

**THIRD  
CENTENARY**  
**OF THE**  
**MARTYRDOM**  
**OF**  
**FR. THADDEUS**  
**MORIARTY O.P.**

Hanged by the Cromwellians  
in Killarney  
on October 15, 1653

**COMMEMORATED**  
**IN TRALEE**  
**October 18, 1953**





JOSEPH DUNN JP

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A MARTYR  
COMMEMORATED  
October 18, 1953



THE KERRYMAN LTD.  
TRALEE

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THE Chalice reproduced on the front cover bears the name of Father Thaddeus Moriarty, and is still used on special occasions in Holy Cross Church, Tralee. It was found accidentally by Dr. David Moriarty, Bishop of Kerry, who restored it to the Dominicans when they returned to Tralee in 1861. On it is the inscription: *Orate pro Carolo Sughrue qui me fieri fecit pro Conventu Traliensi—Priore Thadeo O'Moriarty, 1651*. It was presented to Holy Cross by Charles Sughrue, when Father Thaddeus Moriarty was Prior in 1651, two years before he was put to death in Killarney.



*In what is here contained, there is no intention  
to anticipate the decision of the Holy See in  
regard to the quality of the Sanctity of the Servants  
of God whose names are here commemorated.*

## CONTENTS

|                                | <i>Page</i> |
|--------------------------------|-------------|
| HISTORIC OCCASION .. .. .      | I           |
| EVEN UNTO DEATH .. .. .        | 4           |
| HAPPY RELATIONS .. .. .        | 19          |
| INSPIRING AND EDIFYING .. .. . | 26          |
| IRISH DOMINICANS WHO           |             |
| DIED FOR THE FAITH .. .. .     | 31          |





# *Historic Occasion*

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THE PRESIDENT OF IRELAND, Mr. Sean T. O'Kelly, the Bishop of Kerry, Most Rev. Dr. Denis Moynihan, monsignori, canons, friars and secular clergy, Christian Brothers, public representatives and officials, military, gardai and F.C.A., old I.R.A. veterans and Fianna Eireann, tertiaries, pioneers, Children of Mary, men and women of parish sodalities, boy scouts and altar servers, together with thousands of the laity joined in Tralee on Sunday, October 18, 1953, in commemorating with the Dominican Fathers the third centenary of the martyrdom of Father Thaddeus Moriarty, O.P., Prior of the Dominican Abbey of Holy Cross, Tralee, who was hanged by the Cromwellians in Killarney on October 15, 1653.

Tralee was en fête for the historic occasion. Bunting spanned the streets, papal and national flags were displayed in great numbers. The façade of Holy Cross Church, Day Place, Bridge Street, and the grotto of St. Dominic at the corner of Abbey Street were striking decorative features. With the weather on its best behaviour, the people attended and followed the ceremonies, indoor and outdoor, with deep fervour and interest.

From the reception of the President at Ballyseedy, three miles outside Tralee, in the forenoon to the closure, with the National Anthem, in front of the Thomas Ashe Memorial Hall, in the gathering dusk, the ceremonies were conducted with such impressive decorum, reverence and smooth efficiency that



## A MARTYR COMMEMORATED

those who participated in them and all who witnessed them were highly edified.

Day Place was bathed in brilliant sunshine and it was wearing a most festive garb when the President of Ireland, Mr. Sean T. O'Kelly, arrived there before noon on Sunday. Drawn up in front of Holy Cross Church was a guard of honour of F.C.A., under Captain Michael Scannell. Commandant Pearse Quinlan, Officer Commanding An Forsa Cosanta Aitiuil, Co. Kerry, received the President and introduced him to the Captain of the Guard. The No. 2 Army Band, under Captain R. Kealy, sounded the Presidential Salute, as the Guard of Honour presented arms. The President accompanied by his Aide-de Camp, Colonel O'Sullivan, and Captain Scannell inspected the Guard of Honour. The Prior, Very Rev. B. O'Sullivan, O.P., then came forward to welcome the President and conduct him into the Priory. A large crowd watched the ceremony.

Earlier the Bishop of Kerry, Most Rev. Dr. Denis Moynihan, arrived at Holy Cross by motor car. His Lordship was given a warm hand-clap as he alighted to enter the Priory where he was greeted by a distinguished gathering of clergy and welcomed by the Prior, Very Rev. B. O'Sullivan, O.P., and community.

At noon the Bishop in solemn procession moved towards Holy Cross Church. His Lordship was accompanied by Very Rev. H. O'Neill, O.P., Sligo and Rev. P. Kearney O.P., Trinidad, and preceded by Right Rev. Monsignor D. A. Reidy, P.P., V.G., Dean of Kerry, Right Rev. Monsignor E. Kissane, President St. Patrick's College, Maynooth, Very Rev. T. J. Canon Lyne, P.P., V.F., Dingle, Very Rev. John Canon Lane, P.P., V.F., Caherciveen, and other clergy. At the door of the church, his Lordship was tendered a liturgical reception by the Prior, Very Rev. B. O'Sullivan, O.P., before

## HISTORIC OCCASION

proceeding to the sanctuary where he presided at the Solemn High Mass.

Very Rev. T. E. Garde, O.P., Provincial of the Irish Dominicans was celebrant; Rev. P. McSwiggan, O.P., deacon; Rev. F. O'Connor, O.P., sub-deacon; Rev. John Moynihan, Bishop's Secretary, master of ceremonies. The assistants at the throne were Very Rev. H. O'Neill, O.P., and Rev. P. Kearney, O.P.

The President of Ireland had a seat on the Gospel side within the sanctuary. His Excellency sat between the Right Rev. Monsignor D. A. Reidy, P.P., V.G., Dean of Kerry and Very Rev. R. M. Harrington, O.P., Prior, St. Mary's, Cork, who acted as his chaplain.

Also in the Sanctuary were Right Rev. Monsignor E. Kissane President, St. Patrick's College, Maynooth, Very Rev. T. J. Canon Lyne, P.P., V.F., Dingle, and Very Rev. John Canon Lane, P.P., V.F., Caherciveen.

The seats near the altar were reserved for the large number of clergy and brothers who attended and for deputies, members of public bodies and their officials.

Mrs. H. M. Crowley, T.D., Messrs. T. McEllistrim, T.D., Dan Spring, T.D., John Flynn, T.D., William Dennehy, Chairman, and members of Kerry Co. Council, E. A. Horan, Chairman, and members of Tralee Urban Council, W. F. Quinlan, Co. Manager, Timothy O'Sullivan, acting Co. Secretary, C. T. Kennedy, Town Clerk, Tralee, were present.

The Intention of the Mass was 'In thanksgiving to God for the grace of constancy granted to our martyrs and for all blessings that have come to us through them.'

At the Offertory the Bishop's Secretary, Rev. John Moynihan, announced that his Lordship had granted an Indulgence of fifty days to all present.



# Even Unto Death

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TAKING AS HIS TEXT: *This man is truly a martyr, who for the name of Christ poured forth his blood: he did not fear the threats of judges nor seek the glory of earthly dignity, but he won through to the kingdom of heaven,*

Very Rev. P. F. Cremin, D.D., J.U.D., Professor of Moral Theology and Canon Law, St. Patrick's College, Maynooth, who preached during the Solemn High Mass at Holy Cross Church, Tralee, on Sunday, October 18, 1953, said:

'Some of you here present today, may remember how, many years ago, the Irish Bishops appealed to the faithful of Ireland for special prayers for a matter of national interest and importance—the beatification and canonization of a large number of Irish men and women who had given their lives for the Catholic faith during the persecution of the penal times. The cause of these martyrs—nearly as many as 300 in all—was formally introduced in 1915 for consideration by the Holy See and is still under consideration in Rome. (When there is a question of investigating the cause of a large number the process takes a much longer time than usual).

'Some of these Irish martyrs were laymen and women; very many of them were priests. Some of them belonged to this county and diocese of Kerry; more than 40 of those named were members of the Dominican Order. Amongst these was one, a native son of this county, a Dominican priest, whose

priestly life was spent labouring for the people of Tralee. He was the last Prior of old Holy Cross, Father Thaddeus Moriarty, who 300 years ago almost to the day, suffered death for the faith.

'It is to commemorate him that we are gathered here today, to commemorate his life and his death, an event that brought glory to this town of Tralee and this diocese of Kerry and shed lustre on the Dominican Order and the whole Irish Church.

'Three hundred years ago Father Moriarty was taken by the Cromwellian soldiers from his peaceful convent here and brought to Killarney, and there he was hanged near the market-place, whose present name keeps his memory fresh in the minds of the people, for to them the place is known as "Martyrs' Hill." On that fateful autumn day another glorious page was added to the most glorious chapter of the history of the Irish Church—that chapter that was written with the blood of Ireland's martyrs and the tears of her suffering children. This new page was written with the blood of Father Moriarty, and its glory belongs not only to the towns in which he lived and died, but to the whole country, whose official list of martyrs proposed for beatification includes his name.

'In commemorating his martyrdom, we commemorate inevitably, also, the dark night of the soul of Ireland—that long period of almost unbroken darkness when the people of Ireland, in the cause of their Catholic faith, underwent a persecution that was rarely if ever paralleled in the history of the Catholic Church. The Church, which is the mystical body of Christ, has had to suffer persecution at every period of its history. Our Lord Himself, its Founder, foretold that it would be so. And His prophecy would be verified now in one part of His Church and now in another. In recent years we have become only too familiar with the persecution of the Church in the countries of Eastern Europe and of the Far



## A MARTYR COMMEMORATED

East, and with its pattern of trials that are a mockery of justice, staged to strike the shepherd so that the flock might be dispersed. In recent weeks we have learned of the new sufferings of Poland, a sister country whose tragic struggle for the faith so closely resembles our own. There, further new attempts have been made to extinguish the last undying spark of the Catholic Faith and the Holy Father himself has been insulted in the person of one of his Cardinals.

‘Three centuries ago it was our own land that was to experience the sufferings of Christ’s mystical body, and not for ten, twenty or fifty years only, but almost without break or mitigation for over a century and a half.

‘While the wave of heresy propounded by the “Reformers” was bearing away the peoples of the Continent of Europe, in Ireland the faith which Patrick had brought to our shores was, through God’s grace, preserved, untarnished and strengthened, and in God’s designs the means of its preservation were to be persecution and death. The more the iniquitous penal laws sought to rob our forefathers of their Faith, the more tenaciously did they cling to it. And the more dearly they had to pay for it with their blood and tears, the more highly did they value it. It was thus that the Faith which they passed on to their children had become for them such a precious heritage.

*‘Our struggle in those days was a religious one, a struggle for survival as part of the true Church of Christ. When it became a political struggle for survival as a nation, it did not therefore cease to be religious. But now adherence to the true Faith, which had been the touchstone of a man’s loyalty to Christ, became for an Irishman the touchstone also of his loyalty to his country. And so the Catholic Faith was in Ireland woven into the very fabric of our individual and national being.*

‘Peace and prosperity were available at a price, but that

## EVEN UNTO DEATH

price was one that our forefathers could not pay without sacrificing all they held most dear. A foreign power and its Parliament's laws demanded that they should deny the most precious doctrines of the Church—that Christ is really present in the Blessed Eucharist, that Mary is the Mother of God and worthy of worship, that the Pope is the supreme head of the Church. But our people stood firm, under the leadership of their priests and our bishops and priests with the protection of their people refused to bow the knee to Baal. And they suffered for it, even unto death.

‘It is little wonder, then, that the distinguishing feature of the Irish faith is a special devotion to those doctrines which the penal laws assailed. Wherever an Irish Catholic heart beats, there will be found a lively faith in the Real Presence and the Mass, a warm devotion to Mary as the Mother of God, and an unswerving loyalty to the Pope as Christ's Vicar upon earth. The measure of the depth of the Irish faith is the price that was paid to preserve it, and that price was a heavy one.

‘For in those dark days that followed the penal laws, the fate of our people became a sorry one, indeed. Our churches were taken from us, and remain to this day in other hands; our priests were outlawed and put to death; our worship was driven underground. Our people were deprived of the Sacraments and fined if they did not attend Protestant services; their children were denied education; and the children of the Catholic Irish nobility had their Faith stolen from them by being reared with Protestant families. Protestantism stalked the land, with the Bible in one hand and the sword in the other, and the Island of Saints became the Island of Martyrs. Scarcely was the infant Church itself called upon to suffer such severe persecution at the hands of the Roman Emperors. The Catacombs of the early Christians were caves and Mass-



## A MARTYR COMMEMORATED

rocks in our mountain-sides; the Roman Colosseum and Circus were our road-sides and market-places. "God, indeed, has chosen you," wrote Pope Pius V to the Irish, "to renew the example of the infant Church in these calamitous times."

'Such was the pattern of the persecution which our ancestors had to endure during the evil days of Henry VIII and the long reign of Elizabeth, and through the reigns of James I and Charles I. With the rising of 1641 and its initial success, hope sprang up once more in Catholic breasts, but this hope, alas, was short-lived. For now the cruel shadow of Cromwell fell upon our land and the penal laws were enforced again more rigorously than ever. A soldiery that regarded the Irish as an idolatrous nation were inspired by a fanatical hatred to exterminate them in a war that nearly finished Ireland. Then, in our own land, were perpetrated those horrors that are the feature of modern persecution.

'The islands of Arran and Boffin became concentration camps where hundreds of our priests were shut up and left to die of starvation and hardship. In mass deportations our people were driven into Connaught and thousands of them with their priests were transported across the seas to the islands of the West Indies and the Barbadoes, to serve as slaves or perish. And in mass liquidations they were put to death in the massacres of Drogheda and Wexford.

'In the wake of the Cromwellians came bloodshed, plague and famine, and the trail of disaster came nearer and nearer to Tralee, as the shadow of death moved southwards through Clonmel and Limerick. Finally it passed into Kerry, a county at this time already reduced to desolation and misery before the Cromwellians set foot in it. Now as they marched on Tralee, they sought out a man of whom they had heard much and they found him at his post in Holy Cross.



'A remarkable man he was, the Prior of Holy Cross at this eventful period of its history. Concerning him, we are fortunate in knowing a good deal more than is available about many of our martyrs of those days.

'Thaddeus Moriarty was born in the early 1600's, at Castledrum, a typical West-Kerry sea-board district between Castlemaine and Dingle, his father being—according to tradition—the local chieftain of the Moriarty clan. Young Tadhg spent his boyhood days beside the mountains and the sea, those two great natural features of the western seaboard which inspire the young mind with thoughts of God. And when his thoughts turned towards the priesthood, like many a young lad after him, with feelings of nostalgia he left the beauty of his seaside home aboard a vessel bound for Spain. For Spain was then Ireland's nearest friend, a hospitable land whose colleges nursed many an Irish vocation to maturity in the days when the penal laws made education impossible at home, a friendly land from which many an Irish student returned as an ordained priest would bring health and help and hope to Dark Rosaleen and her sorrowing children.

'To Spain, then, Thaddeus went and there he studied in colleges of the Dominican Order; for he had decided to become a son of St. Dominic, influenced no doubt in his decision by the close bond that existed between the people of his native Kerry and the Dominican priests who laboured unceasingly in their midst.

'In Spain he studied at first in the College at Toledo; a list of those who were students there in 1629, may still be seen in Rome and in it is the name of one Thaddeus Moriarty. Later on he completed his sacred studies at the College in Lisbon, perhaps under his celebrated fellow-countyman, Father Daniel O'Daly or Dominic of the Rosary, who had founded

this College about that time. The College would afterwards commemorate its distinguished pupil Thaddeus and some of his contemporaries, when its title would be changed to "The Seminary of the Martyrs." (This college which Thaddeus attended was the forerunner of a later one whose site may still be seen by the Irish pilgrim on his way to Fatima, if in passing through Lisbon he visits the Dominican House of Corpo Santo, which dates from those early years of the seventeenth century).

'During his seminary days in Spain, Thaddeus proved a good student and he acquired a store of piety and doctrine that were to make his priestly ministry outstanding afterwards when he returned to his native land. Contemporary accounts of him present us with a picture of a man of great virtue and learning. A model of sanctity and regular observance, he was renowned especially for his gentleness and patience, being of such equanimity that it could be said of him that he was never known to lose his temper, not even under serious provocation.

'To great piety and a spirit of prayer he added also great learning, securing the highest academic honour of his Order when he became a Master of Sacred Theology.

'As a tribute to both his virtue and his knowledge, his companions used to apply to him the words of St. Thomas that whatever he knew, he knew not so much by the labour of study as by prayer.

'The combination of piety and learning which Father Moriarty possessed in such a high degree at his ordination marked him out for special service in the army of the Lord. And it came as no surprise when, after returning to his native Kerry he was appointed Professor of Theology in the ecclesiastical College that had recently been established in Tralee, by the enterprising Bishop of Kerry, Richard O'Connell.



In this town of Tralee and round about it, Father Moriarty was to spend the remainder of his priestly life, as Seminary professor and as a member of the Dominican community in Holy Cross Priory, to which his brother Thomas, also a Dominican priest, was attached. Of this house Father Thaddeus would later on become Prior. He would sometimes, too, be entrusted with special missions, as when he was sent to attend the Dominican Chapter held in 1643, in Kilkenny, the City of the Confederation.

‘Of his work as a priest, what need we say except that he walked worthily in the footsteps of the Sons of St. Dominic, who had preceded him? For more than four centuries already, they had laboured amongst the people of Kerry as their very own.

‘Coming to Tralee as early as 1243, not very many years after the death of their Holy Founder, they had looked after the spiritual care of those entrusted to them in town and in country, in highland and in low, often in these latter times at peril to their lives, as some of them would prove, and always relying on the devotion to the Holy Rosary, which they helped so much to make the national anthem of the Irish Church.

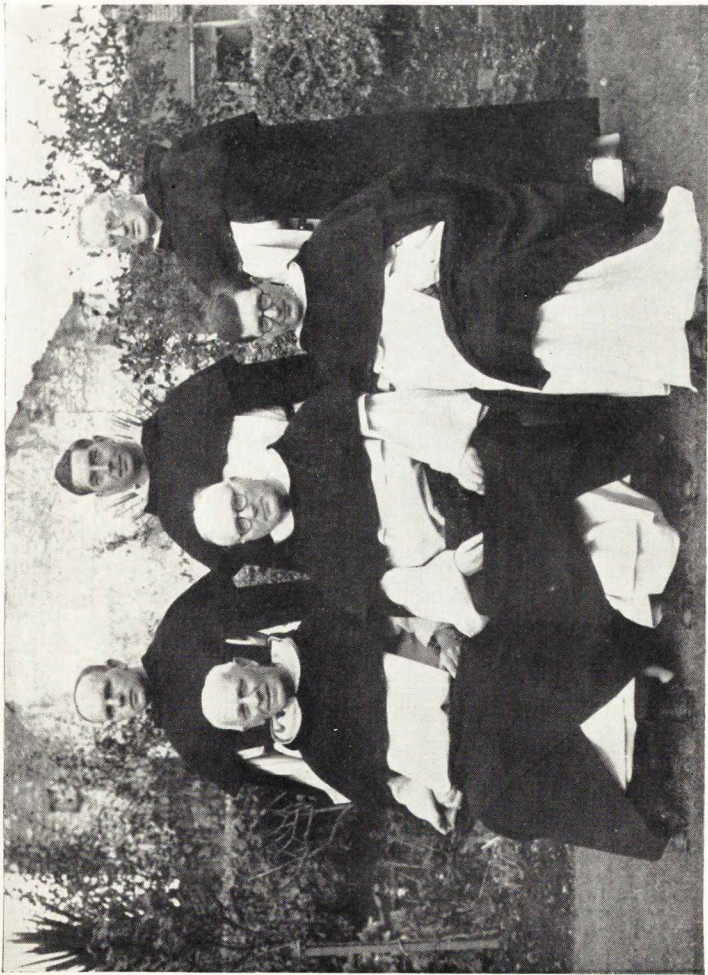
‘Like the good men who went before him, Father Moriarty, too, exercised his priestly ministry by teaching, by example and by the practice of good works. He instructed his people in their faith, he absolved them from their sins, he brought their God down amongst them on the altar, and he consoled them in their hour of need. And that hour was now again almost daily upon them, with the arrival of the Cromwellian soldiers in their midst.

‘Some years before there had been a measure of respite from the rigorous enforcement of the penal laws. There was even



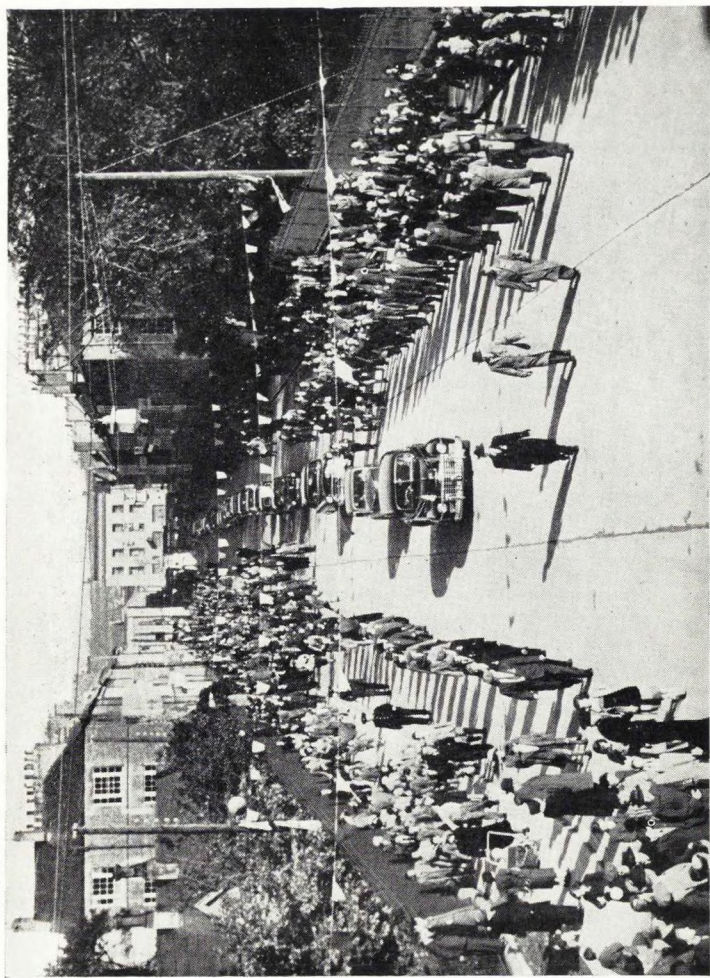
some hope of better times when, a little later on, the good news was brought from the south that a messenger from the Pope himself, the Nuncio Rinuccini, had landed at Kenmare. Then hopes rose and fell and rose again, as the negotiations that followed held out some prospect of success or failure. But all hope was doomed to disappointment when the bad news came that the arch-tyrant, Oliver Cromwell, had arrived in 1649. Then, indeed, the Catholic population was to experience a new depth of misery and despair and the Catholic priest an even greater degree of danger. For now another edict was issued by Cromwell commanding all priests to leave Ireland and the penalty of disobedience was death. The same penalty awaited any lay person who would dare to protect a priest in any way.

‘Things had come to this dangerous pass for priests when Father Moriarty was called upon to make a vital decision, as the Cromwellian soldiers advanced upon Tralee. To be found by them at his post would mean certain death. No other crime was needed than that of being a priest and to be a priest who would not conform, was a certain death warrant. He could have no illusory hope of a lesser penalty at this time: he had too many warnings for that. He had the warning of the massacres of Drogheda and Wexford where the blood of the priests was the first to flow—the number of martyrs listed for the years 1649-52 is about 100. He had, nearer home, the warning of the fate of his brother priests in the Order of St. Dominic, who had already gone the way of the gallows or the sword. He had especially the warning of the death of his great friend and class-fellow, Terence Albert O’Brien, Bishop of Emly and formerly Provincial of the Dominican Order, who had been put to death by the Cromwellians only two years before in the City of Limerick, where he was ministering to the plague-stricken people.



The Dominican Community at Holy Cross Priory, Tralee, October, 1953, (sitting); Rev. R. J. Keenan, O.P., Very Rev. Benedict O'Sullivan, O.P., Prior; Rev. Patrick McSwiggan, O.P., (standing); Rev. Brother Reginald Walsh, O.P., Rev. Basil Keenan, O.P., Rev. Vincent Gaffney, O.P.



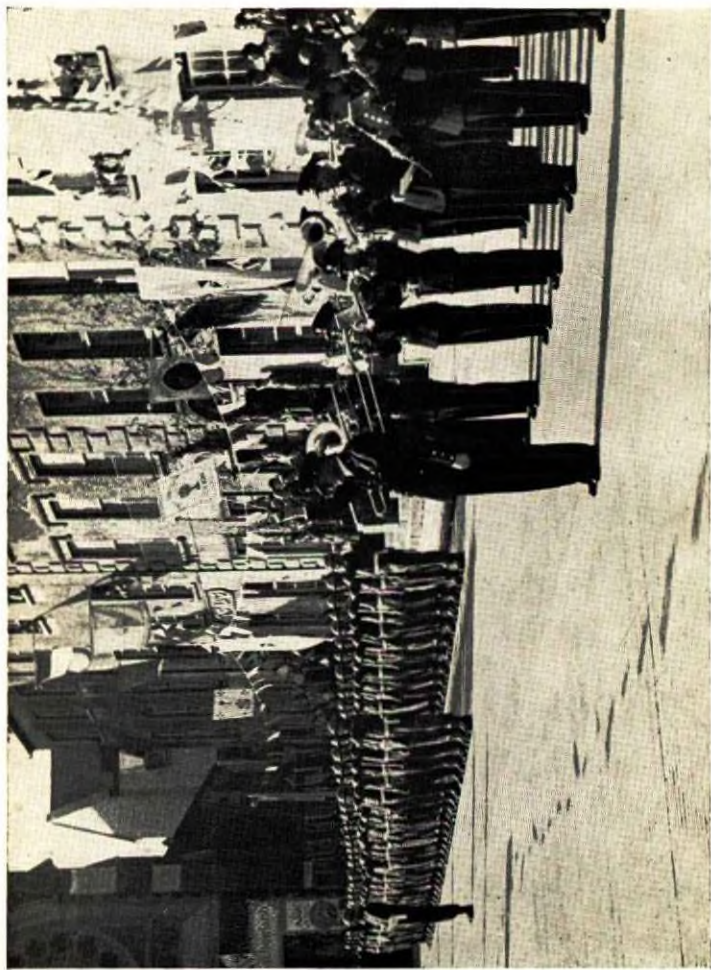


The car conveying the President of Ireland, Mr. Sean T. O'Kelly, to the Thomas Ashe Memorial Hall, for the civic reception, moves down Denny Street, with an escort of the Old I.R.A.



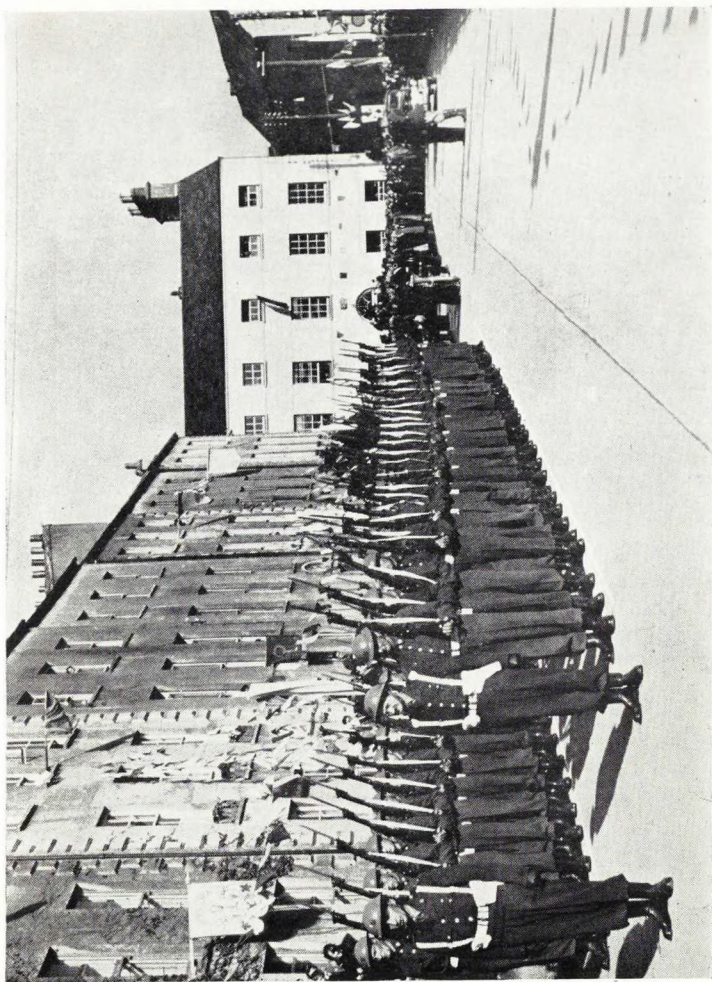


*The President of Ireland, Mr. Sean T. O'Kelly, replying to addresses of welcome presented to him by the Kerry County Council and the Tralee Urban Council in the Thomas Ashe Memorial Hall, Tralee.*



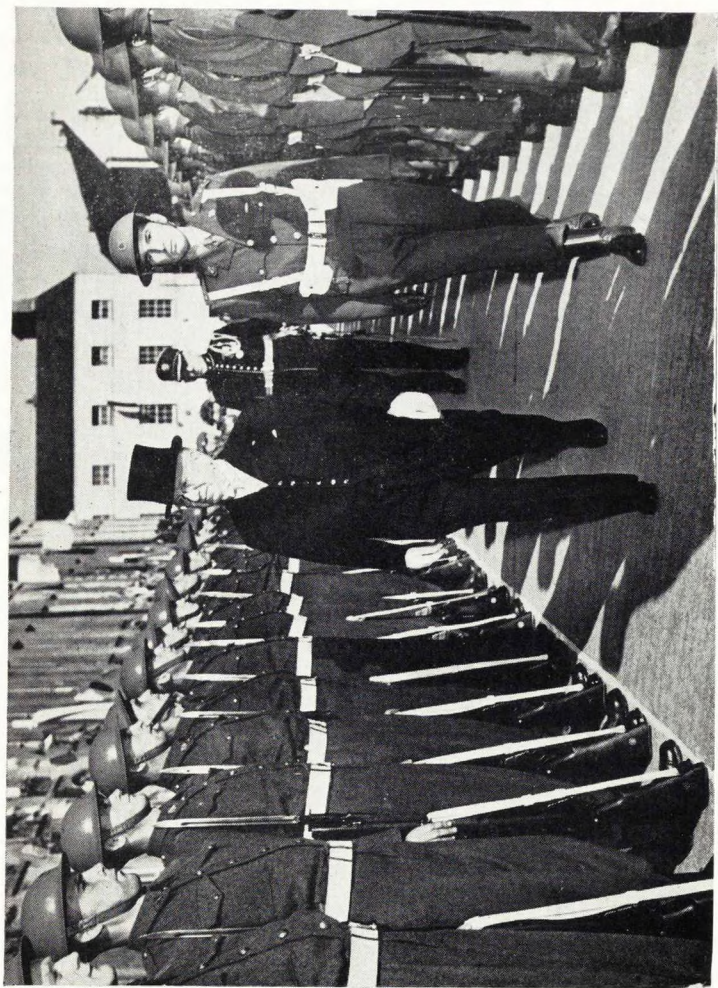
The Guard of Honour of F.C.A., under Captain Michael Scannell, present arms and the No. 2 Army Band, under Captain R. Kealy, sound the Presidential Salute, when the President of Ireland, Mr. Sean T. O'Kelly, arrived at Day Place, Tralee.



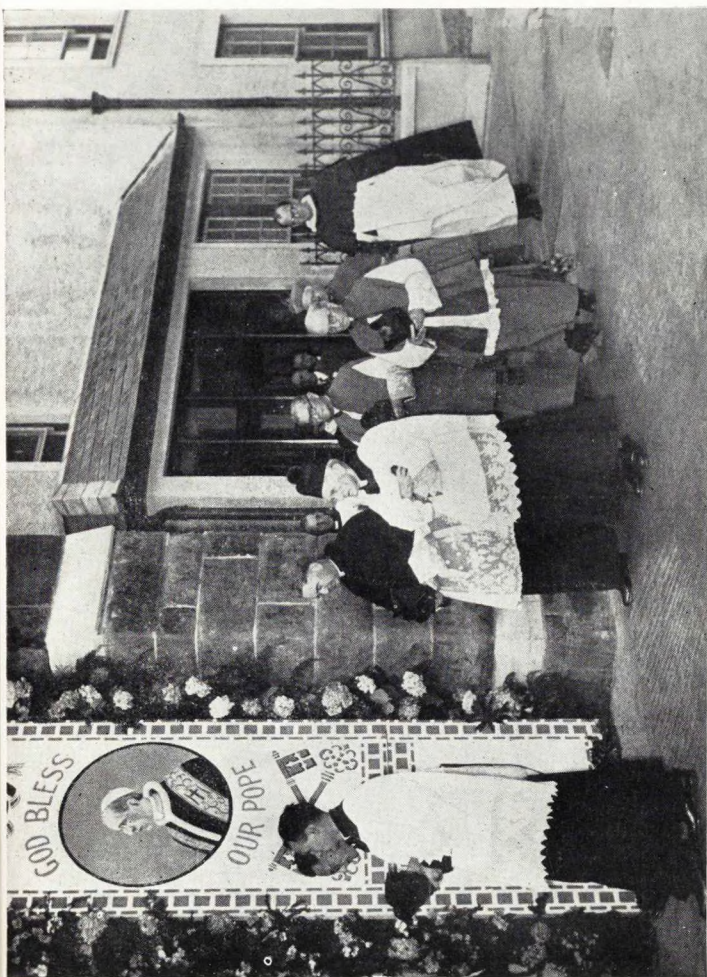


*The Guard of Honour of An Foras Cosanta Aitiúil, under Captain Michael Scannell, taking up position in Day Place, Tralee, to await the arrival of the President of Ireland.*





*The President of Ireland, Mr. Sean T. O'Kelly, accompanied by Captain Michael Scannell and followed by his aide-de-camp, Colonel O'Sullivan, inspecting the Guard of Honour of F.C.A., drawn up in Day Place, Tralee.*



The Bishop of Kerry, Most Rev. Dr. Denis Moynihan, leaving the Priory of Holy Cross, Tralee, to preside at the Solemn High Mass. His Lordship is accompanied by Very Rev. H. O'Neill, O.P., Sligo, and Rev. P. Kearney, O.P., Trinidad, and preceded by the Right Rev. Monsignor D. A. Reidy, P.P., V.G., Dean of Kerry; Right Rev. Monsignor E. Kissane, President St. Patrick's College, Maynooth.





The Bishop of Kerry, Most Rev. Dr. Denis Moynihan, with Very Rev. H. O'Neill, O.P., Sligo, and Rev. P. Kearney, O.P., Trinidad, who were the assistants at the throne when his Lordship presided at the Solemn High Mass in Holy Cross Church, Tralee.



'It was, therefore, with a full realization of the fate that awaited him that Father Moriarty made his decision: he would stay with his beloved people of Tralee and, if God so willed it, he would die for them. This was a heroic decision and there was no admixture of political motive in it. He decided to stay, refusing to avail of a safe permit which was offered him to leave the country, because—says a contemporary account—"he took pity on his flock, seeing that his presence was necessary to them," since no other priests were available to administer the Sacraments.

'This decision of Father Moriarty was particularly heroic, because the details of the death that he would suffer, must have been fresh to his mind. Only the previous year, in this very town, the noble layman, John O'Connor-Kerry, had laid down his life for the Faith. As he mounted the ladder to the scaffold, he asked if any priest were present to whom he might confess. We are told that a man dressed in lay attire raised his hand in absolution. The man was a priest, a Dominican priest, perhaps Father Moriarty himself. And so he decided to remain at his post; for the good shepherd will lay down his life for his flock. Here, then, the soldiers found him, in his convent which stood near this spot where we today commemorate his name. And, seizing him, they took him to Killarney and they lodged him in the prison at Ross Castle.

'From contemporary accounts and from reliable oral tradition which, in the case of Father Moriarty, is particularly strong, we can reconstruct in some detail the circumstances of his imprisonment and death.

'He was kept in prison for a long time and suffered much, with that same patience which was his distinguishing characteristic during life. There he suffered in his prison beside the lapping waters of Killarney's Lower Lake, whose music if it

ever reached his ears in his dungeon cell, must have recalled his boyhood days beside the waves in Castledrum, before he left for Spain to join the white-robed army of the Lord. The story of his sufferings in prison would afterwards be told by his wan and emaciated face, which became almost unrecognizable even to his friends.

'From this point on, the account of his death reads like the Gospel story of the last hours of Our Divine Lord Himself. Already, so tradition says, he had fallen three times in his journey, by foot, from Tralee to Killarney, in his effort to keep up with the soldiers. Now, like his Master, too, he is stripped and flogged and then brought for trial before a hostile judge, another Pilate, whom he answered with such candour and truth that even his enemies admitted that he did not know how to lie. And when he was asked why he did not obey the edicts of the Government, he answered that he had to obey God and His Vicar, who had ordered him to exercise his priestly functions. Again, like his Master, he had to obey God rather than man.

'After a trial which could have only one result, Father Moriarty was sentenced to death by hanging. We are told that he joyfully received this verdict, kissing the hand of the messenger who brought the news.

'His only concern now was to secure, if he could, the benefit of the Last Sacraments, but this charity was refused him by the prison authorities. However, the story would afterwards be told that a fugitive priest gained entrance somehow to the prison in some manner and, after administering the Last Sacraments to the prisoner, succeeded in leaving again without being detected by the guards.

'The prisoner then was taken from his prison by the Lower Lake of Killarney to Sheep's Hill, near the market place of the



town, where the gibbet was set up. "Never," wrote Father Dominic of the Rosary, just two years later, "never did a bride go more joyfully to her nuptials than he went to prison, nor a hungry man more eagerly to a banquet than he went to the scaffold." We are told how he joyfully ascended the ladder to the scaffold and how from the top step of it he exhorted the faithful who stood about to persevere in the true Faith, as he had so often exhorted them before from his pulpit here in Holy Cross. Then, with a religious joy, and a patience and cheerfulness in face of death, which the very Protestants who were present admired, he delivered himself to the hangman with the words: "Into Thy Hands, O Lord, I commend my spirit." And so he died. And, after death, the hangman observed how he looked like an angel and his friends saw his face restored to its normal appearance and even transfigured.

'There was never any suggestion that he was put to death for political reasons or for any other reason than because he was a priest. He was hanged, says an official chronicler, "for no other charge than that he was a religious." So that even the Protestants themselves paid him the unique tribute of saying that "if ever a papist was a martyr, he certainly should be accounted an outstanding one."

'This instinctive testimony of those outside the Catholic fold anticipated the considered verdict of the Faithful themselves—that Thaddeus Moriarty had died a true martyr's death. From the very beginning the Faithful, lay and cleric, invested his name with the aura of martyrdom. They would tell of miraculous phenomena associated with his last days and death. They would speak of the soldiers guarding his grave for a considerable time, lest his body be stolen away. The place where he was hanged they called Martyrs' Hill; and the College where he studied, The Seminary of the Martyrs. The staff



which supported his weary footsteps on the journey to Killarney from Tralee, they called the Martyr's Staff, and for two hundred years, until its whereabouts became unknown, they gave it the special reverence which is reserved for relics. With like reverence they preserved a chalice used by the martyr, which was made just two years before his death and bears his name inscribed upon it. The inscription reads: "Pray for Charles Sugrue who had me made for the convent of Tralee, when Thaddeus O'Moriarty was Prior, in 1651."

'In all likelihood this was the chalice which Father Moriarty used to celebrate the last Mass he would ever say: and it is the chalice that was used in the Mass celebrated here today to commemorate the name it bears.

'This chalice was treasured with special reverence by the faithful during the penal days until it passed into the hands of a Bishop of Kerry, of the martyr's name and lineage, Bishop David Moriarty, who gave it back to Holy Cross when he restored the Dominican Fathers to Tralee in 1861, two centuries after their last Prior had been taken from it by the Cromwellians.

'Such strong traditional reverence for the memory of the dead cannot lightly be discounted nor easily explained away. Not very many of the Irish martyrs have much more reliable written and oral tradition in their favour. It is not surprising then if the Bishop of Kerry, who in 1910 added his petition to that of other Bishops postulating the cause of the Irish Martyrs, should have singled out Thaddeus Moriarty alone for special mention amongst the many who, in the Diocese of Kerry, had died for the Faith. It is not surprising either that, after the preliminary investigation of the Martyrs, the cause of Father Thaddeus Moriarty should be deemed worthy of consideration. The final word, of course, rests with the Holy See concerning his martyrdom and that of the many others

whose cause is linked with his; we may not presume to anticipate the Church's verdict. But I think that we may confidently hope that, if the cause of the Irish Martyrs is brought to a successful conclusion, the name of Thaddeus Moriarty of Tralee, will hold its honoured place amongst them.

'For the success of that cause it is our duty to pray, if only in gratitude for all that they have done for us. It is to Father Moriarty, and those who like him suffered death for the Faith, that we owe under God, the precious heritage that is ours, the Faith of our fathers living still in spite of dungeon, fire and sword, the Irish faith that is as a spiritual sword tempered and made bright by their blood. It is to them we owe that indissoluble bond that exists between the Irish priest and his people, being forged by their common suffering for a common cause over such a long period and by their common victory in the end.

'It is to them we owe that unique and precious relationship between Church and State, which exists in Ireland as nowhere else today. It was born out of their common struggle for existence in the night of persecution, and should now be treasured and fostered in the days of their freedom.

'It is to them, also, we owe that we, their children, are free today to worship God and His Blessed Mother without fear or favour in the open day. For after death comes resurrection and winter merges into spring. And when the dark night of the soul of Ireland passed away, the sun of religious freedom shone forth once more. And symbols of that freedom arose to mark the Way of the Cross which Thaddeus Moriarty and men like him had walked. Here today in the place from which he set out on his last journey is this Church of the revival, and in Killarney where he was hanged is the noble pile of Pugin's Cathedral, to symbolise the cause for which he died, with



#### A MARTYR COMMEMORATED

its spire amongst the mountains ever pointing up to heaven.

“In all humility and gratitude, then, let us recall our martyred dead and raise our hearts to God in praise and in thanksgiving for the glory that was theirs, and for the heritage that now is ours. And let us, too, appeal in earnest prayer that God may deign to raise to the altars of His Church Father Thaddeus Moriarty and those who, like him, suffered death that we might live in Christ Our Lord. For “they were truly martyrs, who for the name of Christ poured forth their blood: they did not fear the threats of judges nor seek the glory of earthly dignity, but they won through to the Kingdom of Heaven.”

Amen.’

# *Happy Relations*

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THE CLOSE AND HAPPY RELATIONS between the Dominican Fathers and the Bishops of Kerry since the coming of the former to Tralee were stressed by speakers at the luncheon in the Grand Hotel, Tralee, on Sunday, October 18, 1953, at which the chief guests were the President of Ireland, Mr. Sean T. O'Kelly, and the Bishop of Kerry, Most Rev. Dr. Denis Moynihan, who were present at the centenary celebrations in honour of Father Thaddeus Moriarty, O.P., Prior of Holy Cross, Tralee, who died for the faith on Fair Hill, Killarney, on October 15, 1653.

The President said that Father Thaddeus Moriarty deserved all the honour they could give him for himself, and as exemplar of the many thousands who suffered, sacrificed and died as he died, for the Church and Ireland.

The toasts to His Holiness the Pope and His Excellency the President were moved by his Lordship the Bishop and honoured.

Proposing the toast to the Bishop of Kerry, the Provincial of the Dominican Fathers, Very Rev. T. E. Garde, O.P., referred to the happy relations between the Dominican Fathers and the Bishops of Kerry.

Our relations for many years with the Bishops have been most cordial, said the Provincial, who recalled that it was Bishop Moriarty who invited the Dominicans back to Tralee in 1861.

'Since that time we have had the closest relations with the Bishops of Kerry, and when your Lordship was translated to



Kerry, the Dominican Fathers joined with the clergy and laity in welcoming you to the diocese.'

Replying, Bishop Moynihan said he was glad that the Provincial had made reference to the relations that had always existed between the Dominican Fathers and the Bishops of Kerry. He recalled that it was Bishop R. O'Connell who invited back to Tralee Father Thaddeus Moriarty to do diocesan work in the Seminary in Tralee. There Fr. Thaddeus worked for 20 years and was faithful to the end, faithful unto death.

His Lordship pointed out that it was 710 years since the Dominican Fathers first came to Tralee, and since then their relations with the Bishops of Kerry had been very happy, as had the relations between the Franciscan Fathers in Killarney with the Bishops.

'Since I came to Kerry,' said his Lordship, 'I have received nothing but kindness from the Dominican Fathers. I was only a very short time here when the Father Prior called on me and since then I have asked the Dominican Fathers to do certain work for me, and they did this work as willingly and capably as did Fr. Thaddeus Moriarty at the request of Bishop O'Connell.

'I hope,' concluded his Lordship, 'that the happy relations which have always existed between the Dominican Fathers in Kerry and the Bishops will continue, and as far as I am concerned I will always try to make these conditions as happy as they have been in the past.'

Proposing the toast of the guests, Very Rev. B. O'Sullivan, O.P., Prior, Holy Cross, said it gave the Dominican Fathers of Tralee great satisfaction to have such a distinguished and representative company, both of the clergy and laity present there that day. He went on to refer, in particular to Right Rev. Monsignor Kissane, the distinguished President of Maynooth

College, and said the relations between the Dominicans and Maynooth College were of old standing; Very Rev. Dr. P. F. Cremin, whose sermon that morning would be long remembered; the Franciscan Fathers from Killarney; representatives of the Irish Christian Brothers in Tralee; Very Rev. C. Moriarty, P.P., Castlemaine, in whose parish the martyred Dominican was born, and Dr. G. Fitzgerald, C.M.O.H., who bore the name of a great Kerry family, through whose munificence the old Dominican Abbey of Tralee was founded.

Replying to the toast, Right Rev. Monsignor Kissane said it was a great pleasure for him as an exiled Kerryman to take part in that day's ceremony. As Prior O'Sullivan had stated, the association of the Dominican Fathers with Maynooth College had been of very ancient origin and of the very closest character. Hardly a year had passed that they had not to call on the Dominicans to supply them with a professor. The Dominicans had never failed them and always served Maynooth with their best.

Proposing the toast 'The Day We Celebrate,' the President of Ireland, Mr. Sean T. O'Kelly, said the man, whose memory they celebrated was a son of Kerry and a son of St. Dominic. It was not necessary to elaborate on either of those statements. In his work, life and death, Thaddeus Moriarty was the exemplar of hundreds of thousands of Irishmen and women, priests, bishops and archbishops who for 300 years stood up against as great a suffering, sacrifice and persecution as any other nation before their time or up to the present day. They stood up for Christ, Christ's Church and the liberty of their own land. In honouring Thaddeus Moriarty they were honouring all the people who had been faithful in suffering and persecution and paid the penalty by their deaths. Without those who died for love of the Church and Ireland where would they be today?



## A MARTYR COMMEMORATED

Thaddeus Moriarty deserved all the honour they could give him, continued President O'Kelly, and all the honour that every man and woman could give him for himself as exemplar of those thousands who suffered and sacrificed and died as he died.

In modern times they had read of the tortures that had been inflicted on Catholic people all over Europe, and the East in order to get them to give up being followers of the Church and Christ, and horrible as were these sufferings and contemptible as were the minds that invented them, he did not think that any other country had suffered worse persecution or stood up to greater hardships than their own, said the President.

In the countries where the people were suffering were to be found missionary fathers from Ireland, and there were none better fitted for the work than the sons of St. Dominic.

Concluding, the President said: As President of Ireland, I am very proud to be with you on this splendid occasion, this great day for Tralee, Kerry, and the Dominican Fathers.

Seconding the toast, Right Rev. Monsignor D. A. Reidy, P.P., V.G., Dean of Kerry, said that this was probably a unique occasion in the history of Kerry. He doubted if an official meeting of the head of the Kerry Church and the head of the Irish State had previously taken place within the diocese of Kerry. It was also the first memorial celebration of a Kerry martyr. Representatives of all the clans of Ciarraige Luachra, of all the tribes of the Eoghanacht Loch Lein, of all the families of the Geraldines were assembled today. A centuries old struggle was ending; the pattern of the future was forming under our eyes; they were met to honour the memory of one whose death kept alive the spirit of resistance and helped to mould the constitution under which we live. It was a proud

moment for Prior O'Sullivan to have the privilege of such a celebration. We offer him our congratulations on the success of this great day.

Three hundred years ago there were three outstanding men in Holy Cross, Prior Tadhg Moriarty, who was executed in Killarney in 1653, Father Daniel (Dominic) O'Daly, who was born at Kilsarcon (Killeentierna) in 1595, and wrote in Latin a History of the Geraldines (1655), and Father Thomas Quirke, probably Kerry also by birth, who was the official preacher to the famous Confederation of Kilkenny (1641). By the testimony of blood Father Moriarty was the greatest. A man's life-blood is a supreme evidence of fidelity and the Irish Church had submitted his claim for beatification.

A revolutionary change had taken place in the centuries between those days and ours. Oliver Cromwell, Lord Protector of Ireland, had been succeeded by President O'Kelly as protector of the Constitution of Ireland. Governor Nelson (not the Lord Nelson who rules Dublin from O'Connell Street) managed Kerry for Cromwell and sent Father Moriarty to the gallows. The son of a Fenian, Mr. W. F. Quinlan, managed Kerry today for the Republic of Ireland and was present to honour the memory of the glorious dead. Sir Edward Denny, of Carrignafeala, emergency man for England, grabber of Tralee and 6,000 Desmond acres, Chairman of the Grand Jury of Kerry, was taxmaster-in-chief for the County. The people of Kerry under a Killeentierna Chairman, Mr. William Dennehy, do the taxing themselves to-day. And, perhaps the most surprising sign of the change, a maker of the revolution, the Taoiseach of Eire, while preparations for this celebration were proceeding, was officially received and graciously welcomed by the Prime Minister of Great Britain.

'This is a great day. Let us be glad and rejoice in it. Let



us be grateful to God that we have been delivered from the house of bondage and have left the land of Egypt to enter the Promised Land. The Bishop of Ardfert, who was a fugitive in the woods, has come from Killarney as Bishop of Kerry to join the Prior of Holy Cross as co-celebrants in this great act of thanksgiving . . . "the Lord hath given back to Job twice over all that he had lost. Clansmen are gathered round him now—old friends sit down as guests in his house. . . ." So much has happened in this one generation that the next shall surely see that Emmet's epitaph shall be written and the coronation day of the nation's destiny be attained. Then shall the valour of all the sacrifice of the past receive its human reward.'

Very Rev. T. E. Garde, joining in the toast, said that before he left Rome he had an audience with the Holy Father and mentioned to him that President O'Kelly would be at the ceremonies in Tralee. The Holy Father referred to His deep friendship with the President and sent a special blessing to him and to his Lordship the Bishop.

The Provincial also stated that he had an interview with the Master General before leaving Rome and they spoke about the cause of the Irish martyrs, and he suggested that as the list was so big (280) they might divide it up into groups and proceed with so many names at a time. The celebrations that day had immense significance for Tralee, Kerry and Ireland. In the list of glorious men and women who shed their blood for Christ there were nearly forty Dominican fathers

The attendance included in addition to those already mentioned: Very Rev. Dr. P. F. Cremin, St. Patrick's College, Maynooth; Very Rev. T. J. Canon Lyne, P.P., V.F., Dingle; Very Rev. J. Canon Lane, P.P., V.F., Caherciveen; Very Rev. C. Moriarty, P.P., Castlemaine; Very Rev. M. O'Donoghue, P.P., Ballymacelligott; Very Rev. W. Murphy,

## HAPPY RELATIONS

P.P., Ballyheigue; Very Rev. M. R. Harrington, O.P., Prior, St. Mary's, Cork; Very Rev. H. O'Neill, O.P., Prior, Sligo; Rev. M. O'Donnell, O.P., representing the Prior of Limerick; Rev. Fr. Graham, O.P., New York; Rev. Fr. Kearney, O.P.; Rev. B. Keenan, O.P., Tralee; Rev. R. J. Keenan, O.P., do.; Rev. P. McSwiggan, O.P., do.; Rev. V. Gaffney, O.P., do.; Very Rev. Fr. Conrad, O.F.M., Guardian, Killarney; Rev. Fr. Andrew, O.F.M., do.; Rev. M. F. Dennehy, C.C., Tralee; Rev. J. O'Keeffe, C.C., do.; Rev. M. Leahy, C.C., do.; Rev. W. Leen, C.C., do.; Rev. P. Scott, C.C., do.; Rev. J. Moynihan, Bishop's Secretary; Rev. Bro. Brennan, Superior, C.B.S., Tralee; Mr. R. D. F. Johnson, D.J.; Mr. W. F. Quinlan, Co. Manager; Mr. W. Dennehy, Chairman, Kerry County Council; Mr. E. A. Horan, Chairman, Tralee U.D.C.; Mr. T. McEllistrim, T.D.; Mr. D. Spring, T.D.; Mr. T. O'Sullivan, Acting Co. Sec.; Mr. C. T. Kennedy, Town Clerk, Tralee; Dr. G. Fitzgerald, C.M.O.H.; Mr. D. Nolan, Managing Director of KERRYMAN LTD.; Mr. E. Kelliher, Tralee; Supt. Glancy, Tralee; Col. O'Sullivan, A.D.C. to the President; Comdt. Heron, Asst. A.D.C.; Comdt. P. Quinlan, O.C., F.C.A.; Capt. Kealy, No. 2 Army Band; Capt. O'Connell; Capt. M. Scannell; Mr. Geo. Reaney; Mr. J. Quilter; Mr. D. McSweeney, C.E.O., Tralee Vocational Education Committee; Mr. W. J. McCarthy; Mr. T. Dalton.

Letters of apology for inability to attend were received from Venerable Archdeacon Slattery, P.P., V.G., Kenmare; Very Rev. P. J. Canon Brennan, P.P., V.F., Listowel; Very Rev. Fr. Lenihan, P.P., Abbeydorney; Mr. D. Slattery, Cloghers, Tralee; Dr. John Coffey, Tralee; Mr. Maurice A. Kelliher, do.; Rev. Fr. O'Neill, S.M.A.; Very Rev. Fr. McArdle, O.P., Waterford.



# *Inspiring and Edifying*

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'I HOPE THESE CELEBRATIONS will serve to add a fresh vitality to our Faith and a keener edge to our determination to defend it against those who would like to injure it,' said the Very Rev. Benedict O'Sullivan, O.P., Prior, Holy Cross Church, Tralee, addressing the thousands of people who thronged Denny Street, Tralee, on Sunday evening, October 18, 1953, when the ceremonies commemorating the third centenary of the martyrdom of Father Thaddeus Moriarty, O.P., were brought to a conclusion with an inspiring and edifying ceremony at which the Rosary was recited by Prior O'Sullivan, and Solemn Benediction was imparted by Most Rev. Dr. Denis Moynihan, Bishop of Kerry, at an altar erected on the steps outside the Thomas Ashe Memorial Hall.

Before the ceremony commenced, a procession of clergy and laity, led by the No. 2 Army Band, marched from Day Place to the Ashe Memorial Hall, where an F.C.A. party, under Captain Michael Scannell, formed a Guard of Honour.

The order of the procession was: No. 2 Army Band; P.T.A. Association; Men's Holy Family Sodality; the Holy Name Sodality; Men's Chapter of the Third Order; altar servers, flanked by a double line of Boy Scouts; the Bishop and clergy; Tertiary Sisters; Children of Mary; Holy Rosary Sodality and Women's Holy Family Sodality.

Assisting the Bishop at Benediction were Very Rev. C. Moriarty, P.P., Castlemaine; Rev. M. F. Dennehy, C.C., Tralee, and Rev. P. Scott, C.C., Tralee.

At the Benediction, the F.C.A. presented arms and a fanfare was sounded by the buglers of the No. 2 Army Band.

The Band also led the singing of the Benediction hymns by the combined choirs of Holy Cross and St. John's.

Very Rev. B. O'Sullivan, O.P., Prior, Holy Cross, Tralee, addressing the gathering from the steps of the County Hall, said:

'The eloquent sermon to which we have been privileged to listen this morning in Holy Cross dealt so fully with the subject of today's celebrations that there is no need for me to cover the same ground. But a consideration suggests itself in regard to it to which I may be permitted a brief reference.

'It is this—and it concerns not merely our function here but any others which may be undertaken elsewhere and I hope they will be—to commemorate the Cromwellian martyrs—that these celebrations serve to add a fresh vitality to our Faith, and a keener edge to our determination to defend it against those who would like to injure it.

'We have such amongst us. There are the literary and art coteries—the drama groups—the semi-secret and wholly secret bodies or movements or what-not who hate Catholic Ireland, the Catholic priesthood and, above all, the holy and penitential way of life which our people so deeply cherish. For over a generation now these circles, small in number indeed but deadly out of all proportion to their number, have, through the novel, the short story, the theatre, the radio, been engaged in their nefarious work. Their technique is very simple. It consists in the glorification of vice and the holding of virtue up to ridicule. You will never find in their pages a holy nun: a saintly, zealous priest: a virtuous Catholic layman or woman, but the tramp, the tinker, the drunkard, the violent ruffian are always welcome there. They imagine that, by thus enveloping this



our Catholic motherland in an all-pervading murk of dirt and degradation, they will succeed in suffocating those holy, immemorial traditions which have struck such deep root in her congenial soil.

'I think we Irish Catholics have shown ourselves overtame in our reaction to this impudent attempt to wean us from the faith of our fathers. Perhaps it is our Irish way—that we obey the scriptural injunction not to answer the fool according to his folly—but I think we might do something more. We might imitate the example set by that French lady who recently visited Dublin and having heard over the radio a disgraceful travesty of Irish life—brutal, obscene and black-guardly—did not hesitate to speak out her mind and to express the horror and indignation she felt at such a thing being tolerated in Ireland.

'We might adapt to our own case, the great phrase of Chesterton and say—*We are the people of Ireland and we have not spoken yet.* Well, we are going to speak now. We Catholics are the people of Ireland. You and I know that the true and authentic Ireland is that which draws its inspiration from the Mass rock—the pilgrims' way—the martyr's grave. We must not tolerate the usurpation of the name of *Irishman* by those who have no real claim to it.

'A book has recently appeared bearing the title—*Shaw, Yeats, and Joyce—Three Great Irishmen.* In this there are two mis-statements, for these men are not great, nor are they Irishmen. No atheist, as all three were, no pervert, as Joyce was, shall be numbered with us. There are things to which they are alien but which speak to the secret heart of the true Irishman. That fine American writer—Irwin S. Cobb—discovered that when, one day, he heard a piper play an Irish air, something in his blood stirred and strange thoughts were

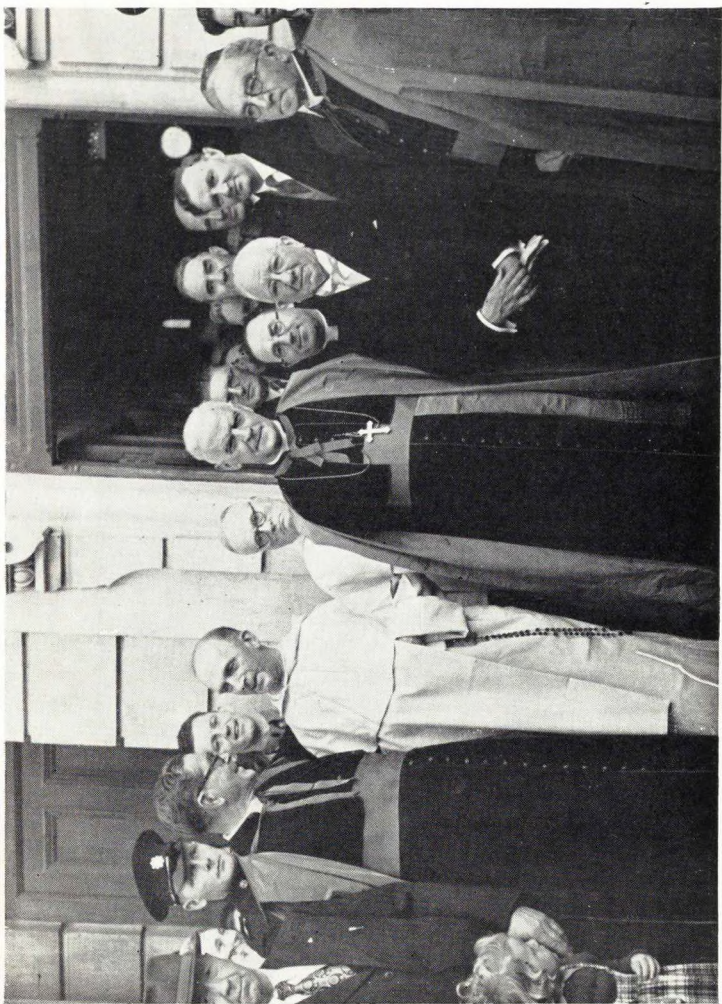


Solemn High Mass being celebrated in Holy Cross Church, Tralee, on Sunday, October 18, 1953. Most Rev. Dr. D. Moynihan, Bishop of Kerry, presided. The President of Ireland, Mr. Sean T. O'Kelly, had a seat on the Gospel side within the sanctuary. Very Rev. T. E. Garde, O.P., Provincial of the Irish Dominicans, was celebrant of the Mass.





The Bishop of Kerry, Most Rev. Dr. Denis Moynihan, speaking at the luncheon. On his Lordship's right are the President of Ireland, Mr. Sean T. O'Kelly, and the Right Rev. Monsignor D. A. Reidy, P.P., V.G., Dean of Kerry, and on the left Very Rev. T. E. Garde, O.P., Provincial of the Irish Dominicans and the Right Rev. Monsignor E. Kissane, President, St. Patrick's College, Maynooth. Mr. Dan Spring, T.D., is on the right foreground.



The President of Ireland and the Bishop of Kerry photographed with other guests after the luncheon. Included from the left are Monsignor E. Kissane, Very Rev. T. E. Garde, O.P., Very Rev. B. O'Sullivan, O.P., Mr. Thomas McEllistrim, T.D., Very Rev. Dr. P. F. Cremin, St. Patrick's College, Maynooth; Very Rev. John Canon Lane, Dr. Gerald Fitzgerald, County Medical Officer of Health, Mr. W. F. Quinlan, County Manager, and Monsignor D. A. Reidy. Photo: Irish Independent.





*The final scene in front of the Ashe Memorial Hall, Denny Street, Tralee, on the evening of Sunday, October 18, 1953, when Most Rev. Dr. Denis Moynihan, Bishop of Kerry, imparted Benediction of the Most Blessed Sacrament. The F.C.A. Guard of Honour presented arms and buglers of the No. 2 Army Band sounded the Royal Salute.*

bred within him. He was moved to make inquiries into his ancestry and discovered to his delight, that he was Irish.

'We are the people of Ireland. We have spoken here today through this magnificent celebration, and we hope and pray that our speech will grow and wax strong till it becomes a mighty roar of defiance which will silence, once and for all, the base herd which would have us wallow in their slime.'

Complimenting the Prior and the Dominican Fathers on the excellence of the day's arrangements, Dr. Moynihan, Bishop of Kerry, said that each point seemed to have been considered and all things went off without a hitch.

'I am very glad,' he said, 'to see so many of the parochial clergy from the diocese, and also representatives of the Franciscan Order, because their predecessors suffered for the Faith and so did yours, just as did Fr. Thaddeus Moriarty and his contemporary Dominicans.

'Priests and laity suffered for the Faith in those days. As Bishop of the diocese I am very glad to have the opportunity of being present at today's commemoration, because Father Thaddeus Moriarty first came to Kerry at the request of one of my predecessors, Bishop O'Connell. He undertook the work in the diocese at the Bishop's request and he remained for twenty years working for the Glory of God and the salvation of souls.

'I am very glad that the Tralee people have, in such large numbers, rallied around the Dominicans today and taken part in their celebrations, not only for the happy relations that exist and have existed between the people of Tralee and the Dominicans, but also because Father Thaddeus Moriarty suffered death because of his interest in and love for and care for the spiritual advancement of the people of Tralee.

'May this day's celebrations awaken in us all a greater fidelity



to the Faith for which Father Thaddeus Moriarty suffered and laid down his life. May this day's celebration awaken in those of us who have the care of souls, a greater sense of our responsibility and a greater love for and a greater interest in the flocks committed to our care, and may you and I meet here soon again for another celebration—a celebration to honour the exaltation of Fr. Thaddeus Moriarty and others to the Honours of the Altar.'

Stating that the ceremonies had been crowned with success. Very Rev. T. E. Garde, O.P., Provincial, said: 'It is only right that I should now thank Fr. Prior himself in the name of everybody. It was he who took the initiative in all this wonderful celebration and was responsible for the planning of it, and we can congratulate him this evening on its outstanding success.

'It is a most inspiring spectacle to see you all here to pay this tribute to a great Dominican who laid down his life for the Faith.

'One point I would now make,' said Fr. Garde. 'It is this. Our martyred Prior is not yet beatified. Some 280 martyrs are waiting to be raised to the Altar. May I ask you to say a little prayer every day to hasten that great crowning glory. It will be a great day for Ireland when our martyrs are raised to the Altar. Beannacht De libh.'

The ceremonies concluded with the playing of 'Faith of Our Fathers' and the National Anthem by the No. 2 Army Band.

## *Irish Dominicans who Died for the Faith*

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FATHER DONAT O'LUIN (LAMBE), Prior of Derry. Hanged, drawn and quartered, 1607.

FATHER WM. O'LUIN, brother of preceding, suffered in the same way.

FATHER ARTHUR MACGEOGHEGAN, captured in London, being basely betrayed by an English seaman whom he had befriended in Spain, and executed on a false charge there, 1633. His real crime was his priesthood.

FATHER PETER HIGGINS, Prior of Naas. This holy priest, who had saved many Protestants from death at the hands of the insurgents, was taken prisoner by Ormond's troops and, against the wishes of the latter, was summarily executed by the ferocious Sir Charles Coote, 1642.

FATHER STEPHEN PETIT, Prior of Mullingar, while acting as Chaplain to the Irish Army was killed by a shot deliberately aimed at him by the enemy, 1642.

FATHER RAYMOND KEOGHY, Roscommon, put to death *in odium fidei*, 1642.

CORMAC EGAN, laybrother, suffered similarly, 1642.

FATHER RICHARD BARRY, Prior of Cashel, taken prisoner by the troops of Inchiquin in the sack of that town in 1647. Boldly avowing his faith and his Dominican profession, he was roasted to death over a slow fire, enduring the agony for hours with the most heroic constancy.



A MARTYR COMMEMORATED

GERALD FITZGERALD, Dominican student, and DAVID FOX, laybrother, were taken in the Abbey of Kilmallock, in 1648 and instantly killed.

FATHER PETER COSTELLO, and FATHER GERALD DILLON, both of Urlar Abbey, in Mayo, died for the faith, the former by the sword, the latter as a result of prison torture.

DONAL O'NAUGHTON, laybrother of Roscommon Abbey, tortured and slain by the sword in 1648.

FATHER JAMES O'REILLY, fell into the hands of the Cromwellians at the Siege of Clonmel, 1649. Boldly avowing his faith and his priesthood, he was cruelly put to death.

FATHER DOMINIC DILLON, Prior of Urlar, and FATHER RICHARD OVETON, Prior of Athy, were taken by Cromwell in the Sack of Drogheda and beheaded *in odium fidei*, 1649.

FATHER MEILER MAGRATH, hanged at Clonmel *in odium fidei*, 1649.

FATHER AENEAS AMBROSE O'CAHILL, fell into the hands of the Cromwellians near Cork and was hacked to pieces *in odium fidei*.

TERENCE ALBERT O'BRIEN, O.P., Bishop of Emly, was taken prisoner on the surrender of Limerick in 1651, and, after trial by courtmartial, was hanged. Standing on the scaffold he summoned Ireton, the Cromwellian commander, to meet him before the tribunal of Christ in six days, and Ireton died in that very time, raving in despair.

FATHER JAMES WOULFE, Limerick, was put to death at the same time and place as Bishop O'Brien.

IRISH DOMINICANS WHO DIED FOR THE FAITH

FATHER JOHN COLLINS, was also put to death in Limerick in 1651. A man of heroic mould, though small in stature, he spent his life fighting the heretics and his death was worthy of his life.

FATHER LAWRENCE O'FARRELL, and his brother, FATHER BERNARD O'FARRELL, of Longford Abbey, died heroically for the faith in their native town in 1652. Bernard was killed by the sword and Lawrence was hanged. It is narrated of him, that while in the very throes of death, he held aloft, in token of victory, a crucifix which he had concealed under his habit.

FATHER WILLIAM O'CONNOR, slain at Clonmel *in odium fidei*, in 1649.

FATHER WM. LYNCH. Hanged *in odium fidei*.

FATHER THOMAS HIGGINS, executed at Clonmel *in odium fidei*.

FATHER VINCENT GERALD DILLON, Athenry, imprisoned for the faith in York, England, died after prolonged and atrocious sufferings, 1651.

JAMES MORAN, DOMINIC BLAKE, RICHARD HOVEDON, laybrothers, Athenry, fell into the hands of the heretics and were put to death *in odium fidei*, 1651.

FATHER JOHN O'CUILLIN, Athenry, taken by the heretics, covered with wounds and beheaded.

FATHER EDMOND O'BEIRNE, Roscommon, met a similar fate.

FATHER GERALD FITZGIBBON, of Kilmallock Abbey, coming accidentally on a party of English soldiers near Listowel, in 1691, was killed by them *in odium fidei*.



A MARTYR COMMEMORATED

HONORIA DE BURGO, and HONORIA MAGAEN, professed nuns of the Third Order of St. Dominic, died as the result of barbarous illtreatment inflicted on them by the Cromwellians. The former, a centenarian, a relative of the Earl of Mayo, was found dead in the chapel of her convent of Burrishoole, and the latter died of hunger and cold on escaping from her tormentors, 1653.

FATHER TADHG MORIARTY, Prior of Holy Cross Abbey, Tralee, hanged by the Cromwellians in Killarney, October 15, 1653.

BERNARD O'KELLY, laybrother, Roscommon Abbey, after terrible sufferings in prison, died on the scaffold in Galway, 1653.

FATHER HUGO MAGILL, a saintly religious, captured by the Cromwellians in Waterford died nobly for the faith, in 1654.

FATHER JOHN FLAVERLY, of Coleraine Abbey, was thrown into the River Bann by the English soldiery and drowned *in odium fidei*, in 1656.

FATHER JAMES O'REILLY, beaten to death by the English soldiers *in odium fidei*, at the same time and place.

FATHER JOHN O'LAIGHEN (LYNE), Prior of Derry, was offered his life if he renounced the faith. Spurning the offer, he was strangled and beheaded, 1657.



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