

pointed Vicar-Provincial in 1832, and was required on various other occasions to undertake the same responsibility. In 1842 he was called to Rome to be consecrated Titular Bishop of Aureliopolis, and then sent as Vicar-Apostolic to Bombay. Having discharged the duties of that very difficult mission for a number of years, the honours bestowed upon him and many congratulatory addresses proving his success, he was at length permitted to resign and return to Ireland. Although still one of the community at Clarendon Street, the late Cardinal Cullen wished him to continue to exercise his episcopal functions in the Archdiocese of Dublin; and Dr. Whelan did so until his death in December of the year 1876. His remains were interred in the vaults of "St. Teresa's," beneath the altar which he himself had erected to the Seraphic Virgin.

*Father Gregory of St. Mary* (Rev. Bernard Verdon) was from Galway, where he had been born in 1822. He joined the Order and was ordained in Belgium. Many times Prior at "St. Teresa's," and in Loughrea, he also held the office of Vicar-Provincial. He died in Clarendon Street on the 25th March 1887, in the forty-first year of his profession, and was the last Religious to be interred at "St. Teresa's."

*Father Malachy of St. Teresa* (Rev. William Timothy) was born in Roscommon in 1845. He made his profession in Belgium, studied both in the south of France and at Loughrea, and was ordained in England. He was the first Professor of Mental Philosophy at St. Mary's. Like Father Paul

Lacy, he died on sea, in 1890, when returning to Ireland.

*Brother Joseph Mary of the Sacred Heart.* Born at Glengariff, Co. Cork, in the year 1840, he was known in the world as Mortimor O'Shea. He entered the Order as a Lay-brother, and was professed at London in 1867. Three years later he was recalled to Ireland, and passed the greater part of the remainder of his Religious life at the Abbey, where he died on the 17th of May 1891.

*Father Angelus of St. Mary* (Rev. Daniel Fogarty) was from the Co. Tipperary. Having first graduated at Trinity College, Dublin, he was received into the Order in Belgium, and ordained there on the completion of his studies. He was frequently Prior of "St. Teresa's," and also Provincial. His death occurred on the 30th of November 1889, in the seventieth year of his age, and the forty-fourth of his Religious profession. His remains were interred in the new burial-place of the Teresian Friars at Glasnevin.

*Father Joachim of the Holy Family* (Rev. Edward Russell) was born in Dublin in 1838. He was received into the Order and ordained in Belgium. Most of his life was passed at "St. Teresa's," where he held the office of Prior. He had been thirty-six years professed at the time of his death, which took place at Clarendon Street on the 31st of July 1893. His remains were also interred in Glasnevin.

*Father Albert of St. Patrick* (Rev. Patrick Callanan) died the same year, at "St. Mary's,"

on 15th September. He was born in the Co. Galway in 1850, and made his profession in London in the year 1872. He studied for the priesthood in the south of France. He was Vicar at St. Mary's for some time, and taught Moral Theology there. He was only in the forty-third year of his age when he died ; at his own express wish, his remains were taken to Loughrea for interment in the " Old Abbey."

*Father Columbanus of St. Patrick* (Rev. John O'Brien), who was from the north of Ireland, spent some years at Maynooth in preparation for the secular mission. But finding himself called to the cloister, he became a Discalced Carmelite in Belgium in 1857, and after the required course of studies was ordained there for St. Patrick's Province. On his return to Ireland he was appointed Conventual, first at the Abbey, and subsequently at " St. Teresa's," where he dwelt many years. He died in the former monastery on the 25th February 1896, having been forty years a professed Religious, and in the sixty-sixth year of his age.

*Father Patrick of the Cross* (Rev. Henry Kelly) also died last year (1896). He was in the fifty-first year of his age, having been born at Athy, Co. Kildare, in 1845. He studied and was ordained at Ghent in Belgium, and had only attained the twenty-fourth year of his age when recalled to the Irish Province. He was Conventual at the Abbey (he did much to forward the building of that part of the friary which is now used as the

Novitiate), and at "St. Teresa's"; but the latter years of his life were spent in England, where he died. . . .

Perhaps the record of these names—comparatively so few, when we think of the great number of Teresian Friars of St. Patrick's Province who must have died since the year 1625—may not seem to form a chapter of sufficient interest to attract the reader's special attention. Yet each and every one of them suggests what is admittedly the dominant strain throughout our entire narrative: the *pressing reality* of the Religious Life. Hence the name *should* suffice to recall the struggles and the triumphs of the individual career—even when least is known of that particular life-history, with its secondary *unimportant* details. Not one of those Religious could have received the brown habit, and failed to appreciate the object of his holy vocation; for all were duly permitted to undertake the dread responsibility of the Solemn Vows. Before entering the Novitiate each had made his final choice between the world and the cloister; between the hidden reward—waited for in the patience of faith and hope—of labour in God's service only, and such fame as one's success may sometimes elicit from men. It was their highest, their grand ambition to tread in the way marked out for them by the fervour of their predecessors, and thus perpetuate in St. Patrick's Province the Teresian traditions of Carmelite prayer and zeal; and in so doing to become the loyal guardians of Ireland's treasure of the faith.



Because this was their ambition when embracing the "Teresian Reform," we would now associate their names with the prosperity of the Irish Province, and if we have not lingered over their memory, it certainly was not for dearth of evidence of "virtues practised and good works done,"<sup>1</sup> but rather in conformity to that spirit of the Order—so strikingly illustrated by the example of St. John of the Cross—which would have caused them, while still on earth, to shrink from the thought of being thus spoken of in praise, whether during life or even after death.

<sup>1</sup> *MS. in Arch. of St. Teresa's.*

## CHAPTER XVI.

### THE TERESIAN NUNS IN IRELAND : THEIR VOCATION.

Canonical establishment of a Carmelite Sisterhood—The blessed John Soreth—Irishwomen embrace the Teresian Reform abroad—A convent founded at Loughrea—How the Sisters lived during the Penal Times : evidences of their fervour—Vocations in Ireland at the present day—Influence of the Spirit formed according to the original “Constitutions.”

THERE were “DAUGHTERS OF CARMEL” from the earliest ages of Christianity : countless pious women who devoted themselves to their Divine Master’s service by emulating the spirit of the holy hermits on that “Sacred Mount.” And the tradition of the sanctity of these “Virgins and Widows,” who frequently formed themselves into large communities, is still preserved in the East. The Church accepts the facts thus transmitted, allowing the Carmelites to claim as children of their Order such glorious Saints as the Virgins Euphrasia and Euphrosyne, whose holiness edified the world about the time St. Brigid’s extraordinary virtues were the wonder of Ireland.<sup>1</sup>

However, not until the year 1453 was a Carmelite Sisterhood canonically established, the

<sup>1</sup> *Ménologe.*  
268

BLESSED JOHN SORETH, Prior-General of the Order, being the founder. This zealous son of Elias was born at Caen, Normandy, in 1394.<sup>1</sup> Having entered Religion when very young, he soon became distinguished for his talents and great virtue, and was entrusted with some of the most important offices. Henry VI. of England was suzerain of that part of France when the fame of Soreth began to attract people's attention to Caen; and having established a university in that city, he prevailed on the humble Carmelite to teach there. In compliance with the King's request, the blessed Soreth occupied the first professorial chair for many years. At length, when called to the supreme government of his own Order, he resolved to ensure the integrity of the Holy Rule by exhorting his subjects *not* to avail themselves of the *entire* Mitigation granted by Pope Eugene, and by organising a Sisterhood, whose members should sanctify themselves, away from the world, in the practice of the Carmelite spirit of Penance and Prayer. Having this end in view, he gave the same Rule, with certain necessary modifications, to the pious women who had placed themselves under his spiritual direction.

The Holy See readily approved of the project, and the first convent of Carmelite Nuns was formally opened in Guelderland, Holland, about the year 1453.<sup>2</sup> After a little while the *new* Sisterhood became very popular all over Europe, many devout ladies of exalted rank embracing the austerities of the Carmelite mode of life. The Duchess

<sup>1</sup> *Mérol.*

<sup>2</sup> *Ibid.*

of Brittany lent invaluable help to the enterprise in the beginning ; she was clothed in the brown habit herself in the course of time ; and has, within recent years, been raised to our Altars as the "Blessed Frances Ambosia." The holy Soreth visited the English Province in person while Superior-General ; but it is impossible to ascertain whether he came to Ireland also on that occasion. Neither is any allusion made to the introduction of Carmelite Nuns into this country before his death in 1471, nor, in fact, previous to the Teresian Reform, nearly a hundred years later on.

When saying, in another place, that numbers of the "*children*" of Irish exiles on the Continent found an irresistible charm in the cloisters of Carmel from the time of the Seraphic Virgin herself, of course their *daughters* were then included, although we referred directly to the vocation of their sons. However, as for reliable information concerning the actual establishment of a community of Teresian Nuns in Ireland, the foundation of a convent at Loughrea, towards the close of the reign of Charles II. (A.D. 1680), is the earliest we have been able to verify.<sup>1</sup> *De Burgo*<sup>2</sup> tells us that this house owed its origin to an aunt of his own—Mother Eleanor Bourke—who was herself the first to receive the holy habit there. But Father Serapion, who has also succeeded in discovering the names of a number of the deceased Sisters of the Irish Province, does not mention this fact when recording the dates of the "*Professions and Obits*"

<sup>1</sup> Vide Lewis's *Topogr. Dict. of Ireland*.

<sup>2</sup> *Hiber. Domin.*

of those Teresian Nuns. A Mother Margaret Lynch, who took her vows at Loughrea in 1692, is the first spoken of by him; and the last Religious on his list (of twenty-five names)<sup>1</sup> is a Sister Catherine Rourke, who died at Ranelagh, Dublin, on the 22nd of March 1807. In a letter from the Mother Prioress of the Carmelite Convent at Bordeaux, dated the 12th of May 1726, and addressed to Mrs. Teresa Bourke at Loughrea, there are circumstances which lead us to infer that "*Mother Teresa*" was De Burgo's relative's name in Religion. This letter is (or was in 1880) preserved among the "Parliamentary Papers" in the Four Courts, Dublin. It is a most interesting document, and important inasmuch as it gives us a fair idea of the efforts made by the Teresian Sisters to observe their Rule in Ireland during the Penal Times. Mother Teresa, then in charge of the little community at Loughrea, had written to the Prioress of "the *great Convent*

<sup>1</sup> *Mothers Margaret, Teresa, Mary, and Magdalen Lynch* (professed at Loughrea); *Eleanor Bourke, Cecilia M'Hugo* (*ibid.* A.D. 1728); *Agnes Bellew* (Dublin, 1731); *Mary Moran* (Dublin, 1740); *Brigid Daly* (Loughrea, 1729-78); and *Anne Bourke* (Loughrea, 1785). *Sisters Mary Sanns* (professed at Loughrea, 1724—she died in Limerick); *Margaret Neillan* (Dublin, 1730); *Jane Daly* (*ibid.* 1731); *Agnes Curtis* (*ibid.* 1731); *Mable Kelly* (Loughrea, 1734); *Mary Cotter* (Dublin, 1734—she died in Cork); *Lucy Bellew* (Dublin, 1735); *Brigid Daly* (Loughrea, 1736); *Catherine Bourke* (*ibid.* 1738); *Sister — Ivers* (Dublin, 1742); *Brigid Costello* (Loughrea, 1786); *Jane Bourke* (Loughrea, 1806); and *Catherine Rourke*. There was also a *Sister Jane Coleman*, professed at Loughrea on the 15th January 1785, who died there on the 24th of July following, in the twenty-fourth year of her age. And in the same convent there was a Sister (name not given) who lived until the year 1775, having taken her vows in 1692.—*From Father Serapion's MS.*

of Bordeaux," asking to be instructed on certain points in the Constitutions and Ceremonial, in order that the other Religious might know how "*The Regular Life*" was being practised on the Continent. In reply, Mother Mary Anne of Jesus (Anne Jayneon), the Superioress of Bordeaux, gave the required information. It seems that Mother Teresa had invited her over to Ireland; but Mother Mary Anne could not come, because she should have to live "*as a secular*," a necessary precaution to which neither she herself nor her Superiors would ever *submit*. As the nuns in Loughrea had, likewise, some doubt concerning the precise form of the habit worn by the Sisters of the Teresian Reform abroad, the Mother Prioress, with admirable forethought, sent them a "doll" dressed, in every respect, like one of the Carmelites of the convent at Bordeaux. The box, containing this and several other little presents, was forwarded to a Galway merchant named White, and reached its destination in safety; but evidently the authorities considered the letter "*treasonable*"; and thus it came to be placed with similar documents in the Record Office at the Four Courts.

*De Burgo* further states that at the time of his writing the "*Hibernia Dominicana*" (A.D. 1760-62), the Teresian Nuns had a house in Dublin, also, founded by three Sisters named Bellew. From Father Serapion's MS. and other sources we learn, moreover, that there were convents at Limerick and Cork early in the eighteenth century. On the renewal of the persecution of Irish Catholics under

William and Mary, the Carmelite Sisters were compelled to remain concealed in the homes of their friends, if they did not wish to accept the only alternative and try to escape to convents of the Order on the Continent. A good many of them must have risked every peril to cling to their own country, for in her letter Mother Mary Anne alludes to the heroic constancy of the Irish Sisters ; and Father Serapion gives us to understand that the nuns professed both in Dublin and at Loughrea always remained in Ireland. Long before the year 1726 the Religious had formed themselves into little communities again, dwelling in private houses ; and although they dared not wear the beloved habit of their Order, they received novices, and educated them according to the traditions of Carmel, just as fervently as if they were enjoying most perfect security within the canonical cloister. In the year 1757 the Holy Rule and Constitutions were translated into English for their benefit, but there were certain clauses which the circumstances of their state did not permit them to observe. Thus, they had to support themselves by teaching, while the spirit of their vocation required them to devote themselves solely to a life of *penance* and *prayer*. In the course of time the struggle ceased to be so wearisome, and we find them comparatively prosperous about the year 1804. They had then already made several new Foundations, in conformity to Our Lord's express command to their Holy Mother St. Teresa : "*Hasten, daughter, to build monasteries, wherein I shall find souls in whom I*

*can delight*"; that year also the Fathers of Clarendon Street made another translation of the "*Rule*," "*Constitutions*," and "*Ceremonial*" from the original Latin for greater convenience of the Sisters.

The community of Teresian Nuns at Dublin resided for many years in a house on Arran Quay. While there they suffered much from the frequent inundations of the Liffey; and on one occasion the waters destroyed part of the building, ruining, among other things, certain valuable documents which had escaped the agents of Government.<sup>1</sup> In the course of time possession was obtained of an old suburban mansion, which, like Gayfield, passed through strange vicissitudes before it became a Carmelite convent: once the property of a Protestant Archbishop, "St. Joseph's," Ranelagh, was even utilised as a place for public entertainments.<sup>2</sup> From the Foundation made there in the year 1807 nearly all the other Irish houses were established. This community was originally a branch from the Loughrea Convent, which has always been regarded as the mother-house of the Teresian Nuns in Ireland. In the beginning Ranelagh was, as the Constitutions presuppose, subject to the jurisdiction of the Father-Provincial, and through him to the Superior-General of the Discalced Carmelite Order. But early in the present century the obedience of the Sisters was transferred, owing to motives of expediency approved of by the Sacred Congregation, to the Archbishop of Dublin; and, for very obvious reasons, the

<sup>1</sup> Let. to Author.

<sup>2</sup> Dalt. *Hist. of Dublin*.



Holy See does not easily revoke a dispensation of this kind when once granted. Consequently the Ranelagh Convent, and all Foundations since made from it, continue under Episcopal jurisdiction. Of course this fact cannot offer the slightest obstacle to the perfect observance of the Holy Rule and Constitutions, whereby the Religious perpetuate the traditions which they have received unchanged from St. Teresa. Only two Convents are now subject to the Order in Ireland: that of "The Incarnation" at *Tranquilla*, Dublin, and "Mount Carmel" in Loughrea.

Besides these two convents, and the one at Ranelagh, there are nine other Irish houses of Teresian Sisters, seven in the Archdiocese of Dublin: *Roebuck*, *Kilmacud*, *Blackrock*, *Hampton*, *Firhouse*, *Delgany*, and *Mount Tallant*. In the Diocese of Ferns, there is one at *New-Ross*; another at *Tallow*, *Co. Waterford*. It does not come within the scope of our task to give, even in outline, a sketch of the history of these communities separately; each has its own interesting annals, which doubtlessly contain numerous details quite similar to those so graphically recounted by the Seraphic Virgin herself when speaking of the progress of her wondrous undertaking. The Irish Carmelite Sisters had to encounter trials which were so disheartening that they could only be borne by the spirit of patient zeal characteristic of St. Teresa and her first companions. Indeed the efforts made to conform to the Primitive Observance were often truly heroic. On the other hand, the

Sisters would never dream of claiming merit for the needful self-sacrifice, knowing that the prosperity of the particular community is entirely dependent on fervour in the practice of "*The Regular Life*," to which all difficulties, sooner or later, yield.

However, special mention, no matter how brief, must be made of the Convent of "*Our Lady of Mount Carmel*," Loughrea, since the Teresian community established there over two hundred years ago has always been under the jurisdiction of the Fathers of St. Patrick's Province. The site of the original house, founded by Mother Teresa Bourke, is not known. From the violation of the "Treaty of Limerick" to the end of the eighteenth century, the Sisters at Loughrea had to live in concealment, and endure privations of every kind, while waiting a favourable change in political affairs. Not until the year 1829 did a long-prayed-for opportunity occur, and then they built the present church and nunnery, having received generous assistance from their friends.<sup>1</sup> Although plain in design, the new convent was well adapted for the practice of "*The Regular Life*," and is situated in view of the old abbey. About the same time they also ventured to resume wearing the brown habit; hitherto, like the Teresian Fathers of St. Patrick's Province, they had to disguise their sacred profession beneath secular apparel. From the beginning there was a numerous community at "*Mount Carmel*," but

<sup>1</sup> Vide Lewis's *Topog. Dict. of Irel.*, and *MS. in Arch. of Abbey*.

of recent years vocations became so frequent that postulants have had to wait, in many instances, for a considerable time before they could be received into the Order there.

As in all the other Teresian convents of Ireland, the Sisters at Loughrea cherish the names of deceased members whose sanctity is not altogether unknown to the world—influenced by the virtues practised within the cloister, which ward off evils threatening it in every age. Great, indeed, must have been the holiness of those nuns if their sisters in Religion deem it extraordinary; for the every-day life of the Saints is being led behind the grating in those *homes* of Penance and Prayer. It was easy to have foreseen that such should be the effect of the Carmelite Rule and Constitutions when fervently observed by women. The Constitutions for the Nuns of the Order are, like those for the Friars, the safeguard of the Holy Rule. They embody what St. Teresa had learned from experience to be most necessary for the preservation of the true spirit of Carmel. Drawn up by the Seraphic Virgin herself, they were approved of in the General Chapter of 1581; and, with some slight alterations, received the Papal sanction in the course of time.<sup>1</sup>

St. Teresa's spiritual daughters are indebted to the Venerable Mother Anne of Jesus for the Constitutions in their original form. This Religious, known in the world as Anna de Lobera, entered Carmel about eight years after the foundation of

<sup>1</sup> *Ménologe.*

the first Teresian convent. Her previous career had been strikingly marvellous. A deaf-mute until her seventh year (A.D. 1552), she had been miraculously restored to the use of hearing and speech; and from that early age made wonderful progress in virtue. In Religion, she was regarded as a model of prudence and fervour; she became St. Teresa's most zealous helper in the work of the Reform; and had even the grand privilege of founding convents during the lifetime of her mother and friend—the Seraphic Virgin. After the latter's death, St. John of the Cross was heard to say that in sending the children of Carmel so heavy a trial, it pleased God to console them by giving them Mother Anne of Jesus.<sup>1</sup> Having seen the "Reform" flourish in Spain, she obtained the permission of her Superiors to introduce it into France, Belgium, Germany, and Holland. During her own lifetime, she founded, in person, as many as *sixty* houses; and, like St. Teresa herself, she had to confront difficulties that developed into a violent persecution; because there were some who did not appreciate the Saint's method of forming the Carmelite spirit; and Anne of Jesus was determined that the Constitutions should be published just as they came from the pen of her Seraphic Mother (with the modifications made by the Superiors in General Chapter). She succeeded; and the approval of Popes Sixtus V., Gregory XIV., and Urban VIII. bears testimony to the wisdom of her action. She also ensured the preservation of those

<sup>1</sup> *Ménol.*

writings which have obtained for St. Teresa the glory of being ranked among the Doctors of the Church ; and which, even in our own times, are accounted of such value as to have obtained the unique distinction of being reproduced in a "*Facsimile MS. Edition of the Seraphic Virgin's Works.*" While Fathers Edward and Paul were still in Louvain, preparing for their mission to Ireland, Mother Anne of Jesus died at Brussels (A.D. 1621), with a reputation for holiness which has since been confirmed by the Church.

The Constitutions, whose every page manifests the prudence of their holy Mother, enable the Carmelite Nuns to conform, as St. Teresa herself would have desired, to "*The Regular Life.*" There are explicit instructions regarding the fulfilment of the various duties, choral or domestic, from which none of the Sisters may be dispensed without sufficient, serious cause. The Religious rise early and retire late, still hardly having time to perform the usual conventual exercises. Besides several hours of mental prayer, made in common, they are obliged to recite the Divine Office in Choir, according to the Ceremonial of the Discalced Carmelite Fathers. And far from growing weary of the daily routine, which seems so monotonous to those in the world, they find happiness in each hour, having so many means afforded them of advancing the glory of God. This may not appear evident to people without the cloister ; but any one can understand it who grasps the object of a Carmelite Nun's vocation, and has the conviction of faith for

the efficacy of prayer. The austerities of claustral discipline not being such as to appeal to hearts only moved by human sentiment, perhaps the generosity of the sacrifice implied by this vocation is not so apparent as in that of Sisterhoods which society considers more meritorious from a utilitarian point of view. The purely contemplative mode of life, as led by the Teresian Nuns, may even seem to deprive those grand works of Christian charity of the services of so many zealous women who would otherwise have tried to sanctify themselves by becoming messengers of mercy to the suffering poor. But to think so convicts one of forgetfulness of the world's unceasing, urgent need of intercessory prayer. However, the vocation-grace is one of God's all-wise ways of providing for His own glory and for the welfare of men ; while the peopling of the cloisters of Carmel remains a mystery, because the world *will* not understand, nor admit its own indebtedness to those Carmelite Nuns. Only practical Christians feel that St. Teresa's labours have borne lasting fruit ; that her spiritual daughters are a *power* in the Church to the end of time. Neither are *they* incredulous when told that nations owe faith, honour, and security to the prayers of the Teresian Sisters ; they do not deem it impossible or strange that Antwerp should have been saved from Maurice of Nassau, at the intercession of a dying woman—the Venerable Mother Anne of St. Bartholomew, whom the Seraphic Virgin had dearly loved ;<sup>1</sup> and

<sup>1</sup> A. D. 1622 (*Mérol.*).

they acknowledge the prudence of Napoleon I. in bringing back to France, in triumph, the companions of those Carmelite Nuns recently put to death upon the guillotine. . . .

Being strictly cloistered, each community of Teresian Carmelites has its own Novitiate. But the Canons make provision for the founding of houses, so that a little colony of Religious may be sent by any community to open a convent elsewhere. A few years ago such an event did happen in Dublin; and already the new Foundation (at Kilmacud) has the number of Sisters allowed by the Constitutions; a proof of the popularity of the Carmelite Vocation in Ireland. Indeed the prescribed "*Limit*" is the sole reason why several of the Irish communities have frequently to decline applications for admission. Not more than twenty Religious, including three Lay-sisters, may dwell in each convent; the only exception to this rule being in favour of some *one* postulant of "extraordinary merit," should she receive the *unanimous* suffrage of the Conventual Chapter. But when the revenue of a particular house is insufficient for the maintenance of so many Sisters, the number has to be further limited to fourteen—at least until the source of income permits others being received.<sup>1</sup> The fact of these convents being the homes of the daughters of the Irish people is another motive for the very deep interest taken in each Teresian community by the Faithful of Ireland year by year. Although

<sup>1</sup> *Const. of Discal. Carmel. Sisters.*

the Constitutions insist on the greatest discretion being used in determining the vocation of candidates, even after their entrance to the Novitiate, still very few postulants fail to persevere, numerous as are the aspirants to the Teresian habit ; those who do return to their friends being generally obliged to leave the cloister on account of ill-health. For determination of will alone does not suffice for the practice of the austerities prescribed by the Rule, which, nevertheless, may be freely embraced without grave inconvenience by those who have been most tenderly cared for in the world. Speaking on this subject to his daughter, Louis XV. of France was naïvely informed that the keenest mortification she had experienced since receiving the brown habit was to find herself so useless in the kitchen.<sup>1</sup> Her only comfort (derived chiefly from her beloved companion, friend, and guide—the Holy Mother *Juliana Julia MacMahon*, an Irishwoman)<sup>2</sup> was that with a good spirit she *might* improve in time. And we know how true a daughter of Carmel that princess became, the Catholic world being edified to this day by the life of Mother Teresa of St. Augustine—Madame Louise of France.<sup>3</sup> Like her, the Carmelite Nuns delight in what the world regards with such disfavour, being so opposed to its own spirit of self-indulgence and ease ; but the Sisters have absolute reliance on the wise ordinances of those “Constitutions” in which St. Teresa’s

<sup>1</sup> *Ménologe*.      <sup>2</sup> Who died A.D. 1785 (*Ménologe*).

<sup>3</sup> *Ibid.*



characteristic "common-sense" has provided for their life-long peace.

Postulants apply, more frequently, to be received before they have attained their twentieth year, although many enter the Order at a much earlier age. They begin to lead "*The Regular Life*" at once, attending the Acts of Community with the Novices and Professed Sisters. Six months after admission they commence their term of probation under guidance of the "Mother-Mistress," a nun who must take upon herself the responsibility of directing them in the way of perfection, that is, so far as to teach them how to acquire the true spirit of the "Teresians." Several years are assigned for this purpose, the vows being taken at the end of the second; but the time seems to pass all too quickly to the young Religious, when, at length, they are taken from the Novitiate; in order that, thenceforth, as professed members of the community, they may apply themselves unceasingly to the task of preserving their first fervour, by which they ensure the success of their grand vocation; and enjoy that contentment of soul nowhere so soothing as in the cloisters of Carmel.

## CHAPTER XVII.

### OTHER CLIENTS OF CARMEL IN IRELAND.

The brown scapular—Zeal of the Irish Teresian Friars in preaching this devotion—The Tertiaries—Foundation of "*St. Joseph's Monastery*," Clondalkin—Interesting historical associations—Drumcondra and its memories—The vocation of the Tertiaries.

THE "Influences" affecting the world from the cloisters of the Teresian Sisters are not the only means whereby the clients of Carmel are advancing the welfare of nations. It is well known that, no matter what troubles may afflict a people loyal to the faith, the prosperity and peace of their country become, as Christian historians prove, merely a question of time; until God raises His chastening hand. Now, Irish annalists consider the "*Brown Scapular*" of Carmel one of the simplest explanations of their forefathers' devotion to the Catholic religion during the "*Penal Days*." And this assertion is often to be found made as confidently as if the subject were beyond dispute; as if even those outside the Church could not fail to be convinced of a fact so evident to the Faithful of Ireland. It may seem strange that we ourselves have left mention of the great privilege of the Carmelites almost to

the close of our narrative. But this is due to a certain order of priority which had to be observed.

So wonderful are the favours promised to those wearing the "*Brown Scapular*" that their authenticity has, like the antiquity of the Order of Carmel, given rise to various controversies. Here, however, we merely state the facts received by the Church,<sup>1</sup> who would have her children fervently cultivate a devotion preached by the Carmelites from the time of St. Simon Stock, to whose prayers we owe the "Scapular."

When a very young boy, St. Simon had been called by God to make reparation for the sins of the world by a penitential life; and he fled from his parents' home. In England, his native country, the days were then most evil; the blood of the Blessed à Becket had been shed quite recently at Canterbury. Impressed by the necessity of voluntary self-sacrifice to appease the Divine wrath for the crimes of men, the holy youth knew that this virtue could be best practised in some solitary retreat away from his kindred, who were noble and wealthy. Accordingly, he retired into a desert place and dwelt there in the hollow trunk of a great oak tree, whence his surname "*Stock*." He had been leading this austere mode of life for about twenty years, when the Carmelites, not very long established in England at the time, founded a monastery in the neighbourhood of his lonely abode (A.D. 1212). Simon was at once attracted by the spirit of these Religious, and soon became

<sup>1</sup> *Brev. Rom. Carmel.*

a member of their Order. After profession he was sent to the University of Oxford to study for the priesthood. (The more lasting fame of that ancient seat of learning has been secured by the Monks.) On being ordained, he had to accept various offices of importance, which he filled with remarkable success. At a most critical epoch in the history of Carmel we find him Prior-General of the Order, now placed, through his persevering efforts, under the immediate special protection of the Holy See (A.D. 1251). He himself attributed all his victories to the patronage and intercession of the Queen of Carmel. He implored Her aid in every difficulty; and never once did he appeal to Her in vain. As a further proof of Her loving protection, he even asked for a visible sign of Her favour: the "*Brown Scapular*" was Our Lady's gracious answer to his prayer. She appeared to him in a vision, holding this sacred badge in Her hands, and told him that she had obtained from Her Divine Son that all who died wearing the same, for Her sake, should not be lost for ever! . . .

The whole world knows that Simon Stock died a Saint in the year 1265. One of the chapels in the Cathedral of Bordeaux is dedicated to him; and his remains may still be seen beneath the altar; for they were interred there soon after the Saint's death, while that city was yet an English possession. The promise thus made to the clients of Carmel has been accepted by the Church in its *literal* interpretation; and the Blessed Virgin Herself, as if to confirm Her devout children in their

pious belief, secured for them another great privilege, which is known to the Faithful as the "*Sabbatine Indulgence*." In this instance She appeared to Pope John XXII. and promised, under conditions very easy of fulfilment, to release from Purgatory, on the first Saturday after their demise, the souls of those who had died clothed in Her sacred livery. These facts are stated in the *Roman Breviary* without comment or explanation of any kind ; and far from thinking the sinner could look upon them as a way of escaping the temporal and eternal punishment merited by his crimes, the Church has ever encouraged devotion to the scapular, as a most efficacious means of ensuring her erring children's return to the path of virtue. And generation after generation—not unfrequently year after year—Her Spiritual Treasury has been opened with truly lavish generosity to the Carmelites, including all who have become affiliated to the Order as wearers of the scapular. For all clients of Carmel have the extraordinary *right* of participating in the meritorious works of the professed Religious ; in every austerity practised ; in every prayer said ; in every vigil kept by thousands of Friars and Nuns throughout the entire world. An organisation, known as the "*Sodality of the Brown Scapular*," has been established, and may strictly be said to date back to the time of St. Simon Stock ; because the mere receiving (from a priest duly authorised) and wearing of the holy symbol, together with having one's name enrolled on the

authentic Register, and by saying the prayers prescribed, embrace the essential conditions of membership—at least for the enjoyment of the favours and privileges of the Order.

Once the *Doctrine* of Our Lady's great bounty to the children of Carmel had been promulgated in the Church, people of every rank and condition hastened to avail themselves of such loving, maternal solicitude. It was to manifest their gratitude that the clients of the Queen of Carmel began to practise, in common, various exercises of piety in Her honour, with the final result of the Confraternity of the Brown Scapular, as it is now known to the Faithful, being formally inaugurated. Branches were established in all churches of the Carmelite Order. The Bishops and the secular clergy became just as zealous as the Religious themselves in publishing the efficacy of Mary's solemn pledge; since they had ample evidence of Her watchfulness over the Associates, men and women, who daily continued to receive much assistance, temporal as well as spiritual, from Her in return for their fidelity in observing the few simple rules. For it was not as a mere object of devotion that the members regarded the Scapular in which they had themselves invested. They believed it to be significative of an invisible shield guarding them against the dangers of their life's struggle; a guarantee of the unceasing patronage of One whose word is all-powerful before the Throne of Mercy and Grace. Wearing it, they grew more confident, more determined in the hour

of trial. And when persecuted for their faith, the children of Carmel were ever found ready and happy to bear testimony to the truth, even by the shedding of their blood. It would seem that in Ireland especially, those promises of the Blessed Virgin were hailed with joyous praise. Having first received the brown scapular from the White Friars, who came among them not long after the death of St. Simon Stock, the people thenceforth regarded it as a certain safeguard against all perils; later on, when pressed hardly to renounce the faith, they beheld in their scapular a *visible* pledge of the reward awaiting those who should persevere; and the fury of fanaticism, which raged fiercely for centuries, never once prevailed.

The Teresian Carmelites of St. Patrick's Province—who, of course, possessed all the privileges of their brethren of the Mitigation, together with many Apostolic favours granted to the Discalced Fathers<sup>1</sup>—emulated the zeal of their predecessors in preaching devotion to the brown scapular as a special channel of grace. Wherever a Foundation was made by them, there a branch of the confraternity soon flourished, its members proving themselves true “Carmelites” in spirit during those troublous times. Not only did they endeavour to sanctify themselves by obedience to the rules of the Sodality; in their zeal they desired to lead others to the practice of virtue. And thus for several hundred years, in secret when they might not openly, the Teresian

<sup>1</sup> *Privilegia Carmelit. Excalceat.*

Clients of Carmel have exercised an influence for great good all over Ireland down to the present day.

More recently the Church of the Discalced Carmelites, Clarendon Street, may be said to have become the centre of this "*influence*," which, nevertheless, extends to the remotest part of the country. The members of the confraternity at "St. Teresa's" take a holy pride in their traditions, earnest in transmitting them by the fervour of their piety. Indeed, it is a sight to move the most indifferent, to see that spacious Church crowded now with men, who assemble every "third Friday" evening for spiritual instruction in preparation for their approach to the altar on the following Sunday; now with women, who meet for a like purpose on the Friday preceding the first Sunday of each month. Those not Catholics who visit Clarendon Street on such occasions are struck by the simple devotion of the thousands they behold relying so confidently on the promises of the Blessed Virgin. But this absolute trust is based on faith, since Mary's Clients *know* She has the power to keep Her word. Often, too, the air of quiet determination of so many men and women, of every station in life, serves as a striking argument in favour of the truths in which Roman Catholics believe.

The members of the Sodality, both men and women, have always taken the deepest interest in the welfare of "St. Teresa's"; most eager to assist in any good work inaugurated by the Fathers.



To their persevering efforts is largely due the success of such enterprises as the "*Total Abstinence and Temperance Association*," the "*Christian Doctrine Classes*," the "*Children's Mass*," and of other most beneficial and charitable projects now identified with the name of this Church. And while thus hoping to advance God's glory in a humble way, they ensure for themselves a happy contentment of spirit—inseparable from the edifying lives which they lead.

And just as those devout Clients of Carmel would prove their gratitude to their Queen, showing themselves worthy of Her livery by their fervour as members of the Sodality of the Brown Scapular, there are others affiliated to the Order who aspire to still higher perfection, and who are equally devoted to "St. Teresa's." These are the "*Tertiaries*." They ambition to lead the life of *Religious* amid the fret and worry of temporal affairs; even binding themselves by Vow to acquire the object which they have in view. Like the nuns, they owe their origin to the Blessed John Soreth, who obtained the necessary Papal sanction for the founding of the "*Third Order of Carmel*."<sup>1</sup> This mode of life became very popular among the Faithful, many of whom had been longing for this means of closer union with God, but had been prevented embracing the monastic state by their domestic ties. The obligations of the "*Tertiaries*" are not incompatible with the perfect discharge of the duties of each one's particular sphere of duty;

<sup>1</sup> *Ménologe*.

and dispensations are freely granted should circumstances prevent the members being able to conform in every respect to their Rule; as, for example, difficulties with regard to the disposal of time, the "*Brothers*" being required to assemble in their oratories, evening after evening, for the recital of the Office of the Blessed Virgin. Still the most self-sacrificing efforts are invariably made to carry out all the pious practices enjoined.

We have related how the "*Teresian Tertiaries*" were reorganised in Ireland a century and a half ago, their zeal producing many admirable effects within the city of Dublin particularly. After the community had changed from Stephen's Street to "St. Teresa's," an oratory was provided for the "*Brothers*" in the new monastery, and there nightly, throughout the year, they came to pray, notwithstanding the fatigue of the labours of a hard-spent day.<sup>1</sup> They, likewise, had their own traditions, and lived up to them conscientiously. They were proud of their beautiful brown habit, which they are allowed to wear when assisting at devotions in the church. The "*Sister-Tertiaries*," too, have an oratory in "St. Teresa's," and are quite as eager to sanctify themselves and assist others by their prayers and good works as their fervent predecessors, for whom Father James of St. Bernard had translated (A.D. 1719) the Rule and Instructions which they are privileged to observe.

About the beginning of the present century a number of the "*Brother-Tertiaries*," connected with

<sup>1</sup> MS. in Arch. of St. Teresa's.

Clarendon Street, expressed to the Fathers there an earnest wish to withdraw themselves from the world altogether, in order to devote the remainder of their lives to God's service more perfectly. This was the fruit of their having realised the efficacy of a spirit of prayer. As soon as possible, arrangements were made to comply with their edifying request, the ecclesiastical authorities also approving of the project, since these zealous men were not bound by other obligations. A small house, which the "*Brothers*" called their monastery, was secured in the outskirts of the city. They opened a poor-school there (in face of all the penalties threatened by the law), so that the children of the poorer Catholics of Dublin might have an opportunity of being instructed in the principles of their religion at least. The undertaking was a marvellous success in every way. The "School" prospered beyond the hopes of the most sanguine, and many young Irishmen were called to follow the mode of life led by that first community of the "*Tertiaries*" of St. Patrick's Province. In the year 1813 another much larger house was founded at Clondalkin, Co. Dublin, and in the course of time a very pretty church, also, was opened there. While thus mindful of the education of the children of the poor, the Brothers were now convinced of the pressing need of Catholic colleges in Ireland, and invoking the patronage of St. Joseph for their enterprise, they established the well-known "*Carmelite Seminary*" of Clondalkin. It is impossible to exaggerate the services rendered to the country by

this school during a very critical epoch in the history of the nation. One result of the efforts then made was that a great number of Irish Catholic youths obtained a higher education in their own country, the learned professions throughout the world being, as a matter of fact, indebted to "St. Joseph's" for not a few of their most distinguished members. In order to form an efficient teaching staff, several of the "*Tertiaries*," already thoroughly educated themselves, were required to devote themselves almost exclusively to the study of the languages and sciences, and to undergo a special course of training in preparation for their duties in the class-room. The assistance of eminent secular Professors was procured, when needful, in order that the students might enjoy every advantage in their college career. It may be said that many of those who had been educated there were afterwards called to the cloisters of Carmel. And in more recent years Clondalkin has given subjects quite frequently to the Irish Province. Being under the immediate jurisdiction of the Father-Provincial, with one of the Teresian Fathers for their spiritual Director, naturally the "*Brother-Tertiaries*" have the welfare of St. Patrick's Province very dearly at heart. But this fact would never have ensured vocations to the Order were not those under their charge first drawn to the Religious Life by the virtues which they had admired in their *Carmelite* teachers at "St. Joseph's." Hence, year after year, while this college retains its prestige among the Catholic

schools of Ireland, young men who have come thither to prepare for the duties of life—thinking of their future, with every ambition of eager youth—suddenly and unaccountably find themselves called to embrace a career which, as yet, they can hardly understand. Praying for guidance from on High, the vocation-grace is given them, and the glamour of this world's attractions vanishes before the "Glory of Carmel," which seems to them resplendent in the Teresian Novitiate at Loughrea.

The historical memories of "St. Joseph's" are many and most interesting; a number of notable names being associated with this seminary, and members of the community have gained fame for learning, among them Brother Luke Cullen, an indefatigable student of the history of his country, who has a special claim to the gratitude of posterity. He spent much labour and time in collecting material for a work on the Irish Rebellion of 1798, and had just completed his MS. when he died. His papers, however, were placed at the disposal of the late Mr. W. J. FitzPatrick, who freely utilised them, duly acknowledging his indebtedness to Brother Luke.<sup>1</sup> Near this "*Teresian Tertiary's*" grave, in the little cemetery at St. Joseph's, a mural tablet has been erected by Henry Grattan to the memory of a very dear friend interred within that sacred enclosure. Numbering the veteran Irish statesman among their sincerest well-wishers, the Brothers were happy to grant him the favour

<sup>1</sup> *Secret Service under Pitt.*

which he sought on a certain sad occasion. Other names hardly less revered in Ireland occur in the annals of Clondalkin Seminary. Father Henry Young was chaplain there for many years; Gerald Griffin would have gladly ended his days in that calm retreat; and one who had a life-long enthusiastic admiration for the brown habit of Carmel used often to conduct the annual retreat of the Brothers—"Father Bourke," the great Dominican preacher. Often, too, the students heard a venerable Prelate recall his own grateful recollections of "St. Joseph's." The Most Rev. Dr. Lynch, Archbishop of Toronto, loved to speak before them of the goodness of the "Brothers" to him when he was a schoolboy in Clondalkin, and of how helpful their advice and encouragement had been at the outset of his eventful career.

The zeal of the "*Tertiaries*" received still wider scope when they undertook to instruct and provide for the most helpless of their fellow-creatures, the blind. At first they devoted themselves to this great work of charity at Glasnevin, where a small community opened an institution for destitute boys and men so afflicted. This project also proved successful beyond all expectation. Large temporary work-rooms were constructed until such time as the Brothers, assisted by the generosity of the Irish people, could secure a more favourable site for a "*Great National Asylum*."

After some years, the historic mansion known as "*Drumcondra Castle*," with the adjoining grounds, was purchased for this purpose. At

present the community resides in the "House" itself, which has, however, been completely rebuilt from the first storey during the course of time. But on the ground floor may still be seen various apartments of the ancient castle, erected in 1560 (as a mural slab records) by a gentleman named Bath, a great favourite in Queen Elizabeth's court by reason of his musical abilities. His after life was spent in the Society of Jesus, of which he became a distinguished member, his wife—a daughter of Lord Gormanstown's—having died while he was yet in his early manhood. It is now almost certain that this was the castle in which Hugh O'Neill found refuge and hospitality after his romantic elopement with the sister of Sir Henry Bagnal, thenceforth the most relentless enemy of the Earl of Tyrone. There also the marriage was celebrated.<sup>1</sup>

In a remarkably short time, taking into account the large sum of money required for such an undertaking, the foundation of the present magnificent building was laid at Drumcondra. The church and work-rooms appeared later on, all within the past decade of years, and by the voluntary contributions of the Irish people at home and abroad. Still the Brothers have not yet realised the object of their ambition for the welfare of the blind. Their work is not to be considered complete until they have carried out a plan whereby the Drumcondra Asylum will be rendered, perhaps, the most perfect of its kind in Europe.

<sup>1</sup> *Hist. of Ireland, and Dist. Irishmen of Sixteenth Century.*

Nor is it Ireland only that has profited by the labours of the "*Tertiaries*." Little colonies have been sent to America and to Asia, assisting everywhere, according to their vocation, in the salvation of souls. And thus all the Irish Clients of Carmel, Teresian Friars and Nuns, Tertiaries and members of the confraternity, are animated by the self-same spirit that enables them to co-operate in the one grand work of charity, implying their own sanctification, and the saving of countless souls.



## CHAPTER XVIII.

### CONCLUSION : RETROSPECT.

The "difficulties" of the work—Present state of the Irish Province—Its "Restoration"—The General Visitation of 1896—Ireland, Carmel, and Rome—The world and monasticism in these latter times—THE END.

AND now our task is done: the reader has had an authenticated historical account of St. Patrick's Province, and can judge whether the author has collected a sufficient number of important facts to show how closely the Discalced Carmelites have been related to Ireland for nearly *three hundred years*. Of course "*difficulties*" presented themselves while this effort was being made; the obvious necessity of knowing, for certain, what related to the Fathers of the Mitigation, what to the Religious of the Teresian Reform—not by any means the least. However, in many instances, where diligence in research may have been wanting to throw light on the subject, happy chance has given a useful clue. And remembering Father Serapion's almost disheartening attempt in a similar direction over a century ago, maybe still more favourable circumstances will encourage some other Discalced Carmelite to improve upon

this very incomplete notice of the Order in Ireland. By merest accident the Author has discovered several original documents of much interest and importance ; doubtlessly, unknown to him, equally valuable papers may exist ; but not in any of the archives or libraries to which he has had access. In Rome and Genoa there are various MSS. pertaining to the history of the Irish Mission ; for the most part, these had been already utilised by the Teresian annalists, and do not assist one farther than the period of the Cromwellian persecution. But if the aim of our work admitted of it, they might still have furnished us with numerous unpublished details.

With regard to the method of narrative, we may seem to have been negligent in making more particular reference to the sources of our information, and to have overlooked the utility of explanatory notes. As the authorisation of the Superiors-General is only given when they have satisfied themselves of the authenticity of the statements made, we have assumed that their permission will be considered a sufficient guarantee of trustworthiness by those who may not have leisure to test the merits of the work from a historical point of view, according to the canons of criticism : then, items of information relegated to footnotes are not always an argument for care having been bestowed upon the text. For the rest, it was not St. Teresa's intention to give her spiritual children an occasion of profitless controversy when she desired that the annals of each Province should be kept with

scrupulous exactitude. By such a record of facts she would exhort succeeding generations of Discalced Carmelites to emulate the fervour of their predecessors, adopting the means ordained by Divine Providence for the perpetuation of the Reform of Carmel to the end of time. Hence, in the preceding chapters no assertions have been made which we were unable to verify by conscientious research, even the most manifest inferences being, very often, left to the reader's own discretion. Now, as to the intrinsic worth, the importance, of the facts thus chronicled, there may well be a diversity of opinion. But the Author cannot sincerely offer an apology for having tried to obtain for them special recognition, by submitting them outlined against a familiar background of Irish history. More than once it has been expressly stated that, while the object of this work was to trace the influence of the Teresian Carmelite's vocation in Ireland during those several centuries, an attempt would be made to show how every record of St. Patrick's Province must needs find a place in the annals of the nation.

Still, on reviewing the results of our pleasant labour, we can see that the subject-matter might have been made much more attractive by the introduction of some of those charming historical episodes, for the sake of graphic effect, as the opportunity occurred, and when it was not in our power to supply information in *requisite* detail; our excuse is, brevity had to be consulted in what

claims to be simply a popular account of the Irish Province. It is for the future *Historian* to accomplish what we have left undone, and to remove the faults herein so apparent to the critical eye.

Since our task furthermore implied that we should give an insight into the manner in which the Irish Teresian Carmelites strove to attain the object of their vocation, either in time of peace or during persecution, frequent reference had to be made to their success from the beginning in overcoming obstacles that hindered them in the discharge of their sacred duties. In doing so, with a feeling of pardonable pride in the victories achieved by our predecessors, we have taken care to insist, like other writers of this Province in the seventeenth and following centuries, on the zeal of all priests in Ireland, whether belonging to the regular or secular clergy. It was sufficient for us to find that our Irish Fathers were ever loyal to the traditions of Carmel, worthy of the fame of the Teresian Reform.

And, perhaps, the most certain proof of their self-sacrifice and devotedness in former ages is the present prosperity of the Irish Province. Not since the year 1638 were its prospects brighter; for after all the struggles and trials of so lengthy a period, it was restored to its full canonical prestige at the last General Chapter held in Genoa in 1895. This may seem a *very long time*, indeed, for the repairing of injuries inflicted upon the Discalced Carmelites of Ireland by the Penal Laws. Yet, shall we be surprised, remembering those statutes that

still *disgrace* the Legislature, notwithstanding the progress of civilisation, which is supposed to include a *high respect* for *every* form of religious belief? As a matter of fact, neither the Teresian Friars nor any other body of regular priests may consider themselves at all exempt from those petty legal annoyances which have the baneful effect of recalling bitter memories of those terrible Penal Days. Thus the welfare of the Irish Province depends now, as in the past, on the persevering fervour that will forward the object of the Teresian Carmelite's vocation under such a difficulty as active hostility on the part of the State.

Another, and still easier way of accounting for the success which we have recorded, would be to attribute it to the necessity of the Carmelite's mode of life in the Church : a divinely appointed means for the greater sanctification of souls. Nevertheless, had the Fathers of St. Patrick's Province hitherto failed to transmit those traditions of their Order, the "*Glory of Carmel*" in Ireland could never have been so reflected as to attract postulants to aspire to "*The Regular Life.*" Whereas, now the "Rule and the Constitutions," embodying all that is needful for the attainment of holiness, are becoming daily better understood among the Irish Faithful, the severe corporal austerities being looked upon merely as a matter of course.

A very practical test of the feeling of the people in this respect was the enthusiastic welcome given by all classes to the Superior-General, *Father Bernardine of St. Teresa*, on the occasion of the

Canonical Visitation during the autumn of last year (1896). It was a touching proof of Ireland's love for the Order of the Blessed Virgin. Addresses and testimonials were presented by the Tertiaries and the members of the Sodality, both men and women, taking part in these tributes of filial regard. Repeated allusion was made to the bond of affection that exists between the Faithful and the Teresian Fathers; nor was an expression of sincere gratitude wanting in this manifestation of the people's devotedness to Carmel. There was special graceful mention of the peril which many of Father Bernardine's predecessors had risked in coming to Ireland to discharge the duties of their office in other days. And when at "St. Teresa's" he was shown the two Monstrances that recall the trials and triumphs of the Irish Fathers as related in the annals of the Order: the one a poor *souvenir* of the first centenary of the advent of the Religious to this country; the other, a magnificent memorial of the hundredth anniversary of the foundation of the friary in Clarendon Street, an event celebrated with great solemnity in 1893, a year after the grand commemoration of the tercentenary of the death of St. John of the Cross. . . .

But the limits assigned to our work may not be further exceeded; although, nowadays, what relates to monasticism—even to the *very* particular account of "*The Regular Life*" in a modern friary—appears to be well received; as if people

were amazed to find the ascetical spirit quite as vigorous in these latter times as they are told it had been in the "*Ages of Faith*." They wonder how its "influence" is brought to bear on the world in the so-called "advancement" of this nineteenth century. Their surprise becomes all the greater when popular "leaders of thought" quote from the writings of those who had lived and died in the cloister; for it is not the Discalced Carmelites only who have published St. Teresa's fame. But much of the curiosity thus manifested has its origin rather in some fanciful sentiment than in a genuine desire to know the truth, and merits little consideration from one merely anxious to establish a series of facts, from history or tradition, proving the usefulness of "*The Religious Life*" by the good it actually effects. This we shall have done if the reader is convinced of the success of the Teresian Friars in perpetuating the spirit of their Order in Ireland.

Hence, in preserving this incomplete record of St. Patrick's Province, it is to be borne in mind that St. Teresa would have nothing committed to writing which does not directly, or at least indirectly, serve as a motive to edification. For thus only can the history of the past inspire others to follow in the footsteps of those who have left an example of the good that may be accomplished under the guidance of grace. And if the perusal of this narrative should be the means of helping in any way another generation of Irish Teresian Friars to realise more clearly still the aim of their Institution,

and their privilege in being called to labour among the Faithful of their native land, the Author's task has been *well done* indeed ; and were he ambitious for highest appreciation of his humble efforts, then, without his ever knowing it, he shall have received the most desirable of all praise.

The good opinion of those outside the cloister will depend, no doubt, on what *they* may be pleased to consider the merit of the work. They may not be inclined to allow for a Friar's loving esteem of his Order, and disregard his enthusiasm for the monastic traditions of his Province ; yet we can say that anything which we have written reads disparagingly when compared with what others relate of the Discalced Carmelites, not to speak of the affectionate regard entertained for them by the Irish people. When recently a deputation of the "Confraternity of the Brown Scapular" waited upon the Superior-General, it was to assure him that the "Fathers" and themselves were *one*, that they knew their own welfare was the Teresian Friar's care, and that it was the ambition of their lives to participate in the spirit of Carmelite zeal.

So have we deemed ourselves justified in identifying those annals of the Irish Province with the Nation's history, especially since the Faithful of Ireland seem so eager to acknowledge the Order's claim. And as many writers assert that the Discalced Carmelites were once more popularly known throughout the country by the name of the great Saint whom God has raised up to restore the



"*Glory of Carmel*" under the Primitive Rule, only the unworthiness of our work has prevented us giving to this unassuming historical account of St. Patrick's Province another, and still more appropriate title : "HIBERNIA TERESIANA."



# INDEX.

## ABBEYS, Carmelite—

- Ardee, 30, 33
- Ardnacranna, 34
- Athboy, 31
- Ballingall, 35
- Ballinismale, 36
- Ballynahinch, 36
- Ballywilliam, 35
- Borniscarra, 29
- Castlelyons, 36
- Cloncurry, 33
- Cork, 35
- Crevebane, 36
- Drogheda, 31
- Dublin, 32
- Frankford, 34
- Kildare, 25, 33
- Kinsale, 36
- Knockmore, 37
- Knocktopher, 34
- Leighlin Bridge, 35
- Little-Horton, 34
- Loughrea, 37, 198 *sqs.*
- Pallice, 36
- Rathmullen, 29
- Thurles, 36
- Abbeys, List of, 29
- Act of Settlement, 124
- Act, the Black, 125
- Adeodatus, Father, 111
- "Adventurers," the, 117
- Agapitus, Father, 109, 123, 236
- Official report of, on state of Ireland, 109
- Aikenhead, Mrs., 174
- Alan, Blessed, 4

- Albert of St. Lawrence, Father, 250
- of St. Patrick, 264
- Aloysius, Father, 260
- Alphonsus, Father, 224
- Andrew, Father, 224
- Angelus of St. Mary, Father, 264
- of St. Joseph, Brother, Life and Martyrdom, 96-100, 234
- of the Holy Ghost, Father, 256
- Anne, of Jesus, the Venerable Mother, 277 *sqs.*
- of St. Bartholomew, Mother, 280
- Queen, 139 *sqs.*
- St., Monastery of, 21
- Anthony, Angelus, Father, 242
- of St. John the Baptist, Father, 223, 241
- of the Mother of God, Father, 222, 223
- Association, the Catholic, 185
- the Repeal, 190
- Athlone, Siege of, 132
- Aughrim, Battle of, 132
- Aungier, Sir Francis, 33
- BAGGOT, Sir Robert, 32
- Balrayne, Robert Fitzrichard, 36
- Barnewall, Patrick, 35
- Barry, De, 36
- Beck, John, 32
- Bede, Father, 104, 234
- Bermingham, 36

Bernard of the B.V., Father, 258  
 Bernardine of St. Teresa, Father,  
 303  
 Berthold, St., 5  
 Bill, Catholic Relief, 187  
 Bonaventure, Father, 262  
 Book of Expenses and Receipts,  
 161

— of Obits, 176  
 Bouillon, Godfrey de, 5  
 Boulter, Archbishop, 148  
 Bourke, Father, 296  
 — Mother Eleanor, 270  
 Boxam, John, 32  
 Boyne, Battle of, 131  
 Bracken, Father Edward, 34  
 Brady, John, Father, 239  
 Bricklane, Father James, 52, 234  
 Brigid, St., 268  
 Brittany, Duchess of, 270  
 Brocard, St., 4  
 "Brothers of the Blessed Vir-  
 gin," 2, 3  
 Brown, Father Henry, 34  
 Bruce, Robert, 30  
 Bulkeley, Lancelot, Archbishop  
 of Dublin, 49  
 Burgos, De, 36, 68, 270  
 Burke, Patrick, Father, 238  
 Butler, 36

CAMDEN, Lord, 104  
 "Carmel, Daughters of," 268  
 Carmel, third order of. *See*  
 Tertiaries  
 Carmelites—

Abbeys of. *See* Abbeys  
 cells of, 28  
 come to Rome, 21; Ireland,  
 20, 23, *seq.*  
 Mitigated, 5, 6  
 Primitive Rule restored by  
 St. Teresa, 6 *seq.*; and St.  
 John of the Cross, 15 *seq.*  
 reform of Blessed John  
 Soreth, 6  
 retain the "Ancient Rite," 18  
 Rule of, 3, 4  
 sisterhood of, 268

Carmelites—*continued*—  
 why called "Calced," 17  
 Carmelites, Discalced, the—  
 arrive in Ireland, 45  
 first Foundation of, 15  
 Province of, 17  
 Vicar-General, 17  
 persecution of. *See* Perse-  
 cutions  
 the Teresian Reform, 15  
 why so called, 17  
 zeal for Missions, 18  
 Irish, constituted as a Pro-  
 vince, 55  
 ancient abbeys transferred  
 to, 58  
 archives burnt, 60  
 building of Clarendon  
 Street Friary, 161-169  
 conference of, 156  
 connection with O'Connell.  
*See* O'Connell  
 Constitutions of, 207  
 Convents of. *See* Convents  
 Foundations of. *See* Foun-  
 dations  
 General Chapter of, 55, 61,  
 86, 235, 302  
 General Visitation of, 69,  
 76, 121, 146, 154, 304  
 lay their grievances before  
 the Pope, 65  
 Mystical Theology, 229  
 National Synod, 80  
 Provincial Synod, 79  
 Re-establishment of Novi-  
 tiate, 158  
 Seminary of, 293  
 Sisterhood, 268 *sq.*  
 strained relations with  
 Papal Nuncio, 64  
 the House of Studies, 213 *sq.*  
 the newly Professed, 210  
 the Novitiate, duties of,  
 205 *sq.*  
 the "Regular Life," 71-74,  
 83  
 the Scholastic Course, 216  
*sq.*, 220, 225

- Casey, Thomas, 31  
 Catholics, Persecution of. *See*  
   Persecution  
 Celestine, Pope, 21  
 Centenary of Teresian Friars, 145  
 Cepeda, Don Alfonso Sanchez  
   de, 7  
 Charles I., 43, 53, 71, 76, 81, 87  
   — II., 122, 124  
 Charter Schools, 148  
 Charts, Mortuary, 232  
 Chesterfield, Lord, 147  
 Cholera in Ireland, 176  
 Clanricarde, Earl of, 37, 67, 199  
 Clement VI., Pope, 25  
   — X., Pope, 42  
 Clonfert, Bishop of, 201  
 Coleman, Columbanus, Father,  
   237  
   — Father Anthony, 150  
   — Nicholas, Father, 244  
 Columbanus, Father, 63, 73, 235  
   — of St. Patrick, Father, 265  
   — of St. Paul, 241  
 "Complutenses," the, 222  
 Conelan, Anthony, Father, 248  
 Confederation of the Catholics  
   of Ireland, 80  
 Convents of Discalced Carmel-  
   ites, 270, 272, 275  
   — at Loughrea, 270, 276, *sq.*  
   — of Dublin, 274  
 Coote, Sir Charles, 199  
 Cornwallis, Lord, 165  
 Covenant of the Puritans, 81  
 Creagh, Michael, Father, 250  
 Croly, Philip, Father, 120  
 Cromwell, Oliver, 68, 88, 107,  
   *sqs.*  
   — Richard, 122  
 Cullen, Brother Luke, 295  
   — Peter, Father, 241  
 Curran, 129  
 Carry, John, Dr., 151  
 Cyril, Father, 235  
  
 DAVERIN, Joseph, Father, 249  
 Davis, Sir John, 34  
 Declaration of Indulgence, 130  
  
 Dempsey, James, Vicar-Apos-  
   tolic, 119  
 Dickson, William, 34  
 Dillon, Robert, 34  
 Dodd, Patrick, Father, 240  
 Dogherty, Anthony, Father, 237  
 Dolphin, John, Father, 238  
 Dominic, Father, 223, 240  
   — St., 19  
 Donovan, Father Patrick, 68, 69,  
   234  
 Drumcondra Castle, 297  
 Duggan, Dr., Bishop of Clonfert,  
   219  
 Duruelo, Settlement of Carmel-  
   ites at, 15, 46  
  
 EDMUND, Father, 33,  
 Edward, III., 25, 32  
   — of St. Thomas, Father,  
   240  
   — of the Kings, Father, 43  
     character of, 51  
     elected Prior, 48  
     death, 51, 233  
 Elias, St., the Prophet, Founder  
   of the Carmelites, 2  
   — Italian Congregation of, 18  
 Eliseus, Father, 154, 253  
 Elucidarium Thomisticum, 112  
 Emancipation, Catholic, the,  
   180  
 Eugene IV., Pope, 5, 18, 269  
 Euphrasia, St., 268  
 Euphrosyne, St., 268  
  
 FALLON, James, 136  
 Famine, Irish, 146, 193  
 Fénelon, Archbishop of Cam-  
   brai, 128  
 Ferdinand of St. Mary, 18  
 Fineach, Father James, 121  
 Fitzsimons, Patrick, Father,  
   243  
 "Flight of the Earls, the," 30  
 Foundations of the Discalced  
   Carmelites—  
     Ardbreccan, 69, 154  
     Ardee, 62

Foundations—*continued*—

- Athboy, 62
- Dublin, 61, 137, 142, 154, 156, 214
- Galway, 64
- Kilkenny, 65
- Limerick, 66
- Loughrea, 67, 142, 154, 158, 198
- Voughal, 68
- Flynn, Christopher, Father, 257
- Francis, Father, 224
  - of the Blessed Sacrament, Father, 248
  - of Jesus Mary, Father, 252
  - Joseph, Father, 261
  - Joseph of St. Teresa, Father, 257
  - of St. Brigid, Father, 260
- French, Nicholas, Father, 259
- Friars in Ireland, 39 *ff.*
- of the Reform, 17, 18
- Praise of, 35
- Teresian, first Foundation of, 15
- the White, 20

GAYFIELD House, 213

Geoghegan, Antony, Bishop, 119, 125

George I., 143

— II., 145

— III., 151

— IV., 184

Glennan, John, Father, 250

Gotti, Cardinal, 203, 230

"Graine-ni-Mhaile," 28

Gratian, Father Jerome, 1

Grattan, Henry, 153, 182

Gregory of St. Mary, Father, 263

— XIII., Pope, 17

— XIV., Pope, 278

HALFPENNY, Joseph, Father, 237

Halley, George, 96

Hart, Patrick, Father, 240

Hearn, John, Father, 249

Heffernan, Michael, Father, 252

Henrietta Maria, Queen, 44

Henry IV., 32

— VI., 269

— VIII., 25, 31, 34, 37

Heverin, Ignatius, Father, 248

*Hibernia Dominicana*, 69

Hidderton, George, Father, 238

Hilarion of St. Mary, Father, 146

— of St. Teresa, 151, 247

Hoardley, Archbishop, 148

Hogan, John Baptist, Father, 249

Hospital, St. Vincent's, 174

"House of Studies," 211, 213 *sq.*

Hynes, John, Brother, 241

INCHQUIN, Lord, 65, 82

Indulgence, Sabbatine, the, 287

Innocent IV., Pope, 4, 5, 12, 207

Ireland, Loyalty to Stuarts, 131

— Union of, 167

Irish reign of terror, the, 164

Isidore of St. Alexius, Father, 251

— of St. Michael, Father, 255

— of St. Joseph, Father, 86, 116

— of St. Paul, Father, 250

Ita, St., of the Decies, 23

JAMES EDWARD STUART, 139

James I., 41

— II., 129

— of St. Bernard, Father, 145, 292, 339

— of the Resurrection, Father, 249

Joachim, Father, 264

John of St. Matthias, Father, 13, 278

— canonised, 42

— death of, 14

— Father, 257

— joins the Carmelites, 14

— Joseph, Father, 259

— of Jesus Mary, the Venerable, 204

John, Patriarch of Jerusalem, 3  
 — XXII., Pope, 287  
 — of the Cross, St. *See*  
   Father John of St. Matthias  
 — (Mullaly), Father, 241  
 — (O'Reilly), Father, 255  
 — St. Joseph, Father, 261  
 Joseph of the Annunciation,  
   Father, 258  
 — Mary, Brother, 264  
 — of St. Martha, Father (Co.  
   Longford), 158, 244  
 — (Co. Galway), 250  
 — of St. Teresa, 262  
 — of St. Teresa, Father, 261  
 — St. Francis Xavier, Father,  
   262  
 — St. Mary, Father, 262  
 — St., Seminary of, 293 *seq.*  
 — St. Teresa, Father, 255  
 KELLY, Father William, 33  
 — Ralph, Archbishop of  
   Cashel, 25  
 Kennedy, Felim, Father, 237  
 Kenny, Paul, Father, 239  
 Kiernan, Father, 105, 234  
 LACY, Paul, Father, 2  
 Laud, Archbishop, 76  
 Lawrence of St. Thomas, Father,  
   104, 234  
 — of St. Teresa, Father, 110  
   *sq.*, 236  
 Laws, Penal, 112, 142, 143, 152  
 Lennon, John, Father, 250  
 Leo, Father, 171, 257  
 L'Estrange, Father, 176, 185,  
   188  
 "Light and Glory of Ireland,"  
   the, 25  
 Liguori, St. Alphonsus, 224  
 Limerick, Defence of, 132, 133  
 — Treaty of, 133, 276  
 Lobera, Mother Anna de, 277  
 Londres, William de, 31  
 Louis XV., 282  
 Louvain, Missionary College of,  
   43, 45

Luke, St., the Evangelist, 3  
 Lynch, John, Brother, 237  
 MACAULY, Mother, 174  
 Mackan, James, Father, 256  
 MacMahon, Juliana Julia,  
   Mother, 282  
 MacSweeney Fannid, the, 29  
 Malachy of Jesus, Father,  
   235  
 — of St. Teresa, Father,  
   263  
 Mangan, James, Father, 257  
 Mannion, Thomas, Father, 250  
 Marcellus, Father, 240  
 Mark of St. John Baptist, Father,  
   253  
 Mary Anne, Mother, 272  
 Mary, Father Jerome. *See* Car-  
   dinal Gotti  
 M'Donagh, John, Father, 248  
 M'Hugo, James, Father, 248  
 — Jeffrey, Father, 239  
 — Raymond, Father, 240  
 Memoir of Ireland, a, 191  
 Michael, Father, 222  
 Mitigation of Carmelite Rule, 5  
 — Fathers of, 17  
 Molloy, the, 35  
 Monahan, James, Father, 239  
 Monasteries, Carmelite, *v.* Ab-  
   beys  
 — Discalced Carmelite, *v.*  
   Discalced Carmelite  
 Montalembert, Count de, 194  
 Monthly Meetings of Archcon-  
   fraternity of Brown Scapular,  
   150  
 Mooney, James, Father, 252  
 Moore, Lord, 98  
 Murray, Nicholas, Father, 260  
 NECROLOGY, the General, 232  
 Nicholas, Father, 150, 242  
 Nicholson, Dr., 259  
 Nogueras, Christopher, Father,  
   188, 257  
 Novitiate, the, 205 *sq.*  
 Nuns, the Teresian, 268 *sq.*

- Nuns, Rule and Constitutions of, 273  
 — Life of, 279
- OATES, Titus, 126
- Oath of Allegiance, 156
- Obits, Book of, 232; Lists of, 233
- Obituary, the, 232 *sqs.*
- O'Brien of Thomond, 81  
 — Simon, Father, 255
- O'Bugey, David, 25, 32, 33
- O'Connell, Daniel, 178, 197, 258
- O'Daugane, Father, 35
- O'Ferral, Joseph Michael, Dr., 172-174
- O'Flaherty, 36
- O'Hanlon, Father Raymond, 175
- O'Hara, Father, 161
- O'Howleghan, 36
- O'Molloy, Hugh, 34
- O'Neill, Hugh, 297  
 — Owen Roe, 97  
 — Sir Phelim, 77, 80, 97
- Orange League, 155  
 — Lodges, 155
- Oratorians, General Chapter of, 222
- Order of the Blessed Virgin, 2, 4
- O'Reilly, Father Serapion, 163, 172
- O'Reilly, Hugh, Archbishop, 79
- Ormond, Thomas, Earl of, 36  
 — Duke of, 81, 126, 141
- O'Tothell, Nicholas, 32
- Outlaws, the Teresian, 106, 108 *sqs.*  
 — New Generation of, 134 *sqs.*
- PALATIO, Octavian de, 30
- Palladius, St., 21, 22
- Patrick, Father, 31, 86, 104  
 — of St. Brigid, Father, 105,  
 — Mary of St. Joseph, Father, 254  
 — Province of, 57-61, 302  
 — St., 5, 22
- Paul of St. Ubaldus, Father, 43  
 — of St. Patrick, Father, 255  
 — of the Cross, Father, 265
- Peel, Sir Robert, 183
- Pendrick, Father William, 44
- Persecution of Catholics, 41 *f.*, 53, 77  
 — of Discalced Carmelites, 37 *sq.*, 49 *sq.*, 67, 77 *sq.*, 89 *sqs.*, 103, 108 *sqs.*, 140 *sqs.*, 143, 164 *sqs.*
- Peter of the Assumption, Father, 250
- Peter, Brother, 234  
 — Life and Martyrdom of, 100-102
- Philip, Father, Superior-General, 229
- "Pilgrimage of the Heart," 195
- Pippard, Ralph, 30
- Pitt, William, 155, 163, 167
- Pius V., Pope, 12  
 — VII., Pope, 182  
 — IX., Pope, 195, 206
- Plunkett, Oliver, Archbishop, 126
- Power, Father Seraphim, 154, 240
- Power, Joseph, Father, 237
- Prayer, efficacy of, 280  
 — of St. Gerard, Father, 242  
 — of St. John Baptist, Father, 242  
 — St. Justin, 253
- Prendergast, 36
- Province, Constitution of, 57
- QUARANTOTTI, Cardinal, 182
- Quigley, Father, murder of, 165
- RAWSON, John, 36
- Raymond, Father, 259
- Rebellion, the Irish, 164  
 — the Scottish, 147
- Reform, Fathers of, 17, 18  
 — Teresian, established in Ireland, 44
- Regency, the, 155



- "Regular Life, the," 204  
 Relly, Father Patrick, 118  
 Remonstrance, the Grand, 77  
 Renatus, Joseph, Father, 240  
 Repeal Movement, 191  
 Revolution, the French, 166  
 Ribbonmen, the, 185  
 Richard II., 32  
 Rinucini, Cardinal, 64  
 Roache, John, Father, 256  
 Robert Mary of St. Joseph, Father, 146  
 Robert of Jesus Mary, Father, 243  
     — of St. Patrick, Father, 253  
 Roche, John, 33  
 Roches, the, 35  
 Rowe, Father John, 65, 128, 235  
  
 Salamanca, Theological College of, 222  
 "Salmanticenses," 222  
 Saracens, persecution of Carmelites by, 5  
 Savage, Thomas, Father, 244  
 Scapular, the Brown, 285 *sqs.*  
     — Archconfraternity of, 149  
     — Confraternity of, 24, 306  
     — Sodality of, 287 *sq.*  
 Science of the Saints, 206  
 Searle, Father Robert, 32  
 Sebastian, Father, 224  
 "Seraphic Doctor" (St. Teresa), 8  
 Serapion, Father, 233, 270, 299, 260  
 Sheehan, John, Brother, 240  
 Simon, Father, 235  
 Sisterhood, Carmelite, established, 268  
 Sixtus V., Pope, 17, 278  
 Slane, Richard, 34  
 Smith, James, Father, 236  
 "Sons of the Prophet," 3, 17  
 Soreth, Blessed John, 6, 269, 291  
 Stanhurst, Nicholas, 33  
 Statement by Father Agapitus, 236  
 Stephen, Father, 244  
  
 Stephen, of the Blessed Virgin, Father, 248  
 Stock, St. Simon, 4, 23, 43, 285  
 Stone, George, Archbishop, 148  
 Strafford, Earl of, 53, 76  
 St. Ruth, General, 132  
 Sugdaus, John, 30, 32  
 Sweetman, John, 160, 165  
 Swift, Dean, 144, 146  
  
 TAAFE, Viscount Nicolas, Ambassador, 147  
 Talbot, Francis, 34  
 Teresa, Mother, 271  
     — of Jesus, St., 1, 6  
         Life of, 7  
         Death, 10  
         reforms the Carmelite Order, 12, 17, 18  
         founds Convent of Avila, 12  
         canonised, 42  
     — St. Simon of, 57  
     — temporal association of, 292  
     — Tercentenary, 202  
 Teresians, the, 292  
     schools of, 293  
     visitation of, 250  
 Tertiaries, the, 291  
 Thebaid, the, 23  
 Theodore, Father, 261  
 Thomas Aquinas of St. Teresa, Father, life and martyrdom, 89-95, 234  
     — of Jesus Mary, Father, 254  
     — Mary of St. Elias, Father, 254  
     — Aquinas, St., 222  
     — of Jesus, the Venerable, 205  
     — of the Sacred Stigmata, Father, 250  
 Thurot, Admiral, 151  
 Tone, Wolfe, mission to America, 165  
 Tumulty, Francis, Father, 249  
 Tyrconnel, Earl of, 130  
  
 UBALDUS, Father, 233  
 Ullathorne, Bishop, 259

- Union, repeal of, 180  
 "United Ireland Society," 156  
 Urban, Father, 243  
 — VIII., Pope, 278  
 — of St. Hilarion, Father, 248  
  
 VETO, the, 181  
 Victor, Father, 63, 73, 235  
 Vesci, Richard de, 33  
 Visitations, Book of, 75  
 —. *See* Discalced Carmelites  
  
 WALSH, Dr., Archbishop of Dublin, 220  
  
 Walsh, John, Father, 258  
 Ward, Father Patrick, 156  
 — John, Father, 238  
 Wellington, Duke of, 187  
 Wexford, the Furlongs of, 34  
 William, Father, 35  
 — III., 130, 273  
 — IV., 190  
 Whearty, John, Father, 253  
 Whelan, William, Bishop, 172  
 — Patrick, Father, 257  
 Wood, project of, 145  
  
 YEPES, Juan de, 14  
 Young Irishmen, 191

THE END.

SUPPLEMENT  
TO  
CARMEL IN IRELAND.

**Permissu Superiorum :**

J.M.J.

Fr. Raynaldus Maria a S. Justo, Praepositus Generalis  
Fratrum Discalceatorum Ordinis B<sup>mae</sup>. Virginis Mariae  
de Monte Carmelo, ejusdemque S. Montis Prior.

Cum opus cui titulus "A Supplement to Carmel in  
Ireland" ab adm: R. Patre Fr. Patritio a S. Joseph Ordinis  
Nostri sacerdote professo compositum, duo ex nostris  
Theologis examinaverint, nihilque in eo offenderint quod  
Catholicae fidei et bonis moribus adversetur, licentiam,  
quantum ad nos attinet, concedimus ut typis edatur,  
servatis omnibus de jure servandis.

In cujus fidem, &c.

Datum Romae, ex aedibus nostris Generalitiis, Die vero  
26 Junii, 1902.

Fr. Raynaldus Ma. a S. Justo.

L. ✠ S.

Praepositus Generalis.

Fr. Elias a Matre Misericordiae,  
Secretarius.

A SUPPLEMENT  
TO  
CARMEL IN IRELAND:

CHIEFLY FROM THE LETTERS OF IRISH MISSIONARIES  
OF THE SEVENTEENTH CENTURY.

BY  
THE REV. JAMES P. RUSHE,  
(FATHER PATRICK OF ST. JOSEPH),  
O.D.C.

---

Dublin :  
SEALY, BRYERS AND WALKER;  
M. H. GILL & SON.

---

1903.



# CONTENTS.

	PAGE
CHAPTER I. IRISH AFFAIRS, (A.D. 1629-1650) : . . .	7
33 II. AN IRISH MISSIONARY IN LONDON (A.D. 1654-1663) . . .	25
32 III. HELP AND SYMPATHY FROM ROME (A.D. 1640.) . . .	41
33 IV. THE EXILED TERESIAN MISSIONARIES (A.D. 1686) . . .	57
33 V. CONCLUSION . . .	71
INDEX TO THE SUPPLEMENT . . .	77





## CHAPTER I.

IRISH AFFAIRS—A.D., 1629-1650.

SOME time after the publication of "Carmel in Ireland," a series of original M.S. letters,<sup>1</sup> written by certain Irish Teresian Friars of the seventeenth century, were kindly placed in the author's hands. These letters afford a still clearer insight into the nature of the difficulties which had to be overcome before the "Vine of Carmel" could be planted anew in Ireland. However, it is gratifying to be in a position to state that the many inferences drawn in our former narrative only receive further confirmation from the important documents now brought to light after the lapse of more than two hundred and seventy years. Although appealing with more direct interest to the members and friends of the Carmelite Order, one might not easily exaggerate the value of the facts which these documents contain; since they have been furnished by witnesses actually living in Ireland at a very eventful epoch in the nation's history.

The letter of earliest date in the series (28th of February, 1629), is from the pen of Father

<sup>1</sup> Published in article-form in the "*Irish Ecclesiastical Record*" (May and June, 1899; and September, 1901.)

Edward of the Kings, first President and, afterwards, Vicar-Provincial of the Irish Discalced Carmelites. Concerning the career of this religious himself nothing remains to be added here with exception of Father Edward's family name and the precise year of his birth. He was the son of Christopher Sherlock and Elizabeth Long; and was born at Naas, Co. Kildare, in 1597 (just six years after the death of St. John of the Cross), receiving the name of John in Baptism. Consequently, he was only in the thirty-third year of his age when he died in Dublin, on the 29th of July, 1629—a short time after his return from Rome, whither he had been summoned in the interests of his Province. We find, moreover, that he was professed at Brussels on the 6th of January, 1619. On the 22nd of September, that same year, another young Irishman, named James Galvin—in Religion, Brother Seraphinus of St. Patrick—the son of Dominic Galvin and Elizabeth Coppinger, also took the vows at Brussels; but he died in the Carmelite Monastery at Lille, about the time Fathers Edward of the Kings, and Paul of St. Ubaldus left Louvain for Ireland (A.D., 1625).

Having entered on the arduous work of the mission as soon as he and his companion reached Dublin, and hopeful of being eventually able to establish the Order permanently in the country, Father Edward deemed it prudent to procure special faculties from the Holy See, in virtue of which he might discharge the duties of the sacred ministry among the Faithful. Pope Urban VIII. granted this request on the 2nd of December, 1627;

and further privileges were obtained in the years 1629, 1631, and again in 1635, as appears from a marginal note on this document—which, we may say, was never in Father Edward's own possession. For, in those days, it might have been seized and used against him as evidence of high treason ; so for greater security it was retained by his superiors in Rome, a copy being forwarded to the missionary. Happily the original document is still extant, preserved among the letters now under notice.<sup>1</sup> As these "Faculties" indicate very plainly some of the trials reserved for the Irish Missionary of that epoch, the following summary will prove interesting : The missionary was authorized to :—

1. Reconcile heretics to the Church, no matter their nationality ; so long as they did not come from countries wherein the Sacred Inquisition was in force.

2. To absolve in cases reserved to the Holy See—even in such as those mentioned in the Bull *Coena Domini* : and to release clerics, whether Regular or Secular, from various censures.

3. Also, to dispense ecclesiastics who had incurred an irregularity, etc., except in the case of voluntary homicide. This "Faculty" might have been exercised in places where there was no Bishop or Vicar-apostolic ; neither was it necessary to apply to the diocesan authorities, even if they could have been consulted without difficulty.

4. To impart the Papal Blessing, with Plenary

<sup>1</sup>In the archives of the Discalced Carmelites, London : 47 Church Street, Kensington, W.

Indulgence, to those whom the holder of the Faculties should receive into the church.

5. To grant a Plenary Indulgence on the greater festivals throughout the year; at the hour of death; and to penitents on the occasion of a general confession. Also, to grant an Indulgence of forty or fifty days at pleasure.

6. Permission was given to keep and read heretical and all other prohibited books, with a view to the more easy refutation of the erroneous opinions of the enemies of the Church. Such books, however, might not be taken into any other country.

7. Faculties to administer all the Sacraments, except Confirmation and Holy Orders; and, in case of necessity, the usual ceremonies prescribed in the Ritual, but not otherwise essential, might have been omitted. With regard to the Sacraments of Baptism, Extreme Unction and Matrimony, use might have been made of these Faculties only in districts not provided with pastors; but everywhere at the invitation of the respective Bishops and parish priests.

8. An exemption from the recital of the Divine Office was granted, when the Breviary could not be used without personal risk: the Rosary of the Blessed Virgin, or other prayers and psalms should be said instead.

9. Power to bless Vestments was likewise given; and to consecrate those things required for the altar—so long as sacred unction was not necessary—when access to the Bishop or Vicar-apostolic could not be had; or with permission of the same. The

Holy Sacrifice might also have been offered, even when it was doubtful whether the altar-stone contained sacred relics.

10. It was permitted to say Mass in any proper place,—in the open air, or even in caves—three hours before dawn during winter, and one hour after noon; twice a day when necessary; and in the presence of heretics and other excommunicated persons, if this was unavoidable. However, no one except a Catholic might have assisted as clerk.

11. The consecrated Host might have been preserved in any becoming place, without a light burning before It; and with omission of the various observances set down in the Ritual.

12. These Faculties included, moreover, the power to commute simple vows—with exception of the vow of chastity, and that of entering religion—for some other good work; and, should there be just cause, to release from oaths, if the Bishop or Vicar-apostolic could not be consulted, or with their sanction.

13. To dispense in the second and third degrees of consanguinity or affinity, should there be grave necessity; and this even before the contracting of the matrimonial alliance; but in this instance, the dispensation might only have been granted when there was any difficulty in consulting the Bishop.

14. Catholic books might have been published without the name of the author, or of the printer, or of the place of publication: this notwithstanding the Decree of the Council of Trent to the contrary.

15. Those embracing the Catholic Faith might have been relieved from the obligation of restoring the profits derived—"against conscience"—from Church property; but on condition that they made a donation to the Religious Order to which such property had belonged before the Suppression of the monasteries; or, in the event of that Order having ceased to exist, to the Catholic poor.

16. These Faculties could have been exercised in Ireland, England, Scotland, the Isle of Man; and in all other parts of the British Dominions.

17. Four other duly qualified Discalced Carmelites, whose names were to be forwarded to the Sacred Office of the Inquisition, might have availed themselves of the privileges thus granted; and the Faculties were given for a period of seven years.

But the Irish Teresian Friars were the recipients of many other favours from the Holy See in the meantime; the very first of those letters, bearing the signature of Father Edward of the Kings, being in acknowledgment of some such important concessions. It was written in Paris on the 28th of February, 1629, Father Edward being then on his way back to Ireland from Rome; and addressed to Father Paul Simon, one of the Definitors-General, for whom the Irish Fathers seem to have had a great admiration.

In this letter Father Edward alluded to the numerous favours obtained for the Irish Carmelites by Father Paul Simon, attributing to him the entire credit of their having been able to establish themselves in their native country at all. He spoke of the great difficulties encountered in opening

their Novitiate, owing to the disturbed state of Ireland at the time ; and of how Father Paul Simon had at length succeeded in securing for them the requisite permission from the Sacred Congregation. There was also trouble about the founding of new monasteries, because of the Bull "*De non fundandis monasteriis*" of Pope Urban VIII.; but the Irish Discalced Carmelites had been recently granted a special Brief modifying that decree in their favour. And now Father Edward wrote to impress upon Father Paul Simon the urgent need of a special rescript, declaring the Irish Teresian Fathers "Missionaries Apostolic," which would insure their Privileges being always, and in every place, respected. This, together with the permission of the General of the Calced Carmelites allowing the Teresian Fathers to accept several of the old abbeys of the Order which had been offered to them (in case the Mitigated Friars themselves did not intend to restore those ruins on their return to Ireland)—this would afford the Discalced Religious great encouragement ; causing their affairs to assume a much brighter aspect. Both requests were granted later on.

On the same occasion Father Edward assigned the war, then raging between England and France, as the principal cause preventing his own and his companion's—another Irishman, Father William of the Blessed Sacrament—immediate return to Ireland. They had to endure much suffering as well as great inconvenience. However, they were earnestly praying for peace ; unless hostilities soon ceased he could not tell when he would be

able to proceed on his homeward journey. A Father Elias, one of the members of the Paris community, had just volunteered to share the labours of the Irish mission ; and Father Edward expresses his own eager willingness to accept the self-sacrificing services of this Religious, if the Superiors-General will be pleased to grant their consent. He regards incidents of this kind as sure presages of the future prosperity of the Order in Ireland. As a matter of fact, what Father Edward then predicted became marvellously verified within the next few years ; although he himself was not spared to witness the reward of his persevering labours and trials.

Having left Paris, the two missionaries reached Antwerp without serious mishap, towards the end of March, 1629. They spent some time in the Carmelite monastery of that city, awaiting a more favourable opportunity to resume their journey to Ireland. Writing again to Father Paul Simon on the 30th of the same month, Father Edward informed him that another of the Irish Friars—Father Simeon of St. Teresa, who had until recently been a conventual in the monastery at Tournay—was already on his way to Ireland ; and gave a most touching account of the trials of this zealous priest while preparing for the labours of the ministry in his native land. Just then, it seems, the Irish mission was regarded in Belgium in much the same light as those of the Order in the East ; many persons being of opinion that the establishment of a Province in any part of the British dominions was an utter impossibility.



Still father Simeon was by no means disheartened, remembering what success his brethren had already achieved in Ireland, since their first coming to the country but a few years previously. He had at length collected sufficient funds for the journey; and in this letter Father Edward mentioned, with deep gratitude, the generosity of the Infanta of Spain, who had contributed fully half the entire sum—about two hundred florins. Father Bede, a Discalced Carmelite of the English mission, gave Father Simeon the clothes which he himself had used as a disguise when in England; thus clad, the Irish priest set out on his perilous undertaking, as the accredited courier of the Duke of Lorraine.

While still in Antwerp, Father Edward of the Kings heard some cheering news from England. The king was now at open variance with his Parliament, and this seemed to argue a more hopeful outlook for his Catholic subjects. Not for many years, according to Father Edward of the Kings, did the Faithful, both in England and in Ireland, enjoy so much liberty as at present. He himself had seen, on the very day of his writing this letter, the protest of Charles I. against the Puritan party, whereby Parliament was dissolved as being hostile to the royal cause and to the welfare of the kingdom. The Parliamentarians paid no heed to the Proclamation, and the king had their leaders arrested. All the priests and religious until then in prison were released by royal command, Charles no longer concealing his distrust of the Puritan fanatics, whom he rightly regarded as the enemies of peace. He was determined to act

quite independently in future, having hitherto submitted too easily to the insolent dictation of Parliament. Besides, wrote Father Edward, the king was most justly incensed at the conduct of those rebellious subjects, who did everything in their power to mortify and humiliate his royal consort, then about to become a mother. But Queen Henrietta Maria was, apparently, quite capable of defending her own cause. Father Edward was told that the Puritans had actually dared to send to her, requesting her not to practise the Catholic religion in public; saying that she had already scandalized many of them by doing so; for she had a chapel of her own, served by several Roman Catholic priests. The queen replied with much firmness and dignity: she was deeply sensible of the interest which they were taking in her welfare; but begged to remind them that they had no power over her, nor any right to censure her or offer her their advice. She said that she had a husband to whose authority she was subject, and he would reprove her should she deserve admonition at his hands. And since the exercise of her religion had not heretofore displeased his Majesty, she did not mind at all what others thought or said. The king was delighted with this spirited action of the queen; while his Catholic subjects derived much courage from the discomfiture of the Puritans. Here it may be said that in after years one of the most eloquent of Henrietta Maria's panegyrists sought to trace the secret of what was noblest in her character to the influence exercised over her in childhood by a saintly Carmelite nun.

However, such bright auspices did not cause Father Edward of the Kings to be over sanguine with regard to the future welfare of his Order in Ireland. In the same letter we find him assuring Father Paul Simon that no one could tell how long the Catholics should enjoy so happy a state of religious toleration. Hence, he urged the immediate necessity of providing a refuge on the Continent for the Irish Fathers, lest a sudden revival of the persecution should compel many of the Teresian Friars to quit their native land for a time. Meanwhile, the proposed foundation might be utilized as a college to prepare subjects for the work of the mission in Ireland. There was a Carmelite monastery at Louvain admirably suited for such purpose ; and having drawn Father Paul Simon's attention to this fact, Father Edward now confided the entire matter to the well-known discretion of one to whom the Irish Fathers were already so deeply indebted. In the course of time they actually did get possession of a monastery on the Continent—a novitiate at La Rochelle. If they ever availed themselves of this favour, it must have been after the siege of Limerick ; but later events admitted of their receiving postulants in a humble little friary which once stood by the ruins of the old abbey at Loughrea.

From a remark made by Father Edward, it appears that the Fathers on the English mission used to wonder at the apparent ease with which he obtained those various concessions from their Superiors-General and from the Sacred Congregations ; they themselves finding it extremely

difficult to forward their own interests at Rome. Father Edward explained that this was solely due to the fact of the Authorities being in constant dread of another persecution in England. When discussing this matter with Father Bede of St. Simon Stock, Father Edward said that so far as the Irish Fathers were personally concerned, they would always very gladly do everything in their power for their brother-missionaries, whether English, Dutch, or Scotch. If, happily, he himself should now succeed in securing that monastery at Louvain for the Irish Province, he was sure that the English Fathers would be right welcome to send their subjects there to be educated for the priesthood. There is ample evidence to show that this spirit of fraternal charity on the part of the Irish Carmelites was still cherished in the course of time; for when they were in a position to open their own college at Drogheda, we find them always most willing to admit among the students of the Province young men aspiring to labour on the English mission.

On leaving Antwerp, Fathers Edward and William proceeded to Brussels, where they met another Irish Discalced Carmelite, Father Malachy of Jesus, who had come thither at the command of his Superiors. Father Edward got this religious to write to Father Paul Simon in his name (7th April, 1629); and to enclose a copy of the letter which Father Edward himself had already forwarded to Rome to be read at the approaching General Chapter. The reason for his having asked Father Malachy to do him this favour was that

he himself intended leaving Brussels the next day, and had a great deal of urgent business to transact in the meantime. In that letter Father Edward again returned to the subject of establishing a monastery for the Irish Discalced Carmelites on the Continent. As he had previously stated, circumstances led him to believe that, gracious as Charles I. was to the Catholics at present, too much reliance should not be placed on the king's favour. Here, also, he explained why the religious were so anxious to get possession of the house already founded at Louvain: simply to avoid the expense of building one elsewhere; and so economizing their very limited funds for the foundations which they still hoped to make in Ireland. Indeed, to the well-known fact of the poverty of the Irish Carmelites Father Edward attributed the reluctance of their English brethren to accept the hospitality most freely offered them by the members of St. Patrick's Province; adding that this want of sufficient means was in no sense due to absence of kindly feeling towards the Friars on the part of the generous-hearted Irish people, who had little themselves to bestow: seeing what obstacles had been placed in the way of their prosperity for the past hundred years; during which interval they had been plundered and oppressed most shamefully, because of their devotion to the Faith. Finally, Father Edward speaks of the many advantages now accruing from the fact of their having their own novitiate in Ireland. Hitherto many very eligible subjects could not well have gone abroad to carry out their pious purpose of entering

Religion ; both by reason of those cruel laws which forbade them, under direst penalties, to leave the kingdom with any such intention ; and owing to the natural dread of all those dangers to be encountered by travellers in time of war. Besides, all the ports were closed ; so that it was a matter of the greatest difficulty for anyone to reach the Continent in safety.

On the 30th of June, 1629, Father Malachy of Jesus wrote a second letter to Father Paul Simon informing him of his having heard, on the 31st of the previous month, from Father Edward, who had succeeded in reaching London safely ; and, was, probably, already back in Ireland. Referring to the future of the Irish Province, Father Malachy said that he himself did not think the members of the Order there could secure the much-desired monastery on the Continent, unless Father Edward returned to Belgium later on to forward the matter by his presence. Everyone felt that the welfare of the Discalced Carmelite mission in Ireland depended largely on Father Edward's influence. This is the last allusion made, in the series of letters now before us, to the name of Father Edward of the Kings. Within a month from the date of Father Malachy's latest communication with Rome, that fervent Religious was dead (29th of July, 1629). His strength had yielded at length to the trials and labours endured by him in the short course of his missionary career. We have seen that he was but in the thirty-third year of his age when he died ; yet so great were the fruits of his toil, that not alone did the Discalced Carmelites

continue the work of their mission in Ireland ; but made such progress in the brief space of ten years as to establish one of the most flourishing Provinces of the Order in their native land. Father Edward's holy ambition was now realized, the new Irish monasteries being what he most desired to see in the country—so many centres of zeal and prayer.

Father Malachy himself had suffered so much from the constant physical strain, which his missionary duties entailed, that his health gave way completely ; as Father Paul Simon already knew. But in the present letter he thanked God that he was recovering rapidly, and hoped to be soon equal to the wearisome journey to Rome, where he had been expected for some time. He had been very anxious to move on to Italy at an earlier date, sacrificing all in answer to the call of Obedience ; the physicians, however, protested, saying such an attempt might only be made at the certain risk of his life. He was happily spared some years for the further exercise of his zeal in Ireland ; and to edify his brethren by the exemplary practice of the monastic virtues.

The next letter, in order of time, was written to the Definitory-General at Rome, on the 11th of August, 1631, in the joint names of four members of the Dublin community : Fathers Fortunatus of St. Anne ; Simeon of St. Teresa ; William of the Blessed Sacrament ; and Edmund of the Presentation. The chief interest of this letter lies in the fact of its being positive evidence of the fervour of the first Irish Teresian Carmelites in

the observance of the Restored Primitive Rule ; and of their devotion to their missionary duties, notwithstanding obstacles of a very disheartening kind. These religious now appealed to their Superiors-General for advice and assistance, in order that they might carry out—always under holy Obedience—the twofold project which they had so dearly at heart. The event proved that the welfare of the Irish Province was a subject of anxious solicitude at Rome.

Father Edmund, whose name appears in this document, was the son of Thomas Hoare and Marcella Lewis, and had received the name of James in Baptism. Born in Limerick, in the year 1600, he was professed at Louvain, on the 16th of November, 1625 ; and died in one of the Irish monasteries—probably at Dublin—on the 9th of August, 1633. Like Father Edward of the Kings, he succumbed at a very early age to the trials and privations from which no Irish missionary was exempt in those days.

Another Teresian Friar of the Irish Province, Father Antony of St. Mary, was in Brussels at the beginning of the year 1632 ; on the 30th of January he wrote to Rome in a strain similar to that of the letter forwarded by those four Fathers on the occasion to which we have just referred. He said that although the members of the Order in Ireland were unceasingly engaged in missionary labours, still all earnestly desired to live and die in the strict observance of the Primitive Carmelite Rule. Indeed, the Irish Fathers had by this time gained a reputation throughout the entire Order



for their heroic efforts to lead the Regular Life amid the many difficulties with which they had daily to contend. Thus, indirectly, while treating chiefly of affairs of particular interest to the religious themselves, these letters cast a very vivid light on the sad condition of the Faithful of Ireland, even when supposed to be enjoying the favour of a tolerant king.

Perhaps the most interesting letter of all in this series, though one of the shortest, is that written by the same Father Antony to the General of the Order—Father Lawrence of St. Elias—on the 28th of October, 1649. It was dated from the Discalced Carmelite monastery of Limerick, where the Provincial Chapter was then being held. Father Antony informed his Superior that they did not know what moment the house might be seized by the enemy; for the city was in the hands of the Puritans, who had quite recently defeated the Royalists with great loss—fully eight thousand Catholic soldiers having been either captured or slain. A fierce persecution of the Faithful seemed surely imminent; all the priests and religious stood in hourly peril of their lives. For this reason Father Antony himself could not give the usual account of the Irish Province in his letter; but states that they have referred the affairs of the Chapter to Rome, whither Father Paul of St. Ubaldus—the first companion of Father Edward of the Kings—and one of the other Fathers, have proceeded to acquaint their Superiors-General with the result of the elections; and to make provision for the emergencies certain to arise

during the time of approaching greater trial. In conclusion, he earnestly implored the Father General to pray frequently for his sorely tried Irish subjects, and for their dear country, so that the afflicted people of Ireland might still persevere, as they had always done, in their loyalty to the Faith. . . . .

The remaining letters of the series were all written by a religious, who dwelt in London while Cromwell ruled England with such arbitrary power. They are of very special interest, although the missionary who wrote them often laments the circumstances which prevented himself taking part in the labours of his brethren in Ireland at this particular epoch ; not that he became thereby exempt from sharing those self-same trials.

## CHAPTER II.

AN IRISH MISSIONARY IN LONDON.—A.D. 1654-1663.

FATHER PATRICK of St. Brigid was one of the Irish Teresian Carmelites who had been educated abroad. He had left Ireland for this purpose about the time of Father Edward's death. We have seen from the foregoing letters that even during the reign of King Charles I. the children of Catholic parents had rarely an opportunity of being instructed at home; yet to send them on the Continent with such an object in view was a violation of the law, punished as an act of treason. When of an age to decide on his vocation, this young student, like so many of his fellow exiles, found himself called to the cloisters of Carmel. And having chosen the Brown Habit of the Teresian Friars, he was affiliated to the Irish Province of Discalced Carmelites. It would appear that he had much success in the Schools during his collegiate course. Still he must have keenly felt that he was not yet prepared for the work of the mission; just then (A.D. 1641-1647) the members of the Order in Ireland had entered upon their glorious struggle in the cause of Religion; and three of their number had already secured the

Martyr's palm and crown. Of the nine monasteries founded in the Province, not more than three remained intact on Father Patrick's arrival in the year 1647. Perhaps in Limerick alone, or amid the ruins of the Old Abbey at Loughrea, he might have sought a temporary refuge at the beginning of his career as an Irish missionary.

For six long years he had to undergo dreadful hardships and trials: attending to the spiritual needs of his persecuted countrymen at the imminent peril of his life. In his letters to Rome we find frequent allusion to this period of his career; as if the memory of it were some terrifying dream that could still cause him a thrill of horror, so narrow had his escape often been from death by the halter or sword. Yet we can also discern a note of triumph in these repeated references, especially when Father Patrick speaks of the fervour of the suffering people, who, unmindful of the rain and cold, came in crowds to the missionaries, night after night, to receive the consolations of their Faith. It was only at midnight, and in places most remote, that the Sacred Mysteries could be celebrated with any safety; so vigilant the watch kept by the Puritans. And many a touching incident of heroic loyalty to duty on the part of the priests, and of loving devotedness on the part of the Irish people, is to be met with in all authentic documents relating to the history of those dread times.

In the year 1653, Father Patrick repaired to Belgium to consult his Superiors on matters pertaining to the welfare of his mission; having in

the meantime intrusted his charge to one of the other Discalced Carmelites then in Ireland. His report on the state of the country was at once forwarded to Rome, where it excited deepest sympathy for all at Cromwell's mercy. The Superiors-General spoke of those patiently-borne trials as the Irish people's grand victory in the cause of truth; they highly commended Father Patrick's own eagerness to return to the arduous duties of his mission; but, for the present, decided that he should proceed to London and await their further instructions there. He obeyed in that beautiful spirit of filial submission, so evident from all his letters; in almost each of which he expresses his longing—hoping against hope—to be at length permitted by circumstances to resume his labours in his native land. But from the year 1654 until some time after the Restoration his duties lay among the Catholics of London—many of them his countrymen—and implied much personal danger and trial. His letters (invariably written in Latin, although he knew Italian, French, and Spanish equally well) afford a most interesting insight into the risks and struggles of his everyday life.

It was still early in the year 1654, when he arrived in London. The Puritan persecution seems to have been then at its fiercest; according to Father Patrick, scarcely a day passed without some priests, secular or regular, being cast into prison to suffer tortures of the most inhuman kind. Did they succeed in escaping the fanatical soldiery, the members of the Catholic clergy were

instantly forced into exile. In these circumstances, Father Patrick thought it would be cowardly of himself to adopt the latter alternative, and return to the Continent ; on the other hand he was assured that it would be sheer rashness to attempt a journey to Ireland. Hence, he proposed to remain in London, and do what he could for the Catholics of that city ; taking his chance of arrest with his brother priests still on the English mission. His Superiors approved of this decision ; they promised, moreover, to represent his case to "Propaganda" (which, it may be said, had originated with the Discalced Carmelites—the Venerable Fathers Thomas of Jesus and Dominic of Jesus Mary being chiefly instrumental in the establishment of this Sacred Congregation) in order that he might receive the assistance granted to missionaries in countries under heretical rule, where the Faithful were too poor themselves to contribute to the support of their clergy. For at that time the Catholics in England, as well as in Ireland, were in extreme need ; neither dared they so much as shelter a priest without incurring grievous penalties. However, by making it worth their while to keep silence, Father Patrick and many of his companions found a very secure refuge among the Puritans themselves.

For the next two years he had to contend with numerous troubles ; but the greatest trial, judging from his letters, was, as has been said, his not being able to return to the labours of the mission in his native land. He soon became known to, and very popular among the Catholics of London.

A number of them assisted regularly at Mass in his place of refuge; employing, of course, some effective means of eluding the watchful Puritan spies. When writing, in June, 1656, to congratulate Father Isidore of St. Dominic on his having been elected General of the Order, Father Patrick gave a brief sketch of his own life in London since the year 1654. His new Superior had previously alluded to the "harvest of souls" already reaped by our missionary in Ireland: and now Father Patrick informed him of some recent conversions, which he called "Flowers of the month of May." He had ventured to open a little chapel, close to his lodgings, on the 1st of November, 1655, dedicating it to "All Saints." And he still continued to officiate there, just as freely as if there were no persecution in England. In order to meet the wants of the Faithful dependent upon him, he was obliged to offer the Holy Sacrifice twice each morning—an extraordinary privilege which he might exercise in virtue of those special Faculties granted to the Irish Discalced Carmelites by Pope Urban VIII. He, likewise, preached in this humble chapel; and was very frequently called upon to administer the Sacraments, and to discharge parochial duties, which he might undertake owing to another favour of the same Pontiff to the members of his Order in Ireland.

But it was with exceeding great difficulty that he could manage to support himself, as his people had not even the means of making the usual offering for Mass. This, however, did not cause Father Patrick much anxiety, apparently; for

he always endeavoured to live according to the austere Primitive Rule, and to the Constitutions of his Order : he would not dare preach to others unless he tried to avail himself of this means of sanctifying his own soul. From this letter it also appears that Father Patrick was instrumental in getting another of the Irish Teresian missionaries—Father Agapitus of the Holy Ghost, whose own career was equally eventful—a position with some nobleman, living at a distance of about twenty miles from London. Father Agapitus hoped to be able to pass safely thence into Ireland ; and gladly would Father Patrick have been his companion were he permitted by obedience to do so.

Later on in the same year, the 3rd of October, 1656, we find him writing to remind Father Isidore that the late General, Father Joachim, had bade him remain in London until a new field should be determined upon for the exercise of his missionary zeal. Otherwise, he would have gone back to Ireland with Father Agapitus, that country holding a first sacred claim on the service of her own sons. But his Superior's wish was a law to him, knowing submission to imply every motive of merit. The thought of a violent death had no terror for him now at all ; nor could the dangers to be encountered in his native land prove more trying than the miseries which he had to endure in London.

Writing again on the 21st of November, 1656, Father Patrick asked whether he might collect funds for the Irish mission, as he was more sanguine than ever of being soon able to share the



labours of his brethren there, once more. He had not yet heard of Father Agapitus since his departure from London. Father Laurence of St. Thomas, had, it seems, recently passed through the city on his way to Ireland. In a postscript to this letter we learn that it was generally thought Cromwell would surely accept the English crown when offered to him; and immediately pathetic allusion is made to the condition of the Catholics, whose priests were being pursued through the country every day—one of them lying in prison at present under sentence of death.

Father Patrick's next letter, the 26th of June, 1657, was also dated from London. He wrote to assure his Superiors how consoled he had been by hearing from Rome on the second of the same month. The General, Father Isidore, had finally decided that our missionary should proceed to the Orkney Isles where there were a great many of the Faithful—Irish, English, and Scotch; and in this letter Father Patrick, who had been considered most capable of so arduous an undertaking, expressed his hearty readiness to obey. A Father Cyril, then in Rome, was appointed to share the labours and trials of this important mission. The only other Irish Discalced Carmelite in London at that time was a Father Patrick of St. Columbanus, who had recently come thither from Holland.

During the past three years, despite the daily troubles he had to contend with, Father Patrick of St. Brigid had actually succeeded in winning the esteem of a number of the Puritans. So much

so, he could now confidently assure the General, that not one of those with whom he was acquainted would, knowingly, betray him.

He wrote to Father Isidore again on the 13th of November, 1657, to deplore the abandoned state of the country, whose people, stricken with spiritual blindness, were the willing victims of gross sensuality. All the more reason why God's servants should atone for such sinfulness by fervour in penance and prayer. For his own part, he was fortunate when he could procure something to eat once a day; content with the bare ground for his bed even in this season of rigorous cold. He appears to have taken a holy pride in speaking of his little chapel, which could boast of a silver chalice and pix, and a new set of vestments presented to him on the Feast of St. Teresa. These gifts were all the more welcome to him, because so anxious to have everything near the Tabernacle as becoming as possible; since the Blessed Sacrament had to be kept constantly reserved there. The reason why he found it so hard to obtain the simplest necessities of life was already known to the Father General; moreover, he could expect no assistance from the Sacred Congregation as an epidemic was then raging in Rome. It gave him much distress to have to allude to two converts who, out of six lately received into the Church, had not persevered. On the other hand, "a lady of rank" had renounced heresy in his chapel on the 11th of this month—the Feast of St. Martin of Tours—to the joy and edification of the assembled Faithful. It also grieved him

to announce the death of Father Patrick of St. Columbanus, of whom he had spoken in a former letter.

After another month (the 11th of December, 1657), he furnished his Superiors with a further account of the progress of the persecution in England. Within the past few days, six priests were captured by the soldiers in the suburbs of London. They were at once cast into the common jail, where other victims of the Puritans joined them later on. Only in presence of their warder were they allowed to speak to others, or even among themselves; and always in the English tongue. Some of the prisoners belonged to the secular clergy, one being a Prelate; the remainder were members of the various religious Orders. An aged Discalced Carmelite, Father John Baptist, was one of this heroic little band. It seems that Father Patrick also had been denounced, and eager search was made for him on the same occasion. But he had secured a safe hiding-place in a generous Puritan's house, to which he intended to convey the sacred vessels and vestments, and all his books. He had, likewise, sad news to tell of the condition of his brethren in Ireland. The priests were persecuted there with relentless cruelty; Father Laurence of St. Thomas being already a prisoner in Drogheda, although only a few months engaged in the perilous duties of the mission.

This furious outbreak against Catholic priests in London was attributed to the publication of a pamphlet, purporting to contain "Private Instructions" for the Jesuits; but in reality a tissue of

monstrous calumnies. There was an absurd rumour to the effect that the enemies of the Society among the Faithful themselves had translated this tract from the original French. If so, they tasted of the fruit of their own malice, according to Father Patrick; for with the Puritans "the honoured name of Jesuit" was a term of reproach for every priest; and those professing the True Faith rarely escaped the fate of their clergy in time of persecution. However, all such reports were merely so many devices whereby the fanatics vainly tried to weaken the confidence of Roman Catholics in their spiritual directors. (By a singularly happy coincidence I have a copy of this infamous pamphlet by me as I write; wherein an autograph note of the Duke of Sussex informs us, that, whoever the author of the original work may have been, no less a personage than the Hon. and Rev. Henry Compton—afterwards Bishop of London—was responsible for the translation!)

Meanwhile, Father Patrick of St. Brigid continued to devote himself to his missionary duties in London. He appears to have had perfect reliance on the loyalty of his host, to whom, however, he allowed liberal terms for his lodging and food. In concluding the letter from which we have been quoting, he implored Father Isidore to pray that God would send a speedy end to these trials, should it be according to His Holy Will; or to grant His servant fortitude to meet death itself in the cause of Catholic truth.

On the 1st of January, 1658, he wrote to say that the violence of the persecution had not yet abated;

diligent search being made, day and night, unceasingly, for priests and other "malignants", as the doomed Roman Catholics were called. Of the nine priests already captured, one was the Discalced Carmelite alluded to; a Jesuit; a Benedictine; two Franciscans; and four members of the secular clergy. Five of them were still retained in a prison adjoining St. James's Palace; the others had been sent to a fortress outside London. The soldiers had paid a visit to his own former refuge on Christmas night; and were savage to find that Father Patrick had been warned in time, and had fled. He had succeeded in the meantime in communicating with the Teresian Friar imprisoned at Drogheda, from whom he had received a good deal of information concerning Ireland. Many priests had been seized in various parts of that kingdom, the condition of the Faithful throughout the country being deplorable in the extreme. But there was no news of Father Agapitus, or of any of the other Irish missionaries. (As a matter of fact, at that precise time a number of them were actively engaged in the duties of their sacred charge; others, like Father Lawrence himself, being in prison.) Father Patrick had also heard that the first act of the Parliament, to assemble on the 21st of January, would be, according to general rumour, to proclaim Cromwell king. In this letter he spoke in high praise of his Puritan host, who was an honest and generous man. Fortunately, being a bookseller by trade, no suspicion was excited by the number of people frequenting his house. Yet they were mostly

Catholics coming to assist at the Holy Sacrifice, offered by Father Patrick in his room twice a day. Our missionary was enabled, moreover, to meet a still greater number of the Faithful daily in another secure place not far away; nor had he any fear of their being surprised by the soldiers, if not unexpectedly betrayed. Both he and his poor people were sorely pressed to provide themselves with the means of livelihood; indeed he did not know how he himself should have managed only for the timely assistance received from his Puritan host. And he could but hope that Providence would soon help him to pay off this debt which urgent necessity had compelled him to contract.

In a brief note, dated the 17th of February, 1658, he sought permission to accompany "a noble lady" to a convent in Belgium, wherein she was most anxious to take the veil. She was afraid to venture on so perilous a journey alone, and had implored Father Patrick to see her safely to her future home. Sure that she had a vocation, he consented to do so, provided he should obtain the sanction of his Superiors. And in case his request was now granted, he wished to know whether it would be necessary for him to remove his beard, and have the monastic tonsure made before going on the Continent. The only other item of general interest in this note is an allusion to the state of turmoil into which England had been thrown by the sudden dissolution of Parliament on the 4th of the same month.

Father Patrick had been in London nearly four

years, when, on the 9th of July, 1658, he answered a letter from Father Isidore, which had only reached him that morning, after a delay of seven months ; considering the difficulties of transmission in those days, he deemed it a marvel that it had come to hand at all. In his reply he informed the General that Father Cyril, who had been appointed his companion to the Orkney Isles, was unable to come to London ; Father Patrick being assured of this fact by Father Anselm, a very zealous English Teresian missionary. Consequently, Father Patrick was waiting to know his Superior's further pleasure ; since he would go not alone to the Orkneys, but to death itself at the call of holy obedience. Still he confessed that he did find it hard to remain so long in London. As an Irishman, he naturally preferred to spend his life in the service of that dear country, which he once more commended to the prayers and special solicitude of his Superiors at Rome. He was now convinced more than ever that the dangers to be met with in Ireland could not possibly exceed the risks already encountered ; for no less than eleven different times had he to change his place of refuge during the present persecution, in order to evade his enemies.

Towards the end of this year, the 26th of November, 1658, the burden of his lot was lightened a little ; and he explained under what circumstances in a lengthy letter to the Father General. After all the painful struggles of the past four years, God had come to his aid in quite a marvellous way. The late chaplain of the Duke

of Etruria's envoy at the Protector's (Richard Cromwell's) court was a holy and learned Franciscan who had recently died, leaving vacant an office which many of the missionaries would gladly accept ; as the holder of it enjoyed immunity from the Penal Laws, as well as the certain means of subsistence. At first Father Patrick did not like to apply, as he was unknown to the ambassador, and fancied it would be useless to take any steps in the matter without having some influence with that nobleman. He goes on to say how he had been enabled to keep the Feast of St. Teresa very solemnly that year. The Archbishop of Armagh—Dr. Edmund O'Reilly—came to administer Confirmation in his humble chapel on the same occasion, when most of the girls and women, who received the Sacrament, took the name of Teresa ; a daughter of " the great English nobles " being among the number. During the Octave of the Feast, he was walking by the residence of the Etrurian Envoy one day, and, acting on the impulse of the moment, he called and asked whether the deceased Franciscan had been yet replaced. He was informed that the chaplaincy still remained vacant, as certain political reasons prevented the Duke's representative granting the office to a British subject. Father Patrick requested an interview with the nobleman himself ; and addressing him in Italian, said he wished to know whether the objections urged against the other candidates would hold equally in his own case ; for although an Irishman by birth and in heart, most of his life had been spent on the Continent—either in Italy,







France, or Spain. To his amazement, the envoy told him that he might have the position if he pleased; he at once availed himself of such un hoped for good fortune, and now submitted his action to the Father General for approval. Thus, at last, had he a guarantee of protection and of the means of livelihood; better still, he would have constant opportunity of meeting Catholics from Ireland, France and Italy; and of attending to their spiritual wants, while still continuing to labour for the Church in England. Nay, he even looked forward with eagerness to the likelihood of his being able to make a number of conversions among the Puritans. But he would only hold this office pending the decision of his Superiors; and so long as the exercise of it did not interfere with his own rule of life, which was firmly based on obedience.

. . . . His next letter, and the last of this series, was dated from "the Royal Prison of Westminster", (Gatehouse), where Father Patrick and another Discalced Carmelite, Father Thomas of Jesus, had been held captive since the 21st of June, 1663.<sup>1</sup> It helps us to fill up the interval of five years of his life of which we have no other record; and shows us that for all his bright visions of a more peaceful future, when writing to the General in November, 1658, those five years were by no means free from vicissitudes and trials. These, however, Father Patrick attributed to the enemy of man's salvation, who had left nothing undone to harass those zealous for the good of

<sup>1</sup> See fac-simile signature on the plate facing this page.

souls. It was the age of feigned "Papist plots," and these Carmelites were two of the victims of that shameless conspiracy against the Faithful. The grievous charge against them was the fact of their being Irish priests, who had dared to preach publicly ; to celebrate Mass daily ; and to instruct boys and young men in the Catholic Faith—to the very serious detriment of the religion of the State. They were both seized the same morning in the king's name, bearing the evidence of their guilt upon them. Father Thomas had not yet removed the sacred vestments ; and Father Patrick was wearing the full habit of his Order, even to the very sandals, a heinous crime in the eyes of the law. They were not permitted to change their monastic garb for a secular dress ; being thus led, forthwith, in triumph through the streets of London. Father Patrick could not tell what their fate might be, as the king (Charles II.) had to conciliate such fanatics as Compton ; but the zealous Friar blessed God Who had deemed him worthy "to suffer these chains for the Gospel" ; while his whole life, since he first came to this city, would be his only answer to the calumnies which his enemies were sure to invent to discredit him before his judges. . . . However, truth prevailed in this instance, also ; and the trials of Father Patrick of St. Brigid did eventually cease before the close of his long missionary career. He died on the Continent towards the end of the seventeenth century ; and his memory is revered in various monasteries abroad, down to the present day.

## CHAPTER III.

### HELP AND SYMPATHY FROM ROME.—A.D. 1640.

ALLUSION has been made to the difficulty experienced by Irish missionaries of the seventeenth century in communicating with their Superiors at Rome. Still they succeeded in doing so ; and, in turn, the interests of the Teresian Friars of St. Patrick's Province were ever held dearly at heart by their brethren in the Eternal City. Happily we possess further ample evidence to show what practical efforts were made by the Superiors-General of the Order to forward in every way the zeal of their subjects here in Ireland. This information is furnished in a series of MS. notes, written in Italian, on the various General Chapters ; apparently the work of one of the Irish Discalced Carmelites resident in Rome before the year 1650.<sup>1</sup> It is more than likely that these notes were collected with a view to the subsequent compilation of a history of the Irish Province. The matter is of absorbing interest throughout ; not alone in illustrating the fervour of the religious engaged in the labours of the Irish mission during so perilous an epoch ; but in

<sup>1</sup> The original MS. is preserved in the Archives of the Order at Rome.

supplying, moreover, a number of new names to be added to an Obituary most sadly incomplete.

Frequent mention has been made of Father Paul Simon's good offices in the establishing of the Teresian Carmelites in Ireland. And we are here assured that his great solicitude for the success of the Irish mission was due to the spirit of zeal which he had noticed among the young students from this country, preparing for the priesthood in the college of the Order at Louvain. One of the most promising of these future missionaries was Brother Matthew of the (Immaculate) Conception, a native of the county Galway, the son of Thomas Challoner and Catherine Ward. He had been professed at Brussels on the 10th of December, 1617; but just as he was giving evidence of very great talents, it transpired that he suffered from an infirmity which would finally prevent his being ordained. So it became the trial of his life, borne with exemplary sweetness and patience, to see his young companions set out eagerly to enter upon those perilous labours of the mission in their native-land, which he himself might never share. Brother Matthew died at Louvain, on the 17th of December, 1657, in the fifty-ninth year of his age: too humble, of course, so much as to dream that, after several centuries, Ireland would proudly number him among her zealous missionaries of the Penal Times.

The want of financial resources was the principal hindrance to the immediate carrying out of the plan which Father Paul Simon had proposed to

the Superiors-General for the welfare of the Irish mission. But when he explained what he had heard in Belgium concerning the charity and devotedness of the Faithful of Ireland ; above all, their pitiful longing for the consolations of Religion, the other difficulties did not appear insurmountable; and special mention is made of the joy of Fathers Edward of the Kings and Paul of St. Ubaldus on their having been chosen for those arduous duties, likely to entail the sacrifice of their very lives. It was towards the end of the month of September, in the year 1625, that these two priests reached the city of Dublin. Little did either of them think, when visiting the various Carmelite monasteries which afforded them hospitality during their tedious journey through Flanders, that a time would come when these houses should no longer exist ; while the mission which they themselves were about to inaugurate at the peril of their lives should have developed into a most flourishing Province of their Order. They may have seen and admired the picture of " St. Teresa in prayer," which Rubens had recently painted for one of the Carmelite churches ; and which, as it now hangs in the Art Gallery at Antwerp, cannot fail to remind those interested in the history of " Carmel in Ireland " of what the Irish Teresian Friars of the seventeenth century were prepared to suffer in the cause of Catholic Truth.

We next find that a decree of the General Chapter of 1626 provided for the foundation of a college on the Continent for the education of both Irish and English subjects of the Order. This monastery

was to have been under the immediate control of the Father General. But the extraordinary success already attending the efforts of Fathers Edward and Paul showed that, so far as Ireland was concerned, the project might be deferred a while, pending further developments. For in this same Chapter it became known that the two religious had actually opened a little friary and chapel in Dublin; and were now seeking permission to enlarge the buildings, because of the encouragement received from the Faithful in the city; being, as yet, in no way molested by the authorities. Not alone were the Fathers of the Chapter delighted to grant all the requests made; but decided, moreover, on sending Father Columbanus of the Blessed Sacrament, Father Patrick of St. James, and Brother Fortunatus of St. Anne—a student who had completed his theological course, but was still too young for ordination—to assist in the good work thus so happily begun. Hard as it was to communicate with Rome, the Irish Fathers appear to have kept their Superiors-General well informed of the progress of the mission; and later on a formal account of the mode of life led by that first little community of Discalced Carmelites in Ireland was forwarded to the Eternal City. Portion of this most edifying document is still extant, to which we may here make more lengthy reference. . . .

In coming to Dublin, Fathers Edward and Paul merely intended to avail themselves of the toleration supposed to be enjoyed by Catholics under king



Charles I. ; their most sanguine hope was to be in a position to rent a small house in the city where they could say Mass and recite the Divine Office before engaging in their missionary duties among the people. But no sooner had their arrival become known than the Faithful took it for granted that they themselves might assist at the Holy Sacrifice in the room used by the Friars as an oratory. This led, in a very short time, to the necessity of making that petition to the General Chapter. Having celebrated the Sacred Mysteries each morning, and fulfilled their obligations in the choir, the Fathers attended in the Confessional for hours at a time : and frequently preached during the week, as well as on Sundays and Festivals : in fact, whenever a favourable opportunity offered to instruct and edify the people. Both Father Edward and Father Paul appear to have possessed a special talent for moving their audience to remorse and fervour ; the latter priest often selecting as the subject of his discourse the great Truths of Religion, which he explained briefly and convincingly, in such wise that the Faithful might see for themselves how easily the absurd errors of the times could be refuted. Furthermore, a pious meditation—usually from the works of Lewis de Granada—was read out every day at noon for a number of people who visited the little chapel, desiring to spend some time in mental prayer before the Blessed Sacrament. So great was the profit derived from this excellent practice, that the Fathers are said to have thus worked wonders in the spiritual way ; keeping always to

the solid principles of mysticism laid down in the writings of St. Teresa, St. John of the Cross, and the Venerable John of Jesus Mary. As for their own advancement in virtue, the religious observed the rigid Rule of their Order just as fervently as if they had no missionary duties to attend to, knowing this to be the most efficacious means of attaining to Christian perfection.

It was not long until that humble retreat became a favourite place of devotion in Dublin; being known among the Catholics as the chapel of "Our Lady, the Vanquisher of Heresy"—because of the great zeal of the Friars in showing the Brown Scapular to be a special shield given to protect the clients of the Blessed Virgin in time of danger. Moreover, many pious young men—the sons of some of the most influential citizens—applied for admission to the austere Order of Carmel; but just then very great difficulty was experienced in sending postulants abroad for their noviceship and education. Still, in some instances, Fathers Edward and Paul did assume the risk even as early as the year 1626; and in the course of time two of those fervent aspirants became successful missionaries in Ireland, being known as Father Angelus of St. Teresa, and Father Joseph of St. Mary.

It seems that the fame of this poor friary in Cook Street at length attracted the attention of many of the leading Protestants of Dublin, who, visiting the place through curiosity, stood amazed at what they saw there—deeply moved by the mortified lives of the Friars, evidence of which

appeared on every side. Among their more distinguished visitors was the Viceroy himself,<sup>1</sup> who felt equally impressed by the bearing of Fathers Edward and Paul. On another occasion his secretary—Calisorth (?)—called unexpectedly when passing near the friary, and asked to be allowed to accompany the religious to their refectory. The favour was readily granted; and so profoundly edified and touched had this gentleman been while there—the reading related to the General Judgment—that he found himself unable to express his thanks. He generously contributed to the fund for improvements in both church and monastery; a little later on he sent a present of fine fish to the Fathers in acknowledgment, he said, of their goodness to him when he had the privilege of being their guest. The Castle officials were not always so kindly disposed to the Carmelites of Cook Street, as we have explained in another place.<sup>2</sup>

In the same narrative mention is made of the fervour of the novices received into the Order at Dublin. Not alone were they most diligent in the Regular Observance, and devoted to prayer and mortification—exercising themselves unceasingly in the presence of God and holy Obedience; but, from the beginning, they looked forward eagerly to the time when in the discharge of their missionary duties they might, happily, be called upon—as some of them actually were—to lay down their lives for the Faith. The first of all—

<sup>1</sup> Henry Carey—Viscount Falkland. (Ware, "Antiquities," p. 158).

<sup>2</sup> "Carmel in Ireland," p. 49.

as we learn from another source—to take the Brown Habit of Carmel in his native land was a young man known in Religion as Brother James of the Blessed Sacrament. He was member of an ancient and noble Irish family, his parents being exemplary Catholics and most attentive to the education of this son, whose after career so fully repaid their anxious care. Owing to the great inconvenience and risk of sending postulants abroad, the Discalced Carmelites of Dublin obtained permission to profess their own subjects as early as the year 1627—the date of Brother James's canonical reception into the Order. He was then in the twenty-first year of his age. During his noviceship he gave much edification to the members of the community, by this time quite numerous; and, as a student, proved that he was gifted with great mental abilities. He became one of the professors in the Irish Province almost immediately after his ordination, teaching with much success until he was driven into exile by the Puritans. But his renown had already extended to the Continent; and he was at once appointed to teach Philosophy—and, subsequently, Theology—in the college of the Order at Malta. Later on he was called to Rome to train the students at S. Maria della Vittoria in the art of Polemics: a position then deemed of gravest responsibility, but which Father James of the Blessed Sacrament is said to have discharged very admirably. He died there in the year 1648, to the profound grief of the entire Order; more especially, of course, to the sorrow of his brethren on the Irish mission.

From the Acts of the General Chapter, held during the month of May, 1629, we learn that the newly-elected Superior-General — Father Ferdinand of St. Mary—was deeply interested in all that concerned the welfare of those under his jurisdiction in Ireland. Their zeal had produced much fruit in the meantime; not only among the Faithful of Dublin, but in every part of the country. The various requests made to this Chapter by the Irish Fathers were readily granted: amongst other things, Father Edward of the Kings expressed an ardent desire for the foundation of another house wherein those who had been recently professed at the novitiate might be educated for the priesthood. There were now twenty-five members in the Dublin community; and all the exercises of the strict Observance—such as rising at midnight for the recital of the Divine Office—were carried out most fervently: the religious not availing themselves of any of the missionary dispensations; everyone eager to emulate the example of Fathers Edward and Paul. But very few of the younger friars were yet priests, and the labours of the mission continuing to increase, we find it decided at the next General Chapter (A.D. 1632) to send further assistance to their Irish brethren “to combat error”—especially as Father Edward of the Kings had died since the last assembly of the Fathers—by placing at their disposal the services of a young religious, who had just completed his studies in Belgium. This was Father Malachy of Jesus, whose eventful career proved so profitable to the Irish Church.

Father Malachy, a native of the county Louth, was only in the forty-first year of his age at the time of his death, A.D. 1641. He had been educated in Flanders, because of the persecution against the Catholics in Ireland; and in 1623 became a Discalced Carmelite. Pious and studious, he gave great edification both as a novice and a collegian; and on coming to Dublin he made many converts, one of whom was the Protestant Dean of Kildare—the then President of Trinity College—a man of considerable personal influence in Ireland. This excited the jealousy and anger of the heretics; so that we are not surprised to find Father Malachy's name in the list of Irish exiles, about which we shall soon have occasion to speak. But banishment meant martyrdom in his case, so terrible were the hardships which the outlawed friars had to endure before they could escape from the country.

A touching incident occurred at the General Chapter of the year 1635, which gives a still fuller insight into some of the minor trials Irish missionaries of the seventeenth century were called upon to bear. Two Fathers from Ireland had undertaken the long and dangerous journey to Rome in order to assist at that Chapter, as representatives of their Province. They were Father Antony of St. Mary—the Vicar-Provincial—and Father Onufrius of St. Angelus,<sup>1</sup> who acted as Procurator of the Mission. Their presence there implied not only the desire to forward the interest of the Irish communities in every way; but chiefly to testify

<sup>1</sup> Intended for Father Onuphrius of St. James, evidently.

to their obedience to the Superiors-General of the Order. Father Onuphrius—who, born at St. Omer in the year 1600, had held responsible positions in various monasteries in Belgium and France; and had been intimately connected with the Irish mission for a very long time—seemed most fitted for the office intrusted to him, as he had recently concluded the canonical Visitation in Ireland. However, on presenting their “Letters Patent” to the Chapter—a formality most strictly insisted upon by the Constitutions—it was found that the other Irish Fathers had omitted to sign these important documents, a mistake which not even the Superior-General might rectify; so that neither Father Antony nor Father Onuphrius could assist at the Chapter. An effort was made to admit at least one of the Fathers in virtue of a Decree of the Sacred Congregation (Propaganda), A.D. 1633, which required one or two religious from each mission to attend the General Chapter every six years. But both Father Antony and the Procurator earnestly requested that the affairs of the entire Order should not be delayed on their account; and it is pleasant to write of the sequel: all the petitions of the Irish Fathers laid before the Chapter were granted unanimously, special reference being made to the edifying spirit of submission and humility of their Vicar-Provincial, and his companion, Father Onuphrius of St. James.

The foundation of the new friaries was formally confirmed, while Father Onuphrius himself—who appears to have been affiliated to the Irish Province

for the time being—was elected first Prior of the monastery at Athboy. Father Fortunatus of St. Anne was appointed Superior of the house recently opened at Kinsale, pending the election of a Prior and Sub-prior (as the Constitutions prescribe) after the community had been duly established there. All that had been already done with regard to the novitiate in Dublin and the college at Drogheda was, likewise, cordially approved of by this Chapter. And as two young priests—Fathers Cyril of St. Joseph, and Christopher of St. Matthew—had just finished their studies in Rome, it was thought advisable to send them back to Ireland immediately, where their services would be of so much assistance, seeing how fervent their lives had been during their collegiate course. The Irish Fathers were deeply grateful for these many favours; but above all, for the paternal interest in the welfare of their Province thus manifested by their Superiors-General.

Father Onuphrius again represented the Irish Province at the General Chapter of 1638. Marvelous as had been the progress of the mission in Ireland during the past twelve years, we learn that the religious there lived in a state of constant alarm; so uncertain was the toleration then enjoyed by Roman Catholics. Hence, although the petition forwarded by the Irish Fathers for the canonical erection of their Province was freely granted, still the Chapter considered it wise to suggest that this Decree should not be executed until such time as the attitude of the King's enemies had become less threatening; the power



of the Puritans being very great at the time. However, it was left to the discretion of the Irish Fathers themselves to act as they thought best in this matter ; and they did not hesitate to proceed at once to the election of their first Provincial, and his assistants, formally placing their Province under the patronage of St. Patrick. As the English Teresian mission was then in urgent need of priests, the General—Father Philip of St. James—decided on sending Father John Baptist of Carmel, an Englishman, who had become a Discalced Carmelite in Ireland, to assist in administering to the spiritual wants of the Faithful in that country ; and from the year 1639, the Catholics of Warickshire and Somerset, especially, derived great profit from the zeal of this Friar, who, in the course of his missionary career, was called upon to suffer much in the cause of Truth.

The next General Chapter of the Order was held in the year 1641, at which the recently elected Irish Provincial—Father Patrick of St. James, and his companions, Father Malachy of Jesus, and Father Simeon of St. Teresa—assisted to represent the Discalced Carmelites of St. Patrick's Province. The Decree relating to the establishment of the Province was now confirmed ; still the Irish Fathers appear to have been very anxious to open a novitiate somewhere on the Continent, in order that their subjects might be professed there in greater security ; for such was the condition of the Faithful in Ireland that a persecution appeared daily imminent. This question, as we have seen, had already been proposed on various occasions ; but was deemed so urgent

now, as to admit of no alternative. It was, therefore, suggested that the Carmelite monastery at La Rochelle would suit this purpose perfectly, in the almost certain event of its being restored to the Order by King Louis XIII.—to the joy of that monarch's Catholic subjects, if to the indignation of the Huguenot rebels. The petition was earnestly supported before the Chapter by the Superior of the newly established Province of Aquitaine, who said that deliberation could hardly be necessary on what so intimately concerned the salvation of many souls ; and which must needs redound greatly to the glory of God. It was rather their privilege to have this opportunity of co-operating in a work so holy, for which their brethren in Ireland were willing not merely to strive zealously, but to lay down their very lives. The request was granted most willingly ; and eventually the Irish Fathers did gain possession of that monastery at La Rochelle, which was to serve, however, both as a novitiate and a house of studies with a community not exceeding forty religious.

The Fathers assembled in the General Chapter of 1641 were, moreover, much edified by the success of the members of the Order in Ireland ; notwithstanding the many trying difficulties attending their missionary labours. A thrilling narrative of what he himself had witnessed at Ardee was furnished by Father Columbanus of St. Michael. He had been sent thither himself, when only a Deacon, to accompany Father Victor of St. Michael,<sup>1</sup> whom the Vicar-Provincial, Father Simeon, had

<sup>1</sup> Written "Michael of St. Victor" in another document.

appointed to prepare the ruins of the old Carmelite monastery there for a community of the Teresian Friars (A.D. 1639). This Father Victor was still a student at Rome in the year 1634; to his companion we are indebted for some of the most important documents relating to the history of the Province of St. Patrick, which are still happily extant. Nor was the knowledge of the struggles, and success of the Irish Discalced Carmelites confined to the Order alone. We are informed that the Sacred Congregation signified approval of the zeal of the Teresian missionaries by granting them various favours, particularly the privilege of founding monasteries in Ireland, even though the ordinances of the Apostolic Constitutions, as to the number of religious in each community, could not be observed. This great concession was sanctioned by Pope Urban VIII., on the 10th of June, 1641. On the 18th of May that same year another Decree, in favour of the Irish Discalced Carmelites, and bearing the signature of Cardinal Barberini, had been forwarded to the Archbishop of Armagh, to whose special consideration these religious were commended, lest they should be interfered with in any way in the exercise of the sacred ministry. It seems that the Teresian Fathers had received much opposition the preceding year (A.D. 1640), while establishing their claim to certain monasteries in Ireland: a matter to which we shall have occasion to allude again in the course of the present narrative.

But, evidently, their own trials did not prevent them offering a practical proof of their sympathy

with their brethren then engaged on the English mission. Father Joseph of St. Mary (the Rev. Nicholas Rider), born in Dublin of English parents about the year 1600, appears to have been one of the most promising members of the Irish Province ; yet we find from a reference made in the General Chapter of 1641, that Father Patrick of St. James gladly sent him over to the aid of the Discalced Carmelites in England, an action highly praised by the Superiors in Rome, who could well appreciate the generosity of this sacrifice. The hopes placed in Father Joseph's spirit of missionary zeal were more than realized before the close of his long and eventful career in the year 1682. Besides the fervent discharge of the duties of the sacred ministry, he taught a number of young men the Classics, in order to prepare them for their more advanced studies on the Continent, where most of them were eventually raised to the priesthood. He himself accompanied George Halley to the novitiate in Dublin ; and there saw him clothed in the Brown Habit, receiving, at the same time, the auspicious name of Angelus in Religion—now included in the glorious roll of our Irish Confessors of the Faith.

## CHAPTER IV.

THE EXILED TERESIAN MISSIONARIES.—A.D. 1686.

FATHER JOHN OF THE MOTHER OF GOD—Provincial of the Irish Discalced Carmelites, and alluded to as “a most distinguished missionary”—was present at the General Chapter held in Rome, A.D. 1644. He had a very sad story to tell of the privations and sufferings of the members of the Order in Ireland. However, the Fathers of this Chapter might have been prepared for some such narrative; for Father Innocent of St. Vincent—appointed to make the General Visitation here, and also in England, in 1642—had already furnished evidence of the appalling condition of the Catholics in both countries, and of the trials of the priests who, at every hazard, persevered in affording them the strengthening consolations of their Faith. It was only in the residence of the Spanish ambassador that Father Innocent himself could meet the Teresian Friars of the English mission, few in number, but full of zeal. On that occasion he believed the duty of his office to consist in merely encouraging the religious, and in exhorting them to still greater constancy; which he clearly saw

must soon be needs heroic to meet the cruel persecution, already, perhaps, at hand. The Roman Catholics everywhere were detested by the heretics, who regarded them as traitors and treated them as such, accordingly. He was told that the most pitiful grievance which the Faithful had to complain of regarded the almost insurmountable obstacles in the way of educating their children. As for the clergy, they administered the Sacraments at the risk of their lives ; only daring to venture forth from their hiding places during the night, and always fearful lest they should be discovered in the houses of the Catholics ; to receive them was a felony in the eyes of the law. Yet Father Innocent assures us that he found the persecution raging even more fiercely in Ireland, where several of the Discalced Carmelites had already been slain ; others were then in prison ; many had been forced into exile ; the remainder being dispersed throughout the country—to the very great profit of the sorely tried people, who were wonderfully consoled at seeing those confessors thus daily engaged in a dauntless warfare against the errors of their persecutors. In fact all the monasteries of the Irish Province had been seized and plundered by the heretics before the year 1643 ; but a few houses were subsequently recovered by the religious.

At the request of the Chapter, Father John of the Mother of God briefly stated the facts of the martyrdom of the three Teresian Friars whom the Puritans had put to death ; and he promised, moreover, to forward to Rome, as soon as possible, an official document containing such formal

evidence as might be used in the eventual beatification of these Confessors. There is no doubt that this document was actually sent from Ireland ; but, unhappily, it seems either to have been lost on the way, or to have fallen into the hands of those who did not then realize its importance. Were it now forthcoming, much might be done towards having the names of Father Thomas Aquinas, and Brother Angelus, and Brother Peter raised to our Altars. The recent beatification of two Discalced Carmelites who were martyred in Sumatra about the same time—Blessed Denis of the Nativity and Redemptus of the Cross—gives us reason to hope that the cause of their Irish brethren will yet have a similar happy issue. And it is all the more reassuring to find that we are referred for the authentic account of the martyrdom of the three Irish Confessors to the narrative of Father Philip of the Blessed Trinity : a contemporary writer of great authority, to whom we are also indebted for the record of the sufferings and death of the Blessed Denis of the Nativity and Redemptus of the Cross.

Father John of the Mother of God was himself a victim of the Puritans' fury ; as we learn from a list of the names of Discalced Carmelites banished from Ireland in the year 1641. His companions in exile were Fathers Columbanus of St. Michael ; Paul of St. Ubaldus ; Fortunatus of St. Anne ; and Paul-Simon of Jesus Mary. They found a refuge and hospitality in the various monasteries of the Order in Flanders. But Fathers Angelus-Joseph, Edward of the Kings (a namesake of the

first President of the Irish mission), a choir-brother, whose name is not mentioned, a lay-brother, called Stephen; and another priest named Angelus-Joseph, sought an asylum in France. Fathers Laurence, Nicholas and Cyril escaped to Lombardy; Fathers Thomas of Jesus, Patrick of St. James, Bernard and Malachy to Malta; Father Patrick to Cologne; and Father Angelus of the Holy Ghost to Piedmont. Some of these religious—Father Malachy of Jesus among others, as we have seen—did not long survive the hardships to which they had been exposed in Ireland before their exile; yet many of them succeeded in returning to their native land once more. It is easy to realize what dangers Father John of the Mother of God must have encountered in order to be present at the General Chapter of 1644. He was shipwrecked on his way home, and lost everything he had with him, even the *Honoraria* for a number of Masses which were to have been celebrated in Ireland. But on the matter being represented to the Sacred Congregation, a decision was given to the effect that all obligations should be fulfilled by certain anniversary Masses: this being the only means in the power of the religious—owing to their circumstances, and because of the state of the country—to satisfy so urgent a claim of justice.

It is a remarkable coincidence that the very next reference to the Irish Province, in the Notes from which we have been quoting, should bear on the great interest taken by the Archbishop of Fermo—Monsignor John Baptist Rinuccini—in the affairs of the Discalced Carmelites of Ireland



during his memorable mission to this country, "invested with the powers of Nuncio extraordinary."<sup>1</sup> Father John of the Mother of God is the religious represented by certain writers as having been bitterly hostile to Rinuccini at the very time that Prelate was exercising his influence in Rome in favour of the members of St. Patrick's Province. And this allusion confirms, we are happy to say, the opinion maintained in the text of "Carmel in Ireland."<sup>2</sup> In an important document, written at Kilkenny, on the 16th of January, 1646, the Nuncio declared the Teresian Friars lawful owners of the old Carmelite monastery at Loughrea, Father James Brisbane—probably Father James of St. Dymphna—one of the Definitors Provincial, being the representative of the same community. The zeal of those religious is commended in terms of highest praise, the Catholic population of Loughrea—then about fourteen hundred, as the Nuncio had been informed—deriving the greatest spiritual benefit from the fervour of the Friars in the exercise of the sacred ministry. Various cogent reasons are given for the decision being in favour of the Teresian Carmelites; Rinuccini having acted in virtue of his authority as Nuncio. But for the further reassurance of the Teresian Fathers, he also secured the Pope's own sanction to so important a Decree.

The Irish Provincial and the Father deputed to assist with him at the General Chapter of the year

<sup>1</sup> History of Ireland (Haverty), p. 550, 57.

<sup>2</sup> pp. 64-65.

1647 took different routes to Rome ; hoping by this means to escape the Puritans. Only the Provincial succeeded in arriving in time ; the Chapter having already been over when his companion reached the Eternal City.

Father Columbanus of St. Michael—who was then staying in the college at Rome—furnished a list of the members of the Order in Ireland at the time of his own exile. Some of these names have not hitherto occurred in our narrative ; and are given, most likely, as well as Father Columbanus could remember, in order of the seniority of the religious by profession :—Fathers Patrick, Columbanus, Paul, Antony, Angelus-Joseph, Cherubinus (of St. Gabriel—one of the Definitors Provincial, who wrote the life of Father Thomas Aquinas in “ elegant Latin ”), John of the Mother of God, Laurence-Matthew, Laurence (whose family name was Plunket), Fortunatus, Cyril, Alexius-Mary, Gregory, Hilary, James, Andrew, John of the Cross, Patrick of St Brigid, Casimir, James of St. Dymphna, Dominic, Francis, Agapitus, Michael, and Columbanus—known in the world as the Rev. Arthur Merlyn. The students of the Irish Province were then :—Brothers Paul, John of the Mother of God, Simeon, Thomas of the Nativity, Laurence, Bernard, Edward, and Dominic ; some of whom had been received and professed since the departure of Father Columbanus from Ireland. There were nine lay-brothers : Albert, Stephen, Francis, Honestus, Nicholas, Luke, Bernard, Peter, and Antony. The friaries of the Province were, according to Father Columbanus : Dublin, Ardee,

Drogheda, Athboy, Kinsale, Galway, Limerick, Kilkenny, and Loughrea. . . . Probably this was, likewise, the order of the foundation of these monasteries.

Although suffering a dreadful persecution in the year 1650, the Catholics of Ireland—both priests and people—bore their trials so bravely that we find the Provincial of the Teresian Carmelites and his two companions proceeding to assist at the General Chapter of the Order just as confidently as if their safety had been quite assured. Indeed, the Fathers of St. Patrick's Province were already hopeful of a brighter future ; so much so, that they now sought permission to make some new foundations as soon as ever their present trials should cease. But far from being able to carry out so sanguine a project within the next three years, the Irish Teresian Carmelites saw the Puritans in absolute power from end to end of the country ; and in the subsequent General Chapter (A.D. 1653) there was even a question raised as to the expediency of declaring the Province of St. Patrick dissolved. Having expressed their deep sympathy with their brethren still struggling on the Irish mission, the Fathers of the Chapter finally decided to await the issue of present events.

The death of one of the Discalced Carmelites occurred in Ireland on the 2nd of August, 1653 ; a few incidents in his career will show what the Irish missionaries of that particular epoch were called upon to endure. His name is mentioned in the list already quoted : Father Casimir of St. Cyril. In a letter written to Father Isidore by

another Irish Father—Paul-Simon of Jesus Mary, who had himself escaped to Belgium—and dated from Tournay, the 30th of March, 1654, we find the following brief obituary notice:—Father Casimir had remained in Ireland from the very beginning of the persecution, attending to the spiritual wants of the Faithful in such parts of the country as were entirely in the hands of the Puritans. He was thrice seized and brutally beaten by the heretics for having dared to exercise the functions of the priesthood; and on six different occasions he was cast into prison, because of his zeal in preaching the Catholic Faith. At length he died of the plague, contracted while he was administering the Sacraments to those stricken by that awful malady. We may well believe that his fate befell many of his brethren, also, whose names are to be found among those happily preserved for us by Father Columbanus.

Another document of much interest and importance supplies the names of the Teresian Carmelites engaged in the labours of the Irish mission during the year 1659. Father Agapitus of the Holy Ghost was then Vicar-Provincial, the other priests being: Fathers Paul of St. Ubaldus; Laurence of St. Thomas Aquinas; Stephen of St. Ubaldus; Columbanus of St. Dymphna; Kieran of St. Patrick; Hilary of St. Augustine; John of the Mother of God; Columba of St. Michael; Angelus-Joseph of the (Immaculate) Conception; and a Father Cyril of St. Joseph—probably the religious who had a famous controversy, in the year 1662, with Father Peter Walsh, author of "The Irish

Remonstrance.”<sup>1</sup> Fathers John of the Mother of God and Stephen of St. Ubaldus were in Dublin at the time; and no doubt strenuously supported Father Cyril in his fearless action. Alluding to the matter in a letter to his Superior-General, Father Cyril deeply deplored the condition of Catholics in Ireland at this epoch. The priests were still subjected to a harassing persecution; for if they declined to sign the “Remonstrance,” they were either driven into exile, or thrown into prison—as the author of that “Loyal Formulary” took care to explain to Father Cyril, who positively refused to comply with so shameless a compact at the conclusion of their remarkable conference. According to Father Cyril, the six religious then forming the Teresian community in Dublin exercised their missionary duties secretly among the Faithful of the city, but with much success. They received many converts into the Church; indeed, so zealous were the Irish clergy, both secular and regular, he assures us that within two or three years the Catholic population of Dublin increased to fully twelve thousand; whereas the Faithful could hardly have been a sixth of that number at the “Restoration.” The priests were equally diligent in other parts of the country; although the Teresian missionaries were confident that conversions would be far more numerous only for the difficulty of getting heretics so much as to speak to a Roman Catholic.

The Irish Discalced Carmelites appear to have been most anxious to secure a novitiate of their

<sup>1</sup> *Vide* Haverty's History of Ireland, p. 605.

own on the Continent about the year 1665 ; but just then circumstances prevented them obtaining possession of the monastery at La Rochelle ; and it is doubtful, even when at length that house had been given over to them, whether they were in a position to devote it to the purpose dearly cherished by them for so long a time. It seems that they received permission to open a novitiate at Aix-la-Chapelle, in the year 1677 ; but no further mention is made of this foundation. Although the obstacles in the way of sending postulants abroad at this period must have been as great as ever, still we are told that the mission was always, comparatively, well supplied with priests, Father Bede Travers—one of the most zealous of the English missionaries—informing us that between the years 1669 and 1670 there were at least twelve members of the Order in Ireland.

It may be safely taken as a proof of the rigorous trials to which the Irish missionaries were being subjected in 1680, that the Procurator of the Teresian Carmelites could not assist at the General Chapter assembled at Bologna that year. The Father deputed to attend the Chapter of 1683 did reach Rome in time ; but had suffered so severely during the journey that he was unable to be present at the sessions. It was said that Louis XIV. of France tried to influence the decisions of this Chapter for political purposes ; but, of course, his efforts were of no avail.

With the terror of the Oates' plot still hanging over the land, the mere suspicion of being a priest was more than a sufficient cause for arrest and

examination before the notorious perjurer himself, or before one of his agents. Yet, when the persecution was at its very fiercest, Father Charles of St. John, accompanied by Father Lucian Travers, came over to Ireland to make the Canonical Visitation; just as if the Province were in a most flourishing condition, and the country in a state of profound peace. Father Lucian—like his step-brother, Father Bede Travers—had a very distinguished career on the English mission. One incident in his life has endeared his memory for ever to Irish Catholics. He it was, together with another Discalced Carmelite named Father Gaspar of the Annunciation, who had the privilege of assisting the Venerable Oliver Plunket on the scaffold; and of reverently placing the heroic Confessor's head and limbs in a chest immediately after the execution. This act of piety on Father Lucian's part gave great consolation to the horror-stricken Faithful, who feared lest the sacred relics should be left any time exposed, or be otherwise wantonly profaned (A.D. 1681). A little later on, A.D. 1686, we find an Irish Discalced Carmelite—known in Religion as Father Augustine, Sub-prior in the monastery of his Order at Ancona—obtaining leave to return to his native land to devote himself to the duties of the mission. He accompanied Father Bede Travers, who was coming back to England at the same time. It seems that both priests often suffered from hunger during their perilous journey over the Alps until they at length reached Cologne; still they would not avail themselves of any of the dispensations allowed them by

their Rule. They were compelled to use a disguise : and we are told that instead of the beads at his side, Father Augustine now wore a sword !

Finally, we have a list of the Teresian Friars in Ireland in the earlier half of the eighteenth century. The names are already included among the Obits of the Province ; but we may insert them here, also, according to the order in which they occur in the document before us. Thus we are informed that when Father Patrick of St. John Baptist—sent over by the General of the Order, Father John-Bernard, in 1725—was Vicar-Provincial, the following religious were engaged in the labours of the mission either in Dublin or at Loughrea : Fathers Paul of the Cross (Kenny) ; Nicholas Coleman ; Joseph-Renatus (Rev. Ralph Kilkenny) ; Robert Fitzgerald ; Felix of St. John Baptist (Rev. Patrick Dodd) ; Marcellus Cullen ; Francis of the Blessed Sacrament (Coleman) ; Urban of Jesus Mary (Rev. Matthew Barnwall) ; Angelus Antony of the—Immaculate—Conception (Rev. John McDonagh) ; Sylvester-Mary of St. John Baptist (Tumnulty—Several of these names are written somewhat differently in other MS. documents) ; Joseph-Francis ; Stephen of Jesus (Rev. John Lawless) ; Patrick of St. John the Evangelist, whose secular name was Hart. And an Englishman called Father Onuphrius of St. Teresa (Rev. Edward Aisley) had died in Dublin in the year 1711. With exception of Fathers Paul Kenny and Nicholas Coleman—uncle of Fathers Columbanus and Nicholas Coleman, who were brothers—these priests were all under forty years



of age at the time the list was drawn up ; several of them having been but recently ordained ; while there were nine other young religious, destined for the Irish mission, still pursuing their studies on the Continent. This list had been submitted by Father John of the Cross, about to return to his native land himself ; but he was prevented by death. It was a truly sad sign of the times that he had to warn his Superiors not to use the title of " Father " or " Reverend " when writing to the members of the Order in Ireland.

. . . . Indeed, the nineteenth century was well advanced before the trials of the Irish Discalced Carmelites in the discharge of their missionary duties had ceased. In a letter, dated the 25th of June, 1803, from Father John-Francis of St. Brigid to one of the Superiors-General at Rome, we see that owing to the disturbed state of the country it was quite impossible to admit postulants to the Order in Ireland. Two of the Irish students were then in Lisbon, three in Spain ; and there were now some other aspirants to the Order whom the Fathers would gladly send to Italy—very difficult though it then was to do so, because of the wars on the Continent. Father John-Francis mentioned various other troubles which the religious had to strive against ; but, like the Irish Teresian missionaries of the seventeenth and eighteenth centuries—who never appear to have been in the least despondent, no matter what privations and sufferings they were called upon to endure—he expressed himself hopeful for the future ; and spoke in glowing terms of the grand new church which

was being built by the members of the Dublin community. It was to be "the largest and most beautiful chapel" in the country; yet not so many years ago men still in the prime of life might have, rightly, deemed this same church of St. Teresa's, Clarendon Street, a very humble edifice: reminding them but too painfully of what their forefathers and the priests of Ireland had to bear for the Faith during the terrible Penal Times.

## CHAPTER V.

### CONCLUSION.

WE have had occasion to allude to the honourable mention made of an Irish Discalced Carmelite in the *London Gazette* in the October of the year 1756. The circumstances under which this tribute of respect was paid to the memory of a Roman Catholic priest have also been explained ; and we might have added that not even the heroic self-sacrifice meriting so favourable a notice from those, otherwise notoriously hostile to that Teresian Friar's Religion and profession, could lessen the wonder of the Faithful in these countries at the victory thus achieved over the fanatical prejudices of the age.<sup>1</sup>

The very brief life-story of that religious, who lies in an unknown grave, must have surely appealed all the more pathetically to such readers of "Carmel in Ireland" as may have noticed the cordial reception given by the non-Catholic Press to so unpretentious a narrative of the labours and trials of the Irish Discalced Carmelites. The fact of that narrative having been written by a member of the same Order seemed rather to enhance its value in the eyes of those who might, naturally,

<sup>1</sup> "Carmel in Ireland," p. 247.

deem themselves excused in judging the author to have been influenced by his own enthusiasm for the subject of his book. Still, not alone have the principal non-Catholic organs of public opinion waived the possibility of the volume containing frequent evidence of such an influence, but appear to appreciate the motive which caused the writer to publish the poor results of his somewhat tedious if interesting research. Hence, we have availed ourselves of the present opportunity, when reverting once more to the labours of the Irish Teresian missionaries of the seventeenth century, to insist, with Carlyle, on the "earnestness of the fact" of their lives; taking even modern thought captive by the attraction of so beautiful a spirit of self-sacrifice and zeal.

In one review of the book we are told<sup>1</sup> :—

"Monastic life is generally regarded as something exclusively mediæval, and the friars are supposed to have been definitely done away with at the time of the Reformation. This is the Protestant view, but Roman Catholics know otherwise. It is only on men ignorant of the institutions of the Church of Rome that a book like 'Carmel in Ireland' can make an impression of strangeness. The work is a popular account of the history of a body of friars that has existed in Ireland from an early age, and is active at the present day." Further on in the same notice we read : "The book, indeed, may be taken as a sort of a manifesto of the progress of a Religious Order that has been always revered by the Irish people, and cannot but prove

<sup>1</sup> *The Scotsman*, (4th November, 1897.)

profitable reading to anyone interested in the subject."

The rest is an appreciation of the author's task, and issuing from such a source it may be taken as a healthier sign of the times, remembering that some of the religious liabilities to which the reviewer alludes are still a blot on the legislature after so many years. From the Roman Catholic standpoint, the true value of this criticism lies in the candid, if tacit, admission of the utter failure of the fanatical efforts made in this country for the suppression of Monasticism; its energy being as vital to-day as it was in mediæval times. Whereas the fancies to the contrary cherished by Protestants are bluntly assigned to ignorance.

By no means prepared to find his unassuming volume thus earnestly proposed to the consideration of even non-Catholic readers, the author's surprise became all the greater when, in an exhaustive review, "Carmel in Ireland" was cited as an argument against the recent attempt made in England to inspire an enthusiasm for the memory of Oliver Cromwell. And this, likewise, in the columns of an influential Protestant paper.<sup>1</sup> What a vindication of the cause of the Teresian Carmelite victims of that system of "moral surgery" inaugurated in Ireland by the Protector! After all those years, it has at length been freely admitted that they triumphed, indeed, in their sufferings—one of their own brethren in Religion receiving the credit of "having dragged their ruthless persecutor off the pedestal" allotted to him by

<sup>1</sup> *The Church Times* (15th July, 1898.)

ignorance and bigotry: the means employed but the simple narrative of their self-sacrificing resistance in defence of the Catholic Faith. Nothing was farther from the author's intention than to contribute to the literature of "modern politics"; however, since so much importance has been attached to his remarks on the Cromwellian epoch, it is gratifying to find that his views appeal more forcibly to many in no way prejudiced in favour of the writer's creed or profession, than the opinions of those who have allowed themselves to be swayed by a very ridiculous sentiment.

Furthermore, in a critical analysis of the various chapters of "Carmel in Ireland," the topics of most absorbing interest to Roman Catholics generally—the suppression of the Irish monasteries by Henry VIII.; the ingratitude of the Stuarts; the savagery of the Cromwellian adventurers—are chosen for special comment, in which the reviewer is again in cordial sympathy with the author. And if unable to detect in the frequent allusion to the "Regular Life"—as a means to the end of the Religious vocation—what others more easily understand; still it is suggested that this narrative of the Irish Province of Discalced Carmelites should be consulted in order to obtain an insight into the life of those professing Monasticism; thus to realize the absurdity of certain so-called "revelations" from the cloister. For there are victims of fanatical prejudice ever eager to credit evil of the institutions of the Catholic Church. From time to time, we find, even in our own days, a pitiful attempt made to revive

the scandals concerning monastic life which were employed for a nefarious purpose during the reign of King Henry VIII. And it is interesting to note here, in connection with so base an endeavour, that it was a Carmelite Friar (Father John Kynnyngham, who died in the year 1399) who succeeded in refuting, before the University of Oxford, the errors of Wycliffe—the pioneer of this policy of calumny against the Religious Orders.

Nevertheless, we may surely infer from what has been said, that a more patient hearing, at least, is accorded nowadays to anyone desiring to bear testimony, by the evidence of historical research, to the good done by those who have suffered and died in defence of the principles of the monastic life. Nor can the interest thus excited be altogether a matter of indifference to a Catholic writer who would aspire to see the fruits of his humble labours leading those outside the Church to the more unbiassed investigation of the Truth. Not that the author's own consciousness of the inevitable drawbacks of "Carmel in Ireland" allowed him to fancy for a moment that he could perceive the various merits attributed to his book in so many appreciative notices. He rather inclined to the reviews that drew attention to defects, which he himself would have gladly avoided; for in such criticism he recognised another tribute of admiration paid to the memory of those whose trials and sufferings form the subject-matter of a narrative—designed, in the first instance, merely to preserve their names.





## INDEX TO THE SUPPLEMENT.

- Abbeys, Ancient Carmelite Friaries, so called in Ireland, 13  
 " several granted to Irish Teresian Carmelites," 13
- Account, formal, of the Irish Mission, A.D. 1625, p. 44 sq.
- Agapitus of the Holy Ghost, Father, O.D.C., 30, 35 sq., 62
- Aisley, The Rev. Edward, O.D.C., 68
- Aix-la-Chapelle, Irish Carmelite Novitiate at, 66
- Albert, Brother, O.D.C., 62
- Alexius-Mary, Father, O.D.C., 62
- Andrew, Father, O.D.C., 62
- Angelus, Brother, O.D.C.—See George Halley—and  
 " Irish Teresian Confessors—56, 59
- " Angelus of St. Teresa, Father, O.D.C., 46
- Angelus-Joseph, Father, O.D.C., 59
- " " " of the Immaculate  
 Conception, 60, 64 "
- Angelus-Antony of the Immaculate Conception, Fr.,  
 O.D.C., 68.
- Angelus of the Holy Ghost, Father, O.D.C., 60
- Anselm, Father, O.D.C., 37
- Antony of St. Mary, Father, O.D.C., 22, 50
- " " Letter from Limerick, A.D. 1649, p. 23
- Antony (2) Father, O.D.C., 62
- Antony, Brother, O.D.C., 62
- Antwerp, Irish Carmelites at, 14
- Ardee, Teresian Friary of, 54
- Armagh, The Archbishop of, A.D. 1658, p. 38  
 " 1641, p. 55
- Athboy, Teresian Friary of, 63
- Augustine's, Father, O.D.C. (Disguise when returning  
 to Ireland, A.D. 1686), p. 68
- Author's Comment on some non-Catholic Reviews, 71 sq.
- Barberini, Cardinal, 55
- Barnewall, Rev. Matthew, O.D.C., 68.



- Christopher of St Matthew, Father, O.D.C., 52  
 Cherubinus of St. Gabriel, Father, O.D.C., 62  
*Church Times*, The, on "Carmel in Ireland," 73 sq.  
 Church Property, 12  
 Clergy, Secular, members of in prison, 35  
 Clarendon Street, Dublin, Carmelite Church of, 70  
     "    "    "    "    in A.D. 1803, p. 70  
 "Coena Domini," The Bull, 9  
 Coleman. See Francis of the Blessed Sacrament, 68  
 Coleman, The Rev. Nicholas, O.D.C., 68  
 Columba of St. Michael, Father, O.D.C., 64  
 Columbanus, Father. See Merlyn, 62  
 Columbanus of the Blessed Sacrament, Father, O.D.C., 44  
 Columbanus of St. Dymphna, Father, O.D.C., 64  
 Columbanus of St. Michael, Father, O.D.C., 62  
     "    "    His experiences in Ireland, 54 sq.  
 Compton, Bishop, 34  
 Confessors, Three Irish Teresian, 58  
 Conspiracy against Catholics, 39 sq.  
 Continent, Difficulty of reaching in 17th Century, 20  
     "    "    Travelling on, in 17th Century, 36  
 Conversions, obstacles in way of, 65  
 Cook Street, Dublin, Teresian Friary of, 46  
 Coppinger, Elizabeth—8  
     "    "    See Seraphinus, 8  
 Cromwell, Oliver, 24, 27  
     "    "    offered the Crown of England, 31, 35  
 Cullen, Rev. Marcellus, O.D.C., 68  
 Cyril, Father, O.D.C., 31, 37, 62  
 Cyril of St. Joseph, Father, O.D.C., Controversy with  
     Father Peter Walsh, 64
- Denis of the Nativity, Blessed, 59  
 Difficulties of the Irish Mission, 69  
 Dispensations. See Faculties, 9 sq.  
 Documents, loss of important, 59  
 Dodd, Rev. Patrick, O.D.C., 68  
 Dominic of Jesus Mary, Ven., The, 28  
 Dominic, Father, O.D.C., 62  
 Dominic, Brother, O.D.C., 62  
 Drogheda, Teresian friary of, 63  
     "    "    Teresian College of, 18, 52  
 Dublin, Arrival of first Teresian Carmelites in, 43  
     "    "    Teresian friary of, 62

- Edmund of the Presentation, Father, O.D.C., 21 sq.  
 Education in Ireland during the reign of Charles I, 25  
 Edward, Father, of the Kings, O.D.C., 8 sq:  
     " Birth and parentage, 8  
     " Death of, 20  
     " Letters of, 7, 12, 18 sq.  
 Edward of the Kings (2) Father, O.D.C., 59  
 Edward, Brother, O.D.C., 62  
 Elias, Father, O.D.C., Volunteers for the Irish mission, 14  
 English Mission, state of, A.D. 1654, p. 28  
 Etruria, The Duke of, and Father Patrick, O.D.C., 37 sq.  
 Exiles, Irish Teresian, 59  
  
 Faculties, granted to Irish Discalced Carmelites, 9 sq.  
 "Father," the title of, 69  
 Favour shown to Irish Missionaries, 17  
 Felix of St. John Baptist, Father, O.D.C., 68  
 Ferdinand of St. Mary, Father, O.D.C., 49  
 Fervour of Irish Missionaries, 21  
 FitzGerald, The Rev. Robert, O.D.C., 68  
 Formulary, The Loyal, 65  
 Fortunatus of St. Anne, Father, O.D.C., 21, 44, 59  
 Francis of the Blessed Sacrament, Father, O.D.C., 68  
 Francis, Brother, O.D.C., 62  
 Francis, Father, O.D.C., 62  
 Franciscans, Two in prison, 35  
 Friars, Irish Teresian of 17th Century, Letters of, 7 sq.  
 Funds for the Irish Mission, 30  
  
 Galvin, Dominic, 8  
     " Elizabeth, 8  
     " James. See Seraphinus of St. Patrick, 8  
 Galway, Teresian friary of, 63  
 Gaspar of the Annunciation, Father, O.D.C. See Ven:  
     Oliver Plunket, 67  
 Gatehouse Prison, London, 39  
 General, Fathers, Letters to, 23, 27 sq.  
 Generosity of the Irish People, 19  
 Gifts made to an Irish Missionary in London, 32  
 Gregory, Father, O.D.C., 62  
  
 Halley, George. See Brother Angelus, 56, 59  
 Hart, Father, O.D.C., 68  
 Henrietta Maria, and the Carmelite Nuns, 16  
     " " Queen, and the Puritans, 16

- Henry VIII. Countenances the calumnies against Religious Orders, 75  
 Heretics, Reconciliation of, 9  
 Hilary, Father, O.D.C., 62  
 Hilary of St. Augustine, Father, O.D.C., 64  
 History of the Irish Province, Notes on, 41  
 Hoare, the Rev. James, O.D.C. See Edmund of the Presentation, 22  
 Hoare, Marcella, 22  
 „ Thomas, 22  
 Holy See, Favours from the, 12  
 Honestus, Brother, O.D.C., 62  
 Honoraria, Loss of, 60
- Inquisition, The Sacred Office of, 12  
 Indulgences. See Faculties, 9 sq.  
 Innocent of St. Vincent, Father, O.D.C., 57  
 Ireland, Carmel in, 7, 70 sq.  
 „ Missionaries, love of, 37  
 „ Persecution in, 33  
 Irregularity, Dispensation from. See Faculties, 9  
 Isidore of St. Dominic, Father, O.D.C., 29 sq., 63
- James of the Blessed Sacrament, Father, O.D.C., 48  
 „ „ „ „ His missionary career, 48  
 James, Father, O.D.C., 62  
 James of St. Dymphna, Father, O.D.C., 62  
 Jesuit, A, in prison, 35  
 Jesuits, Calumnies against, 34  
 Joachim, Father, O.D.C., 30  
 John Baptist, Father, O.D.C., in prison, 33  
 „ „ of Carmel, Father, O.D.C., 53  
 John-Bernard, Father, O.D.C., 68  
 John of the Cross, St., Works of, 46  
 „ „ „ „ Father, O.D.C., 62  
 John-Francis of St. Brigid, Father, O.D.C., 69  
 John of Jesus Mary, The Ven., 46  
 John of the Mother of God, Father, O.D.C., 57  
 „ „ „ „ „ His Missionary Career, 61  
 „ „ „ „ „ Trials and Sufferings, 59  
 John of the Mother of God (2) Father, O.D.C., 62  
 Joseph-Francis, Father, O.D.C., 68  
 Joseph-Renatus, Father, O.D.C., 68  
 Joseph of St. Mary, Father, O.D.C., 46

- Kenny, Father, O.D.C., 68  
 Kieran of St. Patrick, Father, O.D.C., 64  
 Kilkenny, Rev. Ralph, O.D.C., 68  
 Kildare, The Dean of, 50  
 Kilkenny, Teresian friary of, 63  
 Kinsale, Teresian friary of, 63  
 Kynningham, Father John, refutes the errors of Wycliffe, 75  
 "Lady of rank," makes profession of Faith, 32  
 Lady, A noble, takes the veil, 36  
 La Rochelle, Teresian friary of, 17  
 " " " " granted to Irish Carmelites, 66  
 Laurence of St. Elias, Father, O.D.C., 23  
 " " of St. Thomas, Father, O.D.C., 31  
 Laurence (2) Father, O.D.C., 62  
 " " Brother, O.D.C., 62  
 Laurence-Matthew, Father, O.D.C., 62  
 Laurence of St. Thomas Aquinas, Father, O.D.C., 64  
 Lawless, The Rev. John, O.D.C., 68  
 Laws, The Penal, Various effects of, 20 sq.  
 Legislature, The, and Religious liabilities, 73  
 Letters of Irish Teresian Missionaries of 17th Century, 7 sq.  
 " Delay in transmission of, 37  
 Letters Patent, Importance of, 51  
 Lewis of Granada, Works of, 45  
 Lewis, Marcella, 22  
 Life on the London Mission, A.D. 1654, p. 27 sq.  
 Limerick, The Teresian friary of, 63  
 Limerick, The Siege of, 17  
 List of Irish Teresian friaries, 62 sq.  
 List of Irish Teresian Missionaries, A.D. 1647, p. 62  
 " " " " " 1659, p. 64  
 " " " " " 1725, p. 68  
 London, Father Patrick of St. Brigid in, A.D. 1654, p. 27 sq.  
*London Gazette* in praise of an Irish Missionary, A.D. 1757,  
 p. 71  
 Long, Elizabeth, 8  
 Lorraine, The Duke of, 15  
 Loughrea, "Old Abbey" of, 17  
 " Teresian friary of, 63  
 Loughrea, Population of, in A.D. 1646, p. 61  
 Louis XIII. of France, and the Discalced Carmelites, 54  
 Louis XIV. " " " " " 66  
 Louvain, Irish Discalced Carmelites at, 17, 42  
 Luke, Brother, O.D.C., 62

- Malachy of Jesus, Father, O.D.C., 81  
 " " " His Career, 21, 50  
 " " " Letters of, 20 sq.  
 " Malignants " The, 35  
 Martyrdom of Irish Teresian Friars, 25  
 Mass, offered in the Caves, 11  
 Matrimony. See Faculties, 11  
 Matthew of the Immaculate Conception, Brother, O.D.C., 42  
 McDonagh, The Rev John, O.D.C., 68  
 Michael, Father, O.D.C., 62  
 Mission, The English Teresian, 53  
 Missionary duties in Ireland, A.D. 1625, p. 45 sq.  
 Missionaries, English, Dutch and Scotch, 18  
 Monasteries, Difficulties in the Founding of, 13  
 Monastic Life, The, and non-Catholic opinions, 73 sq.  
 Monasticism, during the Penal Days, 74  
  
 Nicholas, Brother, O.D.C., 62  
 Nicholas, Father, O.D.C., 60  
 Novices, fervour of the Irish Teresian during the Penal  
 Times, 47  
 Novitiate at Dublin, 19  
 " At Loughrea, 17  
 " Necessity of having, on the Continent for  
 Irish Subjects, 17, 66  
  
 Oates' Plot, 66  
 Office, The Divine, Dispensation from, 10  
 Onuphrius of St. James, Father, O.D.C., 50  
 " " " Services to Irish Carmelites, 51 sq.  
 " " of St. Teresa, Father, O.D.C., 68  
 O'Reilly, Dr. Edmund, 38  
 Orkney Isles, Mission to, 37  
  
 Palace, St. James's, Prison near, 35  
 Pamphlet, An Infamous, 33  
 Papal Blessing. See Faculties, 9  
 Parliament The, and the King, 15  
 Patrick of St. Brigid, Father, O.D.C., 25 sq.  
 " " " Death of, 40  
 " " " In Ireland, 26  
 " " " In Prison, 39  
 " " " Letters of, 27 sq.  
 " " " On London Mission, 27  
 Patrick of St. Columbanus, Father, O.D.C., 33

- Patrick of St. James, Father, O.D.C., 44  
 " " St. John Baptist, Father, O.D.C., 68  
 " " St. John the Evangelist, Father, O.D.C., 68  
 Paul-Simon, Father, O.D.C., and the Irish Mission, 17, 42  
 Paul, Brother, O.D.C., 62  
 Paul of the Cross, Father, O.D.C., 68  
 Paul-Simon of Jesus Mary, Father, O.D.C., 59  
 " " " " Letters from, 64  
 Paul of St. Ubaldus, Father, O.D.C., 8  
 " " " " At Limerick, 23  
 " " " " His Missionary Career, 49  
 " " " " Zeal in preaching, 45  
 Paul of St. Ubaldus (2) Father, O.D.C., 64  
 Peter, Brother, O.D.C., 62  
 Peter, Brother. See Teresian Confessors, 59  
 Philip of the Blessed Trinity, Father, O.D.C., 59  
 Philip of St. James, Father, O.D.C., 53  
 Plunket, Father, O.D.C., 62  
 Plunket, Ven. Oliver, assisted by two Teresian Friars, 67  
 Population, Catholic, of Dublin, in A.D. 1662, p. 65  
 Postulants, Teresian, Obstacles to reception of, 66  
 Poverty of Irish Missionaries, 19  
 Priests, Persecution of, 31  
 Privileges of Irish Discalced Carmelites, 9 sq.  
 Propaganda, Sacred Congregation of, 28  
 Province, The Irish, Affairs of, 49 sq.  
 " " " " Establishment of, 52  
 Protector, Richard Cromwell as, 38  
 Puritans and Queen Henrietta Maria, 16  
 Puritans and Missionaries in London, 28  
 " " Charles the First, 15 sq.  
 Puritan Persecutions, 27  
 Redemptus of the Cross, Blessed, 59  
 Refuge, Irish Missionaries seek, abroad, 17  
 Rescripts, Special, granted to Irish Teresian Carmelites, 13  
 Remonstrance, The Irish, 65  
 Restoration, The, Condition of Catholics at time of, 65  
 "Reverend," Title of, 69  
 Rider, The Rev. Nicholas, O.D.C., 56  
 Rinuccini's interest in Irish Discalced Carmelites, 60  
 Ritual. See Faculties, 11  
 Rome, Epidemic in, 32  
 Rubens's, Picture of "St. Teresa in Prayer," 43  
 Rule, Primitive Carmelite, 22



- Sacraments, Administration of. See Faculties, 10 sq.  
 Seraphinus of St. Patrick, Brother, O.D.C., 8  
 Sherlock, The Rev. John, O.D.C. See Father Edward of  
     the Kings, 8  
 Sherlock, Christopher, 8  
 Sherlock, Elizabeth, 8  
 Siege of Limerick by the Puritans, 23  
 Simeon, Brother, O.D.C., 62  
 Simeon of St. Teresa, Father, O.D.C., 14, 21, 53  
 Spain, Infanta of, assists Irish Missionaries. 15  
 Stephen, Brother, O.D.C., 62  
 Stephen (2) Brother, O.D.C., 60  
 Stephen of Jesus, Father, O.D.C., 68  
 Stephen of St. Ubaldus, Father, O.D.C., 64  
 Students, English at Drogheda. 18  
     „ Irish at Louvain, 42  
 Sumatra, Teresian Martyrs of, 59  
 Sussex, The Duke of, 34  
 Sylvester-Mary of St. John, Father, O.D.C., 68
- Tabernacle, Care of the, 32  
 Teresa, Saint, Works of, 46  
 Thomas of Jesus, Father, O.D.C., 60  
 Thomas of Jesus, The Venerable, 28  
 Thomas of Jesus, Father, O.D.C., in prison, 39  
 Thomas Aquinas, Father. See Confessors, 59  
 Thomas of the Nativity, Brother, O.D.C., 62  
 Tournay, Teresian Monastery of, 14  
 Travers, Father Bede, O.D.C., 15, 18, 67  
     „ Father Lucian, O.D.C., assists the Ven. Oliver  
     Plunket on the scaffold, 67  
 Treason, Evidences of, 9  
 Trials, The, of Irish Teresian Missionaries, 58  
 Tumulty, Father, O.D.C., 68
- Urban VIII, Pope, grants Privileges to Irish Teresian  
     Missionaries, 8, 13, 29  
 Urban of Jesus Mary, Father, O.D.C., 68
- “Vanquisher of heresy, Our Lady the,” 46  
 Vestments. See Faculties, 10  
 Viceroy, The Irish, visits Carmelite friary at Dublin, 47  
 Victor of St. Michael, Father, O.D.C., at Ardee, 54  
 “Vine of Carmel,” The, 7

Walsh, Father Peter. See "The Irish Remonstrance," 65  
War between England and France, Inconveniences arising  
from, 13

Ward, Catherine, 42

William of the Blessed Sacrament, Father, O.D.C., 21

Wycliffe's policy towards the Religious Orders, 75

Zeal of the Irish Missionaries, 64 sq.

---

BY THE SAME AUTHOR.



## "A SECOND THEBAID:"

Being a Popular Account of the Ancient  
Monasteries of Ireland.

BY THE

REV. JAMES P. RUSHE

(FATHER PATRICK OF ST. JOSEPH),

O.D.C.

---

**ILLUSTRATED.**

---

*(Price 7/6. Demy 8vo. Cloth.)*

Dublin :

SEALY, BRYERS & WALKER,

---

1903.

[P.T.O.]

# CONTENTS.

## PREFACE.

### CHAPTER I. MONASTICISM IN THE EARLY IRISH CHURCH.

- „ II. THE TWELVE HOLY FOUNDERS.
- „ III. SOME OF OUR MORE ANCIENT SANCTUARIES.
- „ IV. THE CANONS REGULAR.
- „ V. THE NORBERTINES.
- „ VI. THE KNIGHTS HOSPITALLER OF ST. JOHN.
- „ VII. THE ORDER OF THE MOST HOLY TRINITY.
- „ VIII. THE BENEDICTINES.
- „ IX. THE ORDER OF CITEAUX.
- „ X. THE DOMINICANS.
- „ XI. THE ORDER OF ST. FRANCIS.
- „ XII. THE FRANCISCANS (CONTINUED)
- „ XIII. THE AUGUSTINIANS.
- „ XIV. THE ORDER OF CARMEL.
- „ XV. SUPPRESSION OF THE IRISH MONASTERIES:

## INDEX.





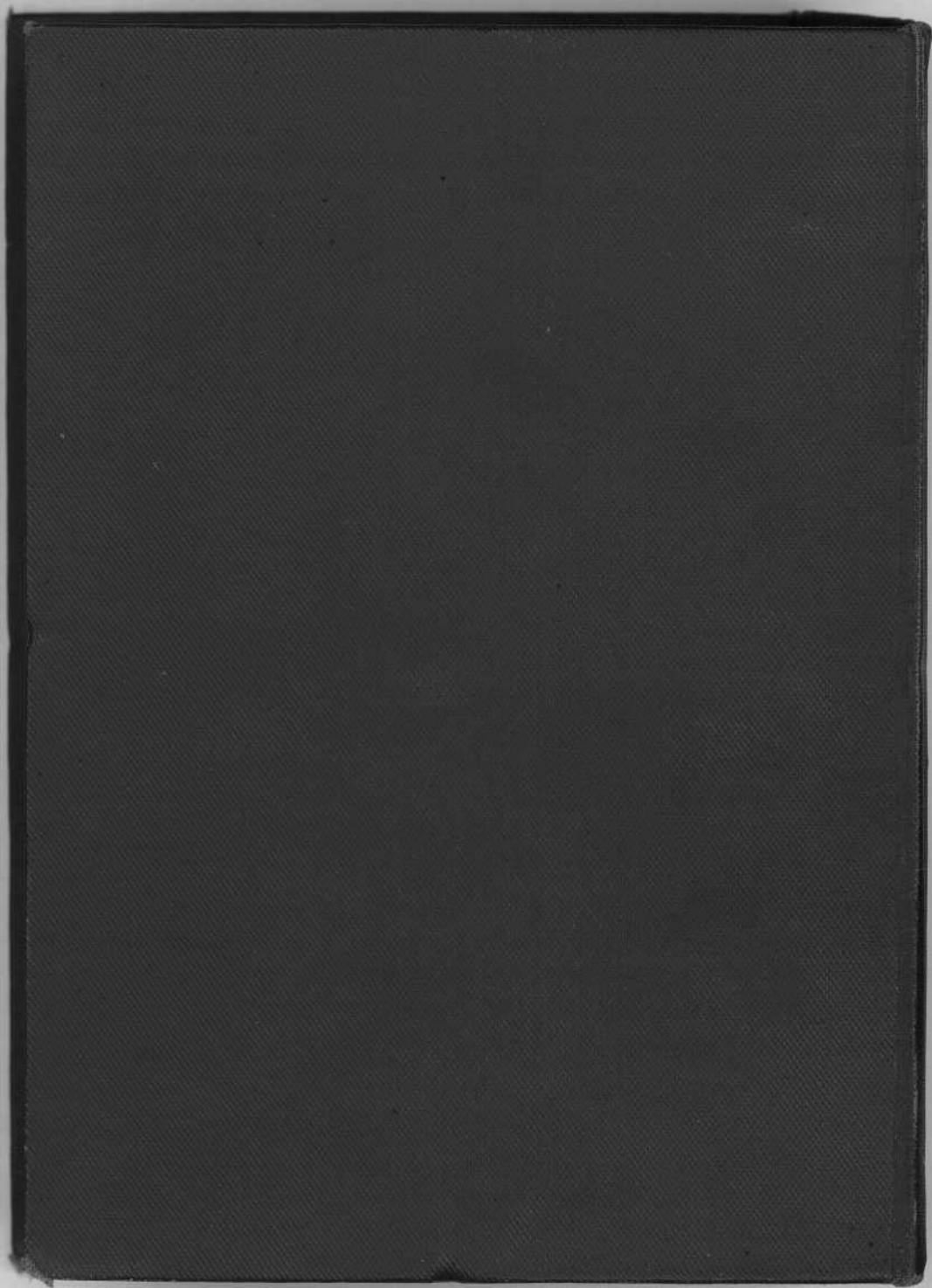
# MARQUES DE SAN JUAN DE PIEDRAS ALBAS

## BIBLIOGRAFIA TERESIANA

### SECCIÓN III

#### Libros escritos exclusivamente sobre Santa Teresa de Jesús

Número.....	2907	Precio de la obra....	Ptas. ....
Estante.....	95	Precio de adquisición.	» .....
Tabla.....	2	Valoración actual....	» .....





CARMEL  
IN  
IRELAND

WITH  
SUPPLEMENT



REV. J. P. RUSHE,  
O.D.C.

SEALY, BRYERS & WALKER