

# Daniel Delany



Man of Courage



## *Introduction*



*This booklet on the life of our Founder, Bishop Daniel Delany, is a reproduction of a series of articles which appeared in the Ireland/Kenya Newsletter in 2003 and 2004.*

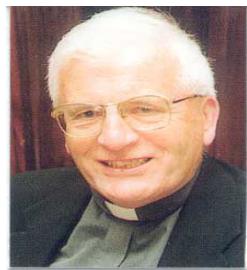
*The material was originally written by Bro. Raymond Forde for the Novices in Kamagut, Kenya, and was based on research by Bro. Linus Walker.*

*We have also included short articles on some well-known Brothers and photographs of the Superiors General to date.*

*The booklet was compiled by Bro. Camillus Regan.*



Raymond Forde



Linus Walker



Camillus Regan

## **BISHOP DANIEL DELANY AND THE EARLY BROTHERS**

### **The Early Days**

Daniel Delany was born in Paddock near the town of Mountrath, Co. Laois, Ireland, in the year 1747. His father died young while Daniel was still in early childhood. His mother belonged to the Fitzpatrick family of Mountrath and this family had Catholic and Protestant members.

Mrs. Delany's sisters, who had a good business in Mountrath seeing

that she would find it difficult to rear two sons, offered to take Daniel to live with them. The mother agreed and she was left with the younger one who was very ill. This child, John, needed constant care, but in spite of that he soon died. Daniel was ten years old when he went to live in Mountrath and had attended a hedge



school. Hedge schools were so called because of their location. Travelling masters taught there. At this time Ireland was governed by cruel laws which forbade education for its inhabitants. No young man was allowed to study for the priesthood. Priests in disguise roamed the countryside offering the Holy Sacrifice of the Mass in secret, remote places.

In Mountrath, the local landlord, Lord Castle Coote would not allow any site on his estate for a Catholic chapel, Catholic school or Priest's residence. Strange his house eventually became Patrician College, Ballyfin. The only chapel in Mountrath was built on a sand-bank of a

small river. It was here that Daniel Delany made his First Communion. The priest, Fr Denis Lawlor, lived miles away in the bog for fear of being caught and imprisoned.

## **France**

Daniel was a talented young boy, with fair curly hair, bright blue eyes and a pious amiable disposition. We are told that from his earliest childhood he showed a keen desire to consecrate himself to God. Fr. Lawlor decided to teach him the rudiments of Latin and Greek but then on March 26th. 1762 the good priest died at the age of 44. Daniel had lost a good and holy friend. Shortly afterwards Daniel was sent to France. We do not know exactly how this journey was arranged or who paid for his long training course but we are told that Protestant friends did help. The Delany family had influential Protestant relations.

He studied for a short while at Lombards College in Paris and later at St. Omer. It is generally believed that he was ordained in 1770. He was a brilliant student who could write freely in prose or verse. He was a gifted conversationalist and all who met him were enthralled by his wit and humour.

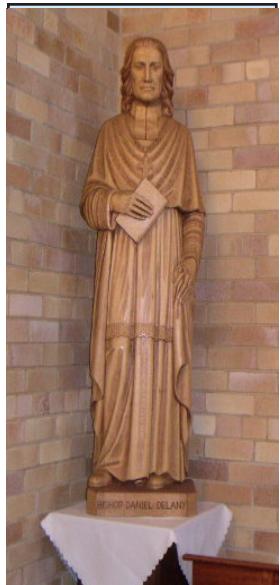
## **Return to Ireland**

About 1776 he heard that the harsh laws in Ireland had lessened in severity, so he decided to return to his own country having been Professor of Rhetoric at St. Omer for six years. One of his principal reasons for returning was that he had not seen his mother for many years. When he did return, in disguise, he was shocked at what he saw. Everywhere there was crime, murder, drunkenness and every kind of moral disorder. He wanted to return to France but his good mother pleaded with him and he stayed.

Having decided to remain he was sent as Curate to Tullow. Here he found that there were frequent outrages concerning land. There was widespread poverty, idleness, excessive drinking, faction fighting and all kinds of disorder and wickedness. Because of the harsh laws he

discovered that the people had a great ignorance of the duties of religion. He is also quoted as saying that in Tullow, when he first knew it, there was more sin committed on a Sunday than on all other days of the week.

## Attempts at Reform



Statue of Daniel Delany at Holy Cross College, Ryde, Sydney.

His earliest attempts at reform were, sermon, exhortation, denunciation and correction. Next he went on house to house visitation urging the mothers and wives to keep their menfolk at home on Sundays. He disbanded crowds which had gathered for faction fighting—one group against another armed with sticks—and gambling. He travelled into every part of the Parish to prevent sin and outrage. In all this he had, seemingly, little success. But he was a man of prayer.

On Sundays Daniel preached at least once, often twice or three times. He preached against the abuses of hatred, intolerance, injustice and excessive drinking, against neglect of duty, family and neighbour. He denounced gambling and the violation of the Sabbath. He was against faction fighting everywhere. Being young, popular and a good preacher, people, even of other religious views, flocked to hear his sermons. But, sadly his hearers showed no sign of improving.

## Children

He was inclined to be discouraged after what appeared to be many failures. Then he began to work with the children. He offered to teach liturgical hymns to all children who wanted to learn. At first only a few children turned up, but it was a beginning and he was a man of hope. From then on the children came to the chapel as often as he could ar-

range to meet them. Their number increased and Daniel taught them simple melodies, sacred and secular, with words and without words. The children loved all the hymns, whether in Latin, French or English. After each sermon he would speak to his pupils of God, of Christ and His Mother, relating his words to what they had been singing, or to something already learned or to some matter of daily concern. Then they would pray together, often for matters of immediate interest to the children or their friends. All this teaching was done without the aid of books, since few, if any of the children, could read, and nobody including the priest had money to spend on them.

Soon Daniel had a Parish choir of about thirty boys and they sang at Vespers and at Mass on Sundays.

His mother provided them with surplices. After a short while he formed a band. The numbers now coming to the chapel were so great that he needed help. Helpers were easily found because the children's enthusiasm had affected their elders. However, there were still some people who did not approve of his methods.

Within a year there were many classes working in the chapel and they all needed religious instruction. Children and younger adults needed to be prepared for First Communion and Confirmation. Special classes were needed for

men and women who were very ignorant of their faith. He knew also that something should be done for those who were more advanced. He needed readers and reading material. He also needed appropriate courses of instruction and an organised system. He needed teachers and someone with a gift for spiritual direction. So Daniel seeing the enormous task before him had recourse to prayer.



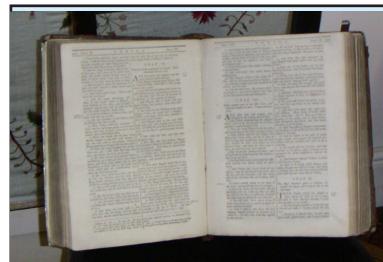
**Plaque at Mill Street,  
Tullow, at site of original  
foundation.**

Gradually he came to know that God had a wonderful plan for his Parish and that his part must be to follow this plan as it began to unfold.

## Catechists

From an early stage there were three major divisions of the Sunday schools, the First Communion School, the Confirmation School and the Reading School. This latter existed because Fr. Delany wished his pupils to be able to further their own instruction. Eventually the Catechists were formed into a Catechetical Association and special instruction provided for them. In addition, a President, Vice-President and two teachers were assigned to each school and a register of attendance for both teachers and pupils was kept.

In a little while people willingly gave up the unholy amusements in which they had taken part on Sundays up to this time. Everything in the Parish changed for the better. There is convincing evidence that lasting good was done by the Sunday Schools and that the ardent zeal of Fr. Delany was recognised. Now he had the idea of expanding the Reading Schools to daily schools, offering religious instruction and instruction in Reading, Writing and Arithmetic.



Daniel Delany's Bible

## Co-Adjutor

At this time the aged Bishop O'Keeffe who lived a few miles from Tullow in a place called Aghade (*pronounced A-hade*) talked of building in his Diocese a college for the advanced education of Catholic students, lay and clerical. No such college existed in Ireland. All this came about because, since 1778, Catholics were allowed to hold leases and in 1782 they were permitted to open schools. A suitable site was secured in Carlow, nine miles from Tullow and at once Bishop O'Keeffe went to live there.

He now asked Rome to appoint a co-adjutor to assist him and named Daniel Delany as his choice, for, as he wrote “by reason of a blameless life and praiseworthy pastoral vigilance and because he is adorned with all the virtues required by a Bishop”

On August 31st. 1783 he was consecrated. The co-adjutorship made many new demands on time and energy, but it also gave Daniel more scope for his ideas and freedom to try them out.

## **Eucharistic Procession**

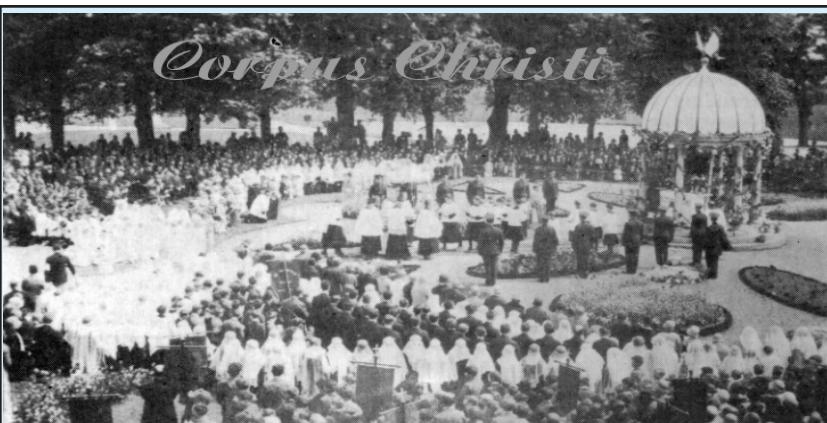
In 1784 he announced that there would be a Eucharistic procession in Tullow on the Feast of Corpus Christi. For centuries no such public proclamation of faith had been held anywhere in Ireland, so people were afraid that it would provoke objections from the Government or members of other Churches. Daniel himself was informed about all that was being said and he was in no doubt that he would be held responsible for any possible consequences. Everybody in the Parish was asked to pray and he, himself, spent many hours before the Blessed Sacrament. Finally he was convinced that the Lord present in the Blessed Sacrament deserved to be honoured in public as well as in private. On the feast itself, with singing of hymns, incense and flowers the Sacred Host was escorted through the streets. There were few marchers, but almost the entire Parish watched, expecting the procession to be disrupted by order of the magistrates or by an unfriendly mob. But, thank God, there was no disruption.

The first procession caused great excitement in Tullow and many people from outside the Parish and Diocese congratulated Daniel and made enquiries. Still he was warned that



**Daniel Delany's  
Monstrance which is  
still used in Tullow  
for the Corpus Christi  
procession.**

such a thing should never happen again. He only replied to every caution and enquiry about the fixture “if it please the Lord”. Bishop O’Keeffe mildly argued with his Coadjutor saying it was not long since the Bishop of the Diocese could not betray his address in official documents. Both men knew that it was dangerous to challenge the position of the Protestant Church. Daniel himself referred to the blessings that



Corpus Christi Procession in the Convent grounds, Tullow circa 1900.

could be expected from the public worship of the Blessed Sacrament. He was surprised when his Superior did not ban the procession or in fact any of his innovations.

## **Devotion to the Blessed Sacrament**

Devotion to the Blessed Sacrament became the mainstay of his religious and spiritual life. By 1785 he had established the Confraternity of the Blessed Sacrament at Tullow and the practice of round-the-clock adoration during the exposition accompanying Corpus Christi. It became an established practice with him to have exposition when the needs of the Parish or Diocese required. He undertook no important task without Exposition of the Blessed Sacrament in the Parish Church.

The Confraternity was responsible for the round-the clock adoration and at all times there were two members present sometimes four or six. The fame of his Corpus Christi processions spread far and wide and visitors travelled great distances to take part or to watch. Older people wept openly when they recalled the days when a priest might not appear on the streets, far less organise a public profession of faith.

## **Sunday School Teachers**

The different Sunday schools continued to be held in the Parish Chapel. From the beginning he had been careful in the selection of helpers until finally he took over completely the formation of those whom he would allow to teach in his Sunday Schools. Generally candidates came from among the members of the Confraternity of the Blessed Sacrament. Daniel laboured to form in them a real love of God and a genuine concern for spiritual things. He wanted more than good catechists. He needed people who would have great influence on the spiritual life of the classes, in their homes and in the whole Parish. With the pupils they attended common morning prayer in the chapel on Sundays and Holydays. They made private mental prayer and at least some of them made private vows of perpetual celibacy. Daniel was also their confessor.

In the Sunday Schools the teachers devoted four hours to religious instruction on Sundays and feastdays. There were many classes for children of various ages for First Communion and Confirmation. There were classes for single adults, for married people and for teachers. Even the housebound were cared for as teachers were provided at home or in a house central to a locality. On one evening a week additional classes were held in the chapel for those who wished to avail of them. In this way the Parish was transformed.

## **Expansion of Sunday Schools**

In 1792 six women teachers were sent to Mountrath to begin the work of the Sunday schools. After a period of just nine months they had

helped to bring thousands to the Sacraments and to the regular practice of religion. But in 1793 the school house was attacked by a hostile mob so the Bishop withdrew them. It was from this time that he entertained the idea of establishing at least one institute of teaching religious in the Diocese as it became increasingly difficult to keep a supply of suitable teachers for his Sunday schools. He had also asked the newly founded Presentation Sisters to help but they refused. Many events conspired to delay any intention Bishop Delany had in founding his own institute.

## **1798 Rebellion**

In the country, generally, everything was going from bad to worse. Secret Societies were common and they fought the land system, the Churches and each other. There was distrust, fear and hatred on all sides and the Government seemed to be helping such crimes. Then in 1798 some of the South-Eastern regions rose in rebellion. Now the Government reacted with severity. In Tullow alone one hundred of those who had rebelled were killed in two days. Many of them were innocent poor people. Carlow town also suffered as did every little Parish in the surrounding areas. Fr. John Murphy, who was the leader, was savagely killed in Tullow and his head was spiked at the entrance to the Parish Church which had been taken over by the military—British Soldiers. Everybody was afraid and even the Bishop left his own house and went to live with a friend near the Main Street.

Resistance was overcome but still the hanging and torturing of suspects went on as did the burning of Catholic property. During this awful time Daniel offered no word of condemnation but quietly ministered to all who might be reached by love and gentleness. By modelling his life on St. Francis De Sales he employed with effect, prayers, fastings, vigils and periods in adoration before the Blessed Sacrament.

## New Church in Tullow

In 1805 with his new Church completed he renewed the Eucharistic processions, discontinued seven years earlier. Now they were even larger than before. In the same year, even though the Church in Mountrath was not completed, it was possible to celebrate Mass in it. The work had been suspended during the rebellion as hostile crowds threatened to kill the workers if they proceeded to build. In this year also having secured the lease of the Church grounds in Tullow he decided to erect a small building on the site.

## Brigidine Sisters

As soon as the little house by the Church had been sparsely furnished, Daniel invited six women chosen from among the ranks of his Catechists to form the community of the Sisterhood of St. Brigid. Foundation Day was to be their Patron's feast day, Feb. 1st. 1807. Having prayed together through the previous night the ladies reassembled that day and took formal possession of their convent. They were to work as before in the Sunday Schools and in addition to provide religious and secular education for the children of the Parish.

As candidates he would have only those "who possessed an ardent desire for holiness and who were prepared for an austere, self-denying, penitential life". The first Sisters were long-time members of the Confraternity. In addition "all had made perpetual vows of chastity several years before. Their ages ranged from 29 to 48. Poor in the world's goods and with little education they had what was most needed a great simplicity of heart and a true love of God and of their neighbour". (Brigidine Annals)



Daniel Delany's  
prayer stool.

## **Patrician Brothers**

One year and one day later Bishop Delany brought his dream a stage further with the establishment of a community of men. On the morning of Feb. 2nd. 1808, the Feast of the Purification of Our Lady, the Bishop having formally received the first four members who wished to dedicate their lives to God under the Patronage of St. Patrick offered the Holy Sacrifice in the old chapel. The four men were:

Patrick McMahon : Bro. John Baptist  
Maurice Cummins : Bro. John Evangelist  
Richard Fitzpatrick : Bro. Bernard  
Ambrose Dawson : Bro. Joseph

Among Patrician Brothers to this day there survives a tradition that at the Mass of Foundation Bishop Delany paused for a moment of silent prayer immediately after the consecration, then took the Host, touched it to the wood of the new tabernacle and uttered aloud the words “Let no man undo what I have done”. The old chapel was to serve as their first monastery and school and according to the then Archbishop of Dublin,, “it was reduced for the most part to a pile of stones”. It was low, cold and unhealthy.

## **Purpose**

The Founder had four immediate purposes for each of his institutes:

1. Personal sanctification of each member.
2. He wished them to have a great influence for good in the Parish.
3. He wished them to be the central group of a band of committed catechists who shared his vision for the Sunday Schools.
4. He had in mind the religious, moral and literary education of children in daily schools.

## **The Brothers**

The Brothers' programme was, religious and secular instruction of children, Sunday School work, evening classes. The Brothers were also to supervise wakes and funerals where they would substitute prayer and spiritual reading for the games, amusements and drinking then customary.

The community was to be as self-supporting as possible. Daniel helped as much as he could. They were to depend on their paying pupils and on the labour of their own hands. But as the income from the schools was very small and they got little from other work, they found it extremely difficult to support themselves. God's love was with them helping them to survive.

## **Spiritual Direction**

The Founder made himself responsible from the start for the spiritual guidance given the new Brothers and for their continuing formation. For this purpose

- (a) He held conferences on the second Sunday of each month. These conferences generally lasted one to two hours. During them he instructed them in Religious discipline.
- (b) He heard their confessions on Saturdays and on the eves of holydays.
- (c) He paid three or four visits each week, often coming to share their afternoon meal of potatoes and milk or to spend some time of recreation with them.

He was in no hurry to write a rule. Instead he often told them that charity and a pure heart would be their best guide.

## **New Members**

In the meantime many candidates came and left but three of the early group who stayed were:

Patrick Woods : Bro. Francis who came in March

Patrick Kelly : Bro. Serenus who came in April

Thomas Phelan :Bro. Dominic who came in June.

The Founder appointed Bro. Joseph Dawson as the first Superior, because he had previous experience of religious life as a Trappist in England.

## **The House**

It was in a sad state of disrepair although it had undergone a little renovation for its present use. It had a new coat of thatch but the walls were made of old rough stone roughly mortared. The floors consisted of unevenly packed clay. The roof timbers were knotted or new and crudely sawn. It was situated between the hovels of Mill Street to the front and sharply rising ground to the rear. Airless in Summer —May, June and July— and draughty in Winter—November, December and January— but for the present it had to do as chapel, monastery and school. Their little monastery also contained a kitchen and a room which was used as a store and carpenter's workshop. Water had to be drawn from the public pump, a long street away or carried from the river Slaney behind the houses on the opposite side of the street. Sanitary conditions for school and monastery were inadequate and crude. The little backyard, which served also as a school playground contained a few broken-down sheds for fuel, tools etc. Even the garden was much too small to meet the community need for potatoes, which was then the staple food for the poor in Ireland. The building was in constant need of repair and no matter how hard they worked on it, it always remained dark, damp and a danger to health.

## **Poverty**

The Brothers lived in real poverty. Financially they were dreadfully poor. Every member worked hard and constantly on a variety of tasks. For their trades they were paid in meal, milk or potatoes, sometimes in cloth, but seldom in cash.

Then a small factory which manufactured combs was opened in the town in 1809. Four of the young Brothers were to be trained here and as the business would expand to other towns all would share in the profits. £30 was to be paid as a deposit by the Brothers, a sum which they could not afford, but which was guaranteed by the Founder. The scheme prospered and all but the teacher and the cook worked there. At last they had a means of support and much improvement was made to the monastery. The Superior, Bro. Joseph, had an idea of leasing a larger premises for school and monastery. Sadly, early the following year the owner was bankrupt, his workshop was closed and everything he possessed was taken by those to whom he owed money. All but two of the Brothers were now out of work. Now they looked for the Bishop's permission to go out through the Parish in search of work. He gladly consented and as well offered them such assistance as he possibly could.

## **Offer to Disband**

After some weeks when he saw no brighter prospects for the future he called the community together and offered each member freedom to return to his home and his former way of life. He reminded them that they were not bound by vows, just a common purpose in the Lord and that in the present crisis they must first seek to find out God's will. The community decided to stay together no matter what trials they were to endure. He still insisted that each member was free to withdraw. Over the next few weeks two or three did leave. Then a local man who knew the Brothers situation very well joined the community. That seemed like a divine blessing on those who remained.

Casual labour was still the principal means by which they obtained a livelihood. They might get a day threshing corn, a week digging, mak-

ing drains or ploughing. Three Brothers found work in quarrying stone for the builder who had been engaged to build the Brigidine Convent's first extension. A little later two others found employment as unskilled labourers on the site.

### **Mountrath**

The Founder, to show his confidence in the community, suggested that they start a new foundation in Mountrath. So on Feb. 2nd. 1810 Bro. John Baptist McMahon, Bro. Joseph Dawson, Bro. Bernard Fitzpatrick and Bro. Dominic Phelan set out on foot to the new place forty miles away. Remaining in Tullow were Bro. Evangelist Cummins, Bro. Serenus Kelly, Bro. Paul Neil and Bro. Francis Woods. The latter was now in charge of the school. Shortly after their arrival a new Postulant entered from Ballyfin. He went to Tullow and took the name Bro. Fintan.

### **Earning a Living**

In Tullow, one of those not engaged in the school set up a small forge for the making of such iron implements as were commonly required by farmers. Another turned out household articles in wood and such things as hand-carved caskets, ornamental presses and the odd tabernacle. Later someone built a loom and undertook the weaving of cloth. During all this time the pay-school continued in operation as did the evening classes, they supervised wakes and most importantly the Sunday classes, which attracted huge numbers and which they shared with the Sisters and other members of the Christian Doctrine Confraternity. These classes were now extended to a little place not far from Tullow called Ardattin. Bro. Serenus Kelly and Bro. Francis Woods went on Sundays to help in the instruction of young and old.

### **Efforts to Improve Conditions**

Since they now had a small three-roomed monastery in Mountrath, the Founder became more anxious to provide a better residence for the Brothers in Tullow. The old place was proving a danger to health and

some aspirants had withdrawn. A plot of six acres was offered for sale. Since he knew that members of the Protestant community would object, he asked two local men to bid in the auction. But an offer from a rich person dashed his hopes. Now he gave them their old residence cost free, simply because a good lady had offered to pay the yearly rent of £3.

## **Guidelines**

Horarium and guidelines had already been provided for his two institutes but now, because of being asked for directions by each of his communities he decided to provide something more definite by way of written instructions. For the Brothers it was not a written rule but it meant that they had a set of counsels and recommendations, most of them bearing on Spiritual life and the interior and exterior practice of religion.

He laid down the following guidelines:

**Fasting:**

In addition to all the days of general obligation they were to fast on all Sundays of Advent and on the vigils of Corpus Christi and certain feasts of Our Lady and on the vigil of St. Brigid.

**Abstinence:**

Abstinence was to be observed throughout Advent in addition to days of general obligation.

**Holy Communion:**

Holy Communion would be received three times a week and on special occasions.

**Family Ties:**

A certain distancing from relations and family was expected.

**General Public:**

He laid down many restrictions with regard to communicating with people outside the monastery.

**Fraternal Charity:**

He put great stress on love for one another.

**Preparation for Death:**

The remote preparation was the Annual Retreat of eight whole days and Recollection on the first Sunday of each month.

**Religious Instruction:**

He said the Catechism should be explained briefly and simply.

The children should be prepared well for the Sacrament of Penance.

There should be nightly examination of conscience.

Children should be taught to respect honour and love their parents and those in charge of them.

They should be prepared well in time for Holy Communion and Confirmation.

They should honour the Passion of Christ by frequently making the Stations of the Cross.

They should show great respect for the Blessed Sacrament also the Mother of God, their Angels Guardian and St. Patrick.

Classes were to end with a special lecture by a Brother or a boy appointed for this purpose at the end of each week.

Classes were to begin each morning with five Paters, Aves and Glorias. (Our Father, Hail Mary, Glory be to the Father) and end each evening with the Litany of the Blessed Virgin. This practice continued until the 1970's.

## **Expansion**

With new members joining the Founder was now able to send three more to Mountrath. Bro. Francis Woods, under whose guidance the school in Tullow had expanded, Bro. Paul Neil and Bro. Patrick Dawson.

John Clancy (Bro. Patrick) a new arrival and a former theology student in Carlow took charge of the school.

## **Health Problems**

From late 1811 the Sisters and Brothers had been aware that their Founder's health was steadily failing. He was frequently in severe pain. This pain finally bowed his neck and shoulders so much that he was unable to raise his head or look up. In fact he became almost an invalid. He moved from his own poor house to the convent. The Sisters gave him the use of their own common room and made every possible arrangement for his comfort.

## **Bro. Patrick Ordained**

Soon afterwards he first summoned John Clancy and then all the Brothers to a conference to discuss a new arrangement. At the Bishop's suggestion it was agreed that Bro. Patrick might be ordained to the priesthood for the sole purpose of being chaplain to the monastery. Though from now on he would be an ordained minister, he would remain a member of the community, with the same rights and privileges as any other and having no claim to the Parish or Diocese. He might occasionally help out in the Parish but his work was to be totally within the community and his first objectives were those for which the monastery had been established. On this understanding he was raised to the priesthood in the community chapel on Christmas Eve 1813.

## **Will**

The following year in the early months, the Brothers again assembled in the room in the convent to be told by the Bishop that he had left them a sum of £20 per year in his will. With this money the Brothers rented a small mud cabin near the monastery to be used as a free school.

In early summer the Founder requested that Bro. Patrick Clancy be allowed to act as chaplain to the Convent. The Brothers would again go to the Parish Church for Mass.

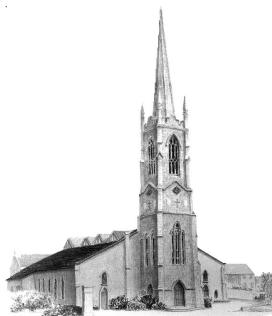
## **Final Eucharistic Procession**

The Founder now seldom appeared in public. He celebrated daily mass in his room and spent much of the day in prayer. He had spoken several times of asking one of his priests to carry the Monstrance in the coming Corpus Christi procession. He said he would be content to be present in the Church or to watch from his room. But as the day approached he appeared to get stronger. Firmly he announced his intention of taking his usual place in both celebration and procession and he did, in spite of his friends' entreaties not to do so. Three times he bore the Blessed Sacrament along the processional route and though others were saddened at his weakness he was overjoyed that he had been permitted this service once again. It meant so much to him that his last act of public homage should be this one. From then on he got very weak and at 2.00 a.m. on July 9th. 1814 he went quietly home to his Master whom he had served so unselfishly.

## **Last Message**

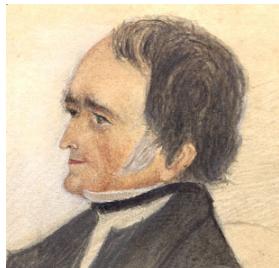
Asked for a final blessing and a parting message for his spiritual children, his last words were, "Tell them from me to love God and live together in peace and charity."

His remains are interred in the Church of the Most Holy Rosary, Tullow, a church which he built and opened and blessed in 1805.



Tullow Parish Church where Daniel Delany is buried

### **Bro. Serenus P. Kelly**



A native of Co. Leitrim, he joined the Congregation within months of its foundation. A thin ‘scarecrow’ of a man, he suffered from ill health, not helped by the conditions under which the early Brothers lived. Nevertheless he undertook fundraising journeys in Ireland to help improve the living conditions of the Brothers.

In 1824 he went to England and in 1829 to France to collect money for the building of the monastery in Tullow. In 1830 he was sent by Bishop Doyle (J.K.L.) to England to collect money for the building of Carlow Cathedral and Tullow Parish Church. He collected over £4,000 in all, including a donation of 200 francs from King Charles X of France.

He died on February 3rd 1859, aged 79, and is buried in Tullow.

*The painting is dated 1851.*

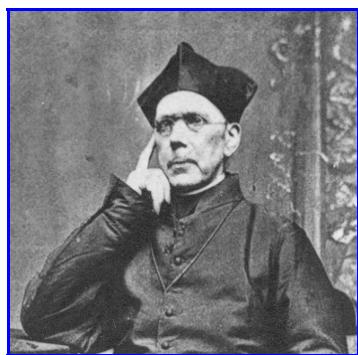
### **Brother Aloysius John Howlin**

The green sash, worn by Patrician Brothers, is a link with the Irish Battalion that fought to defend the Papal States in 1860. Bro. Aloysius John Howlin , who was born in Harpoonstown, Co. Wexford, served in that Battalion as a young man and helped to protect Cardinal Pecci.

Years later the Cardinal became Pope Leo XIII and Jack Howlin became Bro. Aloysius. On a visit to Rome, to seek approbation of the Rule, Aloysius was received in a special audience and the Pope sanctioned the wearing of the green sash by the Patrician Brothers.



## BROTHER PAUL J. O'CONNOR



Born in Leighlin, Co. Carlow, he was described by one of his teachers as ‘an expert mathematician and a good classical scholar’. He joined the Brothers in 1823. On November 30th 1826 he reached Galway after a four day walk from Tullow. In January 1827 the Brothers took over Lombard St. school. The attendance on the first day was 300.

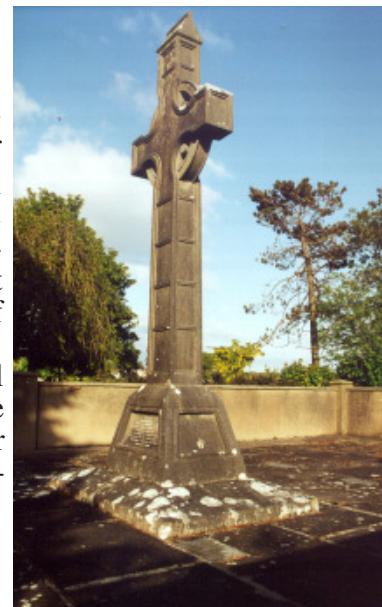
In 1830, in response to the desperate poverty of the students, he set up the Poor Boys Breakfast Institute which during the

Great Famine was feeding 1000 pupils each morning. As he was concerned also for the spiritual formation of his students he set up The Aloysian Society in June 1830. The aim of the Society was to set standards of behaviour and to promote the practice of genuine Christianity.

Lombard Street school was described at the time as the best of its type in Connaught while ‘The Galway Vindicator’ stated, in 1869, that there were less juvenile vagrants in Galway than any other city in the United Kingdom because of the work of the Patrician Brothers. In 1862 he set up St. Joseph’s Catholic Seminary in Nuns’ Island with the encouragement of Bishop McEvilly and it is still known as ‘The Bish’ because of its association with the bishop.

It is interesting to note that when Paul became ill in 1862 he was treated by one of Ireland’s best known physicians, Sir William Wilde, father of playwright Oscar Wilde.

A truly remarkable man, Paul O’Connor was one of the giants of the Patrician Brothers. He died on 17th April 1878, aged 85, and is buried in Kingston, Galway.



Paul O'Connor Memorial  
Kingston, Galway

### **Bro. Gerard Tierney**



“The apostolate of suffering is a call of the spirit by which some among us become chosen and specially effective instruments for the salvation of all”. (Rejoice in Hope).

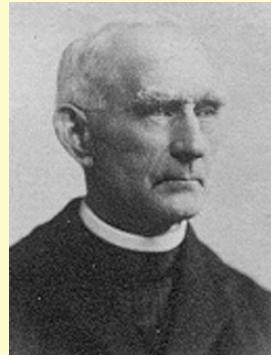
Surely our Brother Gerard was called to this apostolate. He bore his tremendous suffering without a murmur of complaint and with daily fortitude. He suffered from an extreme form of rheumatoid arthritis for many years. To add to his discomfort he was totally blind for the final 20 years of his life.

It was the duty of the novices to read some passages from a spiritual book for him from 5:00pm to 6pm. As junior professed Brothers we were asked to take turns in caring for him during the night. Two others helped during the day. The good Brother was always extremely grateful for all the assistance.

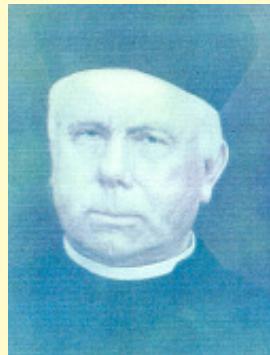
Sometimes during warm summer days he rested in his wheelchair in the garden. Many would take the opportunity to converse with him. He spoke gently to each one, never showing the slightest trace of annoyance but he would always ask for remembrance in prayers.

To watch him sitting quietly in his chair with his head always to one side and to observe his pallid skeletal features, denoting a body racked with pain was an inspiring model for us as young Brothers. He passed to his eternal reward in Our Lady's Hospice, Dublin, on May 27th 1950 at the age of 52. May he still continue to inspire us all and guide us through our many trials to our true home.

## *Superiors General*



Alphonsus Michael Delaney  
*First Superior General*  
1888 - 1894, 1900 - 1906  
Born 1843, Clonin,  
Mountrath, Co. Laois  
Died 1933, Ballyfin



Anthony Michael O'Neill  
1894 - 1900  
Born 1836, Ballinastraw,  
Ardattin, Co. Carlow.  
Died 1906, Tullow.



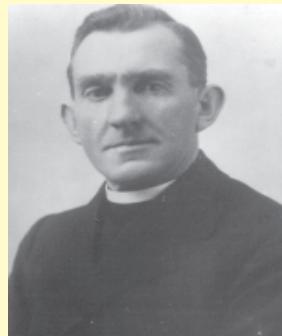
Jerome F. Byrne  
1906 - 1919  
Born 1864, Killamoat,  
Co. Wicklow.  
Died 1946, Galway



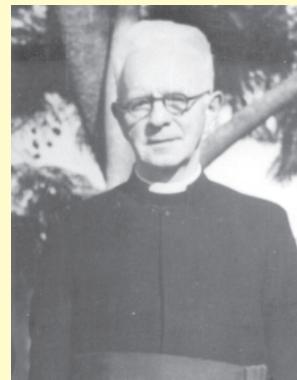
Boniface George Carroll  
1919 - 1931  
Born 1877, Ballinastraw,  
Ardattin, Tullow.  
Died 1958, Tullow



Stanislaus Slattery  
1931 - 1937  
Born 1874: Nenagh,  
Co. Tipperary  
Died 1943: Galway



Finbarr John Downes  
1937 - 1949  
Born 1887: Toomevara,  
Co. Tipperary  
Died 1949 : Tullow



Dermot Peter Dunne  
1950 - 1956  
Born 1892: Boley,  
Abbeyleix, Co. Laois  
Died 1957: Tullow



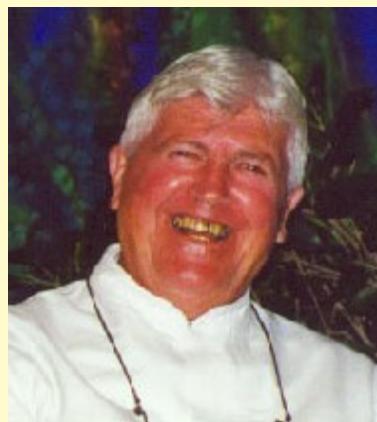
Francis John Redmond  
1956 - 1968  
Born 1912: Clonegal,  
Co. Carlow  
Died 1999: Tullow



Denis J. Lomasney  
1968 - 1974  
Born 1918: Kilworth,  
Co. Cork  
Died 1983: Tullow



Robert J. Ruane  
1974 - 1980  
Born 1928: Ballymacward,  
Co. Galway



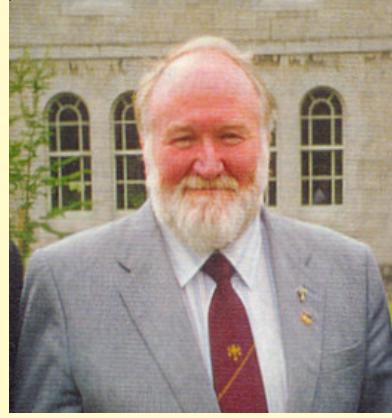
Patrick Lovegrove  
1980 - 1986  
Born 1933: Sydney,  
N. S. W.



Aengus J. Kavanagh  
1986 - 1992  
Born 1937 : Abbeyleix,  
Co. Laois



Cormac Martin Commins  
1992 - 1998  
Born 1939, Castlegar,  
Co. Galway



Philip Mulhall  
1998 - 2004  
Born 1940, Sydney,  
N. S. W.

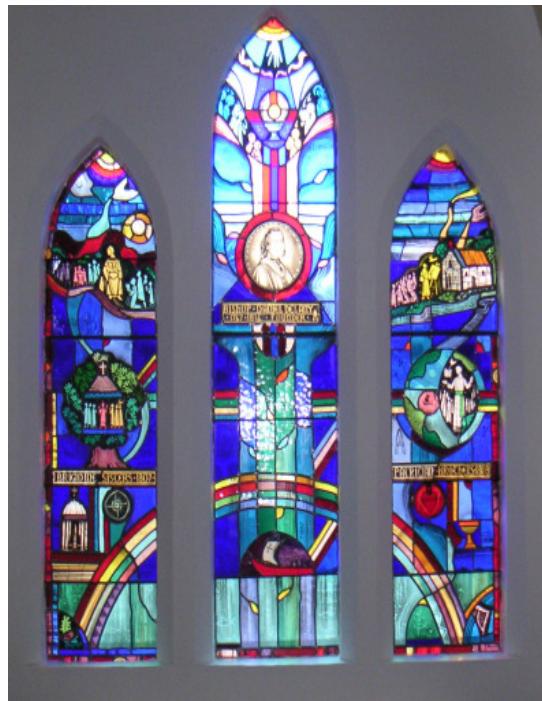


Jerome Ellens  
2004 +  
Born 1959, Madras,  
Tamil Nadu,  
India



Oak tree in the grounds of the Brigidine Convent, Tullow.

This tree was grown from a sapling brought by Daniel Delany from Kildare. The word 'Kildare' comes from the Irish 'Cill Dara' meaning the 'Church of the Oak'.



Daniel Delany Commemorative window  
installed in the Church of the Most Holy  
Rosary, Tullow, on the occasion of the  
Bicentenary of the church.  
It was co-funded by the Patrician  
Brothers and Brigidine Sisters and  
depicts Daniel Delany in the centre panel,  
Brigidine Sisters on the left and Patrician  
Brothers on the right.



