art and architecture of the ancients rather than with the political manoeuvres and intrigues of the moderns. In archaeology he had

proved himself a master; and now in diplomacy he was determined not to be outwitted, nor to allow the results of so many years of hard, patient labour pass into unlawful hands. S. Clemente was the property of the Irish Dominicans. It had been so for two centuries, and was being used still for the very purpose for which it had been granted to them. There were other and weighty reasons too which safeguarded S. Clemente from suppression, and secured Fr. Mullooly and the interests he represented from molestation.



As the Piedmontese troops were approaching the walls of Rome, the question of filling the See of Ardagh, vacated recently by the death of Dr. Mc. Cabe, was before the Congregation of Propaganda. Of the three names presented to Rome by the priests of the diocese of Ardagh, that of Fr. Mullooly was second on the list. As to Fr. Mullooly's fitness for the Bishopric of Ardagh no doubt was entertained by Propaganda. He had during all those years past given ample proof of his great piety, prudence, and learning, and he was not only personally known to but beloved by Pius IX. The official announcement therefore of his appointment to the See of Ardagh was daily ex-

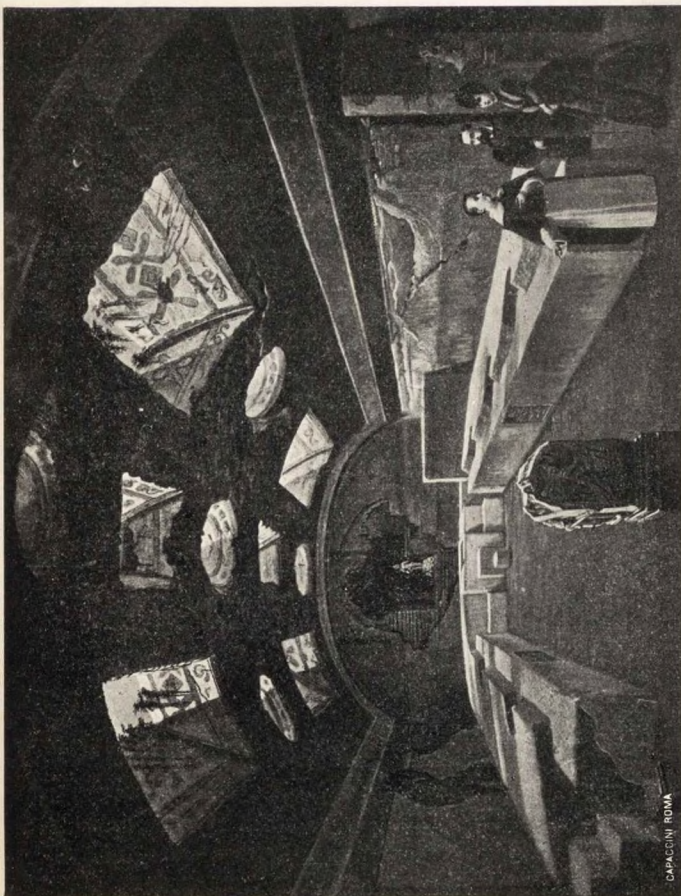
pected by all who did not know that Fr. Mullooly himself had a voice in that appointment, and that his word was to prevail. On the 4 October 1870, Dr. Moriarty writes to him as follows; — My dear Fr. Mullooly — Just after presiding at the High Mass of S. Francis. All done in old style — Dominicans celebrating, Fr. Eustace Murphy preached. Here we are in peace, you in the midst of war and plunder. Why not write to let us know how you are? Did you get my last letter? We are all in hopes that we shall soon salute you as a brother of our bench — Bishop of Ardagh. But what will old S. Clemente do? I declare it makes me lonesome to think of it without you. I met Dr. Errington, Dr. Leahy, and Fr. Burke in Dublin. We felt like members of the old community »... And on the 24 November 1870, Dr. Leahy writes to him thus: » Has anything been decided as yet about Ardagh? What will become of S. Clement's in the present crisis if you be removed from it ». And on the 9 December, apparently after having got a reply to the foregoing letter, the Bishop of Dromore writes again and says: « Your determination on no account to accept the Bishopric of Ardagh does not surprise me. I told the Bishops of the Province that such would be the case. And indeed for your own happiness I think you have decided wisely. Nowhere does a Bishopric prove a bed of roses, and I expect that

Ardagh would furnish anything but an exception to the general rule. »

Fr. Mullooly did not desiderate the Episcopal dignity. He had already more than once declined that honour; but now it was not only his great humility and his consequent sense of unworthiness that made him shrink from the Pastoral charge, but also that serious consideration referred to in the letters of Bishop Moriarty, and Bishop Leahy — « What would S. Clemente in the present crisis do without him? » This was an anxious time for Fr. Mullooly. On the one hand there was the danger of the old Alma Mater being taken from him, and on the other that of his being removed from it; while he himself felt convinced that, at such a juncture, within S. Clemente was his presence now most needed. His conviction he made known to the Pope who loved Fr. Mullooly too dearly to refuse his appeal to be left where the work of his life was centred.



In 1873 the Prince of Wales accompanied by the Princess again visited S. Clemente. This time also Fr. Mullooly has new treasures to shew to his Royal visitors, for, since the last visit of the Prince, the Oratory of S. Clemente and the Mithraic temple had been



Fr. Mullooly accompanying the Prince (late King Edward VII) and Princess of Wales into the Mithraic temple.



discovered. On this occasion the Prince graciously presented Fr. Mullooly with a photograph of himself and the Princess. Fr. Mullooly, in return, had a picture painted representing himself accompanying the Royal visitors to the Oratory and Mithraim, and this picture, of which we give a reproduction here, he presented to the Prince.

When the political troubles in Italy and Rome assumed a serious character in the later sixties, the students were withdrawn from S. Clemente, and were not sent back again until 1877. In the meantime a few Fathers and a few Laybrothers lived with Fr. Mullooly who, though he found the state of things in the early seventies too uncertain to warrant his going on with the excavations, nevertheless had the functions in the church on the great festivals carried out in the usual solemn manner, as we learn from a letter to his friend « M. H. » on the 28 January 1874, when he writes: « We celebrated the festival of S. Clement with all due solemnity. Cardinal Guidi pontificated at first vespers, and assisted in his throne at High Mass which was sung by the Bishop of Beverly. The Bishop of Liverpool presided at the second vespers, and gave benediction of the Blessed Sacrament. The upper Church was beautifully decorated, and the ancient Basilica brilliantly illuminated. I need scarcely add that the crowd of pious visitors was very great indeed,

and of course we had a few who came to satisfy their curiosity... The state of things in this City is going from bad to worse. Our enemies, who are the enemies of Christianity, have despoiled the Church of almost everything she possessed, and have left nothing undone to demoralise the youth, and eradicate every sentiment of religion from their mind. Evidently they are fast drifting to paganism... As yet I have not lost the vineyard; but I fear I shall be obliged to sell it next summer. Such is the way that the rights of property are respected by the so-called Liberal Government of this country. »

When Fr. Mullooly became assured of the security of his position at S. Clemente, he resolved to continue the excavations suspended in 1870. This we learn from another letter to his friend « M. H. » dated 27 December 1876, in which he writes: « I intend to resume my explorations next spring, and for that purpose I have purchased the garden that is behind the apse of the Church. There are still four or five feet of water in the Mithraim which renders it inaccessible. But I hope that when the water will be drained off from the Coliseum it will subside here... » On the 27 July 1877 he again wrote to the same correspondent: « The water is still in the Temple of Mithras, and the Coliseum has become a mephitic pool. »

We know that in the course of the excavations

in the spring of 1870 a large room half full of water was discovered under the subterranean Basilica; but it was not until a few years later that water began to make its appearance in the Temple of Mithras. Contrary to Fr. Mullooly's hopes the water did not subside in the Mithraim, rather it continued to rise until it covered the floor of the Mithraim, and the Christian Oratory to a depth of seven feet, and thus not only prevented Fr. Mullooly from resuming the excavations but has now for over thirty years rendered inaccessible those precious monuments of antiquity. Thanks, however, to the princely munificence of the present Cardinal Titular of S. Clemente, Cardinal O'Connell, Archbishop of Boston, the water is now being conveyed away by means of a great drain which has been constructed about forty feet below the surface of the road and which empties itself into one of the old cloaca, still in use, near the Arch of Constantine ¹.

Fr. Mullooly was now grown old, and, though he had saved S. Clemente from confiscation, and had his dear students once more around him, his last years were saddened by the march of events which began their terrible course in 1870. His great friend Pope Pius IX had died a prisoner in his own palace of the

¹ Of this great undertaking we hope to speak in a separate *brochure*.

Vatican; the law of suppression had been rigorously enforced, and convents and other sacred places which had once resounded with the praises of the Lord were now being used for barracks and other profane purposes. The religious habit — the livery of the servants of God—was utterly despised; and it seemed sometimes that Satan himself had been actually let loose in the Eternal City, so diabolical were the attacks upon religion and religious. In a letter to « M. H. » on the 2 September 1879, Fr. Mullooly thus refers to the murder, near the convent of the Minerva, of Fr. Cardoni, O. P. who had been for some time his Novice Master at Perugia: « Poor Fr. Cardoni! What a tragic end he met with! He was murdered in ‘odium fidei’. I have known him for many years. He was my Novice Master for a short time. He was a very exemplary religious, and had no enemies. I saw him a few hours after he received the fatal stab. He was quite resigned, pardoned his assassin, and died a very edifying death. R. I. P. »

Towards the end of the year 1879 the state of Fr. Mullooly's health became a cause of much anxiety to his friends, and especially to his own community at S. Clemente to whom, each and all, he had ever been a kind father. He suffered a good deal from weakness, and was frequently obliged to keep to his room and even to bed. About Christmas he was seized

with a serious attack of illness which signified for those who knew him intimately the beginning of the end. However, he rallied for a short time and gave some hope that the danger was passed; and, on the 13 February 1880, we find Fr. Burke writing to congratulate him on his recovery. « I was delighted », he says, « to hear of your recovery, thank God. My own health is gone I believe never to return ». It was true that Fr. Burke's health was gone for ever, and Fr. Mullooly's was gone too, notwithstanding his apparent recovery, for at the beginning of summer his strength began again to ebb, and on the 25 June he expired. A member of the community thus announced his death to his great friend « M. H. »: « S. Clemente, Rome. 27 June 1880.

I promised you when you were leaving Rome that, in case it should please Almighty God to take to Himself our dear Fr. Prior, I should write and give you some account of his last illness. I must now fulfil that promise as the poor dear Father breathed his last on Friday evening, June 25, at 8 o'clock.

He recovered from the attack he was suffering from when you were leaving, and for a few weeks was comparatively well. He said Mass a few times, went out driving frequently, and, in fact, seemed to be making some little progress towards health every day.

However, on this day week, some time after hav-

ing celebrated the Holy Sacrifice, he said he did not feel well. He had no desire to eat during the day, and in the evening seemed to be suffering a good deal. Next day he remained in bed. On Tuesday he was so decidedly worse that Dr. Aitken wished to call in a second doctor. On Wednesday he was a little more tranquil. On Thursday all the alarming symptoms again returned. On Friday morning, though free from pain, he seemed very weak. In the afternoon he commenced to sink rapidly, and at 5 o'clock he had all the appearances of a dying man. It was a great mercy that in his last moments he had not the great suffering which he had at various times during his illness. The actual passage from life to death did not seem to be accompanied by any pain.

We are just after having the solemn Mass for him. It was celebrated by the General of the Order. There were a great many of his friends present. The funeral to S. Lorenzo will be at 6 o'clock this evening, after which hour we shall have something very difficult to realize — S. Clemente without Fr. Mullooly.

It would not be easy to say how much the community feels his loss. Each knew that in him he had, not only a kind superior, but a fond father.

It is but natural that we should feel such a loss, but we must bow down to the dispensations of Providence.

Thanking you for your many acts of kindness to dear Fr. Prior. Yours &c. « J. H. D. »

When Cardinal de Bonnechose heard of the death of Fr. Mullooly, he wrote from Bolbec, where he was making the Pastoral Visitation, the following letter dated 1 July 1880: Dear Reverend Father,

I am painfully afflicted by the sad news which you have sent me of the death of Fr. Mullooly. You know that I entertained the highest esteem and affection for him. It will be for me a real affliction not to find him any more at S. Clemente. The learned world has also lost in him a remarkable antiquarian, to whom we owe the inestimable discovery which has rendered the Basilica of S. Clemente so interesting.

I recommend him to God; but I am persuaded that he must have by him a very powerful intercessor in the person of S. Clement whose life and memory have been so happily glorified by Fr. Mullooly.

I also pray that the Lord may continue to protect your little community, and deign to bless it with His most precious graces.

Accept, Dear Rev. Father, the assurance of my affectionate regards.

Your &c.

H. Cardinal de Bonnechose
Archbishop of Rouen. »

Going through the small fraction of Fr. Mullooly's correspondence that is still preserved at S. Clemente, one is amazed by the large number of persons in different stations and walks of life that claimed friendship with him. Royal personages wrote to acknowledge their indebtedness to him for having shewn them over S. Clemente, and for his great kindness and attention to them. Bishops wrote to him to use his influence at Propaganda to have some knotty point clearly explained or some perplexing difficulty solved. The members of his own Order, knowing the esteem in which Fr. Mullooly was held by the Master General, solicited him to intercede for them in their troubles or to obtain for them some privilege. Nuns in South Africa, America, England, and Ireland sought his intercession and his counsel. The great Mother Emily of Sinsinawa asked his advice on the wearing of the habit of the Order and the manner in which this observance could best be introduced. Mother Raphael Drane wrote for his opinion regarding matters of discipline in the Third Order of Dominicans in England in which from its very foundation, under Mother Margaret Hallahan, Fr. Mullooly had taken a deep interest. The saintly Mother Imelda Magee of Drogheda solicited his good offices and the help of his keen artistic judgment in procuring in Rome some works of art for their new chapel; and also made him

her agent in obtaining the Master General's interpretation in matters of rule and community life. And there are hundreds of other letters all ringing the same note of gratitude to Fr. Mullooly for favours received from or through him. But generous as he was in giving to those outside his convent the benefit of his wisdom and experience and of his influence in Rome, he was, naturally, more generous still, and more zealous concerning the matters which claimed his attention within, as Prior of the community.

Fr. Reginald Walsh, O. P. gives us his appreciation of Fr. Mullooly: « I lived with him », he says, « from November 1877 until the day of his death in June 1880, and had many opportunities of knowing him well. From the first he impressed me by his piety, his great love of S. Clement's, and his administrative capacity. As a religious he was remarkable for asceticism and over of regular observance. His spirit of poverty and of obedience could hardly be excelled. During many years when an insufficient income made life in S. Clement's one of privation and inconvenience, Fr. Mullooly remained at his post. He never returned to Ireland, even for a short holiday. He not only kept S. Clement's most faithfully for the Irish Province, but, by his self-denying economy, at length succeeded in delivering it from pecuniary difficulties. While frugal towards himself he was liberal

as regards others. I remember persons of great judgment saying that it would hardly be possible to get any other so devoted to the interests of his Province and so competent to take care of them. His prudence and tact in the midst of difficulties were extraordinary. During the years I lived with him, though Rome was in a disturbed state, I always felt that S. Clement's was perfectly safe. And I have known Italians to have the most implicit confidence in his prudence and dexterity.

He was a good theologian, and in the midst of business retained an intimate knowledge of S. Thomas. Students were at first surprised to find that he remembered so well what he had learned some thirty years before.

Besides attending to everything with minute care at S. Clement's, he was often consulted by the Superiors of the Order on matters relating to the Irish Province. His influence in Rome was very great. I remember that a person who had been appointed to an Irish Bishopric came to Rome in hope that he might be consecrated by the Pope. Those to whom he spoke first told him that this could not be done. One evening he came to S. Clement's and asked Fr. Mullooly to speak in his behalf. On the following morning he had a note from the Vatican to say that Pope Leo XIII would consecrate him.

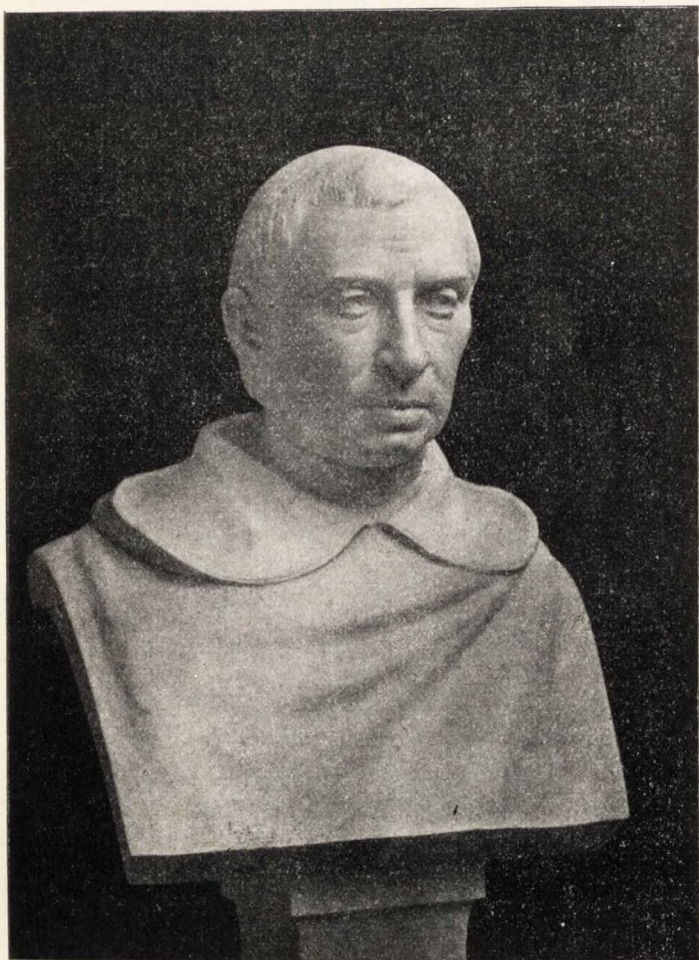
This mention of Leo XIII reminds me of the following little incident. At the beginning of his reign several persons holding prominent positions in Rome were anxious to be presented to the new Pope. and before long they succeeded in getting an audience. Fr. Mullooly was not of the number. Months passed by when, suddenly, he went one day to the Vatican presumably, we said, in obedience to a command. When he was presented the Pope exclaimed with a pleased countenance: « Ecco, il nostro Priore di S. Clemente, di cui abbiamo sentito tante belle cose! ».

Fr. Mullooly's simplicity and sincerity made him an especial favourite with persons in high station. He was always natural and at his ease. The Prince of Wales, afterwards King Edward VII, had the greatest regard for him. I remember that during Fr. Mullooly's last illness a lady-in-waiting called one evening at S. Clemente. She asked all particulars about him, and added: « I am going straight to Windsor, and I know that the first question the Prince will ask me will be: « How is Father Mullooly »? After his death I found among Fr. Mullooly's papers, more than thirty letters from royal personages ».

In June 1902 Fr. Mullooly's remains were brought back from the Campo Santo at S. Lorenzo, and interred in the one place on earth where, beyond all

others, they should repose - the subterranean Basilica of S. Clemente. A marble slab marks there the resting place of one of Ireland's greatest Dominicans. This year a marble bust of the great Dominican archaeologist has been erected at the entrance to the subterranean Basilica, as a further step towards that monument which, it is hoped, will one day be raised to his memory at his beloved S. Clemente.





Marble bust of Fr. Joseph Mullooly, O. P.
(Erected at S. Clemente, June, 1913).





CHAPTER VIII.

Of the many young Irish Dominicans that came to S. Clemente during the time that Fr. Mullooly was connected with it, Fr. Louis Joseph Hickey was perhaps the most distinguished as a scholar. Joseph Hickey was born in Dublin on the 8 September 1840. After a good course of primary studies he entered the Catholic University of Dublin, where Dr. Newman was then Rector. Young Hickey seems to have attracted the attention and won the admiration of Dr. Newman, who described him as one of the cleverest boys with whom he had ever come into contact. Before Joseph Hickey had attained the age of sixteen he entered the recently established Dominican

Novitiate¹ at Tallaght, near Dublin, where he had for Novice Master Fr. Thomas Burke. In religion he took the name of Louis. He made profession on the 20 September 1857, and soon after came to S. Clemente where he arrived on the 18 November. He was transferred, owing to ill-health, to the convent of La Quercia the following March; and from La Quercia he was sent to the University of Louvain where he received the degree of Lectorate of Theology in 1862.

At Louvain Br. Louis Joseph was regarded as one of the most talented students attending the University. Soon after receiving his degree he was summoned home to Ireland to teach the students of the Order at Esker, though he was only a Subdeacon. The interruption of his studies at this early age, Fr. Hickey frequently lamented in after life, for once his work for the Province had begun he had little time for that serious and deeper study to which as a student he not only felt naturally drawn but for which he was naturally fitted. At Esker he taught Sacred Scripture and Church History. He was ordained Deacon in Galway on the 28 October 1862; and in the autumn of 1863

¹ The Irish Dominican Novitiate had, as we saw at the beginning of this work, to be transferred to the continent during the persecutions of the XVII century. In 1855 it was reestablished in Ireland.

he was, by special dispensation as he had not yet attained the canonical age, ordained priest.

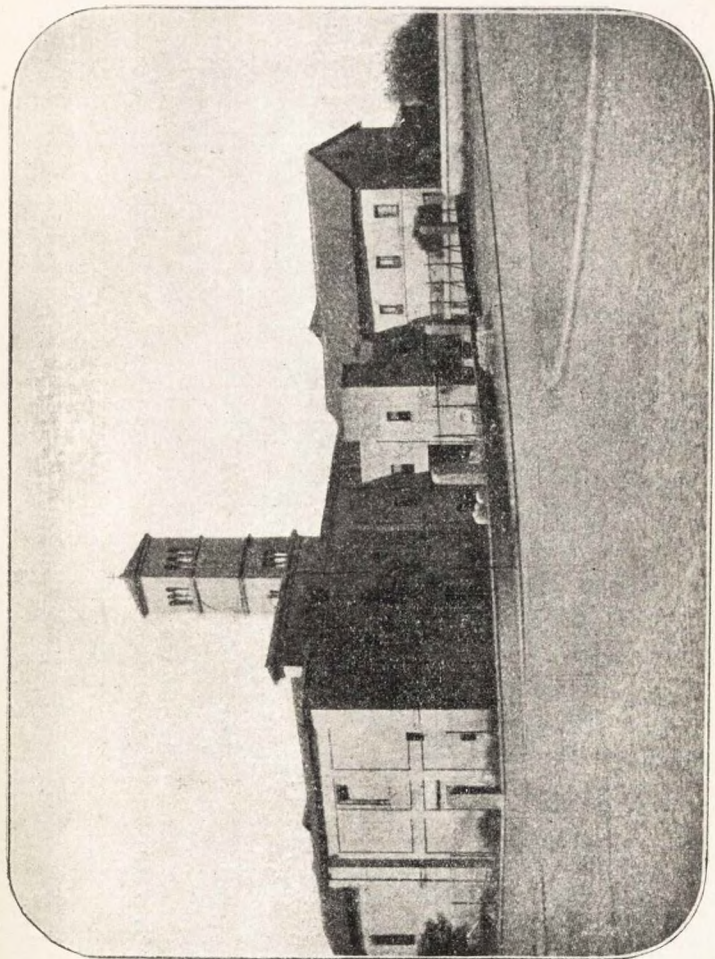
The ability, not only literary but also administrative, of Fr. Hickey was soon recognised by his superiors and brethren in Ireland, and consequently he was before long promoted to offices of trust in his Province. In 1873 he resigned his Priorship of Tallaght, for the Professorship of the advanced students in Cork.¹ By this time Fr. Hickey had acquired a reputation and an experience in his Province which guaranteed to him every office of responsibility that it could bestow; nevertheless he was not elected Provincial until many years later.

In 1877 when the students were sent from Cork to Rome, Fr. Hickey was relieved of the functions of professor, and was sent to Tralee as Prior, and from Tralee he was called to be Prior of Dublin. In 1881 he received the degree of Master in Theology. He came to Rome in 1887 as Prior of S. Clemente, and was reappointed to the office in 1890. Shortly after his arrival in Rome, his merits became known to the ecclesiastical authorities here who appointed him Consultor of the Sacred Congregation of the Council, and Qualificator of the Holy Office. His great learning,

¹ At this period the students were not, owing to the troubles in Rome, sent to S. Clemente.

his very keen and active mind, the nature of his work and his long residence in Rome where he came into contact with the most learned men, especially ecclesiastics, of the time, clearly revealed to him the great advantages of a Roman training; and this training he resolved that the students then under his care at S. Clemente should appreciate and avail of to the utmost. When he became Provincial he gave practical proof of his conviction in this respect, for he sent as many students to S. Clemente as the college could accommodate. Here Fr. Hickey was in perfect harmony with Fr. Mullooly's appreciation of the Roman education for ecclesiastics.

During his Priorship of SS. Sisto and Clemente, Fr. Hickey was anxious that S. Sisto should be inhabited once more by a community of Dominicans; and towards the end of the year 1892 an opportunity was afforded him of putting this desire into effect. A few Dominican Sisters of the Third Order had come from Sicily to Rome for the purpose of founding a house here. Fr. Hickey got into communication with them, and on the 17 January 1893, three nuns of the newly established branch of the Third Order entered S. Sisto which they constituted the mother house, and from which several foundations have since been made. The nuns did not, however, get permanent possession of the convent; they are simply custodians allowed to



S. Sisto Vecchio in 1913.



use the convent and church at the will and pleasure of the Prior of SS. Sisto and Clemente. S. Sisto, besides being the mother house of the new institute, is also the novitiate, and now has a community of about thirty nuns. The climate too of S. Sisto, if we may judge from results, seems to be no longer a menace to the community, for in twenty years only one nun has died within its walls, and she had attained a ripe age.

In 1896, after nine years' residence in Rome, Fr. Hickey was elected Provincial, which office he most successfully filled for eight consecutive years, and during that time received to the habit of the Order more than a fourth of the actual members of the Irish Province. To him also belongs the credit of sending the first colony of Irish Dominicans to Australia where, in 1898, the convent of Adelaide was founded; and it was during his term of office, too, that the Trinidad mission was handed over to the Irish Dominicans, fifteen of whom, including the Archbishop of Port of Spain, are now actively engaged in that very meritorious mission.

A well educated man himself and an educationist, Fr. Hickey applied himself earnestly and judiciously to improve and raise to a high standard the preliminary studies of the members of his Order in Ireland.

At the National Synod held at Maynooth in 1900,

Fr. Hickey distinguished himself as a scholar, theologian, and canonist. He assisted at many General Chapters of the Order in the capacity either of Provincial or Definitor, and his presence there was regarded as no mere formality. A fluent speaker of Latin, Italian, and French, a man of wide experience in the affairs of the Order, and well known to most of the members of the assembly, he was thus admirably qualified to take part with advantage in all the discussions of the General Chapter. It was during his visit to Rome for the Definitors' Chapter held at La Quercia in the spring of 1907, when he was in a very poor state of health, that the call came to him to cease from his labours. In June it became apparent that his return to Ireland must not be thought of; his strength had begun to ebb fast, and he himself began to realize that his body must rest where his heart had always been—in Rome. Early in July, when the heat was intense, the symptoms of approaching dissolution began to appear. Fr. Hickey seemed to have lost all interest in this world, his mind began to wander, and finally a death-like prostration settled over him. He lingered thus for about a week, and, on the afternoon of July 13, 1907, he expired peacefully and calmly in the arms of one to whom he had given the habit of the Order and who always revered him as he still honours his memory. Two days later the remains

of Fr. Hickey were laid to rest in the mortuary vault of the Dominican Order at S. Lorenzo, Rome.



In company with Br. Louis Joseph Hickey, another young man named Br. Thomas Raymund Hyland came to S. Clemente in November 1857. Thomas Raymund Hyland was born in Dublin on the 3 November 1837. He entered the Dominican Novitiate at Talaght in 1856, and made profession there on the 11 February 1857, and the same year came to Rome. While in Rome he attended the lectures at S. Maria sopra Minerva, where he was remarkable for his mature judgment and intense application to study as well as for great piety. After receiving his degree of Lector of Theology he returned to Ireland and taught philosophy and theology for some years at S. Mary's, Cork, where, from 1873 to 1878, he was also Master of Novices. Fr. Hyland was one of the most unsparing and unselfish Dominicans in the Irish Province, and, in consequence, a good deal of drudgery work fell to his lot. Owing to his wonderful zeal and industry he is said to have been able to accomplish the work of three ordinary men. He was also remarkable for intense devotion to the Blessed Virgin, and for his great charity.

In 1880 Fr. Hyland was appointed to succeed Fr. Hickey in the Priorship of Tralee; and in 1882 he was chosen to be Coadjutor, with the right of succession, to Dr. Gonin, O. P, Archbishop of Port-of-Spain, Trinidad. Fr. Hyland had always a great love for his old « Alma Mater » — S. Clemente, and S. Clemente he selected as the place of his Episcopal Consecration. He was consecrated by Cardinal McCabe, Archbishop of Dublin, assisted by Bishop Salua, O, P, Commissary of the Holy Office, and Dr. O' Connor, Bishop of Ballarat in Australia, on the feast of S. Catherine of Siena, 30 April, 1882. Bishop Hyland arrived in Port-of-Spain on the 31 October of the same year. Arduous as had been his work as a simple priest in Ireland, the nature of the Trinidad mission, and the growing infirmities of the now venerable Archbishop demanded from Bishop Hyland a labour which, for its difficulty and extent, was to far exceed the limits of anything to which he had hitherto been accustomed. But Bishop Hyland, ever faithful to his obligations, girded himself for the task and in the scrupulous performance of it laid down his valuable life which prematurely closed on the 9 October 1884.

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Dr. Hyland was succeeded¹ in the Coadjutorship of Port-of-Spain, by another student of the « Alma Mater », Fr. Patrick Vincent Flood. Patrick Flood was born at Lagan, Co. Longford, on the 16 September 1844. At the age of fifteen he entered the Dominican Novitiate at Tallaght where he made simple² profession on the 21 November 1861. After completing his course of philosophy at Tallaght, he came to Rome, where he made solemn profession into the hands of Fr. Burke, Prior of the Convent, on the 3 October 1864. He was ordained priest on the 16 March 1867. After his ordination he wrote to inform an old friend of his school boy days and fellow companion of the novitiate, then a student at the famous Dominican Convent of Corbara in Corsica, that he had reached, in being raised to the priesthood, the goal of all his desires. But the friend wrote in reply: « Why not

¹ Fr. Vincent King, O. P., of the English Province immediately succeeded Dr. Hyland; but Dr. King never reached Trinidad, as he died in Belgium shortly after his consecration.

² In March 1858, Pope Pius IX. altered the discipline of the Religious Orders in the matter of the vows, decreeing that Simple Vows were to be taken after the year's probation, and Solemn Vows three years later.

aspire, Vincent, to the perfection of the priesthood! S. Clemente has seen many of its alumni mitred ».

After receiving his degree of Lector of Theology, Fr. Flood returned to Ireland in 1868, and was assigned by his superiors to the convent of S. Mary's, Cork, where he soon became known as a young priest of great promise. From Cork he was transferred to Waterford, and there he assisted his old S. Clemente companion, Fr. Wheeler, in building the beautiful church and convent. Fr. Flood's next move was to Galway where he was appointed Prior. Before the expiration of his Priorship in Galway he was sent to govern the convent of Newry. At Newry he built the convent and did much to beautify the church. Thus he was becoming skilled in church and convent architecture.

In 1883 Fr. Burke died leaving the church at Tallaght only begun; and a successor capable of carrying on the work had to be provided. The choice fell on Fr. Flood and he was sent to Tallaght as Prior. Three years later the beautiful little church of S. Mary's, Tallaght, now known as the *Burke Memorial Church*, was completed; and, on the second Sunday of October, 1886, it was consecrated. Fr. Flood was reappointed Prior of Tallaght, but before his second triennial was far advanced a message from Rome announced that he had been chosen Coadjutor to the Archbishop of Trinidad; and thus the mitre, predicted for him

by his friend twenty years before, was now now about to rest upon his head. He made every effort to escape an honour of which he thought himself unworthy, but Rome remained firm and he had to submit. He was consecrated on the 15 August 1887 at the Pro-Cathedral, Dublin, by Dr. Walsh, Archbishop of Dublin, assisted by Dr. O' Callaghan, O. P, Bishop of Cork, and Dr. Woodlock, Bishop of Ardagh, an old friend of Dr. Flood.

Two years later, on the death of Dr. Gonin, Dr. Flood succeeded to the Archbishopric of Port-of-Spain. Archbishop Flood laboured for twenty years with unflinching zeal in Trinidad, during which period he had many hard battles to fight, and many adverse influences to combat, and not the least of these was a trying climate. On his accession to the Archiepiscopal charge he found the Archdiocese with very few priests, and many leakages among the Catholics. Of a fearless and strong character, Dr. Flood faced the difficulties which beset him from all sides, and so combated them that the state of his diocese at his death is the highest testimony to his success as a Bishop. With him to conceive a project was almost an assurance that it would be realized. More than once he had to contend for the rights of his Archdiocese against the encroachments of the Colonial Office, but whether the contest took place in London

or in Trinidad, Dr. Flood generally came out victorious. He was for a considerable time, by command from Rome, Administrator of the Diocese of Roseau. It was Dr. Flood, too, who arranged with Propaganda that the mission of Trinidad should be entrusted to the Irish Province.

Besides being a clever theologian and an able canonist, Dr. Flood was a good linguist, and this last accomplishment considerably extended the sphere of his influence in Trinidad. Though he seemed to be a very robust, healthy, man he nevertheless suffered acutely from a malady which troubled him for many years, and to which he finally succumbed on the 17 May 1907.

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Another Irish Dominican who came to S. Clemente during the time of Fr. Mullooly, and one whose name is not only intimately connected with but venerated in the « Alma Mater », is the present saintly Bishop of Cork, Most Rev. Dr. O'Callaghan. We are aware of his Lordship's great modesty and humility, and so we refrain here from offending either by a long eulogium on his gifts and merits; but the nature of our work must be our apology for the few facts of his life which we give.

Thomas O'Callaghan was born in Cork on the

9 May 1839. When he was eighteen years of age he entered the Dominican Novitiate at Tallaght, and took the name of Alphonsus in religion. He was simply professed on the 17 November 1858, and set out immediately for Rome with his life-long and dear friend Fr. Cornelius Hyacinth Condon (Provincial of Ireland 1892-6). Br. Thomas Alpohnsus studied philosophy for a time at the Minerva, and was then sent to La Quercia where he made solemn profession, completed his studies and received the degree of Lector in Theology. In 1863 Père Jandel, who had the greatest confidence in Fr. O'Callaghan, appointed him Sub-Master of Novices in the then very important and flourishing convent of S. Sabina. After his return to Ireland he worked on the mission for some years, and won the respect and admiration of all who came into contact with him. In 1877 when the students again returned to S. Clemente, after an absence of nearly ten years during the troubles which led up to and followed the taking of Rome in 1870, Fr. O'Callaghan was sent to Rome as Master of Novices, and was accompanied by five young Dominicans, three ¹ of whom are still living and are well known for their valuable services to the Irish Province,

¹ Frs. Gabriel O'Farrell, Humbert Donegan, and Reginald Walsh.

as well as to the cause of religion at home and abroad. The little band arrived at S. Clemente on the 3 November 1877, Fr. Mullooly being then Prior, and Fr. Costello Sub-Prior. Fr. O'Callaghan remained at S. Clemente until 29 December 1879 when he returned to Ireland and was appointed Prior of Newry. But, on the death of Fr. Mullooly, the next year, he was called back to Rome as Prior of S. Clemente; and a better or happier choice, as the result proved, could not have been made.

Fr. O'Callaghan arrived in Rome as Prior of S. Clemente on the 2 November 1880. The following year, 1881, the famous Slav Pilgrimage¹ in honour of SS. Cyril and Methodius, the Apostles of the Slavs, arrived in Rome, and S. Clemente, the church which contains the relics of these two Apostles, was selected for the scene of the great celebrations. It was during this Pilgrimage that it was decided to build at S. Clemente the present beautiful chapel of SS. Cyril and Methodius. To make room for this chapel, the old novitiate building had to be pulled down (not much to the grief of the novices concerned), and a new and in every way more comfortable, or perhaps we should say less uncomfortable, apart-

¹For an account of this Pilgrimage see « The Basilica of S. Clemente in Rome ».

ments set up to replace it. The new novitiate was inaugurated on the 28 October 1881, on the return of the students from their « villeggiatura » at Tivoli. In 1882 Dr. Hyland was consecrated Bishop at S. Clemente. In 1883 Fr. O'Callaghan was reappointed to the Priorship of S. Clemente, and received the degree of Master of Theology. In 1884 Dr. Delany, Bishop of Cork, applied to Rome for a Coadjutor. The name of Fr. O'Callaghan was among those proposed to Propaganda, and on Fr. O'Callaghan, who had already become known in Rome for learning, piety, and prudence, the choice of Propaganda fell. He was consecrated at S. Clemente on the feast of SS. Peter and Paul, 29 June 1884, under the title of Bishop of Lambese. The consecrating Prelate was Cardinal Simeoni, Prefect of Propaganda, assisted by Bishop Kirby, Rector of the Irish College Rome, and Bishop Sallua, O. P., Commissary of the Holy office. On the death of Bishop Delany, 13 November 1886, Bishop O'Callaghan succeeded to the See of Cork which he still so happily and wisely rules.



During the first year of Dr. O'Callaghan's Priorship of S. Clemente, there came to Rome a young Irish Dominican priest, Fr. James Patrick Lyttleton,

who, though he had never studied at S. Clemente, nor held any official position here, yet for nearly thirty years was intimately connected with it. Patrick Lyttleton was born at Cashel on the 14 November 1851, but while he was still a child his parents went to live to Limerick where Patrick came to know and love the Order of Friars Preachers. He received his secondary education at S. Thomas' Dominican College, Newbridge, and from Newbridge, before he was yet seventeen years of age, he entered the Dominican Novitiate at Tallaght, and took the name of James in religion. He was simply professed on the feast of S. Pius, 5 May 1869. He made all his ecclesiastical studies at Tallaght where, after his elevation to the priesthood and receiving the degree of Lector in Theology, he became professor.

Fr. Lyttleton was remarkable for great piety and talent, as well as for a very sound and accurate scholarship. His love for accuracy even carried him to the point of scrupulosity. In 1881 he was called to Rome as one of the staff of four Dominicans appointed by Pope Leo XIII, to edit the works of S. Thomas. From the time of his arrival in Rome until his death, twenty-eight years after, Fr. Lyttleton laboured incessantly at this great monumental work, the importance and difficulty of which can be realized only by those who are acquainted with it or similar undertakings. He

had to verify numerous quotations and references, to collate manuscripts and printed editions, to consult rare theological and philosophical works, as well as to solve difficult problems in Aristotle and his Arabian commentators. To this work Fr. Lyttleton brought a keen theological mind, a great memory, and a scrupulous love of accuracy, and though his name will be found written in no title page of the work, to him belongs the honour of no small share in its success.

Fr. Lyttleton was blessed with a most amiable disposition, which, combined with a great love of retirement, and a very exalted idea of the religious life, made him beloved by the few friends who were privileged to know him intimately in Rome, and who deeply mourned their separation from him when death claimed him for itself on the 28 January 1909. He is the latest of the Irish sons of S. Dominic to find a last resting place in the Eternal City.



The Archiepiscopal See of Port-of-Spain, vacated by the death of Dr. Flood, was filled by another Irish Dominican who had been student and Prior at S. Clemente, Dr. John Pius Dowling. Archbishop Dowling was born at Freshford, Co. Kilkenny, on the 23 June 1860. In 1881 he entered the Dominican Novitiate at

Tallaght where he made simple profession on the 17 September 1882. After finishing his course of philosophy at Tallaght he came to Rome, arriving at S. Clemente on the 28 October 1884. On the 1 November 1885 he made solemn profession into the hands of Fr. Michael Costello at the High Altar in the Basilica of S. Clemente. He was ordained priest on the 4 June 1887; and on the 30 June 1888 Fr. Dowling received the degree of Lector in Theology, after which he returned to Ireland. For some years he was Master of Novices at Tallaght, and was actually so engaged when he received the appointment of Prior of S. Clemente in 1897 which office he continued to fill until 1904 when he was nominated Vicar General of the Trinidad mission. During his Priorship he had the remains of Fr. Mullooly brought back from S. Lorenzo and interred in the subterranean Basilica of S. Clemente. In 1904 he received the degree of Master in Theology. He set out for Trinidad in the spring of 1905; and on the 13 February 1909 he was appointed Archbishop of Port-of-Spain, which See he at present happily governs.

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We have now fulfilled the task which we proposed to ourselves; we have gone through the hi-

story of the Irish Dominicans in Rome, and though we feel that we must have omitted, through no deliberate fault of ours, many things as well as the names of many persons worthy of mention, yet the present work, as far as it goes, will, we trust, serve to preserve the record of the facts which it contains, and thus be a help to the future historiam of the Irish Dominicans whether at home or abroad.

We have spoken of the advantages which the Irish Dominicans enjoy in the possession of a college in the Eternal City, and we have seen what fruits have been reaped from such a possession; but great as these advantages have been in the past, they can be still greater now, being enhanced by the position which the dear old « Alma Mater » holds with its beautiful Church and its subterranean art treasures, but especially because of the splendid educational opportunities which the new International Dominican College — the Collegio « Angelico » ¹ — now affords. We conclude, therefore, with the hope that, by using the present advantages, the future of the Irish Dominicans in Rome may at least be worthy of the glorious past.

¹ The first Rector of the Collegio « Angelico », Fr. Francis Gabriel Horn, O. P., is a past student of S. Clemente.

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