

THE BARDS OF IRELAND.

Who were the bards of Ireland,
Whose strains in elder time,
Awaked the spirit of the land
To thoughts and deeds sublime?
What magic in their minstrelsy,
So sad, and yet so gay,
Which in an echo in our times
As in that distant day!

Who were the bards of Ireland,
Who tured their herps of gold
To sing of love and of valor
In tower or in hall of old?
What power in that music: his,
When in the trumpet's sound,
The clash of arms, the victor's shout,
The lover's plaint are found!

Who were the bards of Ireland—
Those grand old kings of song—
The echo of their melody
In Erin lingers long?
For they people with historic shades
Green vales and ruins gray,
And summon heres from the past
That dwell in elder day.

Who were the bards of Ireland,
Whose tuneful lays proclaim
The story of the vanished past—
The memory of its fame?
Triumphant sounds their harmony,
Far, far o'er land and sea,
And nations pause and list to hear
Their wondrous minstrelsy.

J. A. S.

THE IRISH COLLEGE IN PARIS.

An Interesting Sketch of Its Organization.

Some of the Features of Progress Which Marked Its Administration.

The Interregnum to the Sway of the Secular Educationalist.

The Dublin Freeman, in a recent issue, published the following interesting outline of the rise and progress of the early home of so many Irish ecclesiastics:—

The recent death of the Most Rev. Dr. James Lynch, Lord Bishop of Killdare and Leighlin, draws attention to the celebrated Irish College in Paris, of which he was the first Vincentian president or Superior. The "College des Irlandais" is, as it were, a fragment of the Emerald Isle, a portion of the old country in the heart, it may be said, of the Latin Quarter of Paris.

Yet there it is, like the venerated home of the Sulpicians, not far away. It is under the shadow of the Pantheon, now no longer a church. Near it also is the old church of St. Etienne du Mont, with its rood-screen, which is the admiration of architects and artists of all nations, and its other treasure, which is most prized by all Catholics, the chalice or reliquary of the holy shepherds, St. Genevieve, whose prayers saved Paris from the fury of Attila and his Huns in the fifth century. Other great associations are also linked with the neighborhood in which the Irish College stands—the associations of the old Latin country, le pays Latin, as it is called by Henri Murger, the Bohemian litterateur—where Dante studied, where St. Thomas Aquinas argued, and where St. Bernard related Abeldar.

The Rue des Irlandais, formerly known as the Rue du Cheval Vert, or Green Horse Street, is a short, narrow thoroughfare approached from the Pantheon side, either by the Rue Clotilde or the Rue d'Ulm, wherein Pasteur had his first laboratory. The lower part of the Rue des Irlandais is on one side altogether occupied by the college buildings, which have a plain frontage, with a very high entrance door, over which are a harp with oak and palm leaves, and the circular inscription:—

"COLLEGE DES IRLANDAIS."

Inside this door or gate are the porter's lodge, and, on the right, a small monastic or conventual-looking parlor, plainly ornamented by some figures and pictures. One of the figures is that of St. Vincent de Paul, founder of the Vincentians, or congregation of the mission known in France as the Peters Lazarists. The holy patron of foundlings and of the poor is represented holding a child in his arms. On the walls near the parlor and the lodge are an Irish harp, the names France, Ireland, Dublin, and two tablets, one of iron, the other of stone. The iron tablet records the name of founders and benefactors of the Irish colleges in France, beginning with Louis XIV., who gave the "College des Lomards," in the Rue des Carmes, to Father Malachy Kelly and Father Patrick Maginn, in the year 1677. The "College des Lomards" is still in the possession of the Irish College. On the other tablet is a brief record of the fact that the existing Irish College was used as an ambulance for the wounded during the war and the Commune. Close to the parlor is a gate which shuts off the interior grounds of the college from the view of the entering visitor. Those admitted to the privilege of passing this gate will see a large recreation ground, with the divine image in the centre; little shrines or open air altars around the walls and magnificent old trees, whose boughs and leaves shade the students from the sun, which is often summer-like in its best during the Spring and Autumn.

The entrance are the apartments of the Superior and the professors, while around the recreation ground extend the spacious and comfortable lecture halls and rooms of the students, who are now about fifty in number.

VERY REV. FATHER DOYLE, C. M., the present courteous and distinguished superior of the famous Irish institution

in the Pantheon district of Paris, who, like his predecessor, is a true son of St. Vincent de Paul, gave the facts in this article.

In the year 1571 the Rev. John Lee arrived in Paris with a band of Irish students. They were flying from the Elizabethan persecutions, from the minions of the tyrannical queen, who, from 1577 to the end of her reign, put to death 134 Catholic ecclesiastics and laymen, as is shown in Dr. Challoner's "Memoirs of Missionary Priests," and in Gregoire's "Histoire des Confesseurs," although Hallam makes the number 160 in his "Constitutional History," while Milner, who is followed by Butler in "Historical Memoirs of the Catholics," gives the estimate of two hundred and four. In any case, these terrible persecutions led to the foundation of the first Irish College in Paris. The early students and their leader were poor, so they had to enter as pensioners the College de Montaigu, as the name appears in the "Irish Ecclesiastical Record," which stood in the place now occupied by the Library of St. Genevieve. This school, founded in 1314, was very strict, and was once familiarly known as "Haricot College," owing to the meagre fare provided there. St. Ignatius and Erasmus studied there for a while, and the monastic austerity of the rules seemed to have the effect of making the alumni the most distinguished scholars in Europe.

The Irish subsequently went to the College of Navarre, a wealthier institution on the place where the Polytechnic School, for the training of civil and military engineers, now exists. Here the exiles of Erin had better food than haricots and herrings, and they fraternized with princes and nobles. In 1647 the Irish met a great friend in the person of Baron de Lescaupier, who gave them a home in the Rue de Sevres, where the Jesuits and the Vincentians, or Lazarists, have nowadays their chief houses in France. The Baron appears to have been greatly interested in the Irish students, and before they went on their missions he presented them to Cardinal de Retz and supplied them with outfits and money. The generous friend of the exiles died before he could found a college for them. They accordingly remained in the Rue de Sevres until the year 1677, when they received the "College des Lomards" from King Louis XIV. This institution, in the Rue des Carmes, was used by Spanish and Latin students before the Irish obtained it, and St. Ignatius, as well as, it is believed,

ST. FRANCIS XAVIER.

lived in the place for a time. The priests who took over the Lombard College were, as has been said, Fathers Kelly and Maginn. The building was in a bad state, but by contributions from home, as well as from French friends, it was put in order. It still exists, and is, as has been said, owned by the Irish College. Shops are established in one part of it, and in another is the Catholic Workingmen's Club, founded by Count Robert de Mun. The old chapel has been restored by the generosity of the Comte de Mun, the descendant of the Philosopher Helvetius and Mme. de Stael, a nobleman noted for his unswerving devotion to the Catholic Church and its Supreme Head. Under the little chapel lie the bones of Irish priests and some of their fellow-countrymen who died in France. It is supposed that Louis Quatorze gave the Lombard College to the Irish Clerics in order to mark his appreciation of the military services rendered to him by their exiled fellow countrymen. The Irish soldiers, as is well known, covered themselves with distinction in the campaigns of the French kings. Their deeds have even been recorded by Froude in the undying passages wherein he refers to the prowess of O'Donnell and of Lally Tollandai, or O'Mullally of Tolendally, the worthy successor in Continental wars of the Hibernian heroes who gave their life-blood for the Grand Monarque.

The Irish, as may be seen from this digression, had some claims on the gratitude of the French kings, and it is not surprising that the clerics from the Emerald Isle should at last have a college of their own in Paris after they had been wandering from the Mountain of St. Genevieve to the College of Navarre, and thence to the Rue de Sevres. They were also befriended by the successor of the Grand Monarque, for it is recorded that St. Louis XV., in the beginning of his reign, ordered that 1,600 francs should be set aside annually for the young priests about to return to Ireland. The same monarch contributed toward the erection of the college chapel already referred to. In 1779, there were one hundred priests and sixty students in the Irish College in the Rue des Carmes. The

REV. LAURENCE KELLY,

who was then Prefect of Studies, purchased the property in the Rue de Cheval Vert, now Rue des Irlandais, and built the present and larger college there. The priests remained in the Lombard College and the students were removed to the new erection. Father, or Dr. Kelly died in 1777, worn out by the trouble and anxiety caused by the important work which he had undertaken, and in 1792 the two colleges were suppressed by the Revolutionists.

The property of the Irish Church in Paris was managed in the Revolutionary period by Dr. Walsh, who had been appointed Superior of the Irish College of Nantes in 1779, and by Dr. Kearney, the former being in the Rue des Carmes, the latter in the Rue des Irlandais. These two ecclesiastics were in Paris during the Reign of Terror, their priests and students having returned home. Dr. Walsh hospitably opened the doors of the Lombard College to the French Ecclesiastics, secular and religious, who were hiding from the fury of the Reds. He managed to keep clear of trouble, and even to avoid the law of 1793, when the sale of the property of nations at war with France, standing in Paris or the provinces, was ordered. Accordingly, the Irish colleges of Toulouse, Douai, Lille and Ivory, as well as the Church of St. Eutrope in Bordeaux, also an Irish foundation, were auctioned by the Government. The two houses in Paris, as well as those in Nantes and Bordeaux, remained undisturbed for some unknown reason. When the Revolution was over all British subjects in France, whose property had suffered, received indemnities, but the English Commissioners

refused to give anything to the Irish foundations on the ground that they were controlled by the French Government.

After the Revolution the Irish College underwent

SOME STRANGE CHANGES.

Abbé McDermott, who had an academy at St. Germain on Laye, was allowed to take possession of the building in the Rue des Irlandais. His pupils were not intended for the Church, but for the world, and they gave balls in the place, which were attended by Josephine de Beauharnais, by Mme. Tallien, by Mme. Recamer and others. Vestris, the dancing man from the opera, being conductor of revels. Jerome Bonaparte was educated at the place. This was changed in 1801, when Dr. Walsh, who was still attending to Irish interests, obtained a decree from the First Consul, re-establishing the Irish and Scotch Colleges. Two years later all the institutions for British subjects in France were reunited in the College des Irlandais under Dr. Walsh. Lay students still attended the establishment, as there was no Irish clerics there owing to the wars, and among the pupils were the four young Counts de Rochefoucauld, as well as the descendants of Irishmen who were known afterward as Count Walsh, Baron de Shee, Col. O'Shea and Commandant Corbett. Dr. Walsh continued at the Irish College until 1813, and was succeeded by a Mr. Ferris, who resided in the English College, and delegated his duties to a medical man, Mr. McMahon, who lived in the Irish College. These changes and substitutions were the result of the troubled state of Europe at the time; but in 1814 the Irish Bishops sent out as their representative in France

DR. PAUL LONG OF MAYNOOTH.

He was appointed Controller of the Irish College by Louis XVIII., but he was temporarily ousted from his office by Mr. Ferris when Napoleon returned from Elba. In 1818 a royal decree was passed, suppressing the Irish, English and Scotch seminaries; but Dr. Walsh and Dr. Long succeeded in having the institutions preserved. In 1820 Mr. Ferris was for the third time appointed administrator of the college, but was very soon succeeded by Dr. Kearney, formerly Superior, who died in 1824. His successor was Dean Ryan of Cashel, who, in 1827, was followed by Dr. McGrath of Kilkenny. The latter remained at the post for only a brief period, the next Superior being Dr. McSweeney, who built the country house at Arcueil, and resigned in 1850, after twenty-two years' administration. On the resignation of Dr. McSweeney, Mgr. Caire and Dr. Miley became joint controllers, the latter subsequently taking over the whole management of the funds and the college. In 1858 the college passed into the hands of the Vincentians, the first rector belonging to this congregation being the Rev. James Lynch, who lately died Lord Bishop of Killdare and Leighlin. He was assisted by Abbé Ouin-Lacroix, and was succeeded by Dr. McCabe, subsequently Bishop of Ardagh. After him came Father McNamara, C.M., at whose death Father Boyle, also a Vincentian, the present Superior, was appointed.

AT THE SIEGE OF PARIS.

It was under the management of Father McNamara that the Irish College became an ambulance for the wounded during the siege of Paris by the Prussians, and passed through the stormy period of the Commune. The Franco-German war caused the students to leave, and Father McNamara temporarily retired to Castleknock among his brethren in religion. The events which happened during the Commune are carefully recorded in a letter sent by Abbé Ouin-Lacroix to Father McNamara. The abbé describes the attack made on the neighboring house of the Jesuit Fathers, which was followed by a peremptory summons on the part of the Communists to the inmates of the Irish College. During the struggles between the Government troops and the rebels in the Pantheon district several bullets damaged the windows of the Irish College, and the walls of the institution were even sprinkled with the blood of some of the insurgents whom the soldiers shot. Since that eventful and blood-stained period the Irish College has continued its work without molestation, and continues to prepare, as before, pious and learned priests destined to preserve the Catholic faith in the land evangelized by St. Patrick.

St. Patrick's Bazaar.

A preliminary meeting of the Ladies of Charity was held at St. Patrick's Presbytery, on Wednesday, March 10, to arrange for a Bazaar, to be held in the first week of June. There were about fifty ladies present. The following officers were elected:—President, Lady Hingston; 1st vice-president, Mrs. McKenna; 2nd vice-president, Mrs. Menzies; secretary, Miss Drarragh. It was not decided whether the Bazaar would be held in Windsor Hall or Victoria Rink. A suggestion was made by Mr. Plunkett to have a quilt of forty-eight blocks, each block to be worked by a girl not over 12 years. She will supply the blocks and teach the little ones how to work them at her house, 61a Victoria street. When the blocks are finished they must be returned to her and she will join them together. Then the quilt will be given to the Bazaar and will be raffled or sold.

St. Gabriel's Glee Club.

Not very long ago I noticed in the columns of the TRUE WITNESS that St. Gabriel's choir had formed a Glee Club under the able direction of Mr. J. S. Shea, the popular leader. Having a deep interest in all that concerns young men I started over to their hall one evening last week, just to see whether success had any appearance whatever of crowning their efforts. Judge of my surprise—a magnificent hall, the walls beautifully adorned with the hanging scenes of rich scenery of lakes and meadows, etc., the floor studded here and there with costly tables for cards, chess, checkers, etc., a beautiful piano, reading desks, and the like. Of necessity I was obliged to conclude that, in truth, where there's a will there's a way.

The young men had but to show their good will, and immediately the beloved Soggarth Aaron of the Point, their esteemed pastor, Rev. Father O'Meara, helped

them on to accomplish great things which have taken place within such a short time. I cannot refrain from expressing the wish that all our Catholic young men of Montreal may see their way clear to follow the grand example set by the young men of Point St. Charles. United we stand, divided we fall; where there's a will there's a way. VISITOR.

FATHER FELIX MARTIN, S. J.

Sketch of the Life of the Architect of St. Patrick's Church.

The twenty-fifth of November, 1855, was the last day of the long and laborious life of Father Felix Martin, S.J., the architect of St. Patrick's Church and founder of St. Mary's College, this city. He was born in Brittany in the year 1804, and with an elder brother, Arthur, read classics in the seminary of Auray, close to the wonderful shrine of St. Ann, where pious Breton mariners kneel to ask protection before they go down to the sea. It was among the monuments and souvenirs of Brittany that the two brothers acquired the bent of mind so clearly manifested in their after-careers in the Society of Jesus. Arthur Martin acquired fame in the archeological world by his studies and drawings of the stained glass windows of the Cathedral of Bourges, while Felix retained all his life a love of the study of history. It was his delight to live amongst scenes and characters of the past. Gifted with an aesthetic sense, fine and deep, he excelled in everything where good taste and sound judgment were required. He developed his artistic talents to a rare degree, and he was as much at home with the crayon and graving-tool as he was with the pen. The traits of heroism or piety that he found buried in manuscripts or historical documents he soon brought out with his own hand on copper or on paper, and we find them scattered here and there in his several publications.

Before his ordination he taught classics in several of the Jesuit colleges in France, Switzerland, Spain and Belgium. This severe formation and frequent change of scene broke him in completely to climate, character and customs, and developed in him remarkable qualities which he displayed later in the long years of his rectorship. He was raised to the priesthood in 1831, in Switzerland, and continued to labor in that country and in France for a number of years. In 1841, Bishop Bourget made his warm and successful appeal to the General of the Society of Jesus for the return to Canada, after an absence of forty years, of the men who had evangelized it during one hundred and seventy-five years, and had watered its soil with their blood.

The following year, Father Martin, with five other Jesuit Fathers, Chazelle, Hannipaux, duRanquet, Feller and Luisset, reached Montreal. Of the six only the aged missionary, Father duRanquet, survives. During the last fifty-five years he has worked among the Ojibwe Indians along the great lakes. Age has bent his frail body and whitened his hair, but it has not abated his zeal. He is still with the tribe on Manitoulin Island in Georgian Bay.

Shortly after his arrival, Father Martin began a series of missions in the diocese of Montreal. He then undertook the work which he came to America to accomplish—the establishment of a college in the growing city of Montreal, and drew the plans of the present large and magnificent structure. He had already given the plans for St. Patrick's Church, and as its architect, superintended the building of that stately edifice. It may not be generally known that St. Patrick's Church is one of the purest, and perhaps the only real specimen of the 13th century Gothic in the city.

The work on the college had been begun in 1846, but the typhus fever, in the following year, put off the execution of the project. Arent this dreadful plague the following extract from a letter of Father Martin, dated 1847, has an interest all its own: "The Irish immigration," he writes, "which was looked upon as a source of prosperity for the colony, has become this year a direful calamity."


After having graphically described the horrors of the plague among the unfortunate immigrants on shipboard, he continues: "There are here in Montreal, at the moment of writing, seventeen hundred persons down, and the typhus is raging in all its violence. This is a great misfortune, but there is one more desolating still. The priests of St. Sulpice, in whose parish the sick are, flew to their help with holy fearlessness and admirable heroism. God was waiting for them on the field of battle to give them their reward. Five have already succumbed; seven are out of service; they may not live. Two of the priests of the diocese are also dead. Deprived of more than a dozen of priests, the city is in the greatest desolation. Those who are still able to work are weighed down by sorrow and fatigue. They have been obliged to ask the Bishop for help. On my return from Three Rivers I offered my service, and, with Father Saché, went to work among the immigrants. Father Mignard and duRanquet came from New York to help us. But the number was not yet sufficient, and at the request of the Bishop four new Fathers came from New York—Fathers Driscoll, DuMerle, Férard and

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Schionecki were received with open arms by the Gentlemen of St. Sulpice and immediately set to work."

Father DuMerle was the only one of the number who succumbed to the typhus. The zeal of the Jesuit Fathers during the plague was recognized by the Sulpicians, and they solicited the aid of four English-speaking Jesuits to help them in St. Patrick's Church. The invitation was accepted, and a residence for the four Fathers was allotted on the ground now occupied by the Congregation Cemetery opposite the side entrance to the church. For nearly four years they worked in the parish.

In 1848, Father Martin built and inaugurated the old college still standing on the corner of St. Alexander and Dorchester streets. Four years later the new and stately St. Mary's was ready for occupation. Father Martin became its first rector and held the position for several years. During these years he displayed a great versatility of talent. His taste for historical studies became more pronounced. Sir George E. Cartier commissioned him to explore the shores of Georgian Bay and Lake Huron, and locate, if possible, the sites of the ancient Huron missions destroyed in 1819. In this work he was eminently successful; he discovered the traces of the mission of St. Mary; made elevations of the forts and residences on St. Joseph's Island and the mainland, and open several burial mounds, relics of a savage civilization.

In 1852 he translated from the original Italian and published the life of Father Breasani, a work of surpassing interest. In 1857, he was sent to Europe by the Government to hunt among the archives of Paris and Rome for documents relative to the history of Canada. This mission was also successful. He returned the following year with portfolios full of manuscripts on Canada that had never seen the light of day. In 1858, he collected and edited for the Government the *Relations des Jesuites*. These precious works had become so scarce that the publication of them in compact form was hailed with delight by all lovers of history. It may be of interest to readers to know that even the edition of 1858 has become rare, and this is one of the reasons why the Historical Society of Wisconsin is bringing out its magnificent edition of the *Relations* and kindred documents in sixty volumes.

Father Martin returned to France in 1861, and spent the remaining years of his life in historical research. He published the lives of Father John de Brebeuf and Father Isaac Jogues in separate volumes. He also wrote "Wolfe and Montcalm," a "Life of J. F. Champlain," to which he added a number of valuable historical notes. As a historian he was remarkable for accuracy, and spared neither time nor pains to get at the truth of even apparently insignificant details.

After his return to France he held rectorships at Vannes, and Roan. He spent the last years of his life in the College of Vaugirard, in Paris, and died there at the advanced age of eighty-one.

THE CENTENARY OF '98.

To the Editor of the TRUE WITNESS:

DEAR SIR,—Next year being the centenary anniversary of the last great struggle made by the Irish people towards securing the independence of their country, great preparations are being made, not only in Ireland, but all over the civilized world, by Irishmen and their descendants, to celebrate in a manner befitting the occasion the many successful and unsuccessful sanguinary battles of that year. Chiefly amongst these celebrations will be the erecting of marble tablets on the many battlefields of Wexford and Wicklow. Marble shafts will be erected on Ouart Hill and at Castlebar, to mark the glorious victories of the insurgents at these places. But the principal event will be the unveiling of a monument to Theobald Wolfe Tone in O'Connell street, Dublin, on the 19th of November, the one hundredth anniversary of his death.

Theobald Wolfe Tone, the founder of the United Irishmen and one of the brightest stars in the galaxy of Irish martyrs, after a brilliant but unsuccessful fight with a superior British fleet, was taken prisoner on board a French man-of-war, off Lough Swilly, in September, 1798, and, though wearing the ensign and uniform of a French brigadier general, "a rank which he had in the French army," was subjected to the most brutal indignities. He was conveyed to Dublin, heavily fettered with iron, and, when convicted and sentenced to death, by a biased and prejudiced rabble, while a proud smile of scorn and contempt for the oppressors of his country played on his lips, exclaimed: "For the cause which I have espoused I would rather war those chains than if I was decorated with the Star and Garter of England." Every Irish child and every student of Irish history knows the unhappy fate of that gallant Irishman. But there is at present, and always has been since then, men, of his race and

nationality, who never believed in the suicide theory put forth by the paid butchers of England; and recent events in regard to the treatment of the Irish political prisoners confirm those opinions.

It is a well known fact that Tone was respected and beloved by the great Napoleon on account of his fine soldierly qualities and his honesty of heart and purpose, and no doubt but the suicide theory was heralded to calm the fury of the great French general and stem the storm which the public execution of this soldier of France might have brought to the shore of England.

The monument to Wolfe Tone in Dublin will be erected by the Irish National Alliance of America; the executive committee of that organization have issued an appeal to Irishmen of the United States and Canada, to assist them in this laudable and patriotic enterprise. No larger subscription than five cents will be received from any one person. As this will give every Irishman, whether by birth or descent, an opportunity of aiding the glorious project, contributions may be sent to Wm. Lyman, 51 East 122nd street, New York, or to the Hon. P. V. Fitzpatrick, 151 Twenty-second street, Chicago.

It is to be hoped that the Irish nation's al societies of this city will take the matter in hand, and that the Irish blood of this broad Dominion will not be behind that of the United States in doing honor to the memory of one that bled and died for Ireland.

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