

TRALEE ABBEY

AND HOLY CROSS DOMINICAN CHURCH

A BRIEF HISTORY



Joseph Dineen OP

Tralee Abbey
and Holy Cross Dominican Church

A Brief History
by Rev John C Ryan, OP

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Introduction

Friery of Tralee

John, son of Thomas Giraldine, founded a Convent of the Order of Predicants there in the year 1243. In the Church of this Convent, he and his son Maurice, slain by Mac-Carty, were buried in the year 1261.

– Ware's *Antiquities and History of Ireland* (1705)

Reverend John C Ryan published the following short history of the Holy Cross Abbey, Tralee, in 1897 in a series of eleven articles contributed to the *Kerry Sentinel* newspaper.¹

Rev Ryan composed his history in response to the frequently asked question, ‘Do you know anything about the old abbey?’

The ‘old abbey’, founded in 1243, was destroyed in 1652. A new Dominican Church was founded on the same site and opened on 14 September 1871.²

Rev Ryan found ‘spare moments snatched with difficulty from many burthensome duties’ to research and produce his articles.³

Rev Ryan, who seems to have been much loved and respected, was ordained in Tralee c1874 where, attached to the Holy Cross Seminary, he remained until 1884 when he was removed to the convent of the order in his native city of Limerick. He was later transferred to Newbridge College, Co Kildare. He contributed articles to *Memorials of the Dead in Ireland*.



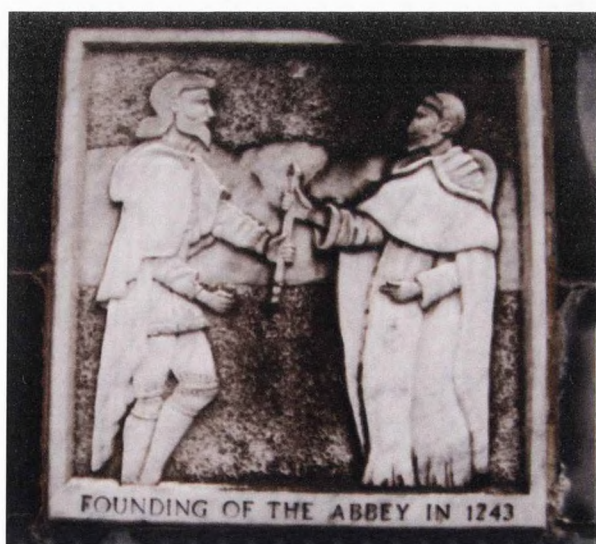
The Memorial Chalice and Ryan Chalice, both inscribed to Rev Ryan in 1880 and 1881 respectively, are described in his account. They record the names of his parents, Matthew O’Ryan and Margaret O’Riordan, and his brothers, Joseph, William and Francis.

Rev Ryan returned to Kerry at some period after 1907; he had been suffering ill health. He died from heart failure at Church Hill House, Glebe, Ballynahaglish, Tralee, on 5 September 1910.

His funeral service was held in the nearby Church of the Purification on 8 September 1910 and his remains were laid to rest in the grounds of Church Hill House.⁴

Further reference, *Medieval Irish Dominican Studies* (2009) by Fr Benedict O’Sullivan edited by Fr Hugh Fenning; *The Dominicans in Kerry 1243-1987* edited by Séamus McConville and published by the Dominican Memorial Committee in August 1987; *The Story of Holy Cross Tralee: souvenir of seventh centenary celebration 1243-1943*, 24-pg booklet printed by the *Kerryman* in 1943.

Janet Murphy
Killarney
June 2018



The Abbey

The abbey of Holy Cross was founded in the year 1243 by John FitzGerald, fourth Baron of Offaly, and grandson of Maurice, who introduced the Order into Ireland.⁵

This John having made himself much feared by the Mac-Carties and others, on account of his aspiring greatness, was slain in battle at Callan near Kenmare in Desmond by MacCartie More in the year 1261 and was buried in the abbey he had founded, together with his son Maurice, who fell at the same time.⁶

What a grand structure this ancient abbey must have been we can only conjecture from the few ornamental stones that remain, the many possessions it once held, and the fact that it was the principal burial place of the Geraldines, who once reigned with kingly sway over the south-west of Ireland and gave to County Kerry its title of 'the Kingdom'.

The old abbey was built in the early English style of Gothic architecture and consisted of a church with convent and cloister attached. That it must have been very beautiful we can easily learn from the stones that remain (which are preserved in the garden of the new abbey). The cloister pillars are very chaste, and the portions of the church pillars and windows are very florid, the carvings and traceries being very beautiful. De Burgo, Smith and Archdall tell us that it had possessed a very fair steeple.⁷

All that now remains of this once beautiful abbey are the few cloister pillars and carved keystones of the cloister arches, some portions of the church pillars, a few remnants of the window mullions, a corbel or two, some slabs from old monuments and an old tombstone (preserved in New Holy Cross Garden).⁸

The tombstone, evidently erected after the destruction of the old abbey but while the graveyard still existed, bears the following inscription:

Here leyeth the Bodd
of David Roche esqr Co
ncellor att law who deceased the 13 day of
August Anno Domini
1686 and the body of
his daughter Mary dec
eased in te year 1685.⁹

On the reverse side of the stone is apparently the remains of a cross with a figure in the centre of it of the Sacred Heart bleeding and the date, 1687, very deeply cut in figures about six inches long. There are some other stones scattered in various places, amongst them some sepulchral stones; of these, perhaps the most remarkable is that inserted in the wall at the entrance of the new abbey and which is most probably portion of the tomb of the fourteenth Earl of Desmond who was a member of the Order of Preachers as it represents a man clad in armour with sword and shield and wearing the scapular over his breast plate.¹⁰

There are two stones inserted in the walls of the parish church, one of which is mentioned by De Burgo as the tomb of the infant twins of one of the Earls of Desmond. It is placed in the outside of the wall of the western wing of the transept immediately over the mission cross, the other is in the wall of the opposite wing of the transept looking into the Presentation Convent garden. This stone bears the figure (apparently) of a female in the centre under a canopy supported by two angels; at the foot, on the left-hand side, is a kneeling figure, protected by an angel, and holding in its hands the end of the girdle or cincture of the centre figure; at the right-hand side is the figure of an angel who holds the opposite end of the cincture. Underneath are a few words of an inscription which could not be deciphered.

Holy Cross was suppressed in the year 1540, 'the 31st of Henry VIII,' and in the manuscript account of Kerry, preserved in Trinity College, Dublin, we are told that the venerable old abbey was first burned down during the Desmond's wars with Queen Elizabeth; and about the year 1652, it was totally defaced by Cromwell's army, and the stones employed in building houses and fortifications.



Crom abu Geraldine family motto

The Geraldines

The great family of the Geraldines has been so intimately linked with the history of the Order of Preachers in Ireland, and in particular with the history of the ancient and venerable Convent of Tralee, that it will not be amiss to give a short account of it. The most ancient and noble family of the Geraldines owes its origin to a great and illustrious Italian Baron, named Otho, who was Duke of Etruria or Tuscany –

The Geraldines! The Geraldines –
'tis full a thousand years;
Since mid the Tuscan vineyards
Bright flashed your battle spears.

In the eleventh century, Otho departed from the sunny land of Italy and left the city of Florence for Normandy. From thence he came to England where he was kindly received by the King, Edward the Confessor, and enrolled amongst the English barons. Walter, the son of Otho, was father of Gerald (commonly known as Gerald of Windsor), a man great in name and power and from whom the family of the Geraldines derived its name. Maurice, the son of this Gerald, was the first of the family who came to Ireland in the year 1167.

In the year 1205 the Geraldines received the title of Barons of Offaly. Maurice, the second baron, and then Lord Justice of Ireland, was the first person who introduced the Dominicans and Franciscans into Ireland,

about the year 1234. They were created Earls of Desmond in the reign of King Edward III by patents dated Gloucester 1229.

Earls of Desmond buried in Holy Cross

1. John of Callan, fourth Baron of Offaly, the grandson of Maurice FitzGerald, who introduced the Order into Ireland. He founded Holy Cross, where he erected for himself and his posterity, a costly sepulchre. He was killed in battle, fighting against the MacCarties, at Callan (Glean-na-roughta) about five miles east of Kenmare in the year 1261 and was buried in the tomb which he had built in the north part of the Church of Holy Cross.

Eight barons, fifteen knights, and many others of inferior rank fell at the same time. This defeat so reduced the FitzGeralds that none of that name dared to put a plough in the ground for twelve years until dissensions arising among the Irish chiefs, the FitzGeralds regained their former authority.

2. Maurice, the son of John of Callan, who was slain at the same time, and buried in the same grave as his father.

3. Thomas Symiscus, or *a Nappagh* (that is, of the ape) so called, because when only nine months old, an ape, taking advantage of the consternation caused by the sudden news of the death of his father and grandfather at Callan, snatched him from his cradle and carried him to the top of the bell-tower of Holy Cross and brought him back in safety. This Thomas was married to Jane, daughter of

Lord Barry and had two sons from whom sprung the FitzThomases, Lords of Decies. He was buried in the tomb of his fathers in Holy Cross, having flourished for thirty-nine years.

4. Maurice was the first to receive the title of Earl of Desmond from King Edward III by patent dated at Gloucester on the 27th of August 1329. He married the daughter of Geoffrey Morrison, Justiciary of Ireland, and received as his dowry the sweetest island of Kerry (Castleisland) together with its whole territory.

Not long after this, Maurice led an army into Scotland, at the King's command; and, having rendered signal services, he was then appointed to command a fleet which swept the seas and cleared away the pirates who had long rendered a passage to England unsafe.

As long as Maurice lived he kept the Irish people obedient to the English Crown and thus endeared himself to the King. When he had enjoyed the title fifty years, he died in the Castle of Dublin, January 25th 1355. He was first buried in the Dominican Church, Dublin but his body was afterwards translated to Tralee and buried in the tomb of his ancestors in Holy Cross.¹¹

Maurice Oge, or Maurice, junior, Viceroy of Ireland, second Earl of Desmond, and eldest son of the last mentioned Earl, by Margaret, daughter of Richard de Burgo, Earl of Ulster, was drowned in Castlemaine, AD 1358 and was interred in Holy Cross Abbey. During his

short reign, he proved himself a very gallant soldier, and, say historians, the mirror of his age.

6. In the Annals of the Four Masters at the date AD 1468 we read that 'Thomas, Earl of Desmond, who had been Lord Justice of Ireland, the son of James, son of Gerald, the most renowned of his race in Ireland in his time for personal figure and form, for hospitality, feats of arms, charity, and humanity to the poor, and pilgrims of God, in bestowing of precious presents and property on the laity, clergy and poets, and for suppressing theft, and misdeeds, proceeded to Drogheda to meet the Saxon Lord Justice, and the English of Meath.

They, however, treated him treacherously and beheaded him, though innocent, and the greater portion of the men of Ireland were very much grieved at those tidings; his body was afterwards conveyed to Tralee, where he was buried in the sepulchre of his ancestors with great honours and veneration.'

The following note is added to the above in Conolly's translation of the Annals by M'Dermott:

The Earl of Desmond was Thomas Fitzgerald, Lord Deputy of Ireland, and the circumstances which led to his death are stated by Cox and Leland, as follows: Namely, that the Earl having made some disrespectful remarks on the marriage of King Edward IV, with Lady Elizabeth Gray, being so much the King's inferior in rank, and that he called her a traitor's widow, which excited the implacable resentment of the Queen, and she gave instructions to the new Lord Deputy, John Tiptoft, Earl of

Worcester, who is mentioned above as the Saxon Earl, to use his utmost endeavours to make out charges against Desmond, for his destruction. Tiptoft with alacrity complied with the Queen's wishes, particularly as he was jealous of the great powers of the Geraldines, hence various charges were brought against Desmond, for having made alliances and fosterage with the Irish, and not having acted with sufficient rigour with the Irish enemies, of enacting the unlawful military tax called Coyne and Livery, &c; and in a parliament held at Drogheda by the Deputy, Tiptoft, in 1467, Desmond was accused of high treason.

He was condemned and beheaded at Drogheda, on the 15th of February 1467; his head was sent to Dublin and fixed on the castle, and his body was buried, according to some accounts, either in St Peter's Church or in the Dominican Monastery of St Mary Magdalen, at Drogheda; but, according to those Annals, it appears it was afterwards removed for burial to Tralee.

The Earl of Desmond was one of the most powerful men in Ireland and very popular for his munificence and patronage of arts and literature.

He founded the celebrated Collegiate Church of Youghal in 1464; and in a parliament convened by him at Drogheda, in 1465, he passed an act for founding a university in that town with privileges similar to Oxford but this important institution was never established, not being endowed, in consequence of the Earl's death.

7. Maurice, the tenth Earl, who, being usually carried, on

account of lameness, in a horse litter, was surnamed Claudus, or Vehiculus, he was also called the Warlike, being a very brave man. He joined Perkin Warbeck on the 23rd of July 1497 and besieged the City of Waterford. He died in Tralee in the year 1520 and was buried in Holy Cross Abbey.

8. James, the 11th Earl, only son of Maurice, his predecessor, died in Dingle, June 18th 1529, and was buried with his father in Holy Cross Abbey.

9. James, 13th Earl, who was for several years bred in the Court of England, on the news of his grandfather's death, came over to Ireland with a great retinue. He was killed on the 31st August 1535 at Athnekirkie in Clangibbon in County Limerick by Sir Thomas Fitzgerald, son of his grandmother and successor and was buried in Holy Cross Abbey Tralee on September 4th of this same year.

10. John, 14th Earl, the son of Thomas, 8th Earl, grand-uncle and successor of James, a man of very great age, was a member of the Community of Holy Cross Abbey at the time of his accession to the title.

He never inter-meddled with worldly affairs and surviving his advancement to the honour only two years, he died about Christmas, 1536. A mural slab, which is probably portion of his tomb, may be seen inserted in the wall at the entrance of Holy Cross. It shows the full length figure of a Knight in armour with sword and shield and the Dominican scapular hanging over his breast plate.

11. James, 15th Earl, son of Thomas the Great Earl, died on the 27th of October 1558 and was buried in Holy Cross.

12. Although not buried in Holy Cross, we will mention here Thomas, 6th Earl of Desmond, as he died amongst the Friars Preachers and was buried in their church. He also deserves a tear for his romantic love of the peasant girl he wooed and won on the banks of the Feale. He died on the 20th of August 1420 in the Dominican Convent of Saint James in Paris and was buried in the church attached to it where his obsequies were honoured by the presence of King Henry V of England.

While hunting near the river Feale, a few miles from Listowel, he had to take shelter in the hut of a peasant named William MacCormac. He fell in love with this man's daughter, who was exceedingly beautiful, and married her.

His family took great umbrage at his conduct, considering that he degraded himself and lowered them. In 1418, they conspired against him and headed by his uncle James, compelled him to resign the Earldom and go into exile.

He made a formal surrender of the Earldom to his uncle, on condition that his son should receive an estate sufficient for an Earl's son, which being complied with, he quitted the kingdom. Thomas Moore celebrates his romantic courtship in the following lines:

Desmond's Song

By the Feale's wave benighted,
No star in the skies,
To the door by love lighted,
I first saw those eyes.
Some voice whisper'd o'er me,
As the threshold I crost,
There was ruin before me,
If I lov'd I was lost.
Love came, and brought sorrow
Too soon in his train;
Yet so sweet, that tomorrow
'Twere welcome again
Though misery's full measure
My portion should be
I would drain it with pleasure,
If poured out by thee.
You call it dishonour
To bow to this flame,
If your eyes look upon her,
And blush while you blame.
Hath the pearl less whiteness
Because of its birth?
Hath the violet less brightness
For growing near earth.
No – Man for his glory
To ancestry flies;
But woman's bright story
Is told in her eyes.
While the Monarch but traces
Through mortals his line,
Beauty, born of the graces,
Ranks next to Divine!¹²

Illustrious Members of the Community of Holy Cross Bishops and Martyrs

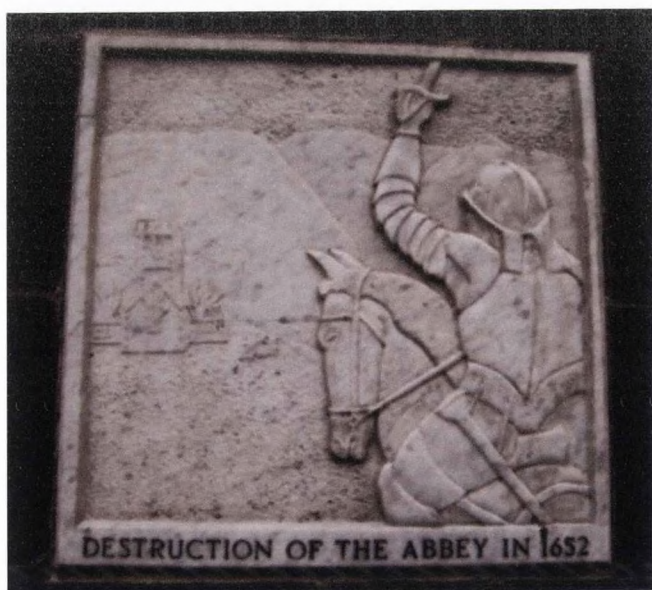
Christian of Ardfert

Christian was Bishop of Ardfert in 1252. His name is omitted by the writers of the Order but is mentioned by Harris and Ware as follows: 'A certain Christian of the Order of Preachers was appointed Bishop of Ardfert and confirmed in his temporalities by Henry III on the 25th February 1252. He held the diocese only for a very short time for we find the same King approving of a new Bishop, August 2nd 1256.'

Edmund of Caermarthen

Edmund of Caermarthen, Bishop of Ardfert, in Munster, preconised by Benedict XII, in the year 1341. Like Bishop Christian, his name has been omitted by the writers of the Order. He is mentioned, however, by Ware and Harris in their catalogue of Bishops of Ardfert in which they have the following:

During the episcopate of Alanus O'Hathern, alias Cathern (who was consecrated in 1336 and died December 2nd 1347), Benedict XII conferred the bishopric on Edmund of Caermarthen, of the Order of Preachers, in the year 1341, while Alanus still held possession of the diocese, the Pope being under the impression that he had died. As he was yet living, the appointment became void. Edmund and a member of the Franciscan Order were the two first to take Doctorships in the Dublin University.¹³



Daniel O'Daly (1595-1662)

Daniel O'Daly or, as he was better known, Father Dominic of the Rosary, was born in Tralee in the year 1595. He was descended from the ancient and noble family of the O'Dalys which had settled in Kerry early in the sixteenth century and on the maternal side from the illustrious family of the Geraldines, Earls of Desmond. He joined the Order of Preachers at an early age, made his solemn profession in Lucca, and completed his studies at Burgos, in Old Castile. He then read a very extensive course of studies in philosophy and theology at Bordeaux in Aquitaine after which he returned to Ireland. After his return he spent some time in his native Convent of Holy Cross, Tralee, and afterwards did missionary work in other parts of the country, as the following commendatory letter of the Bishop of Emly will testify in the fullest and strongest manner:

Maurice, by the Grace of God and favour of the Apostolic See, Bishop of Emly, to all those who may see our present letters, health in Him, who is the true Salvation: It is just that the well deserving should not be deprived of the true testimony of their worth. Therefore, as the Reverend Father, Brother Daniel O'Daly, a Theologian of the Order of Preachers, and born of a noble Irish family, is now leaving his native country, we grant him this, our faithful testimony. He has shown his zeal for the propagation of the Catholic Faith, and his ardent desire of extending and preserving it by every lawful way and means, which he has proved by the integrity of his life whilst amongst us, by his assiduity in administering the Sacraments, in preaching and admonishing the faithful, and by being undeterred by the many dangers with which he had been threatened

by those hostile to our Holy Religion. And now, when through the desire and command of his superiors, his permission to live amongst us ceases, we give him this spontaneous testimony of his virtue, innocence and zeal, of his indefatigable labour and solicitude whilst in our midst. Through his virtues and by his labours he cultivated this vineyard of the Church in Ireland, by word, by work, by faith, by integrity and prudence, removing scandals and dissensions, by promoting the orthodox Roman Apostolic Religion, by refuting errors, by cherishing the good, by flying from those who followed evil courses, and by directing all in the way of salvation. Now, as we know that he has employed himself in an energetic and praiseworthy manner in these and other offices becoming his vocation as an ecclesiastic, and as he desires to spend himself and be spent in the service of Christ, of the Church of God, and of his most afflicted country, it is right that we should testify that the said Daniel is most worthy to receive any favour, grace, privilege and promotion with which the Holy See may wish to distinguish and honour him, and that he deserves the trust, favour and affection of any great Prelates and Princes to whom he may present himself, or with whom he may abide for any time, and we commend him to each and every one as far as we can, whose recommendation, assistance or favour he may happen to want or desire to obtain. In testimony of these matters we have subscribed our name and have caused our seal to be affixed.

Given in this our present abode on the 2nd day of March, in the year of salvation, 1624. **MAURICE, Bishop of Emly.**

O'Daly went to Louvain about this time, by order of the Irish Provincial, the Very Rev Father Nicholas Lynch, S.T.M. and taught with great distinction in the college lately erected there for the Irish Members of the Order.¹⁴

In the year 1629, Dominic set out for Spain to arrange some matters connected with the College in Louvain.

Having accomplished these matters with skill and success, and seeing that he enjoyed the favour and esteem of Philip III, King of Spain, to whom Portugal and Belgium were then subject, he formed the design of founding a convent in Lisbon for the members of the desolate and persecuted Irish Province of the Order.

Through the interest and assistance of the most illustrious and Most Reverend Don Roderico de Cunha, Archbishop of Lisbon, of the Father Master Provincial of Portugal, who was then residing at the Convent of Saint Dominic at Lisbon, of Father Master John de Vascanellos, of Father Master Alvarez de Castro, and several other influential Members of the Portuguese Province of the Order, Dominic obtained possession, before the end of the year, of a small hospital in the Rua Nova de Almada (the new street of Almada).

He was joined in the work of establishing this little convent by three other Irish Dominicans, Father Peter Piercy, Father Matthew of the Cross, and Father Edward Nagle, and in a short time their numbers increased very much.

In order that the members of the community might be more easily and speedily increased, Father Dominic sent the Venerable Father Arthur MacGeoghegan to Ireland, to receive Irish youths for this convent.

He was, unfortunately, seized in London and cast into prison. Many calumnies were uttered against him through

hatred of the Catholic Religion and finally he was condemned to death. From the scaffold he addressed the spectators proclaiming himself a true son of the Catholic Church and of the Holy Order of Saint Dominic.

He was then hanged and while yet alive cut down, his body cut into quarters and he entrails cast into the fire. He died thus gloriously about the end of the year 1633.¹⁵

Owing to his martyrdom, the fame of the little convent spread more and more and immediately great numbers of young Irishmen with the natural bravery of the Irish race, and full of the love of their holy religion, flocked thither so that, in a short time, it became a Nursery of Martyrs.

The numbers of members of the community increased to such an extent and the students made such progress in philosophical and theological studies, that in the General Chapter held at Rome in the year 1634, under the Most Reverend Father Thomas Turco, Master General of the Order, it was made a house of general studies, that is, a house where the studies and scholastic exercises necessary for obtaining degrees are carried on, and which has the necessary powers to confer those degrees.

Dominic, who was previously Vicar of the little Hospital, received the title of Rector, which he enjoyed until the year 1640 when he was made a Master in Theology by the General Chapter held in Rome. About this time Dominic saw the absolute necessity of increased accommodation and that the little convent was not large enough for the

numbers of young men who flocked thither from Ireland to join the ranks of the Order, that they may return to their native land to help in keeping the Faith alive there, and perhaps obtain the glorious Crown of Martyrdom.

In his difficulty he applied to the Most Serene Donna Margarita, Dowager Duchess of Mantua, Infanta of Spain and Aunt of King Philip IV and under him Regent of the Kingdom of Portugal. Dominic was her confessor and she was accustomed to come in State on the first Sunday of each month to the little Irish Dominican Convent to recite the Most Holy Rosary and walk in the Procession on that occasion.

She would have granted his petition but was prevented by her departure from Portugal in the year 1641 when the Portuguese revolted and released themselves from the power of the King of Spain. However, in the meantime Queen Lucia, wife of John IV, King of Portugal, having chosen Dominic for her confessor, he obtained such favour with this King that he sent him as ambassador to his Most Christian Majesty Louis XIV, King of France, in the year 1655.

After his return from this embassy he entreated Queen Lucia to procure the construction of a larger and more suitable convent for his Irish brethren. The Queen kindly consented to the prayers of her confessor and the foundation stone of the new building was laid on the fourth of May, 1659. The following inscription was cut on the Foundation Stone:

Her Sacred Majesty Donna Lucia de Guzman, Queen of Portugal, founded this College, dedicated to the Most Blessed Queen of the Most Holy Rosary, and the Holy Patriarch, Saint Dominic, for the Irish Dominicans, on the 4th day May, 1659.

The most illustrious Don Francisco de Sotomayor, Lord Bishop of Lamego, performed the sacred ceremony in the presence of a great number of ecclesiastical dignitaries, officials of the Court, the superiors of the various religious orders, all the fathers of the Convent of Saint Dominick, and an immense concourse of the nobility and people, rendered larger, as the old chronicler quaintly observes, by the fact of the day being a Sunday.

The Very Revd Father Ferdinand Suers, S.T.M., a Portuguese Dominican Preacher, delivered a most eloquent discourse on the singular constancy of the Irish in the Catholic Faith, on the martyrdom, which very many of them, both seculars and religions of the different orders, suffered in its cause, even during the few preceding years, and on the persecution which they were enduring at that present time.

He also congratulated the Archbishop of Lisbon, since he had in the midst of his diocese a nursery of saints, scholars and martyrs, and moreover declared it would bring a blessing on the entire Kingdom of Portugal.

The convent was soon completed as there was no interruption, the entire expense having been borne by the good Queen, Donna Lucia. It was situated in the Parish of St Paul in the Square called Largo di Corpo Santo

(hence the familiar name of Corpo Santo by which the Irish Dominican Convent in Lisbon is commonly known), the entire side of which it occupied, having opposite it a magnificent palace, formerly occupied by the King.

Although the convent itself was very commodious, the cloister was very small and exhibited nothing worthy of notice except the monument of the illustrious founder, Father Dominic of the Rosary (Daniel O'Daly) which was destroyed with the convent at the time of the great earthquake. The inscription was in Latin, cut in marble, and may be translated as follows:

Here lies
The Venerable Father Master
Brother Dominic of the Rosary, an Irishman,
The Founder
of this Convent, and of the Convent of Nuns of
Good Success,
Who was successful in many embassies for
Kings, Bishop-elect of Coimbra,
A man illustrious for his Prudence, Learning
and Piety.
He died on the 30th of June in the year of our
Lord 1662.
Aged 77 years.

Dominic received many honours during his lifetime; he acted as ambassador from his Catholic Majesty, Philip IV of Spain, to Charles I and Charles II, Kings of England, and from Charles I of England to Pope Innocent X, and as already mentioned, from John IV, King of Portugal, to Louis XIV, King of France. He was confessor to several

kings and queens of Spain and Portugal, amongst them to Queen Lucia, who never confirmed anything by her royal authority and signature which she had not first submitted to him to be read and approved of.

Charles II of England invited him by most affectionate and pressing letters to become confessor and spiritual adviser of his wife, Queen Catherine, daughter of John IV, King of Portugal.

And what can we say of his refusal of bishoprics? He was offered the Archiepiscopal See of Braga in Portugal and Archiepiscopal See of Goa in the East Indies, the See of Coimbra and he rejected each offer. He even refused the See of his native County of Kerry in Ireland, although offered to him under circumstances so unusual, and so honourable to himself, that few could give a refusal.¹⁶

In the private archives of the Master General at Rome is the following:

The Reverend Father Dominic of the Rosary, an illustrious Professor in the University of Louvain, in Flanders, a very religious man of great discretion and mature wisdom, has been petitioned for by two bishops and one archbishop, that he may be made bishop of his native diocese of Ardfert and Aghadoe (Kerry) on account of his great prudence and zeal for religion.

Besides this petition, there was another presented by Count O'Donnell from the nobility and principal men of the diocese who 'hoped that his advent amongst them would be a great consolation to the Diocese of Ardfert and

Aghadoe, in the Province of Munster. He is now 34 years of age.' This petition was signed with the following names:

Donald O'Sullivan alias O'Sullivan More
William FitzGerald, Knight of Kerry
John O'Connor alias O'Connor Kerry
Maurice Fitzgerald, second son of the Lord of Kerry and Lixnaw
Donald M'Carthy, son of the MacCarthy More
John Fitzgerald, son and heir of the Knight of Kerry
Eugene O'Sullivan, son and heir of O'Sullivan More
Nicholas Browne, son of Sir Nicholas Browne
Eugene O'Sullivan, brother of O'Sullivan More
James Fitzgerald, Coolecosogly
John Fitzgerald, brother of the aforesaid James
The MacElligott
James FitzJohn of Liska
Henry More
Thadeus O'Donoghue alias The O'Donoghue
Doctor Ffielde, Doctor of Medicine
Edmund Hussey, MA, Professor of Law
James Dulen, MA
Thomas FitzMaurice of Ballikelly
James FitzJames of Ballymacquin
Edmund FitzThomas of Cosfole
Thomas Stacke alias Stacke of Probabstackache
Richard Coutlone of Trynstone
John Browne alias Browne of Rybrowneighe
Dermod Oge McTyrlaghe of Ballengone
John Fitz Edmund of Kilmena
Edmund Fitzmaurice alias McRobert
Patrick Fitzgerald second son of the Knight of Kerry
Maurice Fitzgerald third son of the Knight of Kerry
Edmund Here alias Here of Ballynosy
Nicholas Daule of Lisneyconyng
Gerald Deasy of Aghmore

Walter Hussey son of Edmund Hussey MA
Cornelius O'Connor heir of The O'Connor
James FitzJames of Telix
Edmund FitzMaurice of Ardglass
John Stack jnr of Killary
Thadeus J Moriarty, heir of Dermod O'Duynne
Maurice FitzJohn of Moghane
Maurice Browne of Ardolodir
Manus Shire
Nicholas Fitzgerald
Roger Shire
Maurice Roberts of Mubilly
Richard M'Elligott of Racaniny
Thomas Edmonds of Myxogahane
Edmund McUlicke of Graigenetlea
Maurice Roberts of Mubilly
Richard McDaniell alias McDaniell of Rathronge
Thomas Joye Urlye (Uxlye?)
Maurice MacEligott of Carrignefynny

This petition was also signed by the following Burgesses
and Catholic Inhabitants of the Cathedral Town of
Ardfarty and of Trallye:

George Rice, Burgess
Robert McAndrew, Burgess
Gerald Coursy, Burgess
Mark Rise, Burgess
Patrick McEllisfryme, alias McEllistrime, Burgess
Robert Rice, Burgess
Thadeus McReyxy, Burgess
Thomas Coyne, Burgess
John O'Connor, junior, Burgess
Edmund Goulde, Merchant
Murrough O'Connor of Tralee, Gentleman
Donat O'Lezne, Burgess
Gerrott Oge Brennagh, Burgess

This petition from 'Nos infrascripti, Nobiles, Oives, et Oppidani Diocesis, Artfartensis et Achadoe in comitatu, Kyerienti, in Hybernia, etc' is vouched as genuine by the certificate of Patrick Raleigh (Patritius Ralaens), Warden of Youghal and Prothonotary Apostolic, who signed with a handsome seal (Wadding MSS).

After refusing so many bishoprics through his great humility, his charity, at length, compelled him to accept that of Coimbra which he had before refused.

Finding that funds were not forthcoming for the support of his Convent of Corpo Santo and that of the Nuns of Good Success, he sent a petition to the Queen, Donna Lucia, in which he stated that after having served the King and the Kingdom of Portugal for many years he was now actually wanting in the very necessities of life for himself and his brethren and asked some gift or assistance for them.¹⁷

The Queen herself laid the petition before her Council which at once voted Dominic 3,000 gold pieces yearly. As this sum could not be obtained from the Royal Treasury which was exhausted by the late war, they appointed him to the Bishopric of Coimbra which had an income of 70,000 gold pieces yearly, whence the amount could easily be withdrawn without any detriment to the public service.

There was, however, a deeper design concealed behind their generosity; they knew that to the Bishop of Coimbra

belonged the duty of presiding over the Royal Council, which honour they wished to confer on Dominic. 'Who would not admire,' says the good old chronicler, 'the wisdom and good fortune of the man who merited such a privilege from the hands of those to whom he was a foreigner? But that modesty is still more praiseworthy, through which he not only refrained from seeking an honour which he could easily obtain but through which he refused most firmly the distinction when offered to him.'

That he might be able, however, to assist his brethren and sisters for whom he had founded the college and convent in Lisbon, and his countrymen who were suffering persecution for the Catholic faith in Ireland, he was at length reduced through compassion towards them to be elected to the Bishopric of Coimbra but died before he received Episcopal consecration.

In his private character Dominic was held in high estimation by the Portuguese. He gained the affections both of the nobility and people by his piety, learning and prudence. Father Vincent Baronius, a Dominican of the Province of Toulouse, to whom Dominic was personally known, tells us that 'no man ever united more happily, piety, prudence, modesty and religious humility with gravity and wisdom. He gained the love and admiration of all when they saw that in spite of his great influence with kings, he never reaped any advantage for himself but always sought opportunities of doing good for others.'

Father Baronius also relates the following anecdote,

which fully proves the great humility and wisdom of Dominic. He says:

Hear now, dear readers, a circumstance neither known nor written of up to this time. During a familiar conversation with the Queen, Donna Lucia, carried on in a Christian spirit, Dominic sighed several times, his religious susceptibilities being disturbed, and exhibited great remorse of conscience, because after the death of her husband (King John IV in 1653) and when she was going to Portugal, that he did not display sufficient exactitude in admonishing her of her duty, and did not on every occasion give her more prudent advice. 'Put away, my Father', said the Queen, 'this vain fear. I have never sought your advice but you gave me the best counsel and you have answered my doubts like an angel from heaven; and if a fault has been committed it cannot be attributed to you, who always gave good advice, but to my own disobedience.' Then, with most wonderful accuracy of memory, she related the advice he had given her in each matter of importance during the several years of her royal administration, most of which he himself had entirely forgotten. He told me that he had heard these things, not only with admiration for the Queen's wonderful memory, and the great care she had taken in fixing those principles on her mind and profiting by them, by continually putting them in practice, but also with the greatest relief of conscience, when he found he had not been so negligent as he feared in the duties of counsellor, Christian and confessor.

In the midst of all his labours, Father Dominic also became an author. He published a history of the Geraldines and of the Persecution in Ireland in 1655 – a most interesting book and which has been translated into English by the late Father Meehan.¹⁸



Father Thadeus Moriarty

He was arrested in the town of Tralee whence he was dragged,
tied to a cart, over the mountain road to Killarney

On October 15th 1653, the Very Reverend Father Thadeus Moriarty obtained the palm of Martyrdom. He was hanged on the Fair Hill of Killarney where now stands the Franciscan Church and Convent. Dr Boetius Egan, Co-adjutor to Dr O'Connell, Bishop of Kerry, and Pierce Ferriter, his brother-in-law, were hanged at the same time.

Father Thadeus, whose father was head of the sept of the same Moriartys, was born at Castledrum, near Dingle. He received his ecclesiastical education in the Irish Dominican Convent of Corpo Santo in Lisbon. He was so given to observance of his rule to fasting, and particularly to prayer, that when he was in the Convent of Toledo, in Spain, where he made a high course of studies in philosophy and theology, they were wont to apply to him that celebrated saying concerning St Thomas of Aquin: 'That whatsoever he knew seemed not to be obtained so much by labour and study as to be a heavenly gift received through prayer.'

Knowledge was his – not gained by toil or care.

But, heaven bestowed, in answer to his prayer.

Having returned to Ireland, he became Prior of his native convent in Tralee where he worked hard for the preservation of the faith. We find it recorded in the Acts of the General Chapter AD 1656 that after his return to Ireland, Father Thadeus strenuously defended the Pope's

authority and rendered great services to religion. Also that he made himself, on that account, particularly obnoxious to the Protestants.

When the persecution became very fierce, he was offered permission to leave Ireland with his brother Thomas, who was also a member of the Order, but pitying the poor Catholics, to whom their presence was so necessary, they refused to emigrate to a place of safety.

He was arrested in the town of Tralee whence he was dragged tied to a cart over the mountain road to Killarney. Here he was imprisoned for a considerable time and when brought before the Cromwellian Governor, Nelson, who acted as judge, he answered all the questions put to him with such candour and simplicity that his very accusers, though in all probability perjurers themselves, were obliged to acknowledge that he was incapable of telling an untruth.

The usual pretext of condemning a priest was of course alleged, namely, that he had disobeyed the laws of the land; to which he calmly replied, that he obeyed God and his vicar on earth, by whose command he exercised his ministry.

The trial was soon over, for his death was already determined on, and Father Thadeus was condemned to end his life on the scaffold. On the morning of his execution, he exhorted the faithful from the top of the ladder of the gibbet, as if from a pulpit, prophesied many

things to the heretics and having repeated the words of the Royal Psalmist, 'Into thy hands, O Lord, I commend my spirit' (psalm xxx, 6) he joyfully embraced death, the very heretics asserting 'that if ever a Papist was a martyr, this man was certainly one.'

Besides this brief account let us hear that of Daniel O'Daly, commonly known as Dominic of the Rosary, who thus speaks of him:

Father Thadeus completed his studies in Lisbon. He was a distinguished theologian and last Prior of the convent of Tralee. Profoundly learned in all the sciences, the splendour of his birth was surpassed by the brilliant effulgence of his virtues. The learning and piety of this holy martyr soon became known to the relentless persecutors of his creed, and they left nothing undone in order to seize him. But never did the bride more cheerfully array herself for the marriage altar, than did this holy man for the embrace of death. The starveling never desired food with more earnest yearnings than did this glorious champion the scaffold of martyrdom. When the death warrant was read to him he embraced the official who bore it and gave money to be distributed among those who were instrumental in destroying his body.

From the place of execution, he exhorted the spectators not to be disheartened but to cling with fidelity to their hallowed creed and never forget the vicissitudes and transitoriness of this life whose form and shadow pass rapidly away. What I deem most remarkable is that the body of the martyr, which the gloom and hardships of the prison had emaciated and discoloured, seemed, as it were, transfigured after death. Even from the eyes there appeared to radiate a beautiful brightness and the executioner was heard to say that he had an angelic aspect.

Throughout life he was a model of sanctity, mild, affable, and never known to lose his temper even in the most vexatious

trials. When lashed with whips, he seemed insensible to all stripes, for he came like a sheep to the slaughter, opening not his mouth. Interrogated by his judge why he did not obey the laws of the Kingdom, he mildly answered he had to obey God and would not be deferred from the exercise of his functions. In vain did the wife of the judge exhort her husband to have nothing to do with the blood of this just man. This venerable martyr was a disciple of his Lord, persevering in holiness even to the end of his mortal term. On the right of his sepulture they set a guard to watch the cemetery, fearing the people would remove his honoured remains.

The following beautiful tradition concerning Father Thadeus Moriarty has been related by the late Bishop of Kerry, the Right Rev Doctor Moriarty. In making the visitation of his diocese, he had heard in various places the following beautiful legend from many of the old people:

When Father Thadeus was cast into prison and condemned to death, he requested that a confessor might get a safe conduct to visit him but was refused. The night before the execution one of the fathers of the Order was inspired to walk boldly into the prison. He did so, and lo! He passed through, administered the sacraments, passed out again, and was never seen by the guards or soldiers.¹⁹

Father Thomas Moriarty

In the Convent of Holy Cross was also Father Thomas Moriarty, a brother of Father Thadeus. He wandered for many years in disguise through the County of Kerry, administering the sacraments to the sheep of Christ's fold, then entirely destitute of pastors.

He catechised and instructed the people by day and night. At length, worn out by fatigue and hardship arising from the life he had to lead on account of the persecution, he passed from a life of labour and trial to a happier life above. He died in the year 1653, the same year in which his brother was hanged.

Father Thomas O'Cuirk

Father Thomas O'Cuirk, a son of Holy Cross, was so learned a man, and so celebrated a preacher, that the Supreme Council of the Confederation in Kilkenny, which held its sittings from the year 1643 to the year 1650, sent expressly for him.

Although he was more than ninety miles distant at the time, that he might become preacher in ordinary to the Council, and, thus, as the old chroniclers express it, 'a most worthy preacher obtained a worthy audience of noble and wise Catholics amongst whom he glorified God and did honour to his Order.'

Father Moriarty Moriarty

Amongst the writers of the Order, Father Moriarty Moriarty deserves particular mention. He flourished like a palm tree, says the old chronicler, in the Kingdom of Portugal, in the Royal College of Lisbon.

In the schools he never used notes but delivered his lectures from memory with wonderful clearness. He could quote the Holy Fathers and Doctors of the Church in a remarkable manner without any hesitation or mistake. The most learned men sought after the notes dictated by him, many bought them for large sums of money and they were copied by others with very great labour. He died about the year 1660.

Brother Richard Hussy

Brother Richard Hussy was a nobleman by birth. He lived for a long time in the bonds of wedlock and afterwards became a lay-brother in the Convent of Holy Cross. He was greatly esteemed by all classes for his piety and humility. He died a very holy death about the year 1671.

Father Arthur O'Cuiffe

Father Arthur O'Cuiffe, a son of the Convent of Holy Cross, suffered much for the faith under Cromwell and was imprisoned for a whole year in a filthy dungeon.

Father Edmund Fitzmaurice

At the same time as Father O’Cuiffe (1684-1695), Father Edmund FitzMaurice, a man of great piety and sincerity, was of great service to religion as he was able to travel through the district around his convent with tolerable freedom.

He was a very near relation of FitzMaurice, the most illustrious Lord of Kerry, and on that account no one dare molest him. He was for very many years Prior of the Convent of Tralee.²⁰

Father Dominic MacEgan

Father Dominic MacEgan was a member of the community of Tralee. Like most of his Irish brethren at the time, he made his ecclesiastical studies in some Spanish house of the Order.

On his journey homeward in 1700, according to O’Heyne and De Burgo, he was arrested in Dublin and condemned to Newgate Prison.

It may be well to mention that Newgate stood in Corn-market, in Saint Michael’s ward. The vigilance of the Custom House officials was so strict and constant that we may well wonder that any priest could on his return from the continent succeed in passing through the midst of them; yet, as we know by the intervention of providence, many devoted missionaries entered Ireland

undiscovered, and kept the light of faith burning with undimmed lustre while those who were captured in the attempt became victims, whose blood pleaded to heaven for mercy.

O'Heyne, the Dominican historian, who wrote at Louvain in 1706, mentions Father MacEgan's fate, which he appears to have learned from Father Peter Kina, the Prior of Holy Cross Abbey, who had, he says, sent for his work a full account of the members of the Tralee community.

During his priorship, Father Kina had received, besides Brother Dominic MacEgan, nine novices, one of whom was at Louvain in 1706; the others were scattered in various houses of study through France and Spain, while the companion of their novitiate was confined in the felon's cell of Newgate on a charge of high treason.

Here, however, incredible as it may seem, he had the inestimable consolation of saying Mass every day. Not only were his fellow prisoners allowed to be present but outsiders also, some of whom long afterwards related this to De Burgo, himself a native of Dublin, born in 1710.

We know from other sources that bribes were all-powerful in Newgate, where there was almost no law but the jailer's will; yet we could not believe that a priest condemned as such would (even by this means) be enabled to perform the holiest work of his ministry, if we were not assured that Father MacEgan was permitted to do so by the testimony of persons whose veracity is

unquestionable.

He was also allowed to administer the sacraments. In default of further information, we can only suppose that some charitable citizen of Dublin or perhaps a relative of Father MacEgan found a sure way to the good graces of the jailer, the illiterate John Morrison. By whatever means it was obtained, the privilege of learning Mass was more highly prized, as on account of the persecution at this time, all the chapels of the city were closed.

Father MacEgan's life in prison was that of a true son of Saint Dominic. He brought back to the paths of virtue several criminals by his continual admonitions, as well as by the example of his holy life. His zeal and charity were especially active in regard to those under sentence of death, among who were many whom he converted to the Catholic religion. Thus did this saintly priest, under the most adverse circumstances, reap an abundant harvest during his thirteen years imprisonment and prove himself a good and faithful labourer in whom the long line of Dominican martyrs in Ireland was worthily ended.

In the Record Office, among the Queen Anne Indictments, is still to be seen the original Indictment, or condemnation of Father Dominic MacEgan, for being a priest of a religious order. This precious document (of which a translation is given further on) has appended to it, in proof, his acknowledgment of his being a Dominican (which bears his signature) in consequence of which he was sentenced to imprisonment for life.

The indictment is in Latin, according to the practice of our law courts till fifty or sixty years ago, but the examination is in English. Both documents were, when discovered, in a very bad state of preservation, being mildewed and stuck together by damp, and the faded writing in many portions of the parchment containing the Bill was in consequence at first quite illegible, while in a few it remains so.

The action of the damp for nearly two centuries had also corroded the edges and other parts of the paper on which the Examination was written. The lacunae, or missing parts of the Indictment, have been filled up in the translation (the form of Indictment being invariable), those of the Examination having been left blank; in both cases the lacunae in the originals are indicated here by brackets.

Indictments, &c (Crown Office, Queen's Bench) – 1702

Translation

Dominic alias Constantine Egan of Dublin in the County of the City of Dublin, a Regular Priest, anglire 'a ffryar' of the order of Saint Dominic, on the second day of May in the first year of the reign of our lady, Queen, by the grace of God, of England, Scotland, France, and Ireland, Defender of the Faith, came into the city of Dublin, viz, in (the parish) of Saint Michael (Michael The Archangel), in the ward of Saint Michael in the county of the same city, with force and arms – viz, with swords, stawes, and daggers, he being a regular priest, angllice 'a ffryar' of the Order of Saint Dominic, of the Roman Church, and remaining in the Kingdom of Ireland, and at present within the County of the City of Dublin aforesaid, to the evil example of all others in the like cause offended, against the peace of our said lady the Queen, her Crown and dignity, and against the form of the Statute, in such cases made and provided.

Easter Term, first year of the Queen's reign. He pleaded guilty and judgment was given accordingly.

Peruse the annexed Ex on for proof of this bill.

Public Record Office A true Bill

Ireland James Cottingham

Foreman, for self and fellows

Con of Domnick als Constantine

of ye Order of St () K taken

before me

() fforster

Recorder of ye city of Dublin.

Wh() being examined sayeth and confeseth yt he this Examinant it ye yeare 1685 was professed a fryar in ye Order of St Domnick, at Tralee, in ye county of Kerry, and was admitted then into ye Order by Father John Browne, Provencial of ye Order of St Domnicke in Ireland, and by Father Peter Denon, who was Prior of ye Convent of St Dominicke in ye towne of Tralee. That ye Examinant went from Corke, in ye years 1687 to Spaine, and there remained until about two years and a half last, past, and then Examinant went to Lisbon in Portugal and there continued til his return into this Kingdom in ye ship called ye George of Dublin, out of wch ship this Examinant landed () of May th () sayeth yt Dr Pet () Romish Bpp of Waterf () this Examt was desired to del () papers sayeth yt ye sd Pierse was in Ireland and sent thence by virtue of ye late Act of Parliament for banishing ye Romish regular clergy and bpps, but whether he be now in this Kingdom or not, this Examinant knoweth not. Taken before me, 2nd May, 1702.

John Ffoster.²¹

Public Record Office,
Ireland.

Father Gerald Gibbon

Although he did not belong to Holy Cross, yet as he met his death in Kerry, we may mention here, Father Gerald Gibbon, a son of the Dominican Convent of Kilmallock. He made his studies in Spain and after his return to Ireland was appointed Prior of the Convent of

Kilmallock. He managed the resources of that Convent so well that he provided everything necessary for the support of fifteen members of the Order. This holy man was caught by the enemy in County Kerry and put to death in the town of Listowel. The probable account of his death is that he was caught in disguise in the town of Listowel by a troop of Williamite horse who slashed him to death with their sabres.

The Rev Father Bartholomew Shine, OP

The Rev Father Bartholomew Shine is the last Dominican in Kerry before the restoration concerning whom we have any record. He was born at Glounicummane near Freemount in County Cork. His family were of the highest respectability and very wealthy, having for many generations possessed large tracts of land, well stocked with sheep and cattle.

He was educated in his early days at a famous school at Dromcolloher; in fact, Cantillon, the teacher of the school, was held in such high repute that young men came from all parts of Ireland to receive their education from him.

His father died while he was still at school and was buried in the graveyard of Tullalease, all the pupils of Cantillon's school numbering over three hundred, wearing linen hat-bands, walked in procession at the funeral.

After the death of his father, we can find no account of him until we find him a member of the order and hear of

his Ordination at Louvain in the year 1787.

Some time after his ordination he was appointed chaplain to a nobleman residing about four miles from Louvain. He lived with this nobleman for some years and was about to set out with him on a pilgrimage to Jerusalem and the Holy Land when the French army invaded Flanders.

His patron flung himself into the ranks of the army and advanced with it to meet the invading foe. Father Shine and other ecclesiastics retreated with the Belgian army and spent a night in a dozen different towns in succession. During this time the venerable father became acquainted with all the horrors of war.

He administered the consolations of religion to the wounded and dying on the battlefield, he saw the agony and suffering of the wounded, the horrid deformity of the mangled remains of the dead and even beheld the mutilation of the unburied corpses for the sake of plunder.

At last, worn with fatigue, he was driven towards the sea-coast, whence, through the kindness of a British officer, he was enabled to return to his native land.

After his return to Ireland we find him with some brother Dominicans living in community at Knockanure, about four miles from Listowel, near the River Feale. This little community was broken up owing to the bishop of the diocese of Kerry having obtained permission, on account

of the great dearth of priests, to appoint the fathers of the order to secular mission.

Father Shine was appointed parish priest of Brosna where he led for many years a life of great labour and sacrifice. His mission was not confined to Kerry – it extended far into the counties of Limerick and Cork. The following letter written in the year 1880 by one of the priests (the Rev J K FitzGerald) who laboured in the parish of Brosna to the spiritual wants of which Father Shine administered more than a quarter of a century ago, will give us some idea of the wonderful labours of that venerable father:

From 1804 to 1827 Father Shine, unaided and alone, ministered to the wants of the people of Brosna and Knocknagoshel. That he must have laboured day and night can only be known by those who were acquainted with his parish at that time. Even now, the district over which Father Shine had jurisdiction is vast and wild and with the great facilities which roads afford, is with difficulty worked by three priests. Without churches, without schools, he laboured to keep alive the sacred fire of divine faith in the hearts of a people who still remember him with affectionate regard. At the present time many in testimony of their reverence devoutly kneel in silent and earnest prayer at his humble tomb in Brosna.

After leading a toilsome and laborious life as parish priest for more than twenty years, Father Shine died a martyr to charity of a fever caught in the discharge of his priestly duties. He died with a great reputation for sanctity, yet his death was so unexpected that his remains were hastily interred in the graveyard in Brosna. About twelve months afterwards they were exhumed that they might be placed

under a new tomb, the inscription on which is extremely simple, and quite in harmony with his hidden life:

Here lies the body of
The Rev Bartholomew
Shine, who died Jan 7th,
AD 1827. Aged 70 years
Requiescat in Pace. Amen.

Several of his own friends and many of his parishioners were present at this translation of his relics. The coffin was opened and his body found perfectly preserved without any sign of decomposition or any offensive odour but giving forth a perfume like that of fresh apples.

After his death miraculous efficacy was attributed to his remains and even to the present day people come from long distances to visit the spot where he is buried, to pray there and carry away portions of earth from his grave.

His grand-nephew, Father Patrick Shine, the worthy and respected parish priest of Fossa, who was baptised by him, who learned from him to lisp his first prayer and who, having lived in the one house with him for many years, tells us that he derived a great grace from the edification he received from him in his early days and describes him:

He was a man of fine form and person with handsome and prepossessing features. His activity and physical strength were wonderful. He was considered a good scholar and theologian. He was very charitable and kind to all classes of persons. A saintly missionary priest, he had the reputation amongst his people of the gift of miracles and prophecy.²²



SECOND FOUNDATION

The Most Rev Doctor Moriarty, Lord Bishop of Kerry Second Founder of Holy Cross

After the old abbey had been suppressed and destroyed, our fathers always had a convent in Kerry, sometimes in different parts of the county, and this continued up to the beginning of this century [19th] when our fathers had a convent in Knockanure, near the river Feale, about four miles from Listowel.

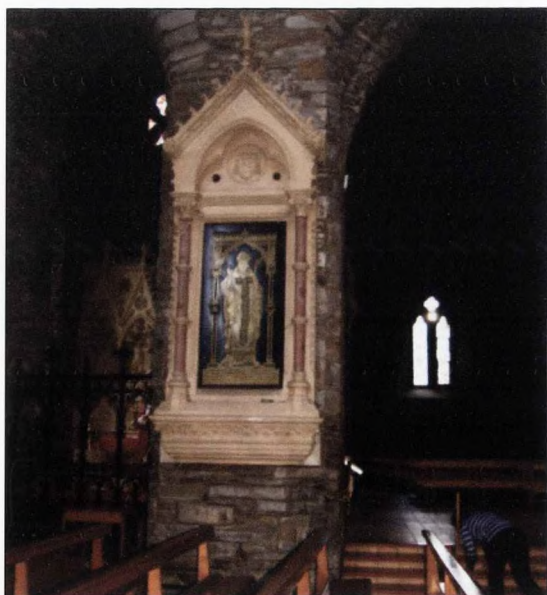
The last member of this community, the parish priest of Brosna, died in 1827 and the order so beloved by the people of Kerry, who had stood by them so bravely in times of persecution and so freely given up its sons to martyrdom that the faith may be preserved amongst them, became extinct in this county.

Amongst the benefactors of Holy Cross, the first place must be given to him who is best entitled to it, and certainly no one has a greater claim than the late Bishop of the diocese, the Most Reverend Doctor Moriarty (1814-1877) who was a Tertiary of our Order and the second founder of Holy Cross.²³

The Most Rev Doctor Moriarty sprung from a family which had given many illustrious members to the order, had his heart full of traditional glory of the order in Kerry. He remembered with holy pride the glorious band of martyrs given by them to the Irish church, especially his

The order of the procession was as follows:—		
Acolytes.	Cross-bearer.	Acolytes
Children of the Menks' School.		
Children of the Mercy Convent Schools.		
Children of the Presentation Convent School.		
Students of St. Brendan's College.		
The Presentation Brothers.		
Franciscans and Dominicans.		
The Diocesan Clergy.		
The Cathedral Chapter.		
The Bishops.		
Pall-bearers.	The Hearse.	Pall-bearers.
The Temperance Society.		
Members of the Mount Carmel Confraternity.		
The Catholic Union and Town Commissioners.		
Merchants, Professional Men and Gentry.		
Carriages.		
The General Public.		

Above: Plan of the funeral procession and below,
Killarney Cathedral: In memoriam Illustrissimi
ac Reverendissimi D D David Moriarty, Episcopi
Kerriensis Equitis



own kinsman, Thadeus Moriarty, OP, martyred on the Fair Hill Killarney, and therefore he recalled and reinstated the Order in Tralee on the very site given to them centuries before by the Geraldines.

From his own slender income he purchased a residence for them, and those who knew him, and the many claims and demands upon that income which was so small, can understand the sacrifice he made. This generous, loving, fatherly spirit his Lordship preserved to the end of his life. Nothing could be asked of him, no matter what trouble it entailed on himself, which was not immediately granted.

To many of the ceremonies of Holy Cross at which he attended, and oftentimes preached, he came with very great inconvenience but with a most generous spirit. Nor did he confine himself to generosity; he even performed acts of high-souled charity, such as we read of only in the lives of the saints. For example, when a delicate member of the Order was to be ordained priest, the Prior of Holy Cross wrote asking his Lordship when the aspirant for priesthood should present himself in Killarney; he received an answer that he (the Bishop) would come himself to Holy Cross to perform the ceremony as it would be too bad to bring a delicate religious away from his convent when there was snow upon the ground and it was actually freezing.

Will this generous, self-sacrificing love of the Order ever be forgotten? Never, as long as the new Abbey Church of Holy Cross stands, and as long as the white-robed sons of

Saint Dominic minister within its walls, will it be remembered by them, and cause them to remember in their prayers and in the Holy Sacrifice, this worthy successor of Saint Brendan, and second founder of Holy Cross.²⁴

Patrick D Jeffers Esq

Patrick D Jeffers was a native of the town of Tralee. Although he left his native town early in life and lived among strangers, although he pushed himself into high positions and gained enormous wealth, yet his heart was always turning back to the little town on the strand of the Lee which was the home of his children.

Ever desirous of the welfare of his native place, he no sooner heard that the Dominican Fathers were about to purchase a site on which they desired to restore their ancient Abbey of Holy Cross than he sent a munificent donation of £500 with a characteristic letter, in which he said, 'I hope this will make up the required sum to put the Dominicans in possession of the house which they will occupy for centuries, to the glory of God and the good of the people of Tralee.'

The generosity of this noble benefactor did not stop there. He bore the entire expense (about £600) of the building of the Holy Name Chapel and of placing in it a handsome altar of Caen stone and marble. Underneath this chapel he has a vault built as a resting place for his wife, his mother, and himself.

His intention often expressed was to complete at his own expense the Church of Holy Cross and furnish it with altars, etc. Almighty God, however, in His wisdom, took him to Himself before he could carry out his desires. I cannot better finish this little tribute to his memory than by quoting a few words from a speech delivered by Sir H Donovan, who speaks as a personal friend, on the occasion of the blessing and laying in its place of the cornerstone of the new church:

You are well aware my esteemed and respected friend, Mr Patrick Jeffers, was born in this good town of Tralee. And though separated from it for some thirty years, by residence in the Metropolis, he proves his love and affection for the place of his birth by the interest he takes in the building of the noble church, now about being raised for the greater honour and glory of God by the Order of St Dominic in this town, and towards the funds of which he has subscribed £500. He is warmly and affectionately assisted in his good efforts by his accomplished and amiable wife, who has done us the honour of coming here today to lay the foundation stone of this church. Well would it be for the interests of religion and of suffering humanity were all whom God has blessed with abundance also blessed with hearts as noble and as generous as those of Mr and Mrs Jeffers. But I am confident that they felt that they who lend to the Lord give to one who never allows Himself to be outdone by His creatures in generosity; and that God's blessing will reward their efforts is a result which I am sure you all wish your generous hearted townsman and his good wife.

Richard Murphy Esq

Richard Murphy of the Kerries, Tralee, the head of a widespread, respectable and influential family, was from the very first day of the restoration of Holy Cross

Abbey, one of its most generous and sincere friends. This is not the place to praise him. He is too well remembered by all who will read.

There are few who will not remember the kindly generosity, the manly-hearted frankness, and the genially hospitable manner of him who is gone.

There are many who can remember acts of kindness received from him, but few can speak so fully of his kindness as the members of the community of Holy Cross.

In public he was ever ready to assist us as collector, or in any other office they wished to impose in private to help them by his generous gifts. In the church he has left his best gift, which is also a monument worthy of himself.

The stained glass window erected by him at a cost of £150 is of a very beautiful design by Ashlin, after Fr Angelico, a Dominican Artist. It represents the crucifixion of Our Lord, with surrounding figures typifying the connection of the Order with the church and the work it has done.

Amongst the saints represented on the window are St Richard and St Elizabeth, the patrons of Richard Murphy and his wife, and at the base of the window is the following inscription: –

*Pray for the good estate of Richard and Elizabeth Murphy.*²⁵

ALTAR PLATE

The Moriarty Chalice

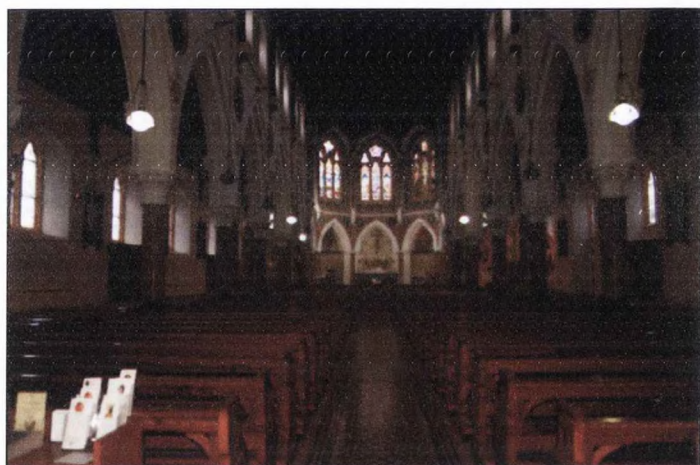
The Moriarty Chalice was given to Father Thadeus Moriarty, Prior of Holy Cross, about two years before he was hanged at Killarney.²⁶

It came into the possession of the late Bishop, Doctor Moriarty, who presented it to Holy Cross at the restoration.

It is a plain silver chalice about seven and three quarter inches high, and the cup about three inches broad. The base is hexagonal, and on three of its sides has the following figures engraved. On the first the crucifixion, the cross standing on a representation of the world, and the letters I.N.R.I. very large over it. On the second a three quarter figure of Our Blessed Lady, with her hands joined and wearing a very high crown, surrounded by twelve stars. On the third, Our Holy Father Saint Dominic, a three quarter figure, with his head surrounded by rays of light, having a book and lily in his right hand, and a long staff in his left hand. The dog with the burning torch in his mouth stands at his right side, with a vase holding a lily on his left.

The following inscription runs round the base:

Orate pro Carolo Sughrue qui me fieri
fecit pro Conventu Traliensi priore
Fro Thddeo O Moriarti, 1651.



Galway Chalice

A very handsome gothic chalice parcel gift. On the front panel of the base of this chalice is a figure of Our Blessed Lady with the Child Jesus in her arms, the Infant having an open book in its left hand. This figure is contained in an oval figure surrounded by the inscription: *Monstra te esse matrem, monstra te esse filium, 1593.*

In the four corners of the panel containing the oval are the following figures – A skull and crossbones, a dragon's head vomiting flames, a plain cross, and a sandglass. On the opposite side is another oval (recently engraved) containing a hanging shield with the Geraldine cross on it, surrounded by the following inscription, which is repeated on the Patena: † S. Crucis. restauratae. Tralieus † Ord. Praed. ex. dono. S. Mariae, Galv. ejusd. Ord.

Memorial Chalice

A solid silver chalice heavily gilt, the cup and stand richly chased with vine leaves, grapes and wheat emblematic of the Blessed Sacrament and studded with numerous real garnets, rubies and amethysts. On the base the following figures are beautifully engraved: The Sacred Heart of Our Lord, Our Lady of the Rosary, Saint Dominic, Saint Matthew the Apostle, Saint Margaret, Queen of Scotland and Saint John of Cologne, a Dominican martyr. The following inscription is cut on the base:

Presented to the Rev. John C. O'Ryan, OP for Holy Cross Abbey, by his brothers Joseph, William and Francis, in memory of their father and mother, Matthew O'Ryan and Margaret O'Riordan, AD 1879.

Silver Chalice

A plain substantial silver chalice, the gift of one in a humble sphere of life but whose private charity was great and whose only wish was that his good deeds should be unknown. It bears the following simple inscription:

Presented to the Rev. John C. O’Ryan, OP.
Pray for the Donor. AD.

Donovan Memorial Chalice

A massive silver chalice, twelve inches in height, and diameter of cup four inches, very richly gilt. The chasing of this chalice is in alto relieve and splendidly executed from a special design (by L. E. Ryan, Esq, George’s Street, Limerick) on the bosses of the cup, grapes, vine-leaves and wheat are beautifully entwined, and the same are repeated on the smaller bosses of the nodus in the centre. The panels of the base are filled up with entwined ivy and passion flowers; on one a richly chased cross, and on the opposite one the monogram I.H.S. in gothic letters. The following inscription runs round the margin of the base:

In memorium uxoris ejus Catharinae, Henrlous J. Donovan, Esques,
me fiery fecit Rev. P. J. C. O’Ryan, OP, donandum, AD 1885.

Translation

Henry J Donovan, Knight, caused me to be made in memory of his beloved wife Kathleen, to be given to the Rev. Fr. J. C. O’Ryan, OP.

Ciboriums

There are two silver ciboriums, the smaller of them being a present to Holy Cross on its restoration from the Total Abstinence Society of Tralee to testify their joy on that eventful occasion. It bears the following inscription:

The gift of St John's Total Abstinence Society to the Dominican Abbey, Tralee, on the occasion of its restoration, April, 1881 (sic)

The second, which is very large, is engraved all over with emblems of the Most Holy Sacrament and of Our Lord's Passion and is the gift of the members of the Ladies' Altar Society, attached to Holy Cross Church.

It has the following inscription:

Conventin Sae Cracis apud Tralee D.D. Societas
Feminarum religiosarum, Anno Domni, 1864.

Monstrances

There are two Monstrances – one a large Monstrance, subscribed for and presented to Holy Cross by a few friends, devout lovers of Our Lord in His Holy Sacrament. This Monstrance is two feet eight inches high and is made of solid silver, beautifully wrought and richly gilded. It weighs eighty ounces.

The Ostensorium is surrounded by twelve real carbuncles, the gift of a lady, a devout lover of the Blessed Sacrament, who desires to be unknown. On the front panel of the

stand is the cross, the device of Holy Cross Abbey; on the opposite panel the arms of the Order.

The following inscription runs round the border of the base:

Insigne hoc donum fuit fidelima quibus cordi erat, ut in ecclesis
Traliensi F.F. Praedicatorum Cultus Dei absconditi dignus esset tanto
Sacramente. An. Rep. Lall., 1876.

Chronological Account of the Principal Events concerning Holy Cross AbbeyTralee (first foundation)

1221 – The Friars Preachers were introduced into Ireland by Maurice FitzGerald, second Baron of Offaly, and ancestor of the Earls of Desmond and Kildare.

1243 – The Abbey of Holy Cross was founded by John FitzGerald, fourth Baron of Offaly.

1253 – Christian, a Dominican Friar, was appointed Bishop of Kerry.

1261 – John FitzGerald, the founder of Holy Cross Abbey, was slain, together with his son Maurice, at Callan, near Kenmare, by the MacCarties, and was buried in Holy Cross Abbey, where he had built for himself for his posterity a costly sepulchre.

1295 – The Prior of Holy Cross for this [illeg] sued Andrew le Eyschur, John le [illeg] and sundry others, for the sum of [illeg] marks.

In this year also Thomas Symiscus, 5th Baron of Offaly, called *a-Nappagh*, died and was buried in Holy Cross. He was called *a-Nappagh* or of the Ape, because when his father Maurice and his grandfather John were slain at Callan, being then a child only nine months old, in the confusion caused by the sad news, being for a short time left alone, he was snatched up by a large pet ape and carried to the top of the tower of Holy Cross and brought back again in safety.²⁷ On account of this happy escape the Earls of Desmond took for the supporters of their arms two apes with the legend, *Non immemor beneficii*.



1341 – Edmund of Caermarthen, a Dominican Friar, was appointed Bishop of Kerry.

1355 – The remains of Maurice, first Earl of Desmond, who died in Dublin Castle, were translated to Tralee and were buried in Holy Cross. His remains were first buried in St Saviour's Dominican Church, Dublin.

1358 – Maurice, second Earl of Desmond, was buried in Holy Cross.

1520 – Maurice, tenth Earl of Desmond, was buried in Holy Cross.

1529 – James, eleventh Earl of Desmond, who died June 18th, was buried in Holy Cross.

1535 – James, thirteenth Earl of Desmond, who died August 31st, was buried in Holy Cross.

1536 – John, fourteenth Earl of Desmond, who was a member of the community of Holy Cross, died about Christmas.

1548 – Died the noble woman, the Lady Mary MacCarroll, Countess, for whose soul this Convent received many gifts and various alms.

1553 – Died the noble woman, the Lady Catherine Butler, Countess, for whose soul this Convent received many gifts and various alms.

1574 – James, fifteenth Earl of Desmond, died and was buried in Holy Cross.²⁸

1582 – In this year an Inquisition 6th October, 26th Queen Elizabeth, finds that this Friary had twelve acres of demesne lands in Tralee called Ballyvelan, and certain gardens adjacent thereto: a house with two acres of arable land, near the town of Dingle, and the twentieth part of the corn of every kind in the following lands: Manernon, in this county, containing four carrucates; Countesse-Castell, containing twenty acres; the Manor of Tralee, twelve carrucates; Tawlaghtye, four carrucates; Barrowe and Knockenaghe, two carrucates; Killivallylahiff, eighty acres; Killynecleragh, forty acres; the Park of Dingle, five acres; Ballye, eighty acres, Monenerye, four carrucates; and the Manor of Island, eighty carrucates (a carrucate means a hide of land. The hide of a full grown ox was cut into strips and as much land as it would contain was a carrucate).

1595 – Daniel O'Daly, better known as Father Dominic of the Rosary, was born in Tralee.

1612 – Among the Patent Rolls of 9th of James I, we find a grant to Richard Harding of the following property which formerly belonged to Holy Cross Abbey – Ballyvelan, ten acres; the fishing of the river running by said lands, and one garden, within the site of the Friary of Tralee.

1627 – By an Indenture made May 10th, this year, Sir

Edward Denny, Knight, granted to the Provost and Burgesses of Tralee the circuit and liberty of the Abbey and all other privileged places of the said borough on condition that he should always appoint a town clerk and he and his heirs have all the profits of the same. They were also to pay to the same Sir Edward one hogshead of mercantable wine, yearly, on the Feast of St Philip and St Jacob and five barrels of wheat, with three barrels of malt, yearly, upon All-Saints' Day, forever, on condition of his granting to the said Provost and Burgesses, the tolls and customs of the Tuesdays weekly market and those taken at St James's fair; the persons collecting said customs to be liable to the payment of said duties.

1629 – Special mention is made in the Archives of the Master-General of this year of a famous miraculous statue of our Blessed Lady which belonged to Holy Cross Abbey and which was preserved up to this time, although the heretics had frequently attempted to gain possession of it. Father Dominic of the Rosary (Daniel O'Daly) went to Lisbon this year, with two other Irish Dominicans, that he might found a convent there for the members of the Irish Province, which work he accomplished later on in the year by getting possession of an old hospital.

A petition was made this year by the archbishop and two bishops and by the entire nobility of Kerry to have Father Dominic of the Rosary (O'Daly), the professor of the University of Louvain, appointed Bishop of the Diocese of Kerry. This petition was presented at Rome by Count O'Donnell.

1633 – Father Arthur MacGeoghegan was seized in London on his way to Ireland, hanged, cut down while yet alive, emboweled, and his entrails cast into the fire. He had been sent from the Irish Dominican Convent of Corpo Santa in Lisbon by Father Dominic of the Rosary (O'Daly) to seek recruits for the Order.

1634 – Father Dominic of the Rosary (O'Daly) was appointed Rector of the Irish Dominican Convent of Lisbon.

1639 – The Convent of 'Good Success' was founded at Lisbon for the persecuted Irish Dominican Nuns, through the instrumentality of Father Dominic of the Rosary (O'Daly).

1640 – Father Dominic of the Rosary (O'Daly) was chosen as confessor by Queen Lucia, wife of John IV, King of Portugal.

1643 – The Reverend Father Thos O'Cuirk, member of the community of Holy Cross, was appointed preacher in ordinary to the Supreme Council of the confederation of Kilkenny.

The Very Rev Father Thadeus Moriarty, Prior of Holy Cross, was Definitor at the Provincial Chapter held in Kilkenny this year.

1644 – In the General Chapter held in June this year under the Master General, the Most Rev Thomas Turco, the

Convent of the Irish Dominicans, Corpo Santo, at Lisbon, of which the Very Rev Father Dominic of the Rosary (O'Daly) was Superior, was created a house of General Studies with the right to confer degrees. In the same Chapter, Father Dominic was raised to the dignity of Master in Theology and Father Thadeus Moriarty, a member of the community of Holy Cross, was appointed with Father Terence Albert O'Brien, who was afterwards Bishop of Emly, to determine the limits of the Convents of the Dominican Order in the Province of Munster.

1651 – A handsome silver chalice was presented this year by Charles Sugrue to Father Thadeus Moriarty, who was hanged for the Faith, at Killarney, two years afterwards. This chalice was given back to the Dominican Fathers by the late bishop of the diocese, the Right Rev Doctor Moriarty, on the occasion of the restoration of Holy Cross in 1857.

1653 – Father Thomas Moriarty died, worn out by hardship and fatigue, arising from persecution. Father Thadeus Moriarty, his brother, was hanged on November 14th this year, on the spot occupied by the present Franciscan Convent, Killarney.

1655 – Father Dominic of the Rosary (O'Daly) wrote his famous book, giving a history of the illustrious family of the Geraldines, Earls of Desmond, and of the persecution of the Catholics in Ireland after their fall. In this year also he was sent by John IV, King of Portugal, as Ambassador to his Most Christian Majesty, Louis XIV of France.

1656 – In the acts of the general chapter held in Rome this year, the Irish Province is eulogised on account of its sufferings for the faith. They speak of the ‘harvest of martyrs’ given to the church by the members of the order in that afflicted country, making special mention of fifteen of those who were put to death during the preceding five years, among them being Father Thadeus Moriarty, Prior of Holy Cross. Father Dominic of the Rosary (O’Daly) was appointed confessor to her Most Serene Majesty Donna Lucia, Queen Regent of Portugal.

On November 6th this year, John IV, King of Portugal, died and was succeeded by his son, Alphonsus VI. Father Dominic being then Ambassador to the Court of France celebrated the king’s accession with great splendour by public largesses, banquets, bonfires and fireworks.

1659 – On the 4th May the foundation stone of a new convent for the Irish Dominicans was solemnly blessed and laid in Lisbon through the magnificence of her Serene Majesty, Donna Lucia de Guzman, Queen of Portugal.

1660 – Father Moriarty Moriarty, a member of the Community of Holy Cross, who had for many years distinguished himself by his great learning, died at Lisbon.

1662 – Father Dominic O’Daly, who had been appointed to the bishopric of Coimbra, but had not been consecrated, died on the 30th June and was buried in the cloister of the Irish Dominican Convent of Corpo Santo at Lisbon.

1669 – In the provincial chapter held in Convent of Athenry on the 16th of November in this year, the members of the Order were commanded to offer special suffrages for the ‘at all times most illustrious family of the Geraldines’.

1671 – Brother Richard Hussey died. He was of noble family, had lived for some time in the bonds of wedlock, and afterwards became a lay brother of Holy Cross.

1683 – The members of the community this year were Father Peter Kina, a son of the Convent of Athenry and one time Prior of the Convent of Kilmallick, Prior; Father Dominic O’Connor, Sub-Prior, and Father Edmond FitzMaurice. Novices – Brothers Thomas FitzGerald, Dominic Egan and Peter Hennessy. On the 26th of May, Father Dominic O’Connor was removed to the Convent of Roscommon. Father Edmond FitzMaurice was most useful to the community, he was a near relative of Maurice, Lord of Kerry and on that account enjoyed comparative freedom. About this time Father Arthur O’Keeffe, a member of the community of Holy Cross, was imprisoned for an entire year for the faith.

1686 – The members of the community were Father Peter Kina, Prior; Father Edmund FitzMaurice, Sub-Prior, Father Dominic Egan. Students – Brothers Thomas FitzGerald, Peter Hennessy and James Barry. Novices – Brothers Dominic O’Connor, John FitzGerald and Thomas Elligott.

February 1st – Brother Dominic O’Connor received his

dimissory letters to receive all the orders.

July 15th – The Rev Fathers Dominic Egan and James Barry are sent to the Spanish province for the purpose of studying and Brothers Thomas FitzGerald and Peter Hennessy are sent to the College of Lisbon for the same purpose.

On the 13th of December Father Peter Kina is again appointed Prior by dispensation.

1687 – The members of the community were Father Peter Kina, Prior; Father Edmund FitzMaurice, Sub-Prior; Father Dominic O'Connor. Students – Brothers John FitzGerald, Thomas Elligott and Brother Thomas Cahane, yet a novice.

1688 – The members of the community were Father Dominic O'Connor, Prior; Father Edmund FitzMaurice, Sub-Prior; Father Francis Matthew and a professed brother, Thomas Cahane. On the 8th of July Father Dominic O'Connor was sent to the Spanish Province for the purpose of studying and on the 14th of the same month Brothers James FitzGerald and Thomas Cahane were sent to the Province of Toulouse for the same purpose.

On the 23rd of August Father Dominic O'Connor obtained permission to receive novices to the habit. In the Provincial Chapter held in Lorha in the County of Tipperary on the 22nd of August, the Rev Father John Cotter was made Preacher General for Tralee.

1690 – The members of the community were Father

Dominic O'Connor, Prior; Father Edmund FitzMaurice, Sub-Prior; Father Patrick Hart; Father Francis MacMahon.

1691 – Father Gerald Fitzgibbon, a member of the Dominican Convent of Kilmallock, was put to death for the faith, near Listowel, by a troop of the Williamite horse.

1695 – The members of the community were Father Dominic O'Sullivan, Prior; Father Edmund Fitzmaurice, Sub-Prior; Father John Cahane; Father Dominic O'Connor.

On the 30th September Father Dominic O'Sullivan was reappointed Prior.

1700 – Father Dominic MacEgan having completed his studies in Spain, was arrested in Dublin while returning to his own convent of Tralee. He was detained in prison for thirteen years.

1703 – In or about this year, the Rev Father Peter Ferris, a son of Holy Cross, was in the University of Louvain where he had studied and afterwards remained. Father Dominic MacEgan was appointed Prior of Holy Cross this year.

1706 – About this year Father Patrick O'Kennedy, a son of Holy Cross, was in the Irish Dominican Convent of Lisbon. He was a most holy man and a profound theologian and taught theology for many years in the

Convent of Corpo Santo.

1713 – After thirteen years imprisonment, Father Dominic MacEgan died.

1728 – Father Melchior Moriarty having completed his studies abroad returned to Tralee on the 18th of September.

1754 – De Burgho, Bishop of Ossory and historian of the Irish Dominican Province, visited the site of Holy Cross and mentions some sepulchral stones, amongst others one representing the twin children of one of the Geraldines and which is now set in the wall of the right wing of the transept of the parish church and another to the memory of David Roche which is now preserved in the garden of the restored Abbey of Holy Cross.

1756 – There were only two fathers belonging to this convent, Father Edmund Stack, Prior, aged 54 and professed 24 years and Father William Connolly, aged 50, and professed 26 years. There was also in the Irish Dominican Convent of Louvain Brother Maurice Stack, a son of Holy Cross, who was studying philosophy. He was 22 years of age and one year professed.

1767 – In the list of the members of the different communities of our Order in Ireland for this year, preserved in the Archives of the Master General at Rome, we find the following – In the Convent of Holy Cross, Tralee; Father Edmund Stack, Prior, aged 66, professed 33

years, a very religious man and a most excellent missionary. Father Maurice Stack, Sub-Prior, aged 32, professed 12 years. Father John Walsh, aged 30, professed 9 years. Father Melchior Moriarty, aged 71, professed 40 years; he was an apostate for 19 years and is now doting.

1807 – About this year Father Bartholomew Shine, OP, was appointed Parish Priest of Brosna.

1827 – Father Bartholomew Shine, OP, Parish Priest of Brosna, died with a reputation for extraordinary sanctity.²⁹



Notes

¹ From September to December. The articles are referenced throughout the transcription.

² An illustrated sketch, *The Dominicans in Kerry 1243-1987* edited by Séamus McConville was published in 1987 to mark the unveiling of the Dominican Monument near the church at the junction of Stoughton Row, High Street, New Road and Bridge Street, Tralee in that year. Contributors to the book, which covered the gap from seventeenth century destruction to nineteenth century restoration, included Fr Damian Byrne, OP, John Griffin, Diarmuid Ó Súilleabháin, Bishop of Kerry; Father Myles Nolan, OP, Father Vivian Boland OP, Father Raymond O'Donovan OP, Father Kieran O'Shea, Augustin Valkenburg OP and Paddy Redmond. The publication included treasures of Holy Cross, Kerry Dominican priests and Brothers in the Irish Province, Priors of Holy Cross 1861-1987 and images of the memorial committee and Tralee sculptor, Noel Fitzgibbon. It also included an extract from the memoir of Robert O'Kelly (1835-1919) who oversaw collections for the building fund (*The Diary of Robert O'Kelly* was published by the Michael O'Donohoe Memorial Heritage Project in 2015). Note: 'OP' (Ordinis Praedicatorum) denotes the Order of Preachers.

It is worth noting here the publication, in 1857, of *Old Betty's Book; or 'What every Christian must Know': being the Dominicans' new year's gift to the people of Tralee*, a pamphlet consisting of a series of letters addressed to the Protestants of Tralee in 1854 on the subject of a book entitled *What Every Christian Must Know* by Rev J Furness, 'one of the order of Bible-burners'.

³ Rev Ryan appears to have been working on the sketch in 1889 for in that year an article, 'Father Dominic O'Daly, OP, Historian of the Geraldines and of the Persecutions in Ireland', which formed part of his historical sketch of Tralee, was published in the *Limerick Leader* under the nom-de-plume 'Snab' (reprinted in the *Kerry Sentinel* of 26 October 1889).

⁴ Church Hill House was bequeathed to the Dominicans of Tralee in the early twentieth century (ref: *The Church of the Purification Churchill 1859-2009* produced by the Spa Parish Committee and published in 2009). Census of 1911 records Rev Jeremiah D M'Carthy, OP, Superior, and Rev Michael P O'Flaherty OP, in residence (both attended Rev Ryan's funeral service).

Church Hill House was utilised by the Dominicans for priests of their order who suffered from alcoholism – *Refugium Peccatorum*. 'Once they went there

there was no getting out of it until you had fully dried out' (Email from Fr Joe O'Brien, OP, Tralee, 29 March 2018).

Fr Joe O'Brien, OP, informed me by email (7 April 2018) that he understands that Rev Ryan was buried in Rath Cemetery. This differs from the information provided at the time of Rev Ryan's funeral, which was reported in a number of local papers:

The remains of the Rev John C Ryan, OP, were conveyed from Churchill House on Wednesday evening to the Parish Church where they were received by Rev J Dillon, PP, The Spa. They were followed by a large crowd of people from Tralee and districts surrounding Churchill ...The coffin was placed on a catafalque before the High Altar where it remained overnight; and, on Thursday morning the service commenced at 11.30 o'clock ...Absolution having been performed, the remains were borne to the grounds at Churchill House where they were laid to rest.

Note on Church Hill House

Church Hill House was built in 1741 as a rectory or glebe house in Ballynahaglish townland, Tralee, by the Denny family (clerical records of the Denny family in *The Church of Ireland in Co Kerry a record of church and clergy in the nineteenth century* (2011). See also *Memories of Old Tralee* (2016) by Miss A M Rowan). It passed to the Neligan family circa 1880s. William Neligan JP, Major of the 4th Batt Royal Munster Fusiliers (Kerry Militia) died there 'from failure of the heart's action' on 6 October 1902, unmarried. Major Neligan bequeathed Church Hill House to the Dominicans who occupied it until 1920.

Major Neligan was the son of Justice Sir John Chute Neligan (1826-1911) of the Spa, Tralee and his wife Ellen Mary, daughter of Denis O'Sullivan of Cork. Major Neligan's grandfather, William John Neligan Esq (d 19 April 1874) was a solicitor in Tralee (genealogical note: William John Neligan Esq married Dorothea, second daughter of Richard Chute of Chute Hall and secondly Maria Hamilton Abbott. Major James Stewart was described as son-in-law of William John Neligan Esq in 1876. Rev Edward Goff, rector of Collinstown, Co Meath, married Cecilia Abbot, daughter of late William J Neligan Esq in 1877). Major Neligan's brother, Denis James Neligan, died at Stoneyhurst College, Lancashire on 20 October 1869 aged 12 years. Executors of Major Neligan's will were Garrett Nagle of Belfast, Co Antrim, RM, and St John Henry Donovan, Seafield, Tralee, Co Kerry.

The history of the owners of Church Hill House from 1920 is documented in *The Church of the Purification Churchill 1859-2009*, p13. Church Hill House

is currently owned by retired businessman, Frederick Kreibiel.

⁵ Rev Ryan outlined the history of the Order in Chapter I of his account ('A Short History of Holy Cross Abbey Tralee', *Kerry Sentinel*, 29 September 1897) as follows:

Part I The Order of Preachers

The Order of Preachers was founded in the year 1216 by the great Saint Dominic. This saint was a member of the illustrious and noble house of Gusman. From his early childhood he showed a wonderful devotion for the service of God, and a great spirit of self sacrifice. Having been ordained priest, and made a canon of the cathedral of Osma, he accompanied his bishop, Diego de Azevedo, on a diplomatic embassy to the court of Denmark. Passing through the southern parts of France, he saw with a sorrowing heart, the Church of God attacked by wolves in sheep's clothing, churches and monasteries reduced to ruin, and hordes of savage men, authors of most abominable heretical doctrines, which were calculated to destroy every virtue, divine and human, wandering through the land, spreading ruin and desolation over its fertile fields. Dominic, whose heart was always full of the love of God and of his fellow men, was so greatly moved by the spiritual and temporal misery he saw around him, that, on his return from the Danish court he remained in Languedoc preaching to the Albigenses, and leading a life of wonderful austerity. His preaching, supported by the sanctity of his life, effected such wonders that in a short time, he brought back multitudes of its erring children to the bosom of the church. Desirous of perpetuating this work, he founded his Order, to which Pope Honorius III, in confirming it, gave the title of Order of Preachers. This Order, in which men vow on the Altar of God to devote their lives to the salvation of souls, and bind themselves by the same vows and by study and prayer to aim at perfection, at once took possession, if I may so express myself, of the heart of the church, and before the death of its founder in 1221 it had spread itself through every nation of Europe.

In the history of the Order, after the death of Saint Dominic, we read of its convents, and of the labours of its sons in every quarter of the world. In Greenland, Finland, and all through the icy countries of the North; in Japan, China and India in the South; in the centre of Asia, in Northern Africa, through the length and breadth of North and South America. As in the beginning, so throughout its history, and even in those our own days, the sons of St Dominic have been always doing the same work, sacrificing themselves for souls. The Order of St Dominic, from its foundation up to the year 1825, six hundred years after the death of Saint Dominic, has given to the church four Popes, seventy Cardinals, four hundred and sixty Archbishops, two thousand one

hundred and thirty-six Bishops, four Presidents of General Councils, twenty-five Legates a laere, eighty Apostolic Nuntios, and a Prince-Elector of the Holy Roman Empire. Most of the Friars Preachers thus exalted had been simple friars without birth or fortune, and owed to their virtues and talents alone the choice made of them by sovereign pontiffs and temporal princes.

Introduction of the Order into Ireland.

“This land of ours was famous once, no land was ever more,
For saintliness so pure, so bright, as well as learned lore;
And strangers from a sunny clime were wafted to our shore,
And these were the Dominicans, six hundred years ago.”

The Order of Preachers was introduced into Ireland about the year 1221. In this year our Holy Father Saint Dominic, after a chapter held at Bologna, sent some members of the Order to England, one of whom, Reginald, an Irishman, crossed over to Ireland in the train of Maurice Fitz-Gerald, son of Gerald of Windsor, second Baron of Offaly, Lord Deputy of Ireland, and ancestor of the Earls of Desmond. This Reginald had been a companion of Saint Dominic, and was present in the refectory of the convent of Bologna during the miraculous distribution, by angels, of bread and wine, in answer to the prayers of our Holy Father. He was afterwards created Archbishop of Armagh by Innocent IV. In a very short time the Order spread through the length and breadth of Ireland so that it had more than six hundred priests in fifty convents, of which we have a certain and authentic account. There were seven other convents, the records of which are lost and of which we have no reliable history.

This was a glorious period in the history of the Irish Dominican Province, when it had five universities, or houses of general studies in which degrees were conferred, and when it gave numerous bishops and illustrious writers to the Irish church. But its greatest glory was yet to come. It is to be found in those days when our country – the Island of Saints and Scholars – was crushed by the strong band of heretical England; and when those who professed the true faith were given up to persecution, torture and death; when, as in Judea of old, altars were overthrown, holy places defiled, and the priests given up to slaughter. This was the glorious time when the Irish Dominicans showed their self-sacrificing love of Holy Church and their devotion to the Irish people. Hundreds of them received the crown of martyrdom, or were sent as slaves to the Barbadoes, to drag out a miserable existence under the goading whip-lash of the slave-driver. The few that escaped wandered through the country disguised as beggars, pedlars or servants, seeking refuge in the huts of the peasantry, in the woods and mountains. Let us read the history of these times in

a short extract taken from the Acts of the General Chapter of the Order, held at Rome, in the year 1656, under the Master General, the Most Rev John Baptist de Marinis. We read of the Irish Province:

Abundant was the harvest of martyrs that in our own times ripened there for the Heavenly Master, of those forsooth who suffered extreme torture for the Catholic Faith. Of forty-three convents that our Order possessed in that island, there is not one now remaining, all, through the heretical fury, having been consumed by fire, razed to the ground, or devoted to profane uses. In the year 1646 we numbered 600 friars there, now not a fourth part remains and even they are exiles from their native shores, the others being all either crowned with martyrdom or condemned to lengthened death in the Island of the Barbadoes.

This same Master General, De Marinis, in a letter recommending the members of the Irish province to the several superiors of the Order in Europe, and commanding them to receive them into their convents, calls Ireland the '*floridissima sanctorum insula*' which, he says, 'is now deformed by the most miserable slaughter of those who profess the faith of their fathers.' Yet, with this continuous slaughter of its members, the Order of Preachers has the glory of recording that, it not only never abandoned the soil of Ireland, but preserved itself intact in weal and woe, with its government complete, its succession of provincials having never been broken for the more than six hundred years it has been planted in this country. A new era has now dawned on the church in Ireland, peace reigns once more over the land, the poor friars not long since hunted down like wild beasts – when:

They bribed the flock, they bribed the son
To sell the priest and rob the sire;
Their dogs were taught alike to run
Upon the scent of wolf and friar. – Davis. –

Can once again tread their native land in freedom, and, consequently, we see them coming back to the old spots which are hallowed by the sanctity of their spiritual forefathers and by the blood of holy martyrs, and trying to re-erect those grand old churches and convents so ruthlessly destroyed in days gone by:

For, oh! 'twas a stern and cruel thing,
In the days long past and gone,
Each holy seat, each blest retreat,
To take from the holy one;

Then give us our own sweet cloistered shades,
 Oh! Give us our cloisters gray,
 Once o'er our Green Isle strewn,
 E'er o'er your souls His vengeance rolls
 For robbing him of his own.

The Friars Preachers have given to the Irish church more than twenty archbishops and eighty bishops, five of whom were Papal Legates, and two Fathers of General Council.

⁶ See 'The Earl, the Monkey and the Battle of Callan' in *The Legend of Lough Brin and other Irish Legends* (2017) pp39-42. In this version of the legend, the monkey carries the infant from its cradle in Tralee Castle.

⁷ Rev Ryan consulted *Hibernia Dominicana* (1762) De Burgo, OP; *Epilogus Chronologicus* (1706) John O'Heyne, OP (reprinted as *The Irish Dominicans of the Seventeenth Century with an English translation and appendix* in 1902 by Ambrose Coleman); *Initium, incrementum et exitus familie Geraldinorum Desmoniae comitum* by Fr Dominicus De Rosario O'Daly; Annals of the Order of Preachers; private archives of the Master-General, OP; Smith's *History of Kerry* (1756); *Spicilegium Ossoriense* (1874) by Cardinal (Patrick Francis) Moran (1830-1911); *Antiquities and History of Ireland* by Sir James Ware (translated into English by Sir William Domville and Robert Ware and published in 1705); Annals of the Four Masters; *History of the Irish Hierarchy with the Monasteries of Each County* (1856) by Rev Thomas Walsh; *Peerage of Ireland* by John Lodge; Ferretti; Private documents of Holy Cross Abbey; *Tralee Chronicle*.

'Archdall' referred to was Rev Mervyn Archdall (1723-1791), author of *Monasticum Hibernicum; or, an history of the abbeys, priories, and other religious houses in Ireland* (1786). This work was revised by Right Rev Patrick F Moran, Bishop of Ossory 'and other distinguished antiquarians' in 1873 under title *Monasticon Hibernicum*, three volumes. This is not to be confused with the anonymous *Monasticon Hibernicum; or the monastical History of Ireland* (utilising Louis Alemand's *Histoire Monastique d'Irlande*, 1690) issued in 1722 by Captain John Stevens, author of *The Journal of John Stevens, containing a brief account of the war in Ireland, 1689-1691* and *The History of the Antient Abbeys, Monasteries, Hospitals, Cathedral and Collegiate Churches ... being two additional volumes to Sir William Dugdale's Monasticon Anglicanum* (1722-3) or 'Ancient Catholic Registry, or Monasticon Hibernicum, or, The complete monastical history of Ireland' (1839) compiled by William Joseph Battersby in *The Complete Catholic Directory, Almanac and Register for the Year of our Lord 1840* (1839).

It is worth noting that a series of papers, 'Antiquities of Tralee', published in *The Kerry Magazine* in 1854 included 'The Abbey of Tralee' – see March issue.

⁸ The cover illustration of the *Journal of the Kerry Archaeological and Historical Society*, No 19, 1986, is captioned thus: 'The reputed arches of the Old Priory Tralee – demolished – after a drawing in Richard Hayward's *The Kingdom of Kerry* (Seán O'Shea)'.

⁹ Inscription spelling as it appears in the newspaper.

¹⁰ This stone is also mentioned by Rev Ryan later in his note about John, 14th Earl of Desmond. The entrance to the church today is lined with wooden panelling. In 1951, tenders were invited for additions and alterations to the Church. In 1987, Fr Anthony Morris was photographed with 'the white knight', a stone bearing resemblance to the description, in what seems to have been the grounds/gardens of the church (*Kerryman*, 9 January 1987).

¹¹ Here concluded Chapter II, 'A Short History of Holy Cross Abbey Tralee', *Kerry Sentinel*, 6 October 1897.

¹² Thomas FitzGerald and Catherine MacCormac (or Katherine McCormick) of Abbyeale had two sons, Maurice, ancestor of the FitzGerald of Adare and Broghill, and John Claragh, who died in 1452.

¹³ Here concluded Chapter III, 'A Short History of Holy Cross Abbey Tralee', *Kerry Sentinel*, 13 October 1897.

¹⁴ Founded in 1615, 'for the purpose of educating priests for the Irish mission' (*Memorials of those who suffered for the Catholic Faith in Ireland in the 16th, 17th, and 18th Centuries* (1868) Collected and Edited from the Original Authorities by Myles O'Reilly, p192).

¹⁵ *ibid*, 'Anno 1633 – Rev Arthur MacGeoghegan, OPP', pp191-192. 'Seven priests left it who all received the crown of martyrdom; namely, Arthur MacGeoghegan, Gerald Dillon, Miler Magrath, Aeneas Ambrose O'Cahill, Michael O'Clery, Gerald Bagot, and Thaddeus Moriarty'.

¹⁶ Here concluded Chapter IV, 'A Short History of Holy Cross Abbey Tralee', *Kerry Sentinel*, 20 October 1897.

¹⁷ The convent of the Nuns of Good Success had been founded at Belem through Dominic O'Daly's instrumentality in 1639 by Lady Irena de Brito,

Countess of Atalaya, for a Community of forty Irish Dominican Nuns. The convent, Nossa Senhora do Bom Sucesso, Belém. Today, the convent holds acclaim as the oldest surviving Irish Dominican convent in the world. Further reference, *A light undimmed: the story of the convent of Our Lady of Bom Sucesso Lisbon, 1639-2000* (2007) by Honor McCabe.

¹⁸ Rev Ryan added: ‘There are several original copies of this work in the libraries of the Order. The following is the Title Page in full: *The Rise, Growth and Fall of the family of the Geraldines, Earls of Desmond, Counts Palatine of Desmond in Kerry, in Ireland, and a description of the persecution inflicted by the Heretics collected from some fragments and translated into Latin by Brother Dominic (of the Rosary) O’Daly, of the Order of Preachers, Professor of Sacred Theology, Censor of the Supreme Senate of the Holy Inquisition, formerly Visitor General of the Realms of Portugal, and Founder of the Irish Convents of the same Order, in Portugal, Lisbon.* From the Publishing Office of Craesbeck, 1665’ (sic).

Translated by Rev Charles Patrick Meehan in 1847 (*The Geraldines, Earls of Desmond, and the persecution of the Irish Catholics*) whose title and date differed to that given above by Rev Ryan: *The Rise, Increase, and Exit of the Family of The Geraldines, Earls of Desmond, and Palatines of Kerry, in Ireland to which is added The persecution Inflicted on the Irish People by the English Collected out of various works and written in Latin by Brother Dominicus de Rosario O’Daly O.P.T.S.P. Censor of the Supreme Court of the Inquisition; formerly Visitor-General in the Kingdom of Portugal; and now Vicar-General and Founder of the Irish Convents of the Dominican Order in Portugal.* Printed by Craesbeck, Lisbon AD 1655. Page 266 of Meehan’s translation (2nd ed) gives the original title in Latin: INNITIUM INCREMENTUM ET EXITUS FAMILIAE GERALDINORUM DESMONIAE COMITUM PALATINORUM KYERRIAE IN HIBERNIA AC PERSECUTIONIS HAERETICORUM DESCRIPTIO EX NONNULLI FRAGMENTIS COLLECTA AC LATINITATE DONATE PER FRATREM DOMINICUM DE ROSARIO O’DALY ORDINIS PRAEDICATORUM S THEOLOGIAE PROFESSOREM IN SUPREMO S INQUISITIONIS SENATU CENSOREM IN LUSITANIAE REGNIS QUONDAM VISITATOREM GENERALEM AC FUNDATOREM CONVENTUUM HIBERNORUM EJUSDEM ORDINIS IN PORTUGALLIA ULYSSIPONE: EX OFFICINA CRAESBECKIANA ANNO 1655.

Further reference, *Ambassador Extraordinaire Life of Daniel O’Daly* (2017) by Margaret MacCurtain.

Here concluded Chapter V, ‘A Short History of Holy Cross Abbey Tralee’, *Kerry Sentinel*, 27 October 1897.

¹⁹ See also *Memorials of those who suffered for the Catholic Faith in Ireland in the 16th, 17th, and 18th Centuries* (1868) Collected and Edited from the Original Authorities by Myles O'Reilly, 'Anno 1653 Rev Father Thaddaeus Moriarty, OPP' pp261-262 and 'Thadaeus Moriarty OP, c1603-1653' by Rev Augustine Valkenburg OP, *Journal of the Kerry Archaeological and Historical Society*, Nos 15-16, 1982-3, pp47-57.

²⁰ Here concluded Chapter VI, 'A Short History of Holy Cross Abbey Tralee', *Kerry Sentinel*, 3 November 1897.

²¹ Here concluded Chapter VII, 'A Short History of Holy Cross Abbey Tralee', *Kerry Sentinel*, 10 November 1897. Rev Ryan added this note to the beginning of Chapter VIII, 'The Bishop of Waterford referred to, the Right Rev Richard Piersse, was elected 28th January 1694. For many years he lived an exile in France. He was Coadjutor to the Archbishop of Sens, and died, aged eighty years, in 1736.'

²² Here concluded Chapter VIII, 'A Short History of Holy Cross Abbey Tralee', *Kerry Sentinel*, 17 November 1897.

²³ Father Kieran O'Shea published a four part study of Bishop David Moriarty in the *Journal of the Kerry Archaeological and Historical Society* in the 1970s. Fr O'Shea also contributed to the memorial booklet, *The Dominicans in Kerry 1243-1987* (1987) edited by Séamus McConville. See also 'An Extract from Bishop David Moriarty's Diary, 1856' by Rev Kieran O'Shea, *Journal of the Kerry Archaeological and Historical Society*, No 17, 1984, pp113-126.

²⁴ Bishop Moriarty's genealogy is given in Jeremiah King's *History of Kerry* (Moriarty Family) as follows: Dr Melchios Moriarty (d1747) had a sister Ellen who married Robert Hickson of Gowlane and had two sons, Thomas (died 1768) and Robert who married Bridget Hussey and died in 1752. He also had a brother Matthew Moriarty of Dingle called *Als Cuillen* who married Eleanor, daughter of Richard Trant of Dingle and died 1737 leaving three sons, Blaise, Alexander, Constantine. Blaise Moriarty of Dingle married Joan, daughter of Dominick Trant of Ventry. He died 1775 leaving a son Dominick, and four daughters, married, viz, Ellen to John Hickson, Mary to Edward Fitzgerald, Elizabeth to John Marshall and Catherine to David Moriarty of Derrivrin, grandfather of Oliver Moriarty, Resident Magistrate, Mallow, and of Bishop David Moriarty of Kerry.

Bishop David Moriarty was born on 18 August 1814 at Derryvrin House, near Abbeydorney, Co Kerry, son of David Moriarty Esq and Bridget Stokes. His father, David, died on 4 July 1827 at Ballyheigue 'of an inflammation of the

brain occasioned by bathing' (it is probably worth noting that in 1837, Mrs Moriarty of Derryvryn leased Banna House, Kilmoyley, a Stokes residence, for the summer season). His mother, Bridget, died in November 1853 at Cowley-place, Dublin. He had an only sister, Kate, who died in Dorset-street Dublin in February 1846 aged 21. His brother, Oliver, stipendiary magistrate, who married Helena Mary Jane Morrogh in 1832 and had issue, died in Killarney on 24 Mar 1872.

On Saturday evening 29 September 1877, Bishop Moriarty suffered a stroke while consecrating the foundation stone of the chapel attached to Lord Kenmare's new mansion near Killarney (since destroyed by fire). He was taken to his residence, the Episcopal Palace, Killarney and died on Monday 1 October 1877. He was laid to rest in the northern transept of Killarney Cathedral, the brass plate on his coffin inscribed:

Reverendissimus David Moriarty, Episcopus Kerryensis. Eques Militensis.
Olim Collegii Missionarii apud Eblanan Prores. Natus Aug, 18 die 1814
ordinatus Presbyter 24 Aprilis 1839, Consecratus episcopus die Marci, 1854,
obit die 1 Octoberis, 1877.

Bishop Moriarty published numerous pastoral letters and sermons.

²⁵ Here concluded Chapter IX, 'A Short History of Holy Cross Abbey Tralee', *Kerry Sentinel*, 24 November 1897.

²⁶ An image of the Moriarty Chalice and the Galway Chalice appears on p11 of *The Dominicans in Kerry 1243-1987*.

²⁷ See 'The Earl, the Monkey and the Battle of Callan' in *The Legend of Lough Brin and other Irish Legends* (2017) pp39-42. In this version of the legend, the monkey carries the infant from its cradle in Tralee Castle.

²⁸ Here concluded Chapter X, 'A Short History of Holy Cross Abbey Tralee', *Kerry Sentinel*, 1 December 1897.

²⁹ Here concluded Chapter XI, 'A Short History of Holy Cross Abbey Tralee', *Kerry Sentinel*, 15 December 1897. No further articles appear to have been published.

The list of priors is continued from 1861-1987 in *The Dominicans in Kerry 1243-1987* edited by Séamus McConville (p32) as follows:

1861-63 Pius Lynch
 1863-68 Thomas Rush
 1868-74 Eustace Murphy
 1875-81 Louis Hickey
 1881 Thomas R Hyland
 1881-84 John Ryan
 1884-90 Joseph Flynn
 1891-98 Albert Ryan
 1898-1904 Dominic McCarthy
 1904-07 Antonius O'Kelly
 1907-13 Austin O'Coigley (O'Quigley)
 1913-19 Antonius Dalton
 1919-22 Raphael Ayres (Aeyers)
 1922-32 Patrick O'Hara
 1932-38 Leo Molloy
 1938-41 Benedict Costello
 1941-47 Stephen Glendon
 1947-53 Benedict O'Sullivan*
 1953-59 Aengus Byrnes
 1959-62 Basil Keenan
 1962-69 Canice O'Riordan
 1969-72 Isidore MacArdle
 1972-75 Finbarr Kelly
 1975-78 John O'Reilly
 1978-81 Anthony Morris
 1981-84 Stanislaus Foley
 1984 Anthony Morris

I have been unable to obtain an accurate list of ministers since 1987; as such, the following list is not official, and dates approximations:

1984-1993 Anthony Morris
 1994-1999 John Heffernan
 2000-2000 Ambrose O'Farrell
 2001-2003 Donal Mehigan
 2004-2008 Ambrose O'Farrell
 2009-2014 Joe Bulman
 2015-2018 Joe O'Brien

* Con Casey, former editor of *The Kerryman* and one-time altar boy in the Dominican church, recalled that Cork-born born Father Benedict O'Sullivan compiled a history of the Dominican presence in Tralee before and after the

dissolution, which he planned to send to the archives of Irish Province of the Order in Dublin. During the period 1948-1953, Fr O'Sullivan published a series of articles in *The Irish Rosary* which have been reproduced under title *Medieval Irish Dominican Studies* (2009). Con Casey, in recalling a number of Dominicans who had served Holy Cross, mentioned a request made for a priest by a prisoner in the old RIC barracks. Father Frank Ryan OP responded; the prisoner was Roger Casement (*Kerryman*, 9 January 1987). It is worth noting that Con Casey contributed a series of articles, 'Growing up as a boy in Old Tralee', to the newspaper.



'The White Knight', *Kerryman*, 9 January 1987



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