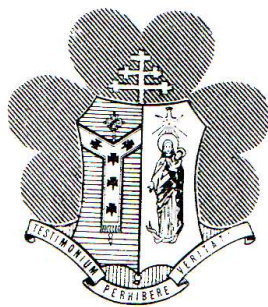


SAINT PATRICK'S ACHIEVEMENT



Dublin Congress of the Patrician Year, 1961

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Permissu Ord. Dioc. Dublinen.



HIS HOLINESS POPE JOHN XXIII



HIS EMINENCE GREGORY PETER CARDINAL AGAGIANIAN
Prefect of the Sacred Congregation de Propaganda Fide



St. Patrick's Breastplate

THIS HYMN PADRAIC MADE when Loeghaire son of Niall set a snare for him, lest he come to Tara to sow the faith. And to them that lay in hiding it seemed naught passed save wild deer, and a fawn following after—Benén to wit. And so its name from that day to this is The Deer's Cry. It is a corslet of faith shielding body and soul against devils and men and vices. Whoso cometh over it daily with mind intent on God, no demon shall outface him; it will guard him from venom and envy; it will defend him from sudden death; it will be to his soul a sure shield when life is spent.

I ARISE TO-DAY

in power and might.

I call upon the Trinity,
with faith in the threeness,
and trust in the oneness
of the great world's Maker.

I ARISE TO-DAY

in the power and might

of Christ's birth and baptism,
His crucifixion and burial,
His resurrection, His ascension,
His coming anew to judge mankind.

I ARISE TO-DAY
in love of cherubim,
in duty of angels,
in fealty of archangels,
in hope of uprising
to gain life's guerdon.

I SET MY TRUST
in prayers of patriarchs,
in foretelling of prophets,
in preaching of apostles,
in faith of confessors,
in purity of virgins,
in good works of the just.

I ARISE TO-DAY
with the powers of heaven,
the sun in brightness,
the moon in splendour,
the flashing of fire,
the swift stroke of lightning,
the rushing of storm-wind,
the deepness of ocean,
the firmness of earth,
the hardness of bed-rock.

I ARISE TO-DAY
God's power for my pilot,
God's might my upholding,
God's wisdom my guiding,
God's eye as my outlook,
God's ear for my hearing,
God's word on my tongue,
God's right hand to ward me,
God's path for my treading,
God's shield my protecting,
God's host my defending,

against pitfalls of demons,
the alluring of vices,
the questings of nature,
against them that wish ill to me,
afar and anear, alone or with others.

TO-DAY I CALL
God's might to aid me
against every power,
venomous, pitiless,
besetting me, body and soul,
lures of false prophets,
dark rites of heathenry,
false lore of heresy,
worship of idols,
wiles of women and smiths and wizards,
craft that scathes man's soul and body.

CHRIST SAVE ME TO-DAY
from bane and from burning,
from drowning, from wounding,
that grace abounding
may be my portion.

CHRIST BE WITH ME
Christ within me,
Christ in my headway,
Christ in my wake,
Christ alow and Christ aloft,
Christ on my right hand,
Christ on my left.
Christ with me waking,
walking and sleeping.
Christ in every heart thinks on me,
Christ on every tongue speaks to me,
Christ in every eye beholding,
Christ in every listening ear.

DOMINI EST SALUS ✠ CHRISTI EST SALUS
✠ SALUS TUA, DOMINE, SIT SEMPER NOBISCUM
✠ AMEN

English by Colm O Lochlainn

Woodcut by Karl Uhlemann



HIS EXCELLENCY THE PRESIDENT OF IRELAND



HIS EMINENCE JOHN CARDINAL D'ALTON
Archbishop of Armagh, Primate of all Ireland



HIS EXCELLENCY THE MOST REVEREND ANTONIO RIBERI
Apostolic Nuncio in Ireland



HIS GRACE THE MOST REVEREND JOHN CHARLES McQUAID
Archbishop of Dublin, Primate of Ireland

Archbishop's House,
Dublin, 9.

The Dublin Congress of the Patrician Year has one purpose : to express to God our gratitude for the gift of the Faith.

That Faith we owe, in greatest part, to the apostolic zeal of Saint Patrick. Our unnamed, unnumbered forbears have faithfully transmitted that priceless heritage.

It is by a singular grace of God that we have been enabled to retain the Faith throughout the centuries. Persecution, famine, civil disturbance have not weakened belief or practice. Only the saving grace of God and the visible protection of Our Blessed Lady can explain why we, like other nations formerly Catholic, have not succumbed.

In the providence of God, the economic evils that have dispersed us through the English-speaking world have been but the occasion for introducing the Faith into regions dominantly, almost exclusively, non-Catholic.

In recent years, the advent of more settled political conditions has helped the sons and daughters of our Catholic families to swarm into the mission-fields of pagan countries.

To have been preserved only that we might, at home and abroad, give witness to the one true Faith would seem to be in the plan of God, the vocation of the Irish.

"Not to us, O Lord, not to us, but to Thy name let glory be attributed."

Therefore, in this Commemoration, to which the Holy Father has graciously sent as Legate the Prefect of the Sacred Congregation de Propaganda Fide, Cardinal Gregory Peter Agagianian, we have called for gratitude to God for His gift of Faith and humble entreaty for grace to translate that Faith into every phase of personal and social life.

May the Mother of God by her strong intercession with her Son obtain for us an enduring and practical appreciation of the claims of Faith.

+ John B. McQuaid.

Archbishop of Dublin,
Primate of Ireland

Dublin, 1st May, 1961

eleven

H. H. POPE JOHN

TO THE IRISH IN ROME

17th MARCH, 1961

Dia is Muire dhibh is Pádraig.

On this day, the faithful people of Ireland, in their own beloved country and in every part of the world, are celebrating the liturgical Feast of St. Patrick, their fearless apostle and father of their faith, in the fifteenth Centenary of his holy death. You, beloved children of the Irish colony in Rome, have wished to gather in prayer at the Altar of the Divine Sacrifice, around the humble Successor of St. Peter. With great pleasure did We accede to your filial desire: not only in order to render this occasion memorable, but especially in order to bear open witness to the esteem and affection which We cherish in Our heart for your glorious Nation.

At this moment your thoughts fly back to the fatherland you cherish, and to which, though in distant exile, you are bound by the closest ties of dedication and love. Well, let Us tell you that We too are present there, not only in the person of Our very worthy Legate, but more especially in spirit, with Our prayers and Our Blessing. And during Holy Mass this morning, Our fervent prayers were raised up to

the Lord, beseeching Him to keep ever intact, from century to century, the fruits of holiness, of zeal and of apostolate which St. Patrick caused to spring forth in that land, the land which with and through him became the Island of Saints.

The devotion to your great Patron is ever alive and operative in you Irish people, and you have spread it in all the countries where the English language is spoken. Fifteen centuries ago, the good and faithful servant, at the end of an indefatigable and fruitful ministry, was called to the joy of his Lord (cfr. Matt. 25, 21): his labours had transformed a pagan people into a fervent community of Christians, amongst whom vocations to the apostolate and to the religious life immediately blossomed forth in countless numbers; centres of culture and of civilization sprang up and multiplied, and there commenced a wonderful radiation of faith, which paid back to Europe and the world with abundant interest all that that blessed land had received from its Christian evangelization. St. Patrick was the author and cause of so profound a transformation: with good right could Secundinus, his

saintly helper, sing of him in the alphabetic hymn, which breathes forth in its entirety a simple candour and a perfumed fragrance, this admirable and eloquent summary of gifts and of virtues :

*The faithful minister and
eminent messenger of God,
The great evangelical light of
the world, enkindled, raised on a
Candlestick, and shining over
the whole earth,
City of the King, fortified
and placed on a hill,
The good and faithful shepherd
of the evangelical flock.*

To St. Patrick God granted what few other heroes of Christianity were enabled to accomplish, even with tremendous efforts: namely, within the short space of a lifetime, to see the complete transformation of the land which had once received him as a young slave, and to which he had returned in the fulness of his apostolic fervour, with the mandate and the authority conferred upon him by the Supreme Pastor of the Church.

And since his death until this day what fruits his work has continued to produce! How many saints have trodden the furrow which he ploughed, triumphantly expanding Christianity: Columba and Columbanus, Aidan, Cathaldus, Virgilius and Gall, who spread the Gospel throughout the length and breadth of Great Britain and Europe! How many priests and missionaries, whose names are written in heaven (cfr. Luc. 10, 20), have left and are still leaving their sweet homeland in order to carry on a work so

highly meritorious! How many struggles and sufferings, trials and persecutions there have been, all borne with serene courage, to ensure for that ministry the stability characteristic of the works of God!

Beloved sons and daughters :

These glories of Ireland's religious history, beginning with the mission of St. Patrick, stand forth in your memory with greater prominence to-day, and render your joy more intense.

The memory of the saint, however, arouses fervent and renewed holy resolutions: his tender and deep-rooted piety prompts you to live in the light of the Blessed Trinity, jealously safeguarding the gift of grace and of the interior life; his love for the Scriptures and the sacred sciences—which made him spend long periods in “divine reading,” *divinis lectionibus*, as the Breviary tells us—exhorts you to a humble and ardent study of the “knowledge of holy things” (cfr. Wisdom, 10, 10); and especially it is an exhortation to you, students of ecclesiastical colleges in Rome, hope and comfort of the Church of tomorrow; his untiring apostolate spurs you to continue in his generosity, to pass on intact the flaming torch you have received, to make yourselves worthy of his teachings and of his sacrifices.

The life of St. Patrick has an illuminating and joyful lesson for everybody: for priests and seminarians, for religious both men and women, for mothers and fathers of families.

But there is one particular trait in the character of the Saint which We would like to underline at the end of this address of Ours, a trait which is common to the generous faith of Ireland, and which is strongly emphasized by your presence here in Rome: We refer to his "*Roman Spirit*", that is, his unflinching fidelity to the rock of Peter, which remained intact in his children throughout the long and troublesome course of their history.

Rome had been the point of departure for the mission to Ireland; and so Patrick's deepest yearnings would ever be directed towards this blessed soil, which guards the relics of the Apostles and martyrs; to Rome he had been brought by an angel of the Lord; and so one can understand the full significance of the admonition which he addressed to his children: "*Ut Christiani ita et Romani sitis*" — "As you are Christians, be you also Romans". To belong to the Church of Rome is the distinguishing mark for every true Christian.

That invitation of his has been jealously kept by you as the testament of a very loving father: Rome has always been the focal point for the simple and granite-like faith of your people; Rome has been a place of continuous pilgrimages for Bishops, priests and monks, for men in authority and for the ordinary faithful; Rome welcomed with hospitable arms the aspirants to the priesthood, in those Colleges which are the pride of your Dioceses and of your Religious communities, two of which were founded

by the intrepid Franciscan Luke Wadding. Rome was again the guiding spirit of heroisms without number.

Beloved sons and daughters :

We beseech Almighty God, through the intercession of St. Patrick—faithful witness of the Lord in the Catholic law, as St. Secundinus calls him—always to keep your noble nation in that law, and to make it shine forth with all the Christian virtues and with every desirable gift of human prosperity and peace; We pray too that God may continue to fructify its soil so that it will produce ever-increasing ranks of apostles and missionaries, of convinced and generous-hearted faithful, who, in their love of God and their fidelity to the Church of Rome, will be an inspiring example to others, the leaven in the midst of the wheat, the good odour of Christ.

Courage then, beloved sons and daughters! It gives Us very great pleasure to be in your presence. Tell that to your fellow-countrymen; tell them that the Pope is with them, that He loves them and esteems them with all His heart. And to render the joy of this day all the greater, We send Our Apostolic Blessing to you and to all your dear ones, to your fellow-countrymen in Ireland and the world over, to your works and activities, so that "the grace of Our Lord Jesus Christ, and the charity of God and the fellowship of the Holy Spirit be with you all. Amen." (2 Cor. 13, 13).

Beannacht Dé oraibh go léir.

*Carving of St. Patrick
on a slab from
Faughart, Co. Louth—
now in the National
Museum of Ireland.*



THE SPIRITUALITY OF ST. PATRICK

NOEL-DERMOT O'DONOGHUE, O.D.C.

We have no way of knowing the inner life, the spiritual character of many of our Irish saints. This is not so with St. Patrick. In his *Confession* we have an authentic, first-hand document, in which he reveals his interior life to us clearly and fully. He tells us of his vocation, of his own faults and struggles, of the special graces he has received, of the words that God has spoken to him. He reveals his heart to us: his sensitiveness, his love for his children in Christ, his desire for martyrdom, his great love of God. Like all the great apostles he was a communicative, open 'radiant' personality: unembarrassed in testifying to the faith that was in him, so full of God that he could speak about himself without the danger of appearing full of himself.

There is no doubting the success of Patrick's *Confession* as a piece of self-revelation. He tells us everything—the sins of his youth, the visions and 'voices' that might so easily call forth the ridicule of his critics and enemies. There is no pretence, no false note, no attempt to smooth out awkward facts. It is a simple statement of the plain truth.

Ascetic or Mystic?

The ascetic is the man who goes to God by his own efforts, in correspondence with ordinary graces; the mystic

is he who receives extraordinary infusions of the Divine Life into his soul. Every saint, every friend of God is an ascetic; but the mystic is the man in whose life mystical graces predominate over the ascetical virtues.

Was Patrick an ascetic or a mystic? According to the traditional portrait of the saint the answer is clear: he was an ascetic, a man of iron will who lived a life of superhuman mortification. He fasted for long periods, the most famous of his fasts being those associated with Lough Derg and Croagh Patrick. As for vigils and prayers, we are told that he got up to pray countless times by night. So great was his spirit of asceticism that Irish spirituality has ever since been strongly influenced by his example.

Yet, for all this, the one certainly authentic document that has come down to us concerning his inner life gives us a very different impression. The *Confession* is the self-portrait of a mystic, not of a simple ascetic. Even the most superficial reading of the *Confession* shows us that Patrick received many mystical graces. The essential mystical experience is an experience of a special presence of God in the soul. There is, as it were, an infusion of light and warmth, bringing

deep joy and peace and a strong sense of detachment from all worldly pleasures. This is deeper and more continuous than what are called 'consolations' in prayer. But what is most characteristic of mystical graces is the fact that the soul is entirely receptive in experiencing them. Ecstasies, visions, locutions and the rest are not essential to the mystical life, though they often accompany it. They were in fact, as we shall see, found together with true mystical experience in St. Patrick's prayer and apostolic life.

Conversion and First Favours

Patrick came of a deeply Christian family, and it is probable that he had received a solid grounding in the faith from his earliest years. Looking back from the high ground which he had reached in his old age, he tells us that in his youth 'he did not know the true God'; and that he was not obedient to the priests 'who admonished us concerning our salvation'. Had Patrick not been taken captive and sold into slavery, he might have survived through the stresses of adolescent life and become an outstanding member of the Christian community at home. But God had other plans.

The boy was taken prisoner at the age of sixteen, and became a slave. It is difficult for us to estimate the personal catastrophe which captivity involved for Patrick. The proud young Roman becomes a boy-slave who looks after the sheep of his master; the well-cared-for son of the centurion now must eat what is left



Stone carving of head of St. Patrick: from one of the corbels over West door of St. Patrick's Cathedral, Armagh.

over from the table, and find his bed where he can; the young man who was beginning to be accustomed to the fine clothes of a prosperous Roman citizen now appears as a scare-crow, wearing barbarian rags and cast-off clothes; he who had been perhaps the centre of attention in his home must now obey a pagan master; should he refuse, there is always the whip and the dungeon to force his obedience.

All this was a dreadful humiliation, but it was also the best of all preparations for the coming of the Lord into his soul. When the Blessed Virgin recalled her unique privilege of becoming the Mother of God, she said: 'The Lord hath regarded the humility of His handmaid . . . He that is mighty hath done great things to me.' St. Patrick uses these verses of the *Magnificat* to express his sense of the great mercy that God has shown him, drawing him to Himself and choosing him for a mighty work. First came the great humiliations; then the extraordinary outpourings of Divine favour. He describes this experience in a famous passage of the *Confession* :

'When I had come to Ireland, I tended flocks every day, and I would pray many times in the day. The love of God and the fear of God took hold of me more and more strongly. My faith grew and my spirit became stirred, so that in the course of a single day I would say as many as a hundred prayers, and almost as many in the night. This I did even when I was in the woods and on the mountain. Even in times of frost and snow and rain I would rise before dawn to pray, nor did I feel the worse for it, nor was there any sloth in me, as there is now. For the Spirit burned brightly in me then.'

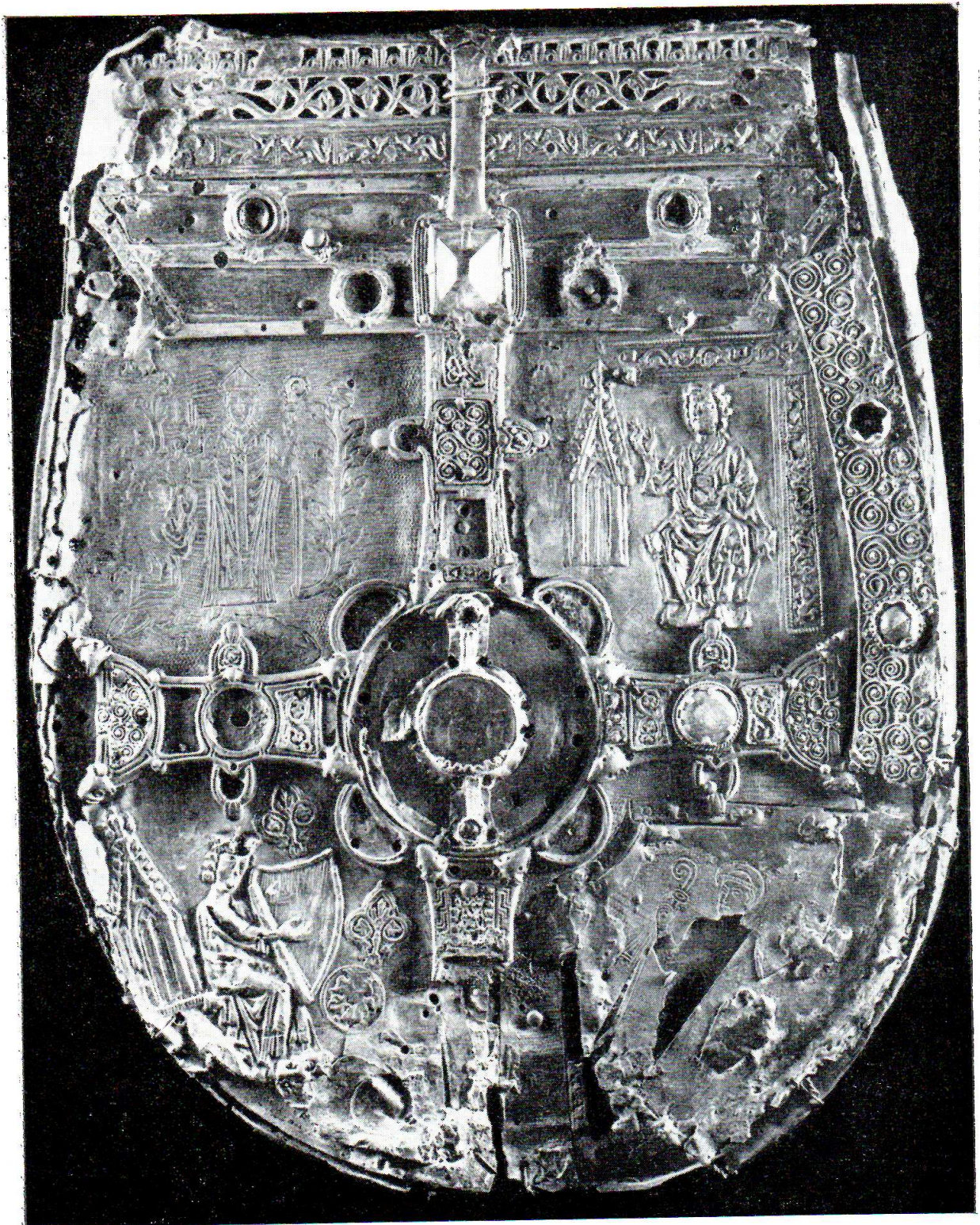
Tunc spiritus in me fervebat: these words are the key to the whole passage. It was because of the Spirit that burned within him that Patrick was able to do these things without effort or strain. But this special grace did not last, as

the saint knew well: "Nor was there any sloth in me then as there is now."

We do not know how long this inundation of graces lasted. A close reading of the *Confession* suggests that the years of his captivity were divided into periods. At first the Lord was drawing Patrick to Himself, opening his soul to a sense of sin, and of the Divine Love and Mercy. Then he began to take the first steps in prayer; and so he advanced in the ways of ordinary prayer until the Spirit came to possess him deeply and constantly. It is indeed doubtful whether the saint himself could tell when this last stage was reached; for "no man knows whence the Spirit comes nor whither it goes."

Trials and Sufferings

Patrick's first experience of the Divine Presence was preceded by the physical and moral sufferings of his captivity. But these were only *first* favours, just as his sufferings at this time were only *first* sufferings. He was not yet perfect, but had still a long way to go if he was to come to the fulness of Christ. He had spent the years of his captivity far from school and instruction; it is hardly likely that he opened a book in all that time. In the eyes of his contemporaries, many of whom were learned men, he was an ignoramus; and he would remain an ignoramus in their eyes to the end of his days. His years as a slave in Ireland had turned his thoughts towards the priestly life, the life of a monk. In this setting he was a misfit,



Shrine of St. Patrick's Tooth: fourteenth century reliquary in bronze covered with ornamental panels of gold and silver and with amber and glass studs; a Latin inscription on the front indicates that it was made about the year 1376; now in the National Museum of Ireland.

a man who could speak and write Latin no better than a schoolboy.

We do not have to guess whether Patrick suffered from this great disadvantage. We know that he did, for it is written plainly in his *Confession*. He returns to it again and again, as if it were something that was seldom far from his mind. But the time came when this suffering reached a crisis. Patrick, in spite of his poor education and backwardness in book-learning, had been named as a missionary bishop to the Irish. But some of his elders began a campaign of talk against him; and one of them, whom Patrick had counted as his "dearest friend to whom I entrusted my very soul," had recourse to an incredibly mean shift in order to discredit him before his consecration. He now made public a sin which Patrick himself had told him in confidence, and for a time the future saint was in disgrace.

The wound was deep—so deep that Patrick confesses that he was scarcely able to bear the pain. He felt impelled to abandon his vocation, "to fall away here and forever." But the Lord upheld him, and he survived the storm. Indeed this great trial gave Patrick a greater understanding of God's love and goodness. This crisis in his spiritual life seems to have been Patrick's Passion. He had been betrayed into the hands of his enemies—and so his mission to Ireland bears the sign of the Cross.

Visions and Revelations

It has been said above that while visions, ecstasies and other extra-

ordinary phenomena are by no means essential to the mystical experience of God, they frequently accompany it. This was so in the case of Patrick. The characteristic form of the extraordinary graces which he received was the *responsum divinum*, the Divine message; and these messages seem to have come to him usually through the medium of dreams. It was in this way that he was told that the time of his captivity was coming to an end; that his ship was ready; that his second captivity would last two months; that the Irish were calling him back to come and convert them; that the Lord was displeased with his accusers. Many times during his labours as a missionary in Ireland this same Divine voice warned him about dangers that lay in wait for him.

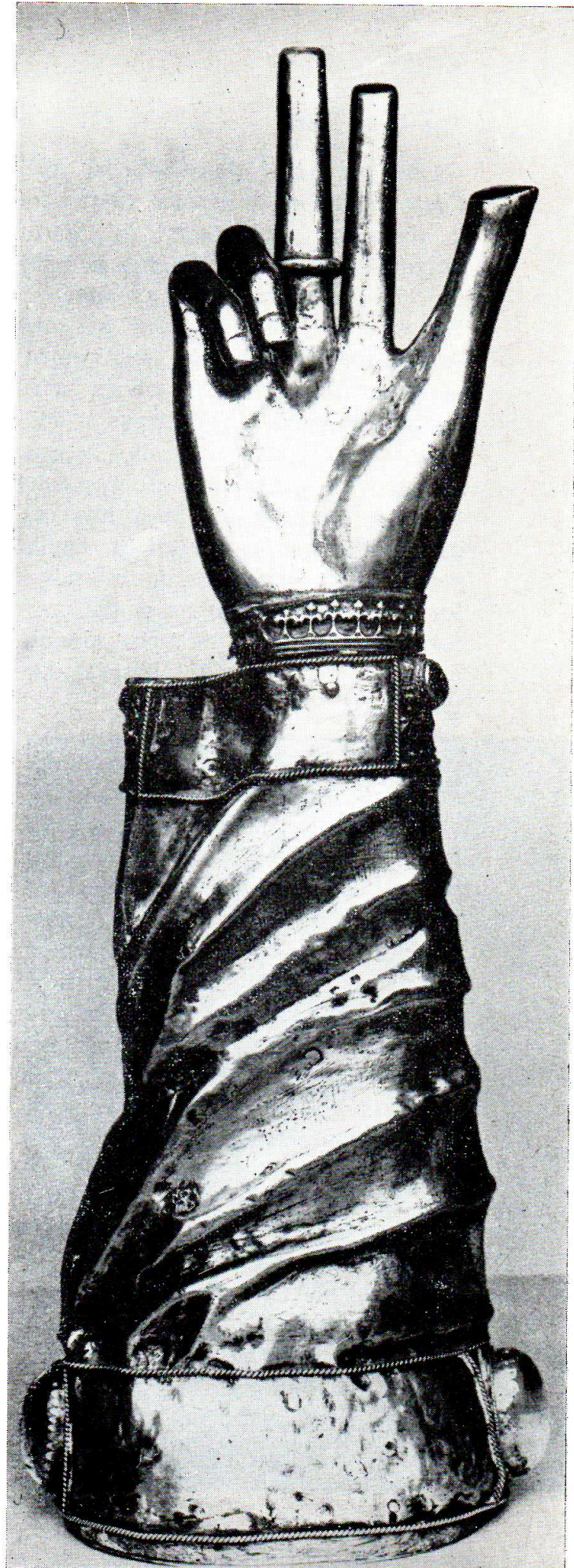
God's ways are so much beyond the ways of men that a real glimpse of God's plan can only be understood by a soul that has come to live by faith and is not tied down by worldly desires. It may be said of Patrick that he was a man of dreams, as was the glorious Saint Joseph, and also the first Joseph, the son of Jacob the Patriarch.

In their dreams these men were taught the mysterious designs of God; they became makers of a new world. They received no more light than was needed to take the next step forward, so that they lived only by faith in God's great design; faith in the future, faith in something new and unforeseeable. They had to live here and now in this new world that had not

yet come into being. What little substance it had! No more than a few dreams in the night! Against them stood the world with its inescapable demands and necessities, its constant affirmation that the other world of which they dreamed and spoke was no more than an illusion.

Patrick was dealing with a savage pagan people, for whom the sword was law, whose kings were under the influence of pagan priests. Yet this entire nation was to be converted to Christ: this was the burden of the Divine messages that Patrick received. He could only believe in these messages because he was, as it were, saturated by the sense of God's power, goodness and mercy. He knew God and he knew that God was with him. He was beyond the reach of illusion because he had been humbled, because the whole domain of his feelings was subjugated to God's Will, because obedience had taken the place of self-will, because in a word he had been made a fitting instrument in God's hands. It seems probable that his critics in Britain and in Gaul saw him as a deluded man, an *exalté*, an ignorant man striving to impress an ignorant people. But the Spirit was with Patrick, not with them; the future was not with them, but with Patrick.

Shrine of St. Patrick's Hand: a fifteenth century silver reliquary associated with the diocese of Down; now in the possession of His Lordship the Bishop of Down and Connor.



The Holy Spirit

One vision described in the *Confession* stands in a place apart. In it the saint finds the Holy Spirit praying within him: the Spirit, he tells us, "prayed strongly with groanings." He was at first astounded by this strange force within him, that seemed at once within him and above him: "I was amazed," he tells us, "and could not make out who it was that prayed within me." It was only towards the end of this mystical experience that he recalled St. Paul's words: "The Spirit helps our infirmity: for we know not what we should pray for as we ought, but the Spirit himself asketh for us with unspeakable groanings."

This is one of the most remarkable passages in the lives of the saints. The Apostle of Ireland has been given exactly the same experience as that which the Apostle of the Gentiles recalls in this famous and mysterious passage in his Epistle to the Romans. Every pious soul, it is true, feels at times the voiceless stirrings of the Holy Spirit. But Patrick's experience is so exactly that of St. Paul that the text of the *Confession* serves as a commentary on this text in the Epistle to the Romans (Rom. 8, 26).

No one can read the *Confession* with attention and not be struck by the important place accorded to the Third Divine Person in St. Patrick's narrative. Patrick is constantly "led by the Spirit," "bound in the Spirit" or "strengthened by the Spirit." The saint

is obviously one of those Elias-like figures who, like John the Baptist come "in the spirit and power" of the great Prophet of Mount Carmel and Mount Thabor. Such men possess the Spirit in a special way, in what is called a charismatic way; not simply for their own sanctification, but to do some great work for God. The Spirit descends upon them, works through them as by an instrument. At such times they are men of tremendous power and presence, breaking down the shrines of idols, denouncing the vices of kings, converting and baptizing thousands of people. But at other times they have to suffer deep dereliction and sorrow, sharing in Gethsemani.

The Holy Spirit is in truth Creative Love, ever working in men's hearts and in God's Church: *Veni Creator Spiritus*. It is this Creative Spirit that Patrick found praying within him with unspeakable groanings. The great Irish Church was being born in prayer. A new world was coming into existence in place of the old pagan world. In his *Confession* we are looking into the depths of Patrick's soul. He is the man whom the Lord has chosen to be the bearer of His Holy Spirit to the Irish people. To this destiny he had to adapt himself, in sighs and tears and yearnings. For a man does not bear the Spirit as a horse bears his burden. Patrick bore the Spirit of God strongly and sweetly, humbly and gently, tenderly and lovingly. Within him were the deeps, the great Ocean of God's Love; and the Creative Spirit moved over these waters, bringing a new world into existence.

THE EUROPE OF ST. PATRICK'S TIME

MICHAEL TIERNEY, M.A., D.Litt.

President, University College, Dublin

St. Patrick's life falls almost precisely within the period which saw the downfall of the Roman Empire in Western Europe and with it the collapse of the ancient Latin civilisation. Already in 367, a generation before his birth, a terrible invasion of Picts and Scots had struck the Roman government in Britain a blow from which it never really recovered.

During his early youth, in the reign of the Emperor Theodosius the Great (379-395) the Roman State finally accepted orthodox Nicene Christianity as its sole religion, after nearly a century's vacillation between it and Arianism.

His period as a slave in Ireland saw the climax of a dramatic struggle for the control of Western Europe between the great Vandal marshal, Stilicho, regent for the young Emperor Honorius, and his numerous enemies at Rome and Constantinople as well as on the frontiers. This struggle ended with the terrible eruption of the barbarians into Gaul in 406, the fall of Stilicho and the siege of Rome itself by the Visigoth Alaric.

The years of Patrick's mission in Ireland (432-461) coincided almost

exactly with the years (432-454) during which the patrician Aetius, who was to go down in history as the last of the Romans and the conqueror of the Huns, was the all-powerful Minister of an Emperor who finally assassinated him with his own hand.

Night Sky at Tara



Fifteen years after St. Patrick's death the last Roman Emperor in the West was dismissed into well-paid obscurity by a German adventurer.

St. Patrick's father was himself a *decurio*, one of those small-town functionaries whose hard lot under the later Empire has aroused the sympathy of so many historians. The Saint's defective Latinity bears witness to the backward state of Roman culture in the Britain of his youth. He was a slave, presumably engaged in learning Irish, during the period when his education should have been in process of being concluded.

The conversion of Ireland to the religion of the Roman Empire was thus, in so far as any purely secular cultural influence is concerned, the last spark thrown out by a dying fire. Bury has stressed the difference between St. Patrick and the apostles of the Goths and Slavs. Whereas the latter translated the Bible into the language of their converts, St. Patrick does not seem to have thought of translating it into Irish. The difference is explained by the fact that the Goths and Slavs were evangelised from the Eastern Empire, where the co-existence of many literary languages was familiar. In the West, Latin was the unique vehicle of both religion and civilisation. Its introduction into Ireland prepared the way for the schools of the sixth and seventh centuries and thus eventually for the Carolingian renaissance.

Life in the Empire in St. Patrick's days must have been much less

pleasant than two centuries earlier. The rigid control of all movement from one state or place into another, the compulsory organization of traders into hereditary guilds, the crushing burdens which were passed on from the topmost ranks of society to the shoulders of the poorest and which drove many to accept serfdom rather than endure them, must have made the existence of all that remained of a once great middle class grim indeed. Then there was the menace of war.

Yet in spite of the miseries of war and peace, there was always a way of escape for the poorest; they were eligible for the lower ranks of the civil service, as St. Patrick's father was, or for the Church in which the growth of the monastic movement offered a secure haven from all worldly ills.

Such was the Europe of St. Patrick's generation, Europe of the fifth century. It witnessed the break-up of an old order, the Empire, and the birth-throes of medieval Europe. With some idea of this background in mind, we can begin to understand our national Apostle better. We get some idea of the times in which he grew up and received his education. We realize that the Church he established in Ireland received the embers of a dying classical culture. So we may thank him not merely for the faith but ultimately for those achievements of his children, the Irish monks who in the later days of chaos and collapse saved to Europe the priceless tradition of classical learning.

THE EARLY IRISH CHURCH AND THE HOLY SEE

JOHN RYAN, S.J.

Professor of Early Irish History, University College, Dublin

St. Patrick was a Roman of the Romans. It does not follow that he was sent to Ireland direct from the Holy See, as St. Augustine was sent to Canterbury by St. Gregory the Great. The bishop first entrusted with the mission, Palladius, was, in fact, sent by Pope Celestine but when he was unable to make headway, probably because he was cut off by death within a short time, St. Patrick was consecrated by a bishop in Gaul and sent to take the vacant place.

The purpose of his mission to Ireland was to establish there a church that would be part of the Catholic Church and therefore in its relations with the Holy See like to the churches of Gaul and Britain. That the church in Gaul and the church in Britain were in full communion with the Pope and acknowledged his superiority over them does not need to be demonstrated. St. Patrick's attitude towards the Roman See is a simple deduction from the general Catholic attitude towards the Roman See in the century within which he lived.

In St. Patrick's cathedral at Armagh there were relics of Saints Peter and Paul, St. Laurence and St. Stephen.

Saints Peter, Paul and Laurence were pre-eminently Roman saints; and the relics of St. Stephen would also, most probably, have come to Ireland from Rome.

In the *Confession* and *Letter* written by St. Patrick, the Holy See is not mentioned. But these documents were composed for purposes that had no direct connection with the Holy See. It must further be remembered that circumstances rarely arose when a Catholic bishop would think it necessary to state expressly his dependence on the same Roman See, since the position of that See, particularly in the West, was universally known and understood.

There is evidence, however, that St. Patrick did think it advisable to put on record his own and the Irish church's subjection to Papal authority and to enshrine that teaching in a precept of Irish Canon Law. In the Irish collections of canons drawn up about the year 700 there is one attributed to St. Patrick and his early episcopal helpers. It runs: "If any questions (of difficulty) arise, let them be referred to the Apostolic See." Is this canon genuine? The objections

raised to it were answered by the Dublin (later Cambridge) historian Bury. He concluded thus "the outcome of this investigation is that the case for rejecting the circular letter of the three bishops (Patricius, Auxilius, Iserninus) on internal evidence breaks down; and otherwise an early date is suggested. . . . Hence the external evidence being in its favour, we need not hesitate to accept the document as authentic."

The sixth century saw the rise of great monasteries in every part of Ireland. There were, of course, monks in St. Patrick's day, but about the year 540 the movement towards monasticism began to proceed at a pace that St. Patrick could not have foreseen. By 600 the number of monasteries had left little room for dioceses in the ordinary sense. Had the monasteries divided between themselves the whole territory of the island and had each monastic ruler been consecrated a bishop, the situation would have been no doubt unusual but it could hardly be called irregular. In other words, the great monastery would be at the same time a see; and the abbot of the monastic community would add to his responsibilities the government as bishop of large numbers of the laity. Such arrangements were found elsewhere in the Church. In Ireland it was not to be. Too many of the monastic founders had been priests only, not bishops. St. Colmcille, for instance, refused for reasons of humility to accept the episcopal order.

His successors followed his example. The tendency, in fact, was all in this direction; that is to say, the number of priest-abbots grew, the number of bishop-abbots fell. There was no confusion of the two orders, yet the priest-abbot exercised jurisdiction in the areas, often wide, that belonged to his monastery. This was a peculiar feature of Irish Canon Law. When the Irish went abroad they did not carry this arrangement with them; they realized that it responded to conditions in their own country and there alone.

Did this change from ordinary diocesan government to a more native type of organization bring with it a change in the attitude of the church in Ireland towards the Roman See? Our evidence on the point comes chiefly from one person but he is such a perfect representative of the Irish monastic system that what holds for him may be taken to hold for all.

Three letters of St. Columban to as many Popes have been preserved. The first of these was addressed to St. Gregory the Great probably in the year 600. The writer's main purpose is to ask about the Easter date.

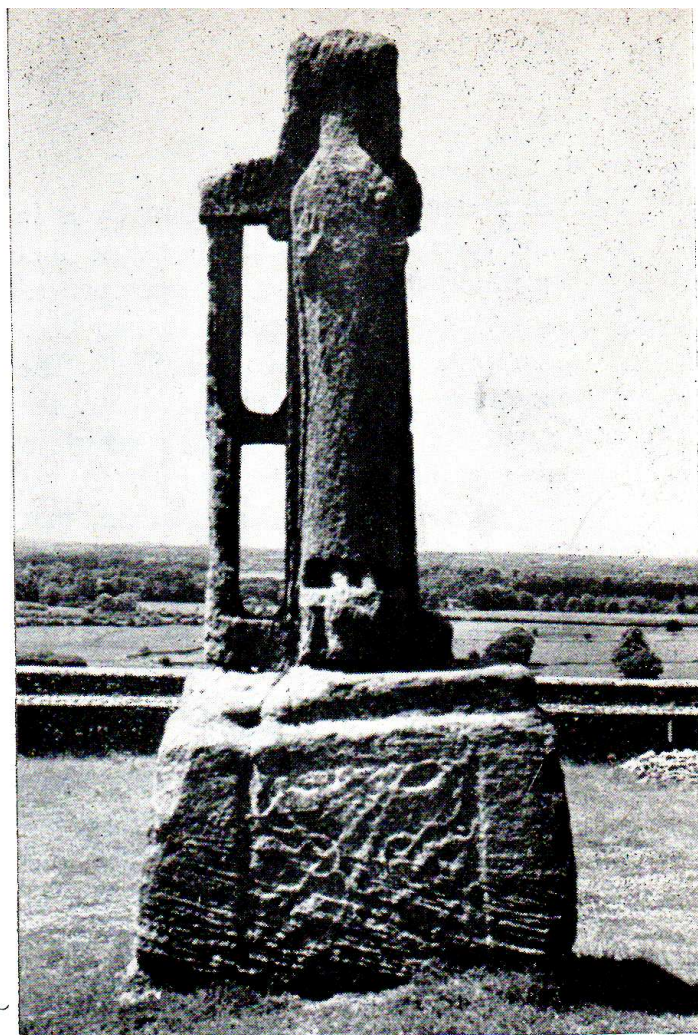
"While I write this more in boldness than in humility I realize that presumption has brought me into dangerous straits, the need to cross which I had not foreseen. For it befits neither place nor station that your great authority should be questioned by raising this matter as if it were

something open to debate. Indeed there is an element of ridicule in the sight of me, writing thus from the West about Easter causing bother to you who lawfully sit in the See of Peter and are the holder of the keys.”

In a letter written in 604 or 607 at a time when the Holy See was vacant St. Columban tells how “For a long time now my soul has been anxious to seek consolation in a visit to each occupant of the Apostolic See, prelates most dear to all the faithful and held in the greatest reverence because of the honour due to St. Peter, but because of the troubles of the times and turbulent outbreaks in the tribes that lie between here and Rome, I have been unable to satisfy my desire.” He begs that Pope to approve of their way of acting. Why should not, he asks, the Gauls and the Irish live together, side by side, keeping one the Gaulish, the other the Irish customs, in the fulness of charity, as St. Polycarp and Pope Anicetus agreed to do, without damage to the faith?

In the same letter St. Columban gives testimony to the primacy of the Roman See in a phrase that is a model of lucidity and precision: *Tu Petrum, te tota sequatur Ecclesia*—‘do you (the Pope) follow Peter and let the whole Church follow you.’

In the matter of the Paschal tables, some facts are often overlooked. The fixing of the Easter date was not a question of faith or morals: divergence existed from the earliest times and



*St. Patrick's Cross,
Rock of Cashel*

though it led on occasion to inconvenience and to display of temper it was tolerated because the mathematicians and astronomers were unable to produce a system of calculation worthy of universal acceptance. The First General Council of the Church at Nicaea in 325 failed to find a satisfactory solution. In the sequel the system evolved in Alexandria was everywhere adopted. This did not happen in Rome till some time before 600. There was a controversy within the Irish Church, as elsewhere, in the sixth century. Ireland followed Rome

in accepting the Alexandrian Cycle in the seventh century, not because that method of calculation had been proved to be correct but because it had been accepted by the Roman See. The southern half of Ireland made the great change at once when asked to do so, the northern half hesitated, in its attachment to the method that may well have come to Ireland with St. Patrick himself, but the prelates of the North nevertheless sent an embassy to Rome and to regard them as anti-Roman while the prelates of the South were pro-Roman would be to misconceive their position. All, North and South, held the Roman See in reverence and when the North did change over to the Alexandrian system of dating, it was out of deference to the Roman See and for no other reason.

St. Columban, in his letter to Pope Gregory the Great speaks of his desire to visit Rome 'to drink that spiritual channel of the living spring and the living stream of wisdom which flows from heaven and wells up unto eternal life.' What he was unable to do because of his many cares, many others of his contemporaries did and the line of Irish pilgrims to Rome continued unbroken through the centuries. Relics of the martyrs from the catacombs were interred with honour in the monastic cemeteries which thereby

acquired added sanctity. So common was the practice that by 800, the word *róim*, *ruam*, derived from Roma, was established in the Irish language as a word for churchyard.

After 800 the story is the same. Despite the Viking incursions Irish pilgrims continued to journey to the tombs of the Apostles. The Martyrologies of Oengus and of Tallaght, compiled in the early ninth century are as much Roman as Irish. The Stowe Missal of the same date has the Roman Canon of the Mass. After Clontarf, kings and chiefs vied with one another in their anxiety to visit Rome. Donnchad, son of Brian Boru, died there as a pilgrim in 1064. Pope St. Gregory wrote to Donnchad's successor, Toirdelbach O'Brien, a letter which may be regarded as the beginning of the work of reform in the Irish Church. Soon there was a papal *Legatus natus* and at the Synod of Kells, 1152, a *Legatus a latere* Cardinal John Paparo. His visit puts the seal on a connection between Ireland and Rome that stretches back in continuity never broken from the twelfth century to the sixth, from St. Laurence O'Toole and St. Malachy to St. Columban, St. Patrick, St. Celestine I, to whose zeal as Pope the first Christian mission to Ireland owed its origin.



**His Eminence
Paul Cardinal Marella**

Born in Rome on 25 January, 1895; consecrated titular Archbishop of Doclea on 29 October 1933; created Cardinal on 14 December 1959; formerly Apostolic Nuncio in Paris.

**His Eminence
William Cardinal Godfrey**

Born in Liverpool on 25 September 1889; consecrated titular Archbishop of Cio on 21 December 1938; Apostolic Delegate in London; named Archbishop of Liverpool on 10 November 1953 and translated to Westminster on 3 December 1956; created Cardinal on 15 December 1958.





**His Eminence
Bernard John Cardinal Alfrink**

Born in Nijkerk on 5 July 1900; Professor of Sacred Scripture at Utrecht, 1933; Professor at Catholic University of Nijmegen, 1945; consecrated titular Archbishop of Tiana and coadjutor to Cardinal de Jorg, 17 July 1951; Archbishop of Utrecht on 31 October 1955; created Cardinal on 28 March 1960.



**His Eminence
Paul Cardinal Giobbe**

Born in Rome on 10 January 1880; consecrated titular Archbishop of Tolémaide on 26 April 1925; created Cardinal on 15 December 1958; formerly Apostolic Nuncio in Holland.

PROGRAMME OF

His Eminence Cardinal Agagianian

Papal Legate

to the Dublin Patrician Year

SATURDAY, 17th JUNE

- 12.30 p.m. Arrives at Dublin Airport.
- 1.15 p.m. Received at City Boundary by Lord Mayor of Dublin and Corporation.
- 1.30 p.m. Arrives at Arus an Uachtarain.
- 5.00 p.m. Arrives at Pro-Cathedral for Liturgical Reception.
- 5.45 p.m. Reception in Gresham Hotel in Honour of Papal Legate.

SUNDAY, 18th JUNE

- 3.30 p.m. Opens Missionary Exhibition at Mansion House.
- 8.00 p.m. Attends Special performance of 'St. Patrick's Hymn' at Tara' at Theatre Royal.

MONDAY, 19th JUNE

- 10.00 a.m. Attends Mass in Pro-Cathedral for the primary school children of the diocese.
- 3.30 p.m. Blesses and lays the foundation stone of the statue of Our Lady in the Port of Dublin.
- 8.00 p.m. Attends opening of the Patrician Week of Studies in the National Stadium.

TUESDAY, 20th JUNE

- Morning : Visit to St. Patrick's College, Maynooth.
- 8.00 p.m. Attends lecture 'Ireland and Rome' in the National Stadium.

WEDNESDAY, 21st JUNE

- 4.00 p.m. Attends Garden Party in Blackrock College.

THURSDAY, 22nd JUNE

- 11.00 a.m. Presides at Mass in Holy Cross College, Clonliffe, for the priests of Dublin diocese.
- 3.30 p.m. Receives the Freedom of the City of Dublin at the City Hall.
- 9.00 p.m. Attends State Reception at Dublin Castle.

FRIDAY, 23rd JUNE

- 10.00 a.m. Presides at Mass in Holy Cross College, Clonliffe, for Religious of the diocese of Dublin.

SATURDAY, 24th JUNE

- 10.00 a.m. Presides at Mass in the Pro-Cathedral for the Sisters of the diocese.
- 4.00 p.m. Attends Garden Party in Arus an Uachtarain by the President of Ireland.

SUNDAY, 25th JUNE

- 12.00 noon Celebrates Pontifical High Mass in Croke Park.
- 8.00 p.m. Presides at Closing of the Congress in Theatre Royal.

Dublin Patri

PATRICIAN WEEK

in the Nation

19 - 25 JUN

MONDAY, 19 JUNE

Saint Patrick: Saint and Missionary

- CHAIRMAN : His Eminence John Cardinal D'Alton,
Archbishop of Armagh.
- LECTURER : The Reverend Professor John Ryan, S.J., M.A., D.Litt.
- SPEAKERS : The Most Reverend William J. Philbin, D.D.,
Bishop of Clonfert.
Mr. Leon O Broin,
Secretary, Department of Posts and Telegraphs.

TUESDAY, 20 JUNE

Ireland and the Apostolic See

- CHAIRMAN : His Eminence Bernard John Cardinal Alfrink,
Archbishop of Utrecht.
- LECTURER : The Reverend Maurice P. Sheehy, D.Hist.Eccl., Ph.D.
- SPEAKERS : The Most Reverend Count Finbar Ryan, O.P.
Archbishop of Port of Spain.
Mr. Seán T. O'Kelly.

WEDNESDAY, 21 JUNE

Irish Missionaries In Africa and Asia

- CHAIRMAN : His Eminence Paul Cardinal Marella.
- LECTURER : The Very Reverend Timothy Connolly,
Superior-General, Columban Fathers.
- SPEAKERS : The Most Reverend James R. Knox, D.D.,
Apostolic Inter-Nuncio to India.
The Most Reverend Charles Heerey, C.S.Sp.,
Archbishop of Onitsha.

SATURDAY, 24 JUNE

IRISH NIGHT
GRESHAM HOTEL

CHAIRMAN : The Most Reverend T. Morris, D.D.,
Archbishop of Cashel. LECTURER :

ician Congress

WEEK OF STUDIES

ional Stadium

NE :: 8 p.m.

THURSDAY, 22 JUNE

Irish Missionaries in the English-speaking World

CHAIRMAN : His Eminence William Cardinal Godfrey,
Archbishop of Westminster.

LECTURERS: The Most Reverend Eris O'Brien, D.D.,
Archbishop of Canberra.
Mgr. John Tracy Ellis,
Catholic University of America, Washington, D.C.

SPEAKERS : Mr. James A. Farley.
Mr. John A. Costello.

FRIDAY, 23 JUNE

Irish Missionaries In Europe

CHAIRMAN : His Eminence Julius Cardinal Doepfner,
Bishop of Berlin.

LECTURER : His Excellency Dr. Peter Kasteel,
Ambassador of the Netherlands to Ireland.

SPEAKERS : The Most Reverend T. Suhr, Bishop of Copenhagen.
His Excellency the Spanish Ambassador to Ireland.

SUNDAY, 25 JUNE

Theatre Royal, Dublin — 8 p.m.

Saint Patrick in Our Times

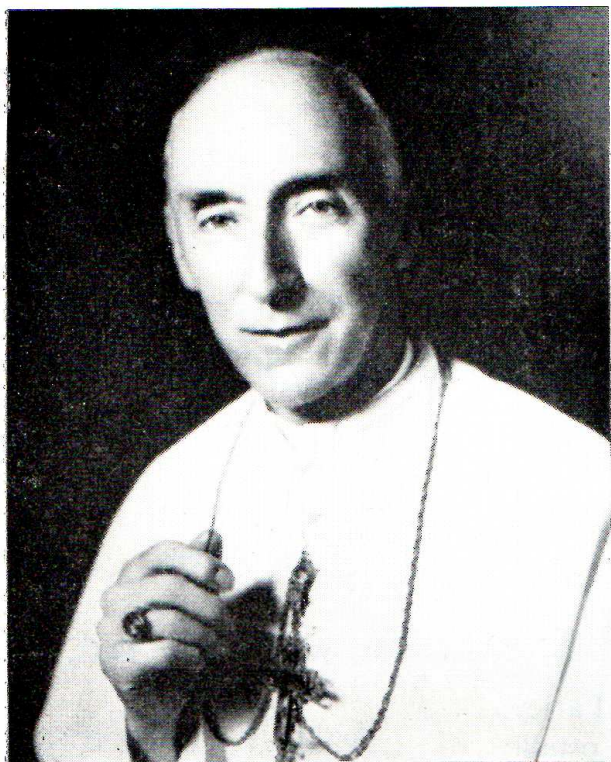
CHAIRMAN : His Excellency the Papal Legate.

LECTURER : The Most Reverend Fulton Sheen, D.D.

SPEAKER : An Taoiseach, Mr. Seán Lemass, T.D.

LER : Dr. T. O Raifeartaigh.
Sec., Dept. of Education.

SPEAKERS : An t-Ollamh Gearoid S. MacEoin.
An t-Athair Seán O Cuiv.



**The Most Reverend
Count Finbar Ryan, O.P.**

Archbishop of Port of Spain

Born in Cork on 4 March 1881; consecrated titular Archbishop of Gabula on 29 June 1937; Archbishop of Port of Spain, 6 June 1940; formerly Provincial of Dominican Fathers in Ireland.



**The Most Reverend
James Robert Knox**

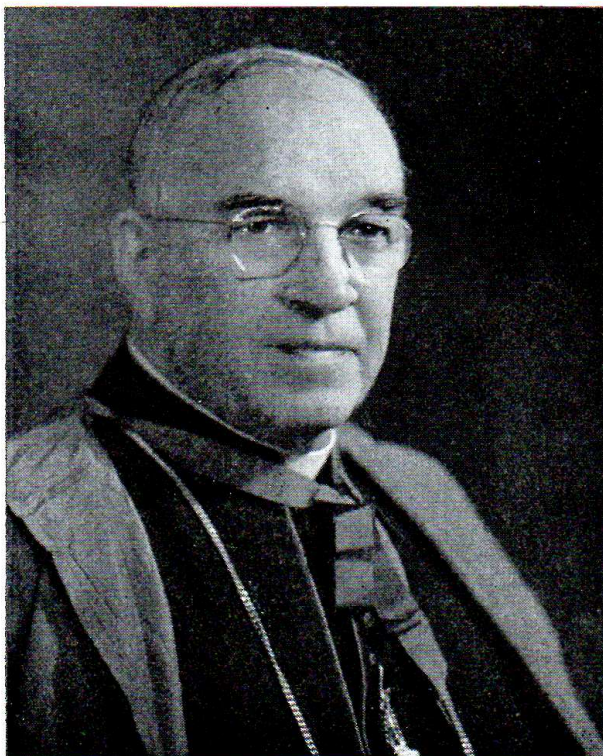
Apostolic Internuncio in India

Born in Bayswater, Australia, on 2 March 1914; consecrated titular Archbishop of Melitene on 8 November 1953; formerly Apostolic Delegate in East Africa.

**The Most Reverend
Fulton J. Sheen**

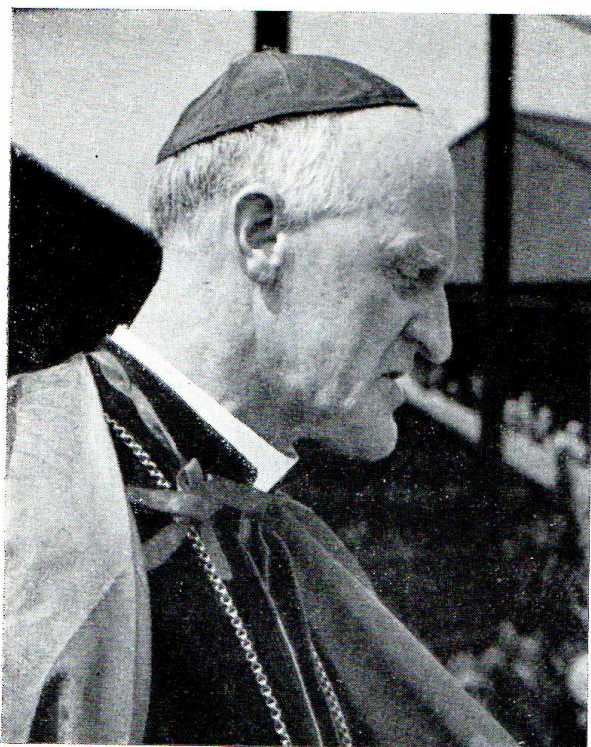
National Director in the United States of the Society for the Propagation of the Faith

Born in El Paso, Illinois, in 1895; Ph.D. (Louvain), 1923; D.D. (Rome), 1924; *agregé en Philosophie* (Louvain), 1925; well-known author and broadcaster; consecrated titular Bishop of Cesarina on 11 June, 1951; auxiliary Bishop to His Eminence the Cardinal Archbishop of New York.



**The Most Reverend
Charles Heerey, C.S.Sp., D.D.**
Archbishop of Onitsha

Born in Castlerahan, Co. Cavan in 1890; consecrated titular Bishop of Balanes on 29 May 1927 and named auxiliary to Bishop Joseph Shanahan, C.S.Sp.; named Archbishop of Onitsha on 18 April 1950.



**The Most Reverend
Joseph Walsh, D.D.**

Archbishop of Tuam

Born in 1888; before his elevation to the Hierarchy was President of St. Jarlath's College, Tuam; consecrated titular Bishop of Cela on 2 January 1938; named Archbishop of Tuam on 16 January 1940.



**The Most Reverend
Thomas Morris, D.D.**

Archbishop of Cashel

Born in Killenaule, Co. Tipperary in 1914; before his elevation to the Hierarchy was Secretary to his predecessor and Vice-President of St. Patrick's College, Thurles; consecrated Archbishop of Cashel on 28 February 1960.

Seán F. Lemass, T.D.

An Taoiseach

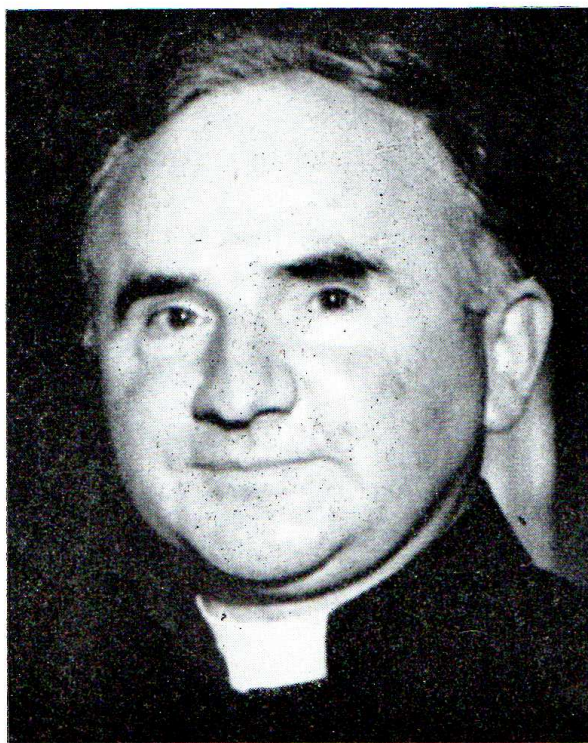
Born in Dublin in 1899; Minister for Industry and Commerce, 1932-39, 1941-48, 1951-54, 1957-59; Minister for Supplies, 1939-45; Tánaiste, 1945-48, 1951-54, 1957-59; Taoiseach (Prime Minister), 1959.



Seán T. O'Kelly

Former President of Ireland

Born in Dublin in 1882; foundation member of Sinn Féin 1905; member of Dáil Éireann 1918-1945; Tánaiste, 1932-1945; President of Ireland, 1945-1959.



**The Most Reverend
William Philbin, D.D.**

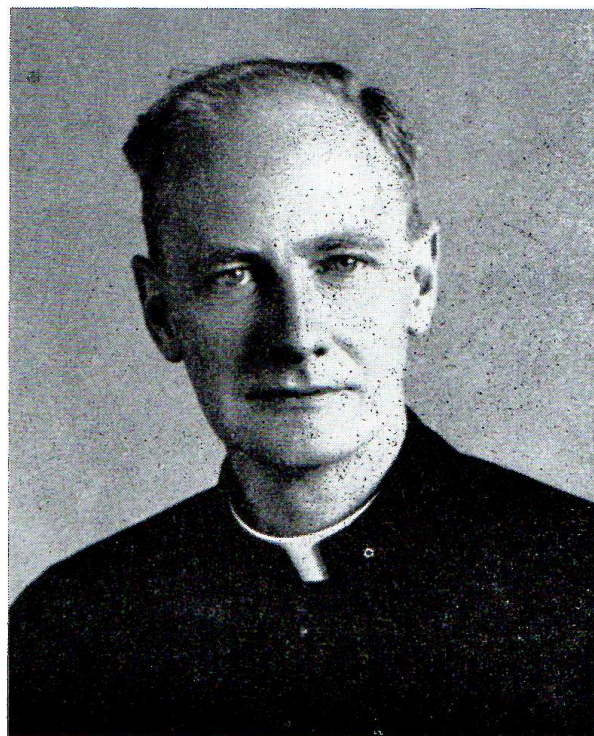
Bishop of Clonfert

Born in Kiltimagh in 1907; studied in Maynooth, Rome and Fribourg, Switzerland; Professor of Dogmatic Theology, St. Patrick's College, Maynooth, 1936-1953; consecrated Bishop of Clonfert in December 1953.

**The Very Reverend
Timothy Connolly**

*Superior-General of the Society of
St. Columban (Maynooth Mission
to China)*

Born in Ballinagh, Co. Cavan, in 1904; educated at St. Patrick's College, Maynooth; was Professor at St. Patrick's College, Cavan, until he joined the Society of St. Columban in 1934; Bursar of the American Region of the Society from 1937-1944 and Superior of the American Region from 1947-1952; was elected Superior-General in 1952.



**His Excellency
Dr. Peter Kasteel**

Netherlands Ambassador to Ireland
Born in 1901; D.Pol. et Soc.Sc. (Louvain), Ph.D., Litt.D.; Editor of *De Maasbode*; entered Department of Justice and appointed Private Secretary to the Netherlands Prime Minister in London; Governor of the Netherlands Antilles, 1942-48; Ambassador to Chile, 1948-56; appointed to Dublin, 1956.



**His Excellency
Senor Baraibar**

Spanish Ambassador to Ireland
Senor Baraibar studied Law at the Universities of Valladolid and Madrid; entered Spanish Diplomatic Service in 1920; Spanish Chargé d'Affaires in the United States, 1946-49; Ambassador in Bogotá (Colombia), 1955-59; appointed Ambassador to Ireland in 1959.



**The Reverend Professor
John Ryan, S.J., M.A., D.Litt.**

Born in Castleconnell, Co. Limerick, in 1894; educated Crescent College, Limerick, University College, Dublin, University of Bonn, Louvain and Ona, Spain; Lecturer in Early Irish History, University College, Dublin, 1931-1942; Professor of Early Irish History, 1942; author of *Irish Monasticism*.

**The Reverend
Maurice P. Sheehy, D.Hist.Eccl., Ph.D.**

Born in Dublin in 1928; studied at Holy Cross College, Clonliffe, University College, Dublin; he attended the School of Medieval Sciences at the *Archivio Vaticano* and the Pontifical Gregorian University, where in 1957 he took his Doctorate in Ecclesiastical History, having in the meantime spent periods of research in Cambridge and Munich; in 1960 he took his Ph.D. in Medieval History in the National University of Ireland.



John Aloysius Costello, S.C., T.D.

Born in Dublin in 1893; educated Christian Brothers Schools and University College, Dublin; called to the Bar, 1914; called to the Inner Bar, 1925; Attorney-General, 1926-32; Taoiseach, 1948-51 and 1954-57; leader of the Opposition in Dáil Eireann, 1951-54, 1957-59.



James A. Farley

Chairman of Coca-Cola Export Corporation; he was United States Postmaster-General for seven and a half years under President Roosevelt and was Chairman for eight years of the Democratic National Committee; his people came from County Meath where he has a number of relations and friends.

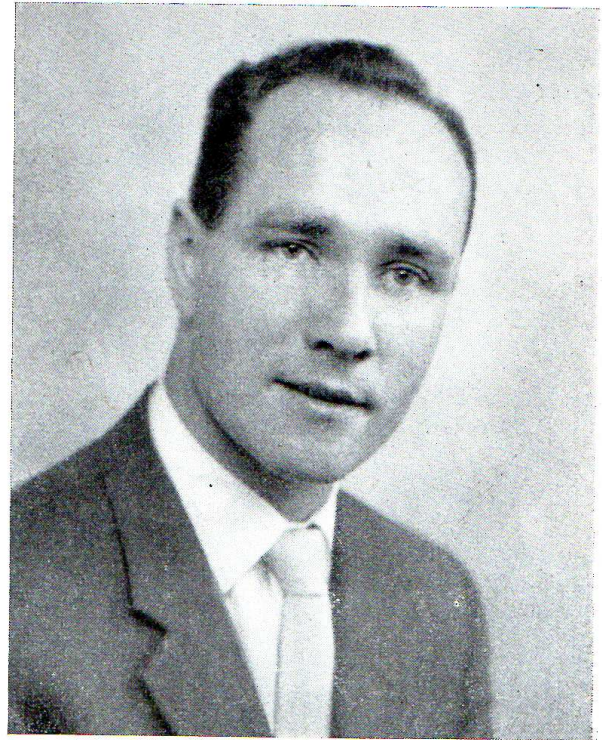


Leon O Broin, Barrister-at-Law

Permanent head of the Department of Posts and Telegraphs; in the latter capacity he has represented his country at many international telecommunication conferences and was for some years a Vice-President of the International Broadcasting Union; he is well known also as a writer, both in Irish and English.

**Professor
Gearóid MacEoin, M.A., D.Phil.**

Born in Limerick in 1929; educated Good Counsel College, New Ross and University College, Galway; won travelling studentship in Celtic Studies; took his D.Phil. in University of Bonn; taught at Upsala University; Professor of Irish at St. Patrick's Training College, Dublin since 1959.



THE WESTERN PILGRIMAGE

COLM O LOCHLAINN, M.A., D.Litt.Celt.

Turas na Cruaiche, the Journey to the Reek, the Croagh Patrick Pilgrimage, no matter by which name we call it, enjoins climbing this spectacular isolated Mayo mountain rising 2,510 feet over Clew Bay. A myriad of islands rings the shore, one for every day of the year. Further away lies Clare Island where once the Sea Queen of the West, Granuaile, had her fortress; then to the North, magnificent Achill beloved of tourist and holiday-maker, with soaring peaks and sandy bays.

But before tourist or holiday-maker was thought of, a solitary figure braved the ascent of the Reek—the figure of Patrick, our National Apostle. Into Connacht he had ventured to banish pagan rites and pagan Gods. Like many another lonesome peak, Cruachán Aigli, to give it its oldest name, had an evil reputation, the haunt of goblins and demons. It was looked upon as the dwelling place of Crom Dubh, also called Crom Cruaich and Cenn Cruaich, the most fearsome God of all the land.

Most of the legends that crowd around him are medieval, but for certain they had some basis in earlier belief. Legends have a way of growing and acquiring more and more mystery and miracle as they grow. To sift legend from fact is the task of the hagiologist—to scrutinize and verify the Lives of the Saints which fill so many books of medieval lore.

The oldest story connecting Patrick with this western mountain is that he set forth from the little village of Aghagower to carry out his vow to spend the forty days of Lent in fasting and in prayer upon the summit. Arriving there he fashioned a little chapel for Divine Office, and a rude shelter of stone for himself. The remains of the chapel, repaired no doubt by pious hands during the centuries, were measured by John O'Donovan in 1838. It was 16 ft. by 8, with a stone altar at the east end. The east gable was then 8½ ft. high, and many votive offerings were thrust between the stones. It was surrounded by an irregular circle and approached by a steep path known as Casán Phádraig, *Semita Patricii*. This led from Leacht Benáin which, though but a heap of boulders is still the First Station of the Pilgrimage, and lies just before the mountain-top begins to rise into a cone. It was there he left his attendant Benignus.

Having said the stipulated prayers at Leacht Benáin, the Second Station is on the summit at the chapel itself, and at St. Patrick's bed, Leaba Phádraig, which lies a little to the south. The primitive chapel remained roofless as O'Donovan saw it until the good Archbishop John Healy in 1905 caused to be built the modern oratory which stands in its place.

Both Dr. Healy and his predecessor in the See of Tuam, Archbishop

MacEvilly, did much to restore the popularity of Turas na Cruaiche, making the last Sunday of July the principal day of pilgrimage, although O'Donovan says that the Friday before that, Aoine Chroim Dhuibh, was in his time the most popular day.

The Third Station is called Our Lady's Graveyard, Roilig Mhuire, three distinct circles surrounded by a rampart known as Garra Mór. At each of the three circles the pilgrim repeats seven Our Father's, seven Hail Mary's and the Apostle's Creed, and in the old days he made the three circuits on his knees.

There seems no tradition about this Station. It may well be that some three pilgrims of ancient times, having succumbed to the rigours of the climb in inclement weather, died and were buried there, the little graveyard being dedicated to the Mother of God.

The pilgrimage proper is then finished, except that some devout ones visit the well of Kilgeever further down the hill; and many who come from the eastern part of the county visit the old church and round tower at Aughagower. Those who come by boat from Achill and Clare Island make a triple circuit of the little island of Cathair in Clew Bay, before setting their faces for home.

It is said that Patrick was still on the mountain when he received the blessing of Pope Leo the Great. He wrestled, we are told, with demons; and his black bell shown to pilgrims in O'Donovan's time (its remains are now in the National Museum) was battered and shattered in the conflict;

forty-four

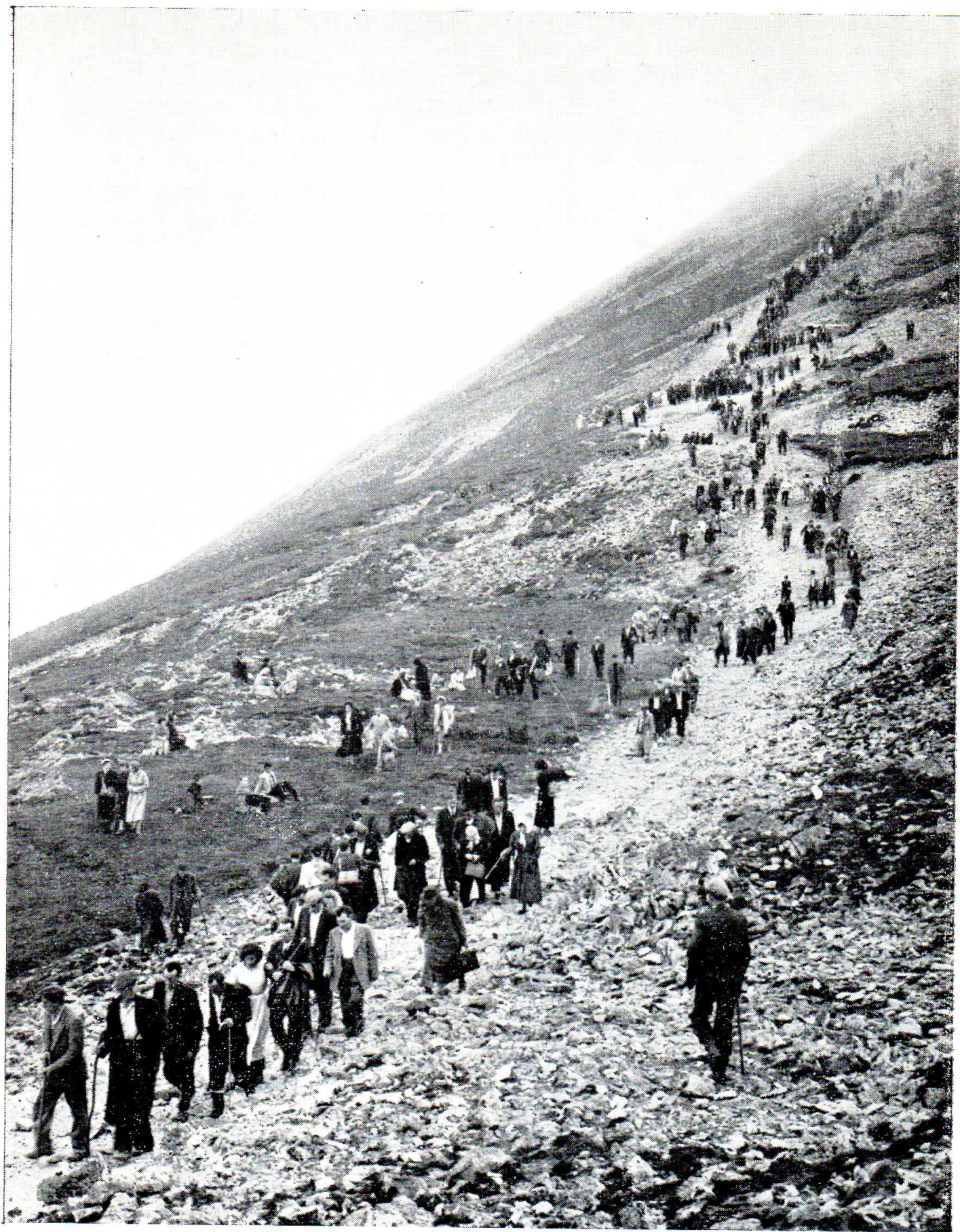
so that ever afterwards it was known as Bearnán Brígde, the gapped bell of Brigid. We must presume that the bell was a gift to Patrick from the Saint of Kildare.

Through the ages since Patrick's life and death Rome has known of the Reek, the oldest place of pilgrimage in Ireland, and has enriched it with indulgences to be gained on any day of the year. The greatest day of all is Domhnach Cruim Dhuibh, Black Crom's Sunday—the last in July. Patraic's mystic call to prayer is heard by his children the world around. It has been reckoned that between fifty and eighty thousand people make the ascent on that day. Archbishops, Bishops and eminent churchmen from near and far have joined the nameless throngs to pay tribute to him who under God's guidance brought the Eternal Truth to our little island set in the Western Sea.

My good friend Susan Mitchell, who died a few years ago, wrote this little verse :

Patraic on the Reek

On a hill in Erin, flapping sombre wing
Around the young Patraic swarmed the evil thing.
Christ's sweet bell a-calling
Sent the demons falling
And to Patraic weary of their buffeting
Came the seraphs winging
Came the bright birds singing
From the Dún of Heaven for his solacing
We are Patraic's children; to high hopes we cling
Give us Patraic's courage and his comforting.



ST. PATRICK'S PURGATORY

MARY PURCELL

Not without reason has Lough Derg been called St. Patrick's Purgatory. To that lonely lake in the Donegal Highlands—not to be confused with the other Lough Derg, haunt of fishermen, on the Shannon—the saint is said to have retired for prayer and penance. There, tradition says, he struggled with demons and was granted a vision of Purgatory. After his time many holy solitaries retired to the islands on the lake where they passed their lives in contemplation.

From its earliest days the predominant feature of the Lough Derg Pilgrimage was the severity of the penances that formed part of its programme. Men who had committed grave crimes made their way to the north-west of Ireland, some of them from the farthest ends of Europe, to undertake a month's rigorous penance. Fasting, prayers and vigils were not all. Up to the seventeenth century immersion in the lake was also obligatory.

European writers of medieval and Renaissance times, among them Dante and Calderon, mention St. Patrick's Purgatory, the most penitential pilgrimage in the world. A curious belief then widely held still persists in Ireland—that those who keep vigil at Lough Derg will escape the pains of Purgatory.

Perhaps the best evidence for St. Patrick's sojourn at Lough Derg may be found in the ruthlessness with which the pilgrimages were stamped out on various occasions in post-Reformation centuries. Little chapels and crosses on the islands were levelled, their stones being flung into the lake. The persecutions are no more, but the pilgrims come to Lough Derg in greater numbers than ever—the usual average is 3,000 a week. Instead of the wrecked oratories and crosses, a noble Basilica, the only one in the world dedicated to St. Patrick, now graces 'Station' Island.

The pilgrimage opens on June 1st and closes on August 15th. One may go at any time within those dates but the duration of the pilgrimage has been mercifully reduced from twenty-nine days to three. There are pilgrims who have gone every year for fifty years. Most pilgrims agree that each time they 'do Lough Derg' the pilgrimage seems harder. Suppose you go there from Dublin. You set out fasting and take a morning train to Omagh—it used to be Pettigo—from which point a motor bus takes you to the lake shore and the crossing to 'Station' Island is made in huge boats rowed by islandmen. When you arrive there you are on holy ground. You remove your shoes and stockings and bid them farewell. You won't wear them again,

though you'll sigh for them often, for forty-eight hours or so.

You are still fasting and it is now early afternoon. As you have to do three 'Stations' that day you begin them at once, following the directions on the leaflet you get on landing. A Station begins with a visit to the Basilica followed by certain prayers at the crosses of St. Patrick and St. Brigid. 'Then, standing with his back to St. Patrick's Cross, the pilgrim extends his arms and renounces aloud the world, the flesh, and the devil.' The present writer will never forget her first time to Lough Derg when she saw two well-known 'characters', one noted for his fondness for the bottle, the other for his fondness for the ladies, solemnly renewing their baptismal vows at St. Patrick's Cross. Then there are four circuits of the Basilica, reciting the Rosary and creed; by this time one's feet are smarting badly from the flinty concrete paths and the gravelly patches that have to be negotiated here and there. But this is only the start of a Station. One proceeds to the five 'Beds', which represent the cells of five early saints. At each one there are circuits to be done outside and inside the 'Bed'; these rounds completed one kneels at the entrance stone and again at the central cross in each, reciting the prescribed prayers. From the 'Beds' the pilgrim goes to the water's edge and says five *Paters*, five *Aves* and one Creed standing and the same kneeling on the wave-lapped plank placed there as a kneeler. Prayers at St. Patrick's Cross and prayers for the Pope's intentions com-

plete a 'Station'. There are three Stations to be done the first day, four the second and two the third.

By this time you are 'wall-falling', and may decide to have your one and only 'meal'. Some prefer to complete the second Station or even all three and leave the repast until later. The 'meal' consists of dry bread and water; tea without milk may be taken instead of water. Some old-timers stoke up manfully, warning those who baulk after the first tasteless bite or sip that plenty of energy will be needed if one is to last out the three days. Back you stumble to complete your Stations. These devotions derive, of

*Dr. T. Ó Raifeartaigh, Secretary,
Department of Education.*



course, from the ancient Irish custom of reciting the Psalms while walking around a holy place. A Lough Derg Station involves the saying of some ninety *Paters* and *Aves*, thirty *Credos* and seven decades of the Rosary. The pilgrim has to pay attention to the instructions on his leaflet and take care to follow the prescribed path about the remains of the cells or 'Beds' of the saints. This is difficult when there is a big pilgrimage, as at week-ends, or in wet weather, when the lake mud oozes up making every stone slithery, but which is kinder to the feet than rock, concrete or gravel.

The first night of the pilgrimage is spent keeping vigil in St. Patrick's Basilica. Prayers go on all night and your neighbour will give you a nudge if you doze off, for you are doing your Purgatory and must give yourself no quarter. During the vigil when the four Stations for the second day are done in the Basilica, the pilgrims go in and out of the Church between Stations—the effect of the silent gliding about of so many barefooted people being extremely eerie. If it rains, the additional misery is accepted as part of the penance. In really torrential downpours the Prior may give permission to complete the Stations in the Basilica, a permission seldom availed of.

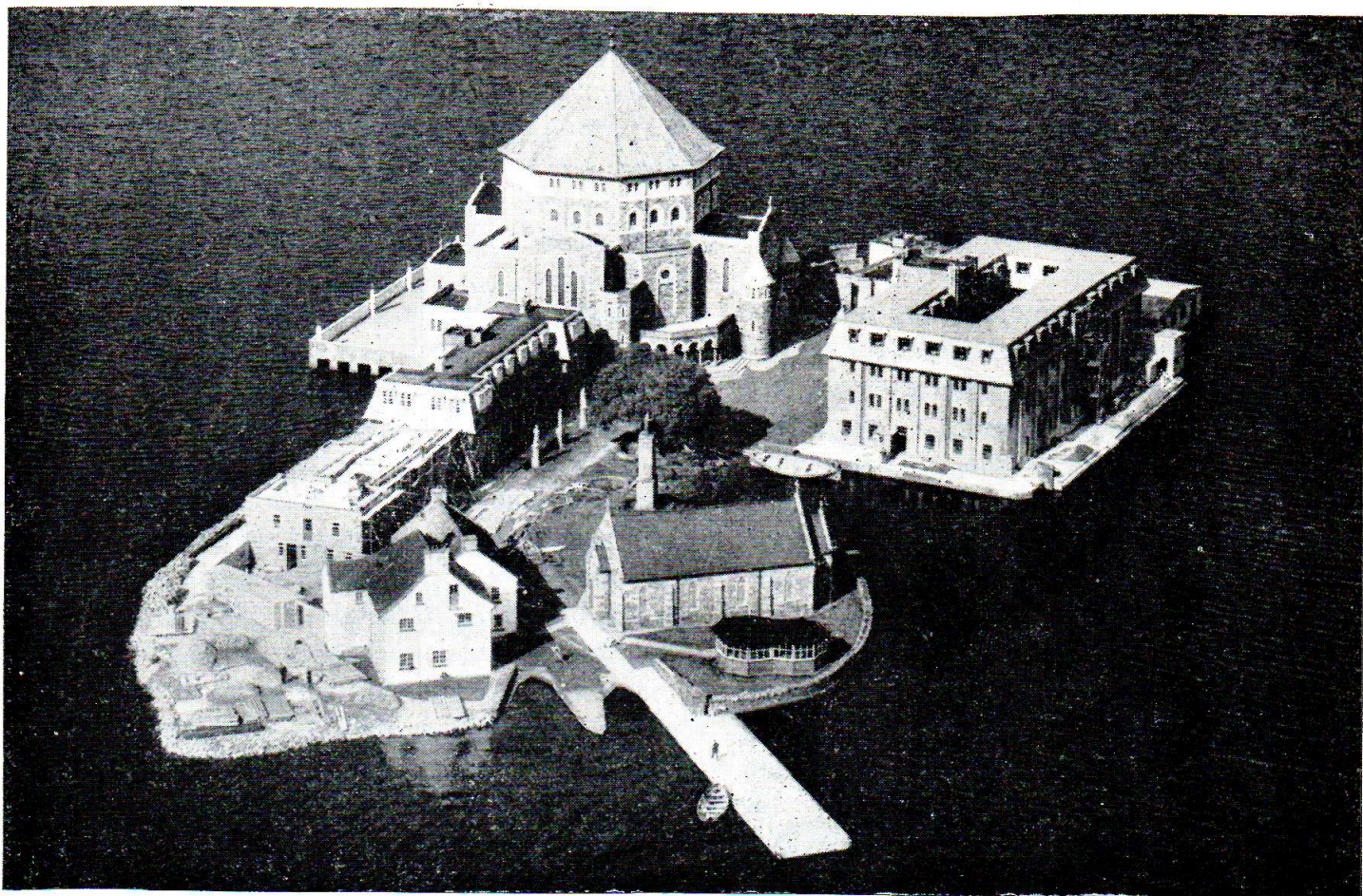
At Lough Derg the danger of spiritual pride which can accompany mortification is absent. Everyone is doing the same penance, and there is humiliation enough in contemplating one's feet, the appearance of which steadily deteriorates as one proceeds

around the flinty paths or muddied 'Beds'. But between prayers there is much merriment. 'Have another helping of island soup' some one will say at the bare table, pouring out some lukewarm water and pretending to season it with pepper and salt. 'Isn't that delightful, um . . . mm!' some one else will say sniffing the air near the islanders' houses when some bacon is frying, or the smell of freshly baked bread floats abroad.

The atmosphere on the island is extraordinary; pilgrims in danger of slipping on the mud at the 'Beds' in wet weather are given a helping hand by others. When the repetition of the prayers inclines to become mechanical, the sight of so many others, all intent on performing the pilgrimage in the proper spirit of reverence and devotion, pulls one back to the significance of the words one is saying.

On the second day of the pilgrimage there is Confession. There are also devotional and instructional exercises at which all pilgrims are expected to attend. On the second night after 9.30 the pilgrim is free to retire to rest in the large hostels under the care of the Sisters of Charity of St. Vincent de Paul. No Odearest or Hiltonia can equal the mattress which receives a Lough Derg pilgrim as he lays him down to rest on that second night.

After having heard Mass on the third day and performed two Stations pilgrims are free to leave the island but the pilgrimage is not over until midnight on that day and the pilgrims must do with the one bread and water or 'black' tea meal until midnight.



The Basilica at Station Island, Lough Derg.

The most delicate persons seem to do the pilgrimage without suffering any ill effects. The general experience of pilgrims is that they return home immensely benefited in both soul and body. The pilgrimage should be prescribed as a cure for unhappiness. One is hardly an hour on the island, and suffering no little discomfort and misery, when by some mysterious spiritual compensation, cares and troubles vanish and everyone is as 'happy as Larry'. Chesterton, who wrote

For the great Gaels of Ireland

Are the men that God made mad;
For all their wars are merry
And all their songs are sad.

would understand how and why the Irish pilgrim laughs so heartily when at Lough Derg. For there wages the fiercest war of all—the war of spirit against flesh. There the Irish Catholic knows that he has come into his heritage for the faith handed on by Patrick offered no soft or easy way to Heaven but the true following of Christ 'who went before us out the gate bearing the Cross'.

AG LABHAIRT TRI BHEAL LINBH

AN t-ATHAIR DONNCHADH O FLOINN

Tá an chontúirt ann go n-imeoidh an bhliain seo Phádraig tharainn gan sinn do bhaint aon bhuan-leasa aisti chomh fada leis na nithe ina gcuirfeadh Pádraig féin aon spéis. Is beag bliain nach gcomórtar cuimhne céad bliain éigin inti: cuimhne ar laoch éigin, nó ar phoilitéir nó ar scríbhneoir ainmniúil éigin, nó ar eachtra éigin d'fhág rian glórmhar nó rian léanmhar ar ár stair. Bíonn gach comóradh dhíobh siúd indéanta, is dócha; ach nuair a bhíonn an comóradh thart, ligtear don phearsain nó don eachtra sin áirithe titim i ndíchuimhne arís go cionn céad bliain eile. Ní hamhlaidh sin is cóir dhúinn do dhéanamh áfach, nuair is pearsa nó eachtra a bhíonn á chomóradh a bhaineann le leas ár n-anama; agus go háirithe nuair is ag cuimhneamh a bhímid ar an naomh glórmhar seo a chéad-thug eolas dúinn ar Iosa Críost. Ba mhór an méala é dá bhfágtaí tar éis na bliana seo sinn gan tuiscint níos fearr againn ar an teachtaireacht íocshláinteach a thug sé chugainn.

Ní leor le Pádraig d'onóir uainn dó mbliana sinn do bheith ar feadh seachtaine á mholadh ó bhéal; ná sinn do bheith páirteach i mór-shiúlta, ná 'ag caitheamh an ghlais'; ná fiú amháin bheith ag éisteacht le startha léannta cainte ag cur síos air féin agus

ar a ghníomhartha. Dúirt sé féin gan amhras gur mhian leis go dtuigfeadh a chlann cad é an sórt duine é; ach ní heolas seasc a bhí i gceist aige ach an t-eolas socharúil úd a chuirfeadh faoi deara dhúinn aithris do dhéanamh air. Ní beart gan dua a leithéid sin d'onóir do thabhairt dó: tá sé níos éascaí go mór bheith ag freastal ar oireachtas taibhseach, nó ag éisteacht le léacht scolártha. Is nithe iad sin nacht miste do déanamh, ach gan an ní úd eile d'fhágáil ar lár.

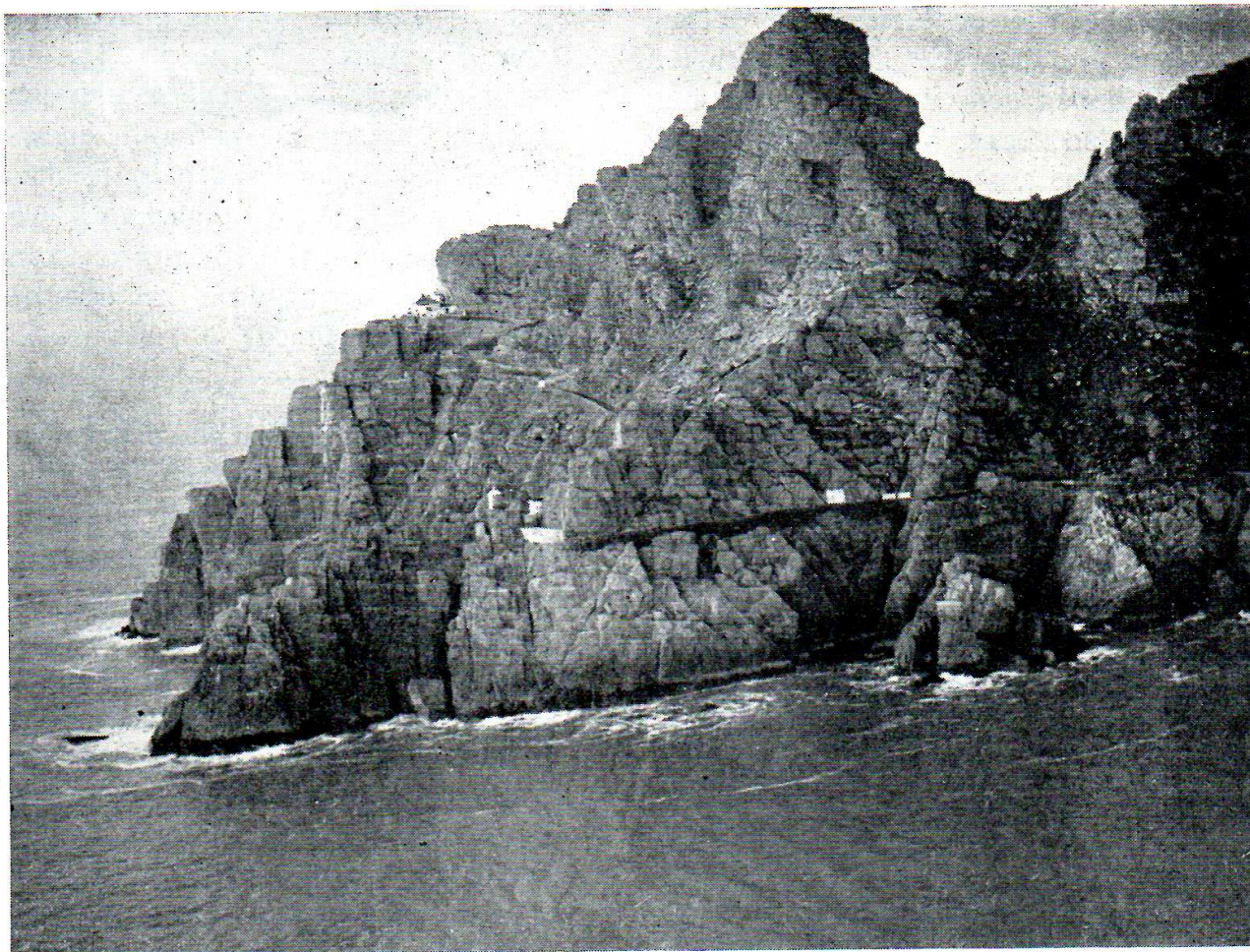
Is minic á rá é gur lú de dhíograis onóra a thugann ná hEireannaigh do N. Pádraig ná do cibé naomh ón iasacht a tharlaíonn bheith go mór 'i bhfaisean' le linn na huaire. Is é fáth nach dtugaimid tosach onóra do N. Pádraig, de bhrí nach dtuigimid go bhfuil teachtaireacht faoi leith ó Dhia aige chugainn; agus is é fáth nach ngabhaimid an teachtaireacht, de bhrí nach aithnid dúinn an teachtaire. Is beag fara íomhá chailce N. Pádraig againn.

Ach b'fhéidir go rithfeadh liom N. Pádraig do chur inbhur láthair ina dhuine fola agus feola, agus ina naomh oirirc i bhflaitheas na naomh agus gan a chaitheamh leis ach beagán focal—nó aon fhocal amháin. Oir ní mór ná gur leor liom an t-aon fhocal amháin

chun Pádraig is a chomharthaí uile do chur go beoga os bhur gcomhair. Focal Gaeilge is ea é, agus ní thagann go réidh chun mo chuimhne aon fhocal Béarla a sheasódh dó. 'Sé focal é, an focal *grámhar*. An chuid dár muintir a chaill an Ghaeilge, ba cheann é sin de na focail dob éigean dóibh do bhreith leo aisti; agus measaim, an focal dúchasach ilbhríoch sin, go n-oireann sé thar barr don Phádraig seo againne.

Léigí féin arís an dá scríbhinn úd d'fhág Pádraig againn agus brí an fhocail sin os comhair bhur n-aigne, agus chífidh sibh gur geall le léas

solais ar gach leathanach díobh é. Oir, de chéad-nithe, iarrann bheith grámhar bheith Críostúil. Má bhí an focal ann in aon chor sara dtáinig an Chríostaíocht chugainn, níl amhras ná gurab í an Chríostaíocht a chuir an dath air atá anois air. Ní chuimhneodh éinne ar é lua le duine andiaga. Uime sin, iarrann bheith grámhar bheith grámhar ar Dhia. Tús gach grá grá do Dhia, grá do Chríost. Grá do Chríost a uaislíonn gach grá eile. Agus b'é an grá máistriúil sin do Chríost a thug ar Phádraig gach ar ghabh sé air féin do ghabháil agus gach ar fhulaing sé d'fhulang. 'On uair a chuireas aithne air im óige bhí



Skellig of Saint Michael

grá agus eagla Dé ag méadú ionam. Ligeann sé a rún linn sa *bhFaoistin*, agus 'sé rún é, go mbíodh sé féin agus a Thiarna Dia de shíor-ghnáth ag cogarnaigh le chéile i lár a anama. Grá pearsanta, grá diamhair do Chríost: siní an eochair a osclaíonn dúinn pearsantacht Phádraig, agus a shaothar, agus a scríbhinní.

B'é an grá sin do Chríost ba phréamh don díograis ghrá a thug sé dá chlainn i gCríost agus dá dhúthracht ar a son, agus tá sé le léamh ar gach leathanach dá chuid scríbhinní. 'A bhráithre agus a chlann mhac is áille agus is ansa liom, agus a ghin mé i gCríost inbhur sluaite do-áirithe, céard a dhéanfas mé ar bhur son?' Thug sé an grá díograiseach sin dá thréad go hiomlán agus do gach caoire faoi leith den tréad. 'Bhí cailín uasal beannaithe amháin orthu de chine na Scot agus í in aois mná agus fíor-álainn. Bhaistean féin í, agus tar éis cúpla lá tháinig sí chugainn ar abhar éigin agus chuir sí in úil dúinn go bhfuair sí scéala ó aingeal Dé agus gur chomhairligh sé di bheith ina hóigh le Críost agus druidim chun Dé.'— Nach é sin an sórt eachtra a bhíonn ag titim amach gach aon lá in Eirinn fós: an cailín óg ag cur a gairme i gcomhairle an tsagairt parróiste? Go deimhin féin, ní dóigh liom go bhféadfadh an sagart Eireannach aon eiseamláir nób fhearr d'fháil, faoi bhun an Aoire Mhaith féin, ar a dhualgaisí pastúrtha, ná Pádraig an t-aoire grámhar.

Iarrann bheith grámhar fós bheith uiríseal. Ní thugann éinne grá don

duine uaibhreach ach é féin amháin. An té a bhíonn stuacach anbharrúlach, ní bhíonn tuiscint aige don lag ná don aineolach, ná caidreamh aige dá dheoin ach ar lucht maoinne is mórtais. Ach fiafraigh díot féin, agus tú ag léamh na Faoistine, an mbeadh scáth ná eagla ar pheacach ar bith, ná ar bhochtán ná ainbhiosán ar bith, teacht ag triall ar an aspal mór seo againne, nach raibh de mheas aige air féin ach gur thuatachán bocht gan léann é?

Is cuid den uiríse sin agus den ghrámhaireacht gan duine á mheas gurab é féin is ceantobar do cibé maitheas a bhíonn ann. Ní grámhair-eacht go huirísele, agus ní huirísele go cromadh glún. Múineann Dia a ghrámhaireacht féin don chroí a bhíonn ar maos i spiorad na hurnaithe agus i spiorad an bhuíochais. Is tomhas maith dá bhrí sin ar a ghrámhaire a bhí Pádraig a mhinicí a chímíid ar a ghlúine é ag agallamh le Dia agus ag tabhairt buíochais dó.

Ní mar a chéile áfach bheith grámhar agus bheith meirtneach maoth spadánta. An té a bhíonn grámhar linn, ní le sólás neamhchúntach amháin a bhímíid ag súil d'fháil uaidh, ná leis an bhfocal tláth, ach le beart do réir a bhéil agus le taca in am an ghátair. Agus is ar an gcuma sin díreach a bhí N. Pádraig grámhar. 'B'fhada cur síos do dhéanamh,' adeir sé, 'ar iomlán mo shaothair, gníomh ar ghníomh nó fiú ina choda. Inseoidh mé go hathgherr cé mar shábháil Dia, le barr dúthrachta, go minic ó sclábhaíocht

mé agus ó dhá ghá déag ina raibh m'anam i gcontúirt, gan trácht ar a lán ionsaithe agus eachtraí go dtéann sé díom a gcur i mbriathra.' O aois a óige ina sclábha dhó, agus ina dhiaidh sin ar feadh na mblianta fada a thug sé á ullmhú féin don mhisiún, agus go háirithe ar feadh a 'easpagacht duamhar,' bhí Pádraig eolach ar an gcruatan agus ar an bhfadfhulang; agus mar sin féin níor mhó a raibh le fulang aige ná an dúil a bhí aige sa bhfulang ar son Chríost. 'Más fiú mé é tá mé réidh go fiú m'anam do thabhairt gan staonadh dem kántoil ar son a ainm.'

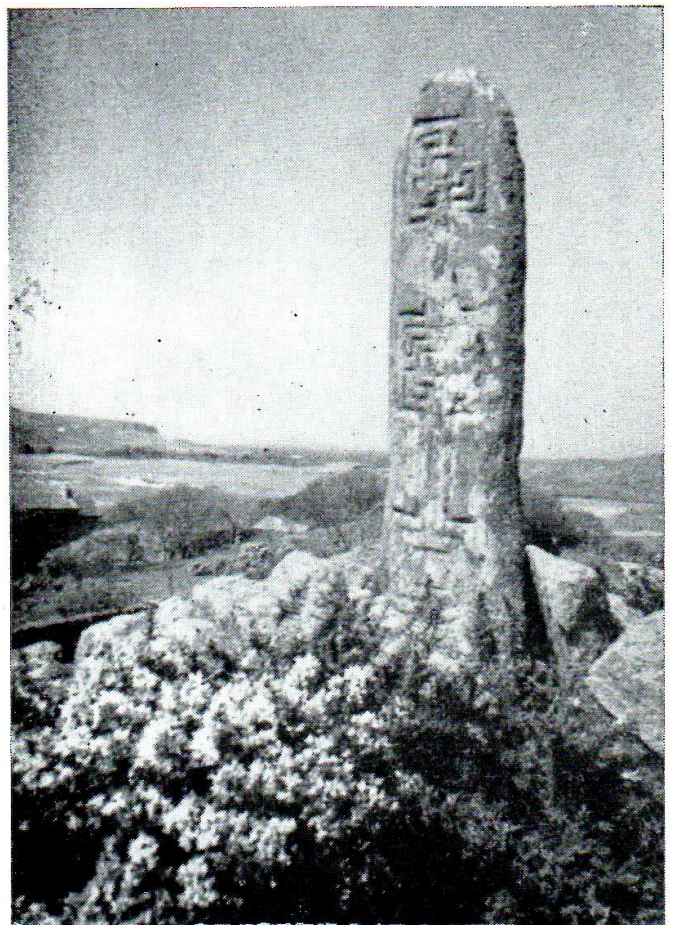
Níl tarraingthe agam sa méid sin ach pictiúirín beag neamhiomlán de Phádraig ghrámhar na hEireann; ach dá shuaraí agus dá neamhiomláine de phictiúir é, measaim nach bhfuil aon líne ann nach bhfuil fírinneach. B'fhéidir nár mhiste dhúinn go léir pictiúir beag mar é do choimeád go buan mar chuimhneachán ar an mbliain seo Phádraig agus ar an ngrásta atá le fáil againn ó Dhia dá tairbhe. Agus go ró-speisialta b'fhéidir nár mhiste do thuismitheoirí agus do mhúinteoirí na hEireann é thabhairt dá n-aosóg.

Oir ba mhór na cúrsaí mearbhaill dá dtéadh an bhliain seo tharainn gan teachtaireacht Phádraig do dhul i gcion ar ár miondaoine. Bréagnaíonn agus ceartaíonn an teachtaireacht sin gach earráid agus gach mí-bhéas dá mbíonn ag galrú ár n-aosóig inniu fiú amháin ar urlár an teaghlaigh Chaitlicigh féin. An fál cosanta a bhí timpeall ar an aosóg go dtí seo, tá sé

bearnaithe thar fóir ag an raidió agus ag an teilifís, agus is fuar dhúinn bheith ag iarraidh an uile urchóid a leanann iad do choinneáil amach. Ach an teachtaireacht úd d'fhág Pádraig againn 'sara bhfuair sé bás' míle go leith bliain ó shin, ní lú a oireann sí don aois seo na teilifíse ná d'aois ar bith riamh. Más é atá uainn—ós é—ár n-aosóg do neartú in aghaidh an tsaoil anchríostaí seo, osclaímís doras gacht tí muintire agus doras gach tí scoile do Phádraig, teagascóir na n-óg! Measaim go mb'fhéarr le Pádraig féin an teideal sin nã teideal ar bith eile dá bhfuil á thabhairt air i mbliana.

Pé scéal é, ní dóigh liom go bhfuilim ag déanamh áibhéile nuair adeirim gur

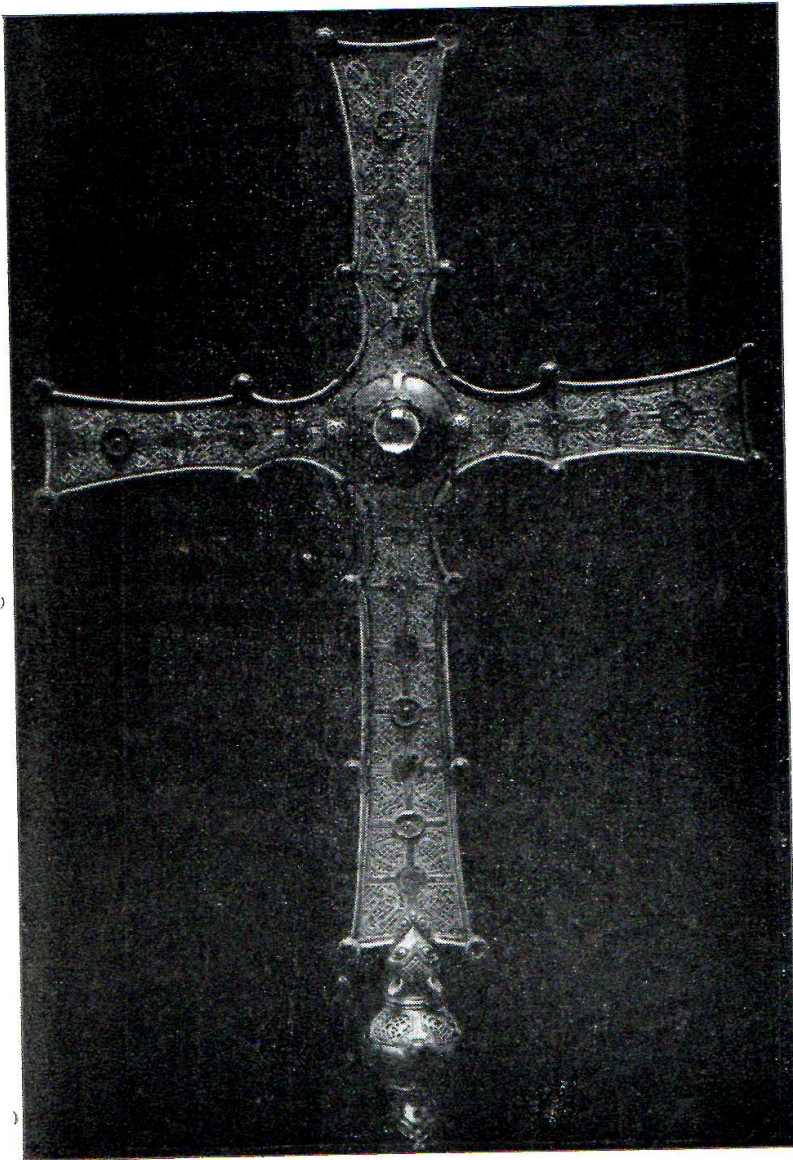
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féidir idéal an oideachais Chríostaí do léamh i scríbhinní Phádraig. Déanaigí fóidhne liom tamall go gcuire mé brí na *Faoistine* in oiriúint do bhéal a linbh óig:

‘Is é Iosa an cara is mó dá bhfuil agam. Tá grá mór agam dom athair agus dom mháthair agus dom mhuintir go léir de bhrí go bhfuil grá ag Iosa dhóibh. Gach a bhfuil agam, is é Iosa a thug dom é agus beidh mé ag tabhairt buíochais dó gach maidin is tráthnóna. Creidim go mbíonn Iosa ina chónaí i lár mo chroí istigh nuair a bhím ar

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staid na ngrás, agus is maith liom bheith ag cogarnaigh urnaithe leis i gcónaí. Beidh mé grámhar i gcónaí lem mhuintir sa bhaile, agus leis na múinteoirí ar scoil, agus lem chompánaigh, faoi mar a bhíonn Iosa grámhar liomsa. Beidh mé fial leosan faoi mar a bhíonn Iosa fial liomsa. Is mian liom nithe crua do dhéanamh chun a thaispeáint d'Iosa go bhfuil grá agam dó. Is mian liom do speisialta nithe crua do dhéanamh ar son na misinéirí atá ag obair go cruaidh ar son Iosa, go mór-mór i Meiriceá theas, agus labharfaidh mé le hIosa mar gheall orthu gach lá. Tá grá mór agam do Naomh Pádraig agus don Eaglais naofa a chuir sé ar bun in Eirinn agus iarraim ar Naomh Pádraig mé choinneáil dílis dó féin agus don Eaglais go deo. Tá grá agam d'Eirinn agus do mhuintir na hEireann, agus is mian liom seirbhís do dhéanamh dóibh faoi mar a thug Naomh Pádraig seirbhís dóibh go bás ar son Iosa. Tá grá agam don Ghaeilge de bhrí gur ghlac Naomh Pádraig de rogha í seachas an teanga a fuair sé óna mháthair, chun go dtabharfadh sé eolas dúinn ar ainm naofa Iosa. Agus is mian liom grá do thabhairt dár gcuid sagart féin de bhrí go gcuireann siad ar mo leas mé agus go gcuireann siad Iosa ar fáil dom sa tabairneacal, agus déanfaidh mé rud orthu i gcónaí.’

Measaim go n-aithneoidh sibh fuaim na *Faoistine* sa bhlúire bheag lean-baíochta sin. Agus tar éis an tsaoil, nuair a bhíonn an léacht deireannach tugtha agus an páipéar deireannach scríte, is i nglór an linbh sin is soiléire agus is éifeachtaí atá teachtaireacht Phádraig le craoladh.

IRELAND'S DEBT TO HER TEACHERS

DONAL F. CREGAN, C.M., Ph.D.

President, St. Patrick's Training College, Dublin

Tradition makes Ireland's first Catholic school an itinerant one, moving with St. Patrick from place to place and training up the first generation of Irish saints. These in turn founded the great monastic schools of Armagh, Clonard, Bangor, Lismore, Clonmacnoise and others, which were to earn for Ireland the title of 'Island of Saints and Scholars'. A little later there developed a lay system of education in the hands of learned families such as the O'Duigenans, the O'Clery's, the O'Higgins, the Wards, the MacFirbishes, the MacEgans who shared the work of education with these monastic schools. This dual system lasted until the suppression of the monasteries in the sixteenth century and the collapse of the Gaelic order after the battle of Kinsale.

For the next two centuries Catholic Ireland presented the phenomenon of a body of teachers existing outside of, and in flat contradiction to, the system and laws of the state. Starting with the Tudor Acts for Parochial Schools and for Diocesan Grammar Schools, and culminating in the extreme severity of the laws of King William and Queen Anne, the legal existence of the Catholic teacher was made impossible. The law imposed on him the penalties

and forfeitures of a Popish regular clergyman. Yet, despite all this, when an enquiry was set on foot in 1731 by the Irish House of Lords, it was found that the country was dotted with Catholic primary schools. Officially 549 illegal Catholic schools—the 'hedge schools' of tradition—were said to exist. The true figure was known to be far higher.

The extent of secondary education in the sixteenth, seventeenth and eighteenth centuries cannot have been large. Classical schools were run by the Jesuits and others, mainly in the towns of the Pale and in the Old-English ports from as early as 1575. Among non-Jesuit educators, notable schools were taught by Peter White in Kilkenny (from 1565), Richard Creagh in Limerick, and Alexander Lynch in Galway (c. 1615). But such secondary schools as these practically ceased to exist at the worst period in the early eighteenth century leaving only the fee-paying schools of the countryside, so memorably described by one of their scholars, William Carleton.

In 1824, when the Royal Commission which paved the way for the national school system was sitting, there were some 8,000 schools under Catholic

teachers, and of these some 7,600 were independent pay-schools under lay primary teachers. These must have catered for by far the largest part of the school-going population, at that time calculated to be 561,000. By then, of course, the laws against Catholic teachers were entirely repealed. Acts of 1782, 1792 and 1793 had progressively removed the legal disabilities. No longer were the Oaths of Allegiance or Uniformity, or the permission of the local Protestant clergy required to open or conduct a school.

It would be difficult to exaggerate the achievement of the teachers of these centuries, who built up for themselves a prestige in the rural community second only to that of the priests. Witness the testimony of that most observant of travellers Alexis de Tocqueville during his Irish Journey of 1835: 'We entered the house, or rather the room, for the whole consisted of one room, containing about 30 children. The space was too crowded to sit down, and in any case there was only one seat in the school. At one end stood the teacher a middle-aged, bare-footed man teaching children in rags. . . . A very wretched school but there was . . . an eagerness to learn which is not always found in the rich English Universities.' Outside, the unemployed men 'gathered together at the door of the school so that the teacher, when he has finished his lessons, can read them the newspaper aloud.' Such a man might have little comfort or security in life. But he had an assured place in the hearts of the people.

The gradual absorption of the hedge schools by the National Board system can only be considered complete in 1883 when the non-denominational character of the system was brought to an end. This marks a step forward for the Catholic teachers, for now, and especially after the introduction of compulsory education in 1892, most of the basic instruction in religion throughout the entire country was placed in the hands of the teachers. As a result, the old Catholic Sunday Schools came to an end.

The progressive character of the part being played by primary teachers in the national life can be seen in the heightened standard of qualification. When the national system was started a three month course in a model school was instituted for men only (1833). In 1843 provision was made for women and the course was extended to five months. In 1874 the course was extended to ten months and in 1884 it was extended to two years. A year previous to this the persevering work of Cardinal Cullen, Archbishop of Dublin, bore fruit, for state recognition and support was granted to private Catholic Training Colleges, St. Patrick's in Drumcondra and Our Lady of Mercy in Baggot Street, set up in Dublin for the education of primary lay teachers some ten years before. Later other training colleges mainly for the training of lay teachers, were also founded. This simple statement minimizes a stubborn struggle only gradually yielded. The Powis Commission of 1868 had recommended that aid be

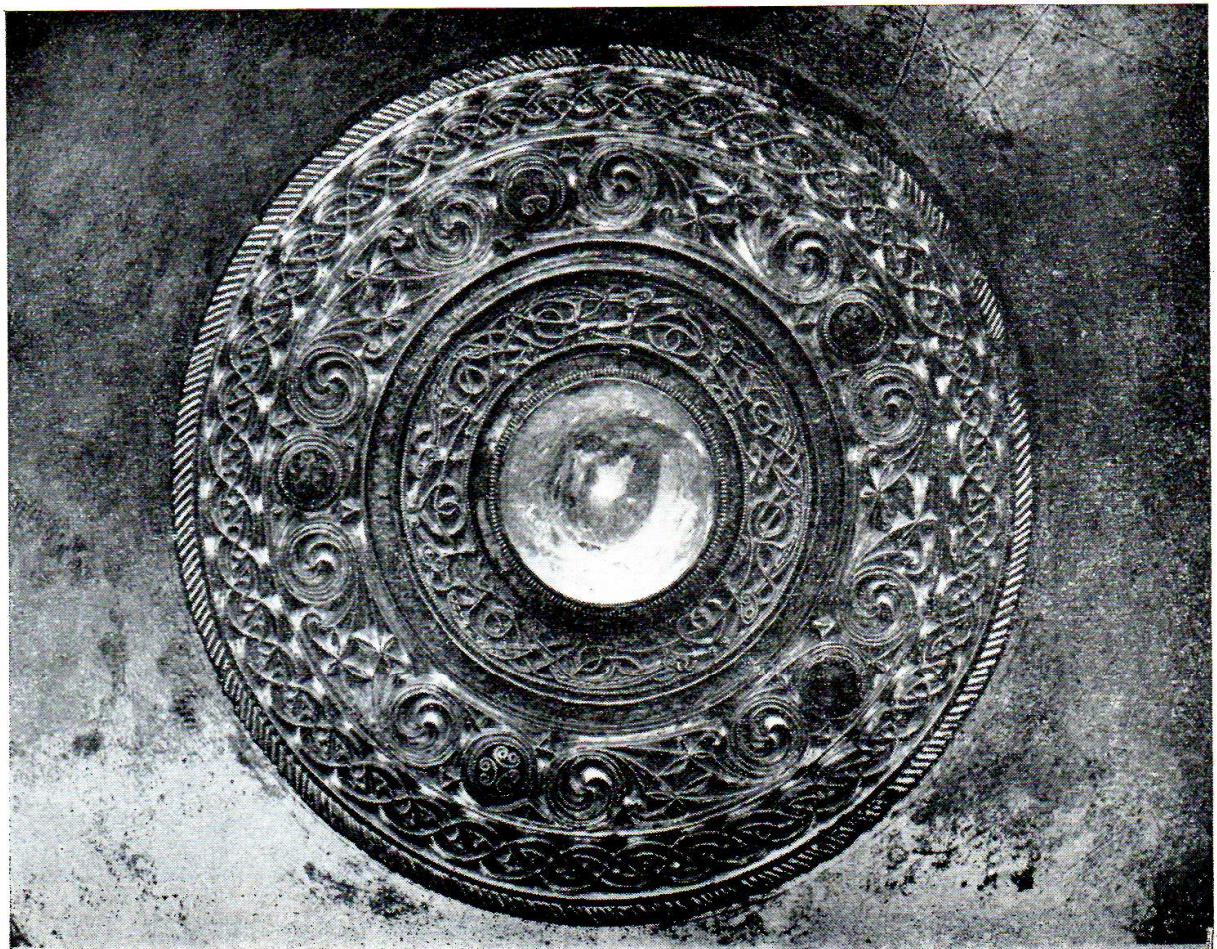
given to training colleges under local management. Only in 1883 was this implemented. Later still partial recognition was given to the training college courses in connection with the Arts Faculty of the National University of Ireland.

The close connection of Irish Catholic Teachers with the national movement and the establishment of the Irish State was most fully demonstrated in the First National Programme Conference in January 1921, convened by the Irish National Teachers' Organisation. Here, breaking free from the control of the

Commissioners of National Education, they proposed and secured the adoption of a programme of education which has moulded their country's youth for the past forty years. In the revision of that programme by the Second National Programme Conference in 1925—a revision of detail rather than of spirit—the Irish National Teachers' Organisation again played a dominant role.

The work of the National teacher leads to, and makes possible, further education. Nowadays, with 75% of our children receiving some form of post-primary education, the work of

Base of the Ardagh Chalice



secondary and vocational teachers assumes an importance in the lives of a greater section of the population than ever before. They grapple with the modern problem of the adolescent. They train those who are being fitted for responsible roles in the Ireland of to-morrow. Theirs is a rapidly widening section of the educational field; the number of secondary schools, many of them lay, has doubled since the foundation of the state while the vocational schools, entirely staffed by lay teachers, are practically a creation of the past 30 years.

To-day Ireland's teachers are fully aware of the responsibility placed on them by the traditions of the past and the demands of the future. The self-reliance, the consciousness of a mission and a vocation, which enabled them to aid in the preservation and resurrection of their country, which in fact are part of the most ancient tradition of Irish secular learning, still characterize their profession. Their constant pre-occupation with adequate training facilities, their privately sponsored courses in various aspects of teaching work, their interest in specialized schools and problem children, are evidence of a re-interpretation in terms of the present of that zeal which marked them in a less fortunate past. To men and women of this mind, the dawning of another century of the Patrician Era is an inspiration to continue that work of Christian patriotism which they so nobly upheld in the past.

fifty-eight



Saint Patrick: statue erected at Saul, Co. Down, in 1932.

THE IRISH IN ENGLAND

DENIS GWYNN, D.Litt.

Research Professor of Irish History, University College, Cork

The earlier work of Irish missionaries in bringing the Christian faith to England is well known. I have been asked to discuss the more recent phases in which Irish immigrants and Irish priests have played so decisive a part in rebuilding the Catholic Church in England.

Detailed statistics are not available for the earlier periods; but the immense contribution of Irish Catholics to the religious revival of the last century was described unforgettably by Cardinal Manning in the closing years of his long life. Few men could have seemed less likely to write with enthusiasm about the Irish contribution to modern England. Manning was completely English, the son of a former Governor of the Bank of England. He had been president of the Union at Oxford; and as an Anglican clergyman he had shown such gifts of leadership that he was widely regarded, before his submission to Rome, as a probable successor to the archbishopric of Canterbury.

Yet in a passage of his reminiscences in 1882 Manning wrote 'I remember saying that I had given up working for the people of England to work for the Irish occupation in England.' And in 1890, when he wrote his famous

memorandum on 'Hindrances to the Spread of the Catholic Church in England,' he asserted that 'we have a million of people, priests or faithful of Irish blood, faith and civilisation in England.' That estimate was further emphasized, when Manning wrote to his future successor Cardinal Vaughan that he must never forget that 'eight-tenths of the Catholics in England are Irish. Two-tenths, say two hundred thousand, are English, but a large number are in sympathy with Ireland.'

Manning was concerned with the problem of assimilating this great preponderance of Irish Catholics into the general life of Britain, where Catholics were still regarded as an alien body. But he was keenly aware of how the Irish Catholics had contributed to the growth of a new and confident democracy in Britain. O'Connell, in leading the agitation for Catholic rights at Westminster, had won the support of radical and democratic forces everywhere, and had shown that democratic principles were entirely compatible with loyalty to the Catholic faith. By compelling the Duke of Wellington and Peel to concede the Catholic Emancipation Act of 1829, O'Connell had broken down the ramparts of exclusion which the English Catholics had failed utterly to

overcome. By that time the Irish immigrants in England were increasing fast. The population at home continued to grow rapidly, with no prospect of finding employment, while the industrial revolution in England was gathering momentum.

Even before the disastrous famine of 1845-47, which gave rise to the catastrophic exodus of the following years, there had been a steady and increasing influx of Irish labourers into the industrial areas of England. New factories and mines and railways were being built, and the sea ports were growing fast, and attracted immigrants by new opportunities of travel. The industrial revolution was developing specially in the north of England and around London; and Irish emigrants could hope to find employment there, as manual labourers, in building roads and railways and docks and in the factories and mines. These new centres of employment were centred especially around Liverpool and Manchester and Durham. The demand for labour was so persistent that the Irish immigrants, mostly speaking Irish and conscious of the sense of exile, congregated in certain cities or new towns, where they soon sought means of practising their Catholic religion.

After the Reformation, there had been very few places even for private worship by Catholics in England. The faith had generally been kept alive by landowning families, who had their own private chapels, with priests who

were almost their personal chaplains. But the French Revolution had brought unexpected changes; and most of the new Catholic leaders, both in Ireland and in England, had been educated at colleges which found refuge in England after their expulsion from France. Thus O'Connell himself had been at school at Douai when the revolutionaries seized the college, and the pupils escaped to England. Similarly the Jesuits found a new home at Stonyhurst in Lancashire. Among other such colleges reopened in England were St. Cuthbert's at Durham and St. Edmund's in Hertfordshire. Irish Catholics of more prosperous families figured largely among the pupils of these resurrected colleges, and among them was young Nicholas Wiseman at Ushaw, who later went from there to help in reopening the English College in Rome.

While O'Connell was inspiring the new generation in Ireland with a sense of defiance and self-confidence, young Wiseman was winning such distinctions in Rome that he was soon made rector of the English College after its revival. He became closely involved with such contemporary leaders of religious revival as Lacordaire and Montalembert and Ozanam. Some years after the Catholic Emancipation Act had been passed, young Monsignor Wiseman was sent from Rome on a mission to England, to explore the possibilities which were arising from such an expansion of Catholic numbers. Unexpectedly there was also a movement for return to pre-

Reformation practices and doctrines within the Church of England. This encouraged Wiseman greatly and he made contact with O'Connell. They co-operated in founding the first organ of Catholic opinion and controversy in England, the quarterly *Dublin Review*.

By 1840 the Catholic population had grown so rapidly, with Irish immigration, that the Holy See decided to appoint eight Vicars Apostolic instead of the previous four. Wiseman, with his Irish enthusiasm and his quick sympathies, was sent to Oscott as co-adjutor to old Bishop Walsh in the Midland District, who had been at school with O'Connell in France. The revival gathered momentum swiftly, and the Catholic population expanded far beyond all expectations, with an overwhelming inflow of refugees owing to famine and unemployment in Ireland. This sudden increase of numbers forced a swift decision about reviving the English hierarchy and providing for regular parishes, and clerical appointments under diocesan bishops. Wiseman's outstanding personal contribution to the revival was recognized by his appointment as head of the newly constituted hierarchy, as the first Cardinal Archbishop of Westminster.

Even without Wiseman's personal influence, the Catholic revival would have been overwhelmingly due (as Cardinal Manning constantly insisted afterwards) to the great influx of Irish Catholics in places where the Church



Saint Patrick: statue by Arthur H. Pollen in Westminster Cathedral.

had been previously unknown. But Wiseman made a special contribution also as the recognized patron and helper of the many new converts to Rome, especially from Anglicanism, during those years. He alone refused to doubt the permanence of Newman's conversion, and the complete sincerity of his many followers who became Catholics. Without Wiseman's generous sympathy and courageous support, the tide of conversions might easily have been checked. The richer converts in many parts of the country made an invaluable contribution by building churches for new parishes.

The proportion of churches built during those years with gifts of thank offerings from converts is remarkably large. But still more remarkable was the number built literally by the pennies of the poor, in districts where the Irish labourers were numerous. The records contain impressive evidence from all parts of England, especially in the northern cities and in London and South Wales. Many churches and schools were built almost entirely by the penny contributions, supplemented by special gifts of a day's wages, from Irish labourers and bargemen, bricklayers or miners. On that basis the Catholic revival has continued to progress during the subsequent decades.

In time a new Catholic middle class gradually emerged, who set a generous example in church building and in all Catholic causes. The direct

immigration from Ireland slackened considerably during the middle of the century; when emigration from Ireland was directed rather to America and to Australia, after ships had become larger and more seaworthy for long voyages. But the work of the Irish pioneers in England consolidated and expanded steadily. In many places the new congregations consisted mainly of the Irish immigrants and their children, with converts and other occasional members. Statistics of the Irish element in the Catholic population are difficult to trace during these decades. The total of persons born in Ireland declined steadily; but no record is shown of their descendants, who still counted themselves as Irish.

More recently there has been a marked increase of direct immigration into England, during and since the second world war. These later immigrants have generally been able to find Catholic churches and Catholic congregations already formed before their arrival, but they have helped in strengthening and extending the Catholic centres which were formed by the Irish refugees of a century earlier. They no longer find themselves confronted with a strange language or with hostile reception from English labourers who fear that their standards of living may be undermined by the arrivals from Ireland. On the contrary the Trade Union movement in England has been strongly influenced by the Irish Catholic immigrants, who are no longer regarded with suspicion as aliens.

Even fifty years ago the Irish clergy in England were still conscious to some extent of being exiles in a strange land. The higher positions in the Church were very seldom entrusted to them, although they performed heroic work as pioneers and church builders. But there has been a great change in later years, and two of the recent archbishops have been priests of Irish parentage, lacking any English influence. Both Archbishop Downey of Liverpool and Archbishop McGrath of Cardiff came from County Kilkenny, and each, after years of active missionary work in England and Wales, was promoted to the highest rank, as metropolitan archbishop. In the hierarchy generally and among the higher clergy, Irish priests are now strongly represented, and many more, like Cardinals Bourne and Hinsley, had Irish mothers. There is no longer any conscious barrier of prejudice between English and Irish Catholics.

There has been an immense growth of Catholic population since those years, little more than a century ago, when Cardinal Wiseman assumed jurisdiction over a reconstituted English hierarchy in 1850. The Catholic population in England was then barely half a million. Manning declared forty years later that there were now more than a million Catholics of whom four-fifths were Irish. To-day the total is estimated at over 3,500,000, and the number of churches has risen in the past fifty years from 1,900 to 4,200, and of priests from 3,800 to 7,400. The little

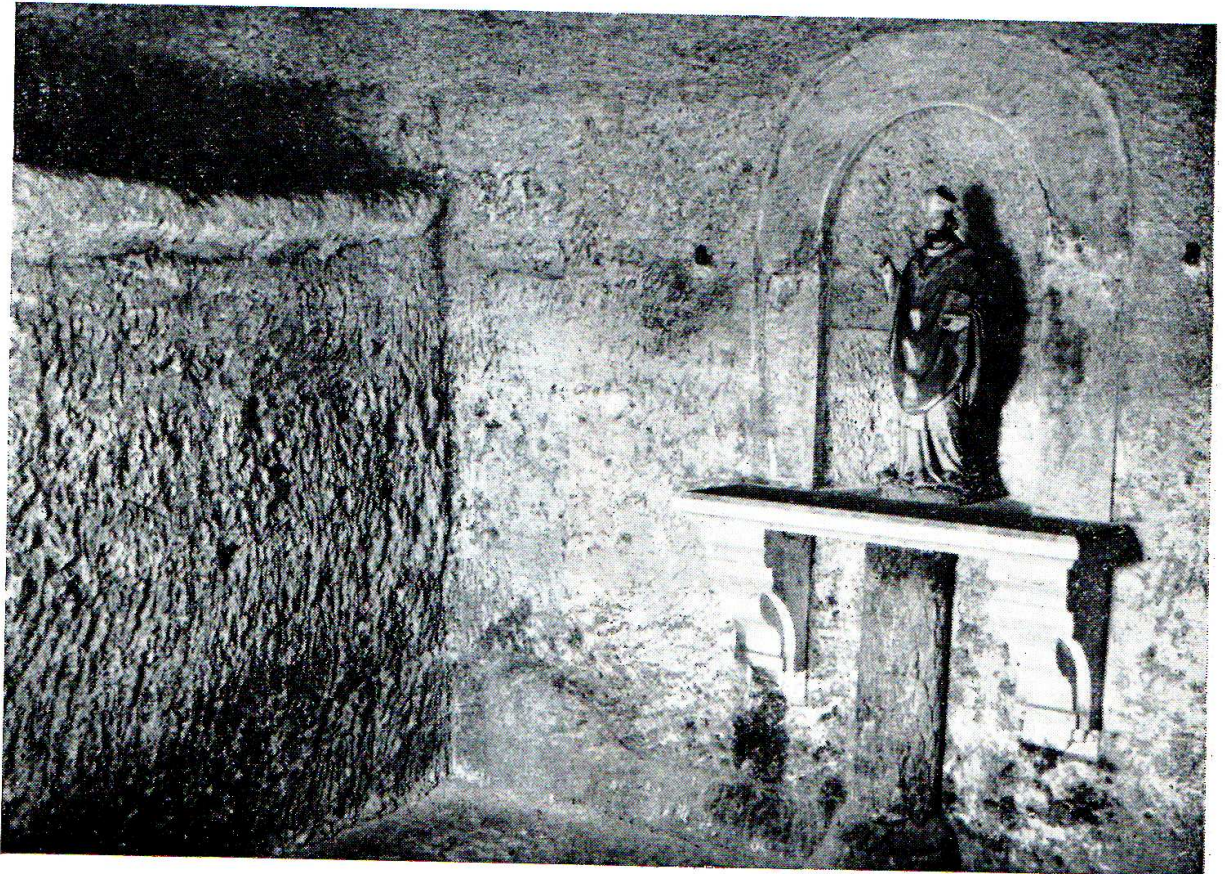


Our Lady of Aylesford.

churches which marked the first progress out of the catacombs during the past century have often become much too small to accommodate the continually expanding congregations; and many of them have been replaced by much larger buildings, with the subscriptions of Irish Catholics and of converts.

Without the encouragement of Cardinal Wiseman and of the Irish

clergy who supported him, the growth of converts and of their many descendants would have been gravely impeded. But the main contribution has been made, as Manning insisted, by the Irish Catholic immigrants; and especially by the working class who, under conditions of dire poverty and discouragement, formed the first congregations. From them, the Church in England has grown into its present flourishing state.



Abbey of Marmoutier, near Tours, France: Grotto of St. Patrick, said to be of the fifth century: top left, "St. Patrick's bed".



Official hand-book of the Dublin Congress

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