

graces, and that it may often be more than a figure of speech to talk of a Catholic youth being sanctified in his mother's womb. If heredity counts at all what a force it must be among the Irish people who are beyond all doubt, taken as a whole, the most Christian people in the universe to-day. Pure and untarnished by the slightest stain of heresy the faith has come down to them in a living stream from Patrick, to whom it came from Celestine, to whom it came from Peter, to whom it came from Christ Himself. Our faith is then Apostolic. As a divine gift our forefathers received it and transmitted it to children who knew its value so well that although England robbed them of everything else she was unable to kill the Irish faith. It has grown robust in a suitable soil; it was watered by torrents of the blood of martyrs; it was purified by seven centuries of such oppression and trial as no other nation ever endured. To-day it flowers in the souls of the boys who can die with smiling faces for the love of Ireland; in the hearts of the girls who rival their brothers in bravery; in the old people who having outlived their fighting days can only kneel and pray to God from full hearts for the salvation and victory of the race that has carried the standard of Christ to the outposts of the world. It has borne fruit that is almost miraculous in the labors of the Irish missionaries of all times. Erigena in Oxford, Scottus, who now sleeps in Cologne by the Rhine after his successes at the University of Paris, Richard of St. Victoire, the Irish professors who were the glory of Salamanca and of Louvain—all were the splendid harvest of the Irish faith. Recall also the apostolic wanderers, old and new, who went forth in every age of Christian Ireland, to teach the Gospel to strangers—*peregrinari pro Christo*—as their glorious watchword was. Columba made Iona a sanctuary and a fountain of sanctity; Donatus prayed in Gaelic as well as in Latin on the heights above Florence the Beautiful; Gall's name still stands on the map of Switzerland; Fiacre has passed into a popular French word; far away in the South of Italy, the cathedral of Cataldus stands above the Mediterranean, looking across towards Greece. Not less than theirs was the glory of the preachers of later days. There is a church to St. Patrick in every big city in the New World. The roll of American, Australian, New Zealand, and South African bishops is full of great Irish names; and the colleges at home still continue to send forth year after year numbers of young levites to take up the torch that falls from the weary hands of those who have labored and borne the burden of the day before them. Perhaps the fairest flower of all, perhaps the choicest sheaves in the harvest, are represented by the nuns of Ireland, about whose wonderful work for the faith far too little is told and written. Side by side with the old pioneers they prayed and worked from the very beginning—from the days when Brigid gathered around her a chosen band of virgins at "Kildare's holy fane." They too survived the years when the dungeon, fire, and sword were the earthly reward of those who were true to Christ; they too defied the power of the English apostates who would rob Ireland of religion and drag her children down to their own low level. And in time, the Irish nuns also went forth in order to take their part in the missionary work which has been the special charge of the faithful nation. And, we know well that if Irish bishops and priests have founded dioceses and parishes all over the earth, they could not have succeeded as they did were it not for the noble co-operation of the daughters of Brigid who taught in the schools that kept the churches full in lands like New Zealand where atheists try by every means in their power to banish God from the hearts of the young.

In detail we find an account of some of the Orders for women, more intimately associated with Ireland, in the following extract from the *Irish World* of August 20. We produce it here in order to mark in some way, all too inadequate, our appreciation of all that we owe to these true heroines who labor amongst us for no earthly reward:

The Dominican Order was the first religious com-

munity to be established in Ireland. It was introduced in 1224, three years after the death of St. Dominic. But there is no definite record of Dominican Nuns in Ireland until the Galway foundation in 1644, confirmed by the Apostolic Nuncio in 1647. That community withstood a siege of the Cromwellian forces in 1651 and sailed for Spain under the terms of surrender. This seems to be the only recorded instance of the "Flight of Women," a sort of prelude battlefield of Europe, nearly half a century later.

The survivors of these nuns returned to Galway in 1686 in the reign of James II., but after the defeat of that monarch they were forced to disperse in 1697 under an edict banishing the hierarchy and religious Orders. They re-established the community in 1756. It was not from Galway, however, but from Cabra, near Dublin, that members of the Order spread out to Port Elizabeth in 1867, to Dunedin in 1870, and thence to New Zealand and Western Australia.

Loreto Order.

The Loreto Order, which has made wonderful progress in India, is practically an Irish foundation. Of course the foundress, Frances May Teresa Ball, of Dublin, a sister of Justice Ball, a distinguished Irish judge, served her novitiate with the Sisters of the Institute of the Blessed Virgin Mary, established in York, England, in 1688 when James II. ascended the throne. She was the instrument selected in 1821 by Archbishop Murray of Dublin to perform a great work. Nobly have her spiritual daughters fulfilled the mission the Archbishop entrusted to her. Having dotted Ireland with their convents and schools, they extended the sphere of their labors to India in 1841. To-day they are spread over that peninsula from Bengal to the Punjab, and have carried their activities to the Mauritius Islands, Spain, South Africa, and Australia.

"The missionaries rejoice to find your former children steady, practical Catholics and perfect Christian mothers." That was a Jesuit's tribute to their work in India.

Presentation Order.

The Presentation Order was founded in 1775 by Nano Nagle, a member of the same family as Sir Richard Nagle, Attorney General and Speaker of the Irish House of Commons in the Parliament of James II, 1689.

In 1820 a House of the Order was established in St. John's, Newfoundland, by Sisters Josephine French and M. de Sales Lovelock, who went there from Galway. Mother Xavier Cronin of Kilkenny founded in 1854 at San Francisco the first House of the Order in the United States. Mother Hickey of Terenure, Co. Dublin, opened in 1874 a House at St. Michael's, New York. The Order was extended to Madras in 1841 by Mother Xavier Kearney of Mullingar, Co. Westmeath; to Hobart, Tasmania, in 1866 by Mother Xavier Murphy of Fermoy Co. Cork, and to St. Kilda, Melbourne, in 1873 by Mother M. J. Byrne, Kildare.

Sisters of Mercy.

The Sisters of Mercy, founded in 1827 by Mother Mary Catherine McAuley, Gormanstown House, Dublin, sent communities in rapid succession to St. John's Newfoundland, in 1846; to Perth, Western Australia, in 1846; to New Zealand, in 1848; San Francisco, in 1854. The first Rev. Mother over the House in San Francisco was Mother Mary Baptist, a sister of Lord Russell of Killowen, the first Catholic Lord Chief Justice of England. It was from Kinsale Convent, Co. Cork, that Mother Baptist and the nuns who were her companions sailed for California; and from Ennis came the first Sisters of Mercy to New Zealand.

Many Irish ladies devote their lives to the service of the poor in the Congregation of the French Sisters of Charity founded by St. Vincent de Paul in 1634. One of these Irish women, Sister Alice O'Sullivan of Clonmel, Co. Tipperary, was martyred at Tien Tsin, China, during the Rising of 1870.

On Ocean Fringes.

In another French Congregation, that of the Sisters of St. Joseph of Cluny, a most admirable service, re-

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