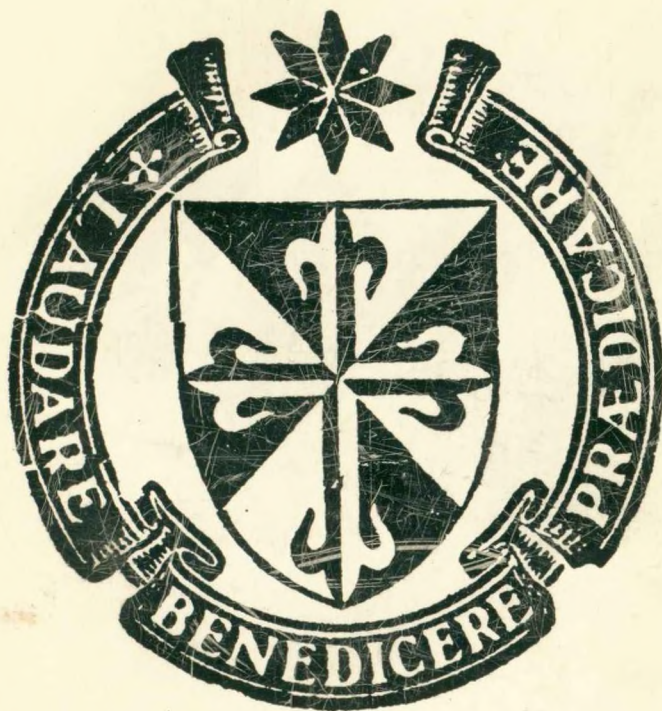


Centenary Brochure



*commemorating
the coming to Newry of the
Order of Preachers - 7th March, 1871*

THANKS

To all who assisted in the compilation of this Commemorative Brochure, the Staff at our printers, and particularly our Advertisers, we are deeply grateful.—Editor.

COVER PAGE

George Ashlin's conception of what he intended Saint Catherine's to look like when completed. Readers will note that in the main drawing and in the inset plan, he set the pulpit on what was the Epistle side of the Nave, whereas, in fact, it is on the Gospel side.

1971

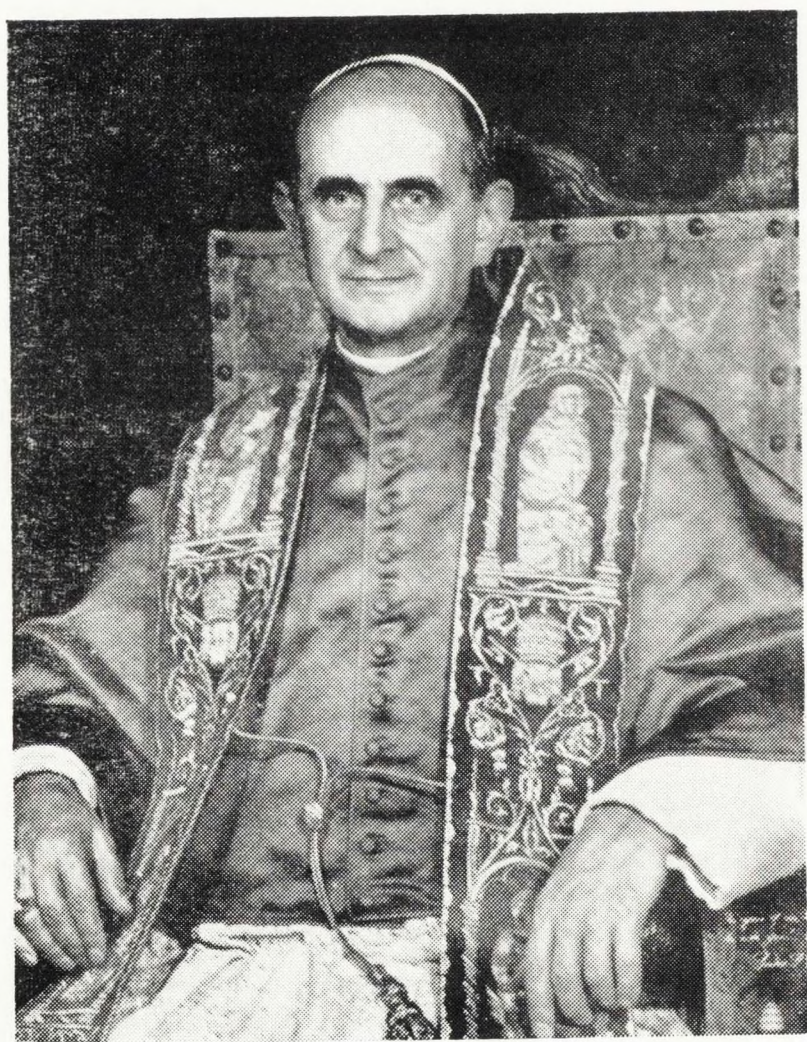
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Newry,

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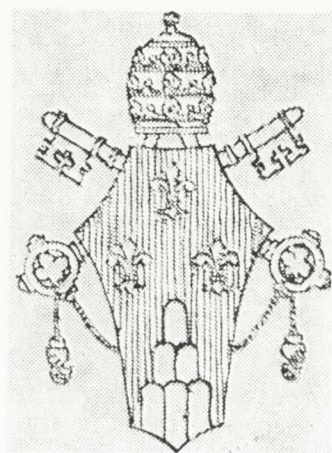


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The



Apostolic

Blessing

Vatican City,

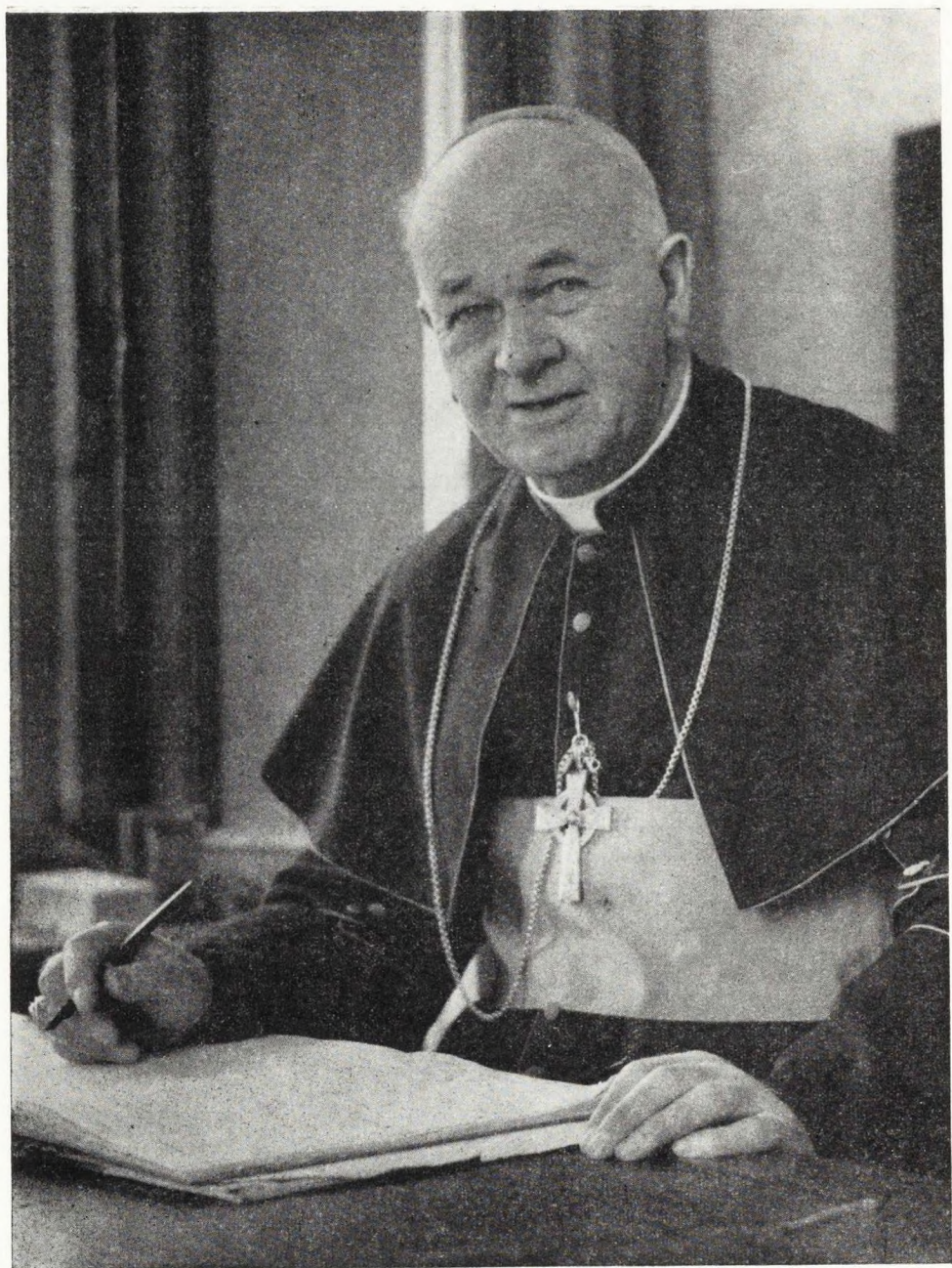
MOST HOLY FATHER,

*The Prior, Community and Faithful of Saint Catherine's,
Newry, on the occasion of the Centenary of the foundation of the
Dominican Priory, 7th March, 1971, humbly prostrate at the feet of Your
Holiness, beg a Special Apostolic Blessing as a pledge of Divine Grace
and favour.*

GRANTED at Rome.

Saturday, 20th February, 1971.

PAUL VI.





Greetings from the Bishop

Bishop's House,
Newry.

22nd January, 1971.

Dear Father Prior,

Congratulations on the completion of the first century since the coming of the Dominican Fathers to Newry.

This centenary event is an obvious occasion for reviewing the work of the Dominicans in Newry in the changing circumstances of the past hundred years, but it is a task I have no intention of even beginning, for surely there has never been in the history of the Church a period of so many and so great changes in every sphere of human endeavour.

We of 1971 may be inclined to think that the priests and people of a hundred years ago lived wonderfully simple and uncomplicated lives. In fact, however, they had their own troubles and often these troubles, were serious enough. But if they had a few of this world's goods they were rich in faith and rich in generosity. They knew that God would not let them down. We have only to look around us to see how abundantly their faith was rewarded.

God has been very good to the Dominican community in Newry during the past hundred years. They have enjoyed the confidence of the people; they have joined with the people in all their activities. And the relations between them and the local clergy have always been most cordial. Let us pray that in the new century that is soon to begin, the old traditions will be respected and even strengthened and that the Dominican Fathers will be able to take the strains and stresses of the future with the same faith and determination as they have done in the past.

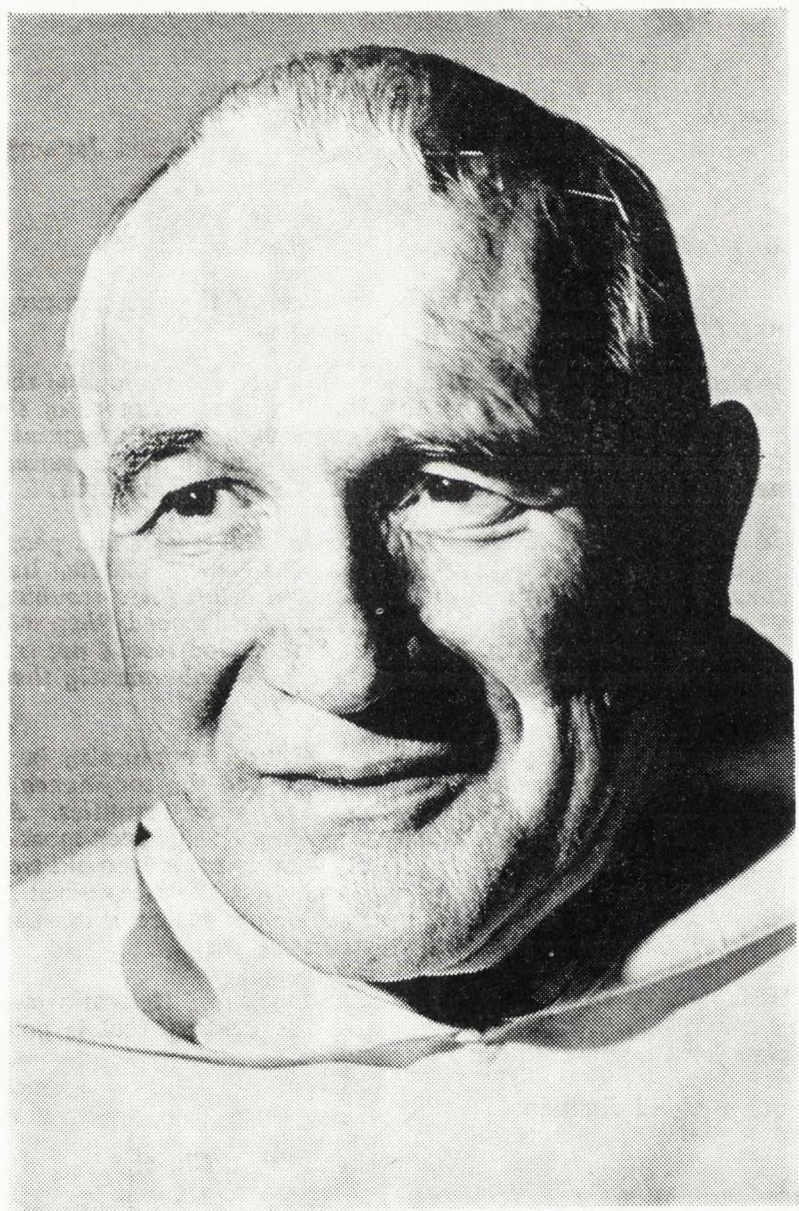
Asking God's blessing on your community and its work, and with renewed congratulations on the success of the century that is gone, and best wishes for the years that are to come.

I Remain,

Yours sincerely in Christ,

✠ EUGENE O'DOHERTY,

Bishop of Dromore.



THE MASTER GENERAL'S MESSAGE

00153 Roma, 17 January, 1971.
Convento S. Sabina (Aventino).

Curia Generalizia
Dell'Ordine
Dei Frati Predicatori.

Very Reverend Father Prior, O.P.,
St. Catherine's,
Newry, Co. Down,
Ireland.



For the occasion of the celebration marking the Centenary of the foundation of St. Catherine's at Newry, I am especially happy to express my warm congratulations upon the completion of this hundred years of very faithful Dominican life and fruitful apostolic ministry.

The foundation of this Church and Priory a century ago, when Catholic life in Ireland was still much hampered from without, gives further testimony, were it needed, for the lively faith and assured trust in Divine Providence which has ever characterised our beloved Irish Province and will, please God, continue to do so in these no less difficult days, when the Church is now, alas, hampered rather from within.

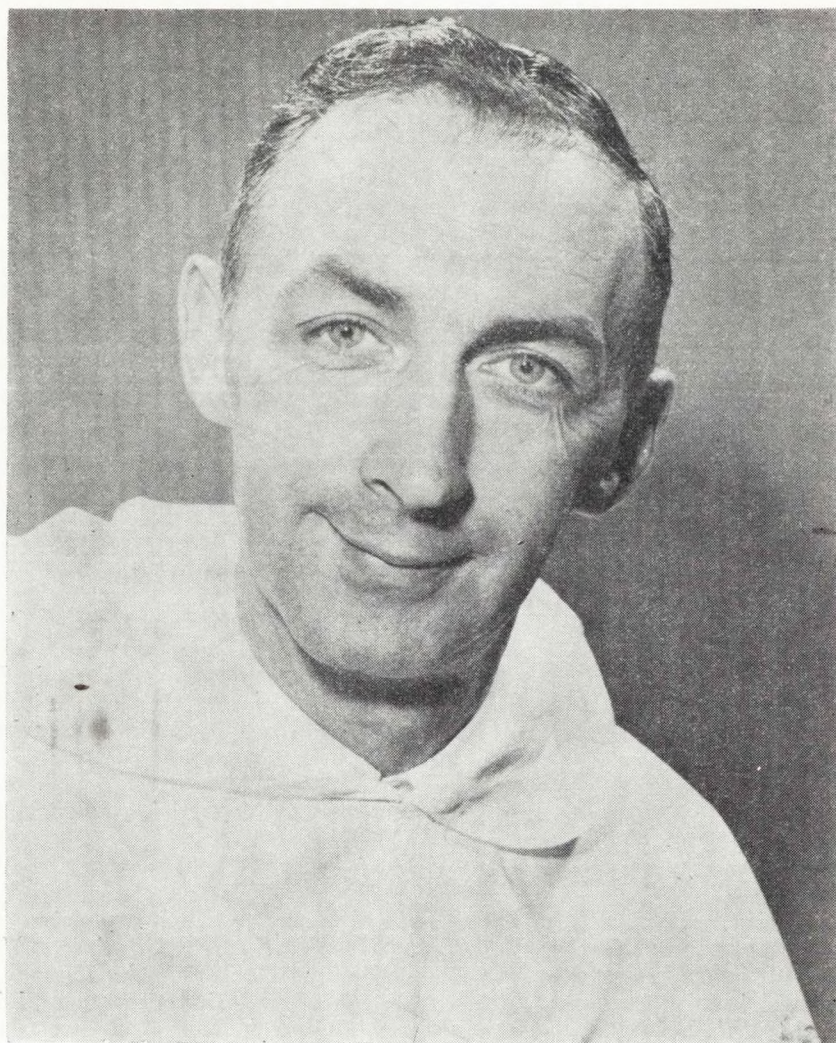
I join with you and the community, and indeed with all concerned, in thanking God for the graces received during this past hundred years and in begging a continuance and increase of the same.

I cordially impart to you, Father Prior, and to all those taking part in these celebrations the Blessing of our Holy Father St. Dominic. May he, Doctor Veritatis, together with St. Catherine, Doctor of the Church, be a perpetual inspiration and guide to all who are assigned, now and in the future, to this Priory and minister in this Church.

Yours paternally and devotedly in St. Dominic,

Father A. FERNANDEZ, O.P.

Master General.



Mr. [Name] [Address] [City] [State] [Zip]

[Name] [Address] [City] [State] [Zip]

[Name] [Address] [City] [State] [Zip]

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THE PROVINCIAL'S MESSAGE

*St. Saviour's,
Upper Dorset Street,
Dublin, 1.*

Telephone 44307.

February 3, 1971.

Dear Father Prior,

On the occasion of the celebration of the Centenary of the Order in Newry, may I, on behalf of all the fathers and brothers of the Irish Province, offer most sincere congratulations to the community of Saint Catherine's.

On this occasion a question might well be asked: what have the Dominicans given to Newry in the past one hundred years? Only God can answer that question fully. From the spiritual apostolate of a religious community one cannot expect visible results, yet we believe that a century of continuous service in the Church in Newry must have brought many people closer to Christ. The beautiful church and fine priory, which the people gave to the Dominicans, and which they continue to support, surely express the esteem of Newry for the Dominicans. More significant, perhaps, is the number of young men from Newry who have answered God's call to the religious life in the Order. The Church in many parts of the world has therefore benefited by the Order's presence in Newry and many homes have been blessed by God for giving a son to the religious life.

May the Centenary Celebrations remind us to give thanks to God for all His past blessings, but may they likewise urge us to ask Him for His blessings in the future. Our "looking back" is only of value if it encourages us to "look forward" to another century of service to God's people in Newry.

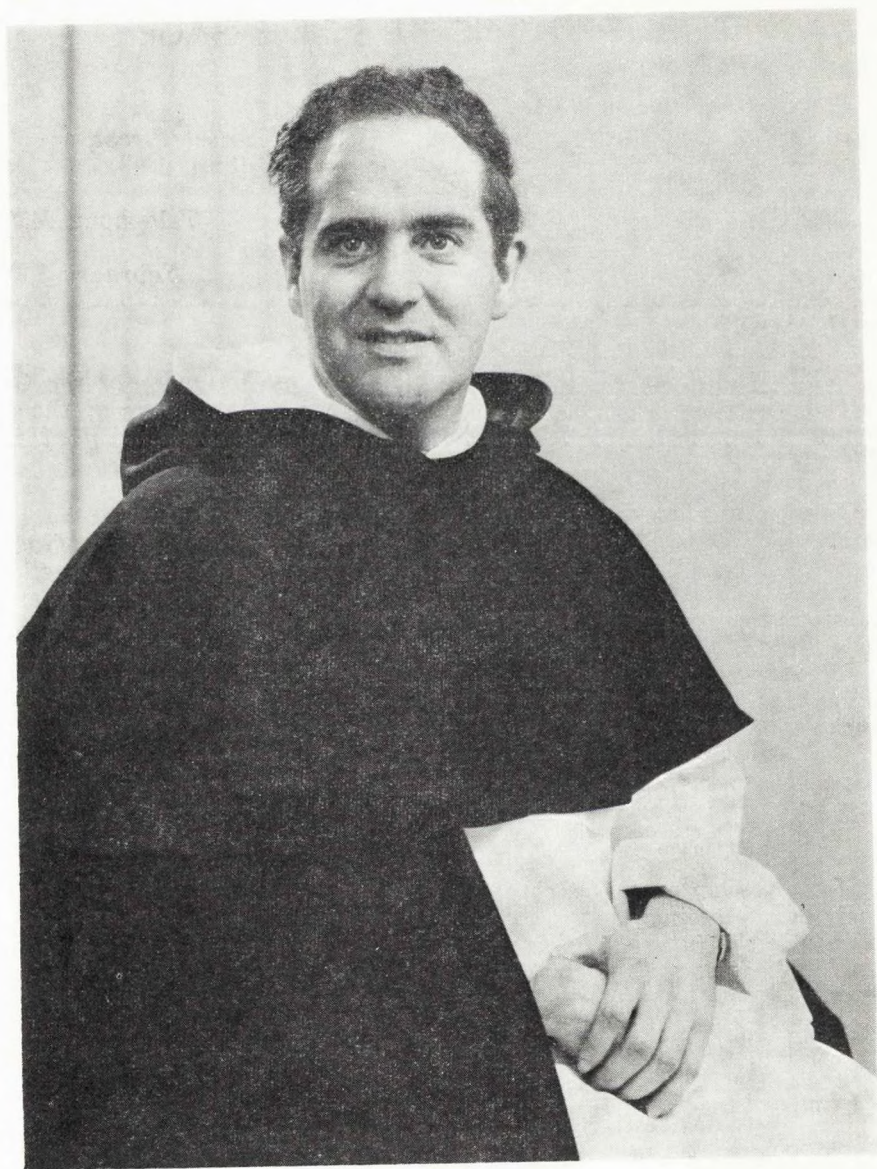
Wishing God's blessings on you and all your community.

I am,

Yours in Saint Dominic,

FLANNAN HYNES, O.P.,

Provincial,





THE PRIOR'S MESSAGE

My Dear People,

At last the day so long looked forward to has come. It is my privilege on this historic occasion, the Centenary of the coming of our Dominican Order to Newry to express on behalf of the Community of St. Catherine's, and of the Order, our unbounded thanks to you for all your wonderful kindness, help and assistance to us almost every day of that Century.

Mere words are empty, useless and inadequate to me at this time, for I could never hope to convey to you the very deep sense of gratitude we hold for the generosity and loyalty of the people of this town and district.

The Centenary we are celebrating had its anxieties for the priests that came here to serve the people, and then went on to minister elsewhere, some at home, some abroad in our missions overseas. It had sacrifices from the people and just as you to-day unstintingly support our needs, your parents and grandparents and great-grandparents rallied around us and supported the effort that is the history of this foundation.

Elsewhere in this commemorative Centenary Brochure, our beautiful Church of St. Catherine and the Sacred Heart is described as "an architectural gem." The pictures of its interior—one published here for the first time, i.e., the view from the Sanctuary—records for posterity the beauty of its appearance. As a Newry man and a Dominican I am justifiably proud of it and I am happy in the knowledge that the people share that joy.

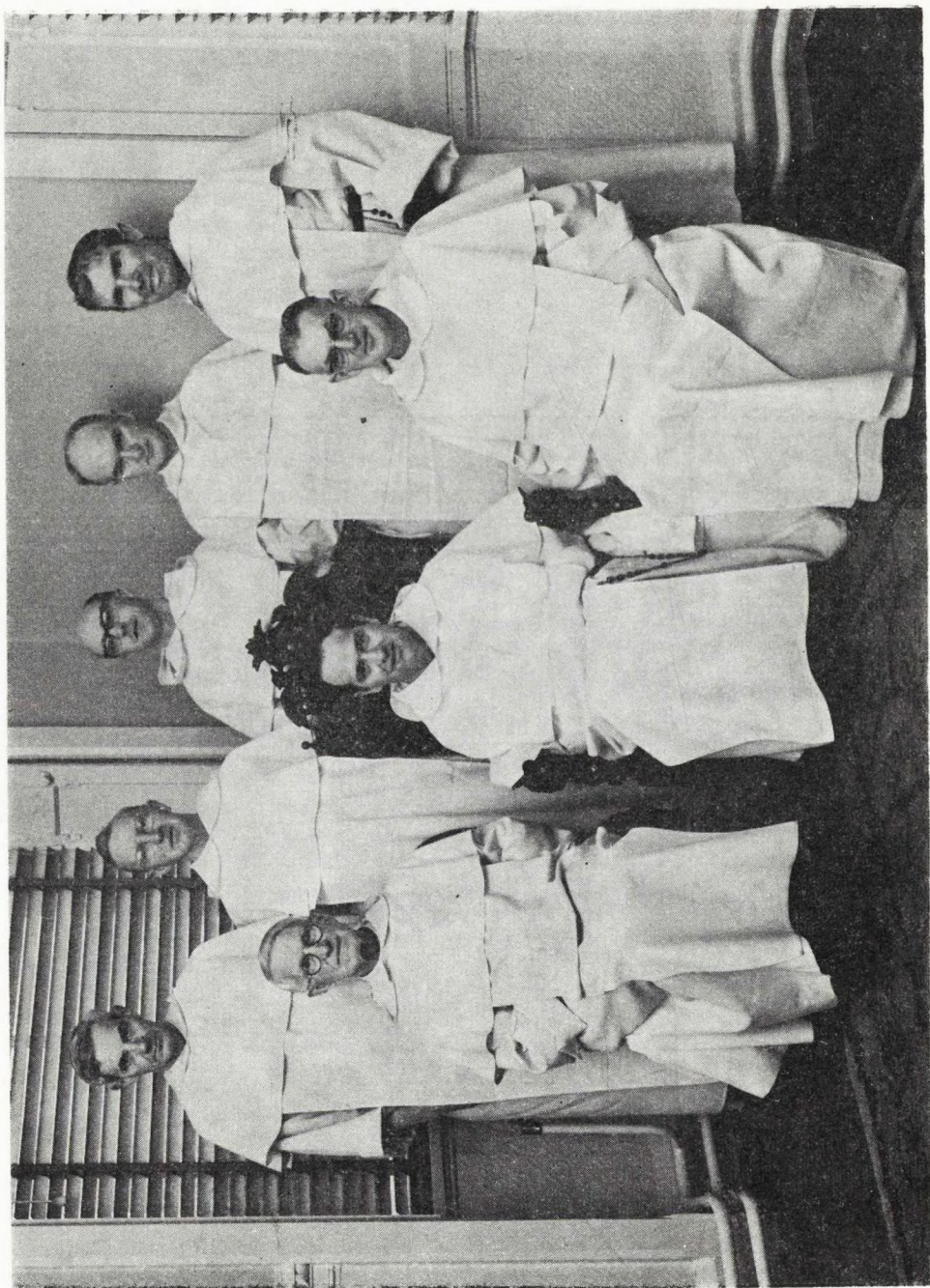
Now from the past that is history, let us turn to the prospects for the future. What does it hold for you and for the priests who will serve your Spiritual needs in the Confessional, in the Pulpit and at the Altar of God in the days and years that lie ahead. That future is assured for both of us, if those who are to succeed us ever bear in mind and cultivate the humility and sweet gentleness of our Holy Father, St. Dominic, the sustaining Grace of those we now succeed.

May God bless you all and reward you fruitfully in body and soul for your loyalty and support and for the rich temple you have raised up for God's honour and service, in this place.

Yours in Jesus Christ,

JOHN O'ROURKE, O.P.,

Prior.



1871 - 1971

ON TUESDAY, MARCH 7th, 1871, three Fathers and a Lay Brother of the Sons of Saint Dominic — The Order of Preachers — arrived in Newry to establish a Dominican foundation here, the centenary of which we celebrate this year.

The historic event is contemporaneously recorded in a brief Press report of the time—

DOMINICAN FATHERS IN NEWRY

On Tuesday evening four Clergymen of the Dominican Order arrived in this town, and took up their residence temporarily in Hyde Terrace, where they will remain until a house in Chapel Street, which has been engaged for them, is prepared for their reception.

To all intents that might date the beginning of the century-long Dominican association with Newry, but in actual fact, it was but the end of a chapter as it were, a foreword, which had its beginnings the year before when four members of the Order conducted a Mission in Newry Cathedral.

To-day the Church of The Sacred Heart and St. Catherine of Siena, and its adjoining Convent in Dominic Street, Newry, can lay claim to being the only Dominican Priory in the Province of Ulster, though this was not always so.

In pre-Reformation times there were Dominican Priories at Coleraine, Newtownards and Derry — the former two having been established in 1244, the latter in 1274.

Having regard to the era in which these foundations were established, the limitations of communication and transport, over land and over sea, it

THE COMMUNITY

Front, (left to right) — Rev. Bro. James Phillips, O.P., V. Rev. Fr. John O'Rourke, O.P., Prior; Rev. Fr. Stephen Murphy, O.P.

Back — Rev. Bro. Columba Corrigan, O.P.; Rev. Fr. Norbert Barry, O.P.; Rev. Fr. Sean Cunningham, O.P.; Rev. Fr. Cathal Hutchinson, O.P.; Rev. Bro. Dominic Naughton, O.P.

is as well before proceeding further to bring into perspective the truly remarkable speed with which the then new Mission of Saint Dominic was spreading across Europe.

THE FOUNDING OF THE DOMINICANS.

Dominic Guzman, who had been born at Calaroga in Spain in 1170, was at the age of 35 a Canon of the Cathedral Chapter of Osma, a town some twenty miles distant from his birthplace. A dynamic man, possessed of remarkable gaiety, tempered with a great and extreme austerity, a zest for living, and an all-consuming devotion, he was ideally suited to the role destiny had mapped for him—a protagonist ably equipped to combat the great heresies that were then blossoming amongst the Catholics of the new Europe of the day.

The old order was giving way to change, not unlike the change so evident at the present time.

The Church itself was badly in need of reform and the Third Lateran Council of 1179 set out to achieve just that. A well educated priesthood was sorely needed: men who would be able to speak authoritatively on Catholic doctrine, promote it, and defend it.

The new order of things, the growth of urban development which brought with it a lessening of the spiritual allegiance of the people, fired the anti-Catholic trend then prevailing in France and Italy, one wing of which, the Albigenses aimed to set up an altogether new faith in direct opposition to Catholicism.

Austerity and poverty in the extreme were the outstandingly obvious characteristics of its promoters, contrasting with the pomposity, the wealth and the self-indulgence of many Churchmen of the time, and Dominic, in God's providence, had the personality, the ability, the zeal and the scholarship to counter the best the heretics had to offer.

His natural gifts amply endowed him for a life of extreme poverty and asceticism. His gaiety, ready wit, and exuberance, combined with the stratagem of the tactician that he was at heart, admirably equipped him to found and head and lead an army of men similarly fitted.

Dominic's Army of Defenders of the Faith, his new Order of Preachers, the Dominicans, was given Papal approbation in 1216, when he was but 46 years old.

ARRIVAL IN IRELAND.

Eight years later we find that members of his Order have made their way to Hibernia, the island on the very edge of Europe, and a score of years after that are engaged setting up foundations in Antrim and Down.

From the earliest days of his Order of Preachers, Saint Dominic himself had had an eye on Hibernia and with a view to setting up monastic establishments here, sent two Friars with a letter addressed to "the most illustrious Prince of Tyrconnail" commending them to the patronage of the O'Donnell.

Red Hugh does not appear to have responded immediately, though

nevertheless he was reasonably prompt in acceding to the Saint's request and did, in fact, grant the patronage solicited by 1274.

It is on record in the archives of the Order at the Minerva in Rome, that this letter from Dominic to O'Donnell was preserved with great care and great veneration in the Dominican Priory at Derry, but was destroyed with so many other priceless relics in the sacking of that establishment following the expulsion of the community.

These records also disclose that one Friar escaped death. Thirty-two died by the sword and legend has it that the walls of the City — Derry's Walls — were partially built from the stone of the sacked monastery.

At Coleraine twenty-one Friars suffered death.

From 1224 until the Dissolution of the Monasteries, all the Dominican foundations in Ireland — and there were then almost forty — flourished, but in the years immediately following the enactments of the Reformation Parliament of 1536 in Dublin they were all destroyed, their contents ravished, their occupants banished, or, if they were not fortunate enough to escape, put to death.

At Derry and Coleraine barely a trace of either foundation remains to-day, while at Newtownards only the Nave still stands, attesting shadowily to its former monastic glory.

Of course, the destruction of the Monasteries and Friaries did not destroy the work of the Monks, the Friars, and the Irish Priests. Many gave their lives but those who survived, although banished by law, contrived secretly to minister to their people wherever and whenever they could do so.

In the middle of the twelfth century the historian of the Irish Dominicans found two members of what had been the Newtownards community living together in a cabin in the Parish of Kilcoo. Their names — Father Gribben and Father Magennis.

RETURN TO DOWN.

In Blessed Oliver Plunket's time the Friars came back to County Down.

They selected and tenanted a little house near the Burren River, on the outskirts of Castlewellan.

No fine monastic settlement this, but rather a "house of refuge." Later still in the eighteenth century they moved from it to another site in the townland of Moneyscalp, in the foothills of the Mountains of Mourne.

Unfortunately, nothing remains of the Burren River house, though the older inhabitants of that district claim that the foundations were still in existence around the turn of the century.

Cornelius Magennis, of Burrenreagh, who died on April 15th, 1947, at the age of 88 years, two years earlier recalled for Francis McPolin, of Goward, Hilltown, how his grandmother who lived "to something over a hundred years of age" remembered attending Mass at the Mass Rock in Burrenreagh, when she was very young. The particular visit that lived on in her memory was on a Christmas Day and the weather was bad. There were two men standing at the altar stone, holding a sack spread out above

the priest's head to keep the rain off him. The people had wisps of straw with them to kneel on.

O'Lavery in his "Down and Connor" mentions a Friar Byrne — the last of the Dominicans of Moneyscalp. This Friar Byrne died in 1817, aged 74 or 75 years. He was born in Ballymagreehan but generally resided in Burrenreagh.

Magennis claimed that Friar Byrne had a brother, also a Dominican, who taught a hedge-school behind a quick-set thicket, close to the Mass Rock at Burrenreagh, but McPolin is inclined to think Magennis was confused in this. He is of opinion that the priest and the hedge-school master was, in fact, one and the same person — Friar Byrne. He goes on: "In Clonduff (Hilltown) Parish there is a well remembered tradition, that Friar Byrne "came from Kilcoo direction" to say Mass in the open air on the slopes of Goward Hill on Sundays.

MONEYSALP RELIC.

With the Moneyscalp foundation, the story is almost the same, though the doorstep of that "house of refuge" is still preserved as the hearthstone in the Grant family home of that townland, and two sites—one on the Grant farm and the other on the adjoining MacCrickard farm — are said to have been Dominican Mass Rocks, for use in turn as the weather and circumstances permitted.

When Catholic Emancipation came in 1829, and the Church was once again permitted to reorganise openly, the Dominicans returned, to restore most of their Priors, or rebuild new ones near to the sites, on which they formerly stood. So it was, that in a reasonably short time, thriving centres of Dominican life were once again flourishing in the Provinces of Connacht, Leinster and Munster.

For some reason this was not the case here, and at this time it seemed that Ulster alone of the Four Provinces of Ireland must remain without a resurgence of the Order of Preachers.

But Providence had decreed otherwise.

Less than half-a-century after Catholic Emancipation — in May 1870 to be exact — four members of the Order were invited by His Lordship Most Rev. Dr. John Pius Leahy, O.P., then Bishop of Dromore, to preach and conduct a Mission for the people of the Parish in Newry Cathedral.

The preachers were — Rev. Fathers Slattery, Condon, Fitzgibbon and Eustace Murphy, and from the records it would appear that the month-long religious exercise was particularly fruitful and spiritually successful. So much so that at the end of it a deputation of responsible townspeople waited on the Bishop and sought a foundation for the Order in Newry.

Prudently Dr. Leahy — himself an illustrious member of the Order until his Consecration to the Bishopric of Dromore — hesitated in acceding to this request, which very naturally must have been most dear to his heart.

Four of his own Dominicans had come to Newry and had so impressed the people that they wanted the Friars to settle among them, preach to

them and help them in their spiritual needs, but it is a tribute to the judicious caution of this great man that he did not allow very natural influences to sway his better judgement.

TIMES WERE NOT GOOD.

The times were not good and though the people genuinely believed they could support a Friary in addition to their Parochial responsibilities, the Bishop was anxious to preserve them from this additional burden, and at the same time protect his own Parochial clergy from any diminution of support.

Nevertheless the people were determined in their desire to have the Friars in their midst, and after a decent lapse of time, a deputation again approached His Lordship, and on this occasion, the wiser from the experience of the initial visit they gave every guarantee sought for the support of the new religious house.

IN HIS original letter to Rome, Doctor Leahy sets out the case for the new Dominican foundation.

Most Holy Father, Brother John Pius Leahy, of the Order of Preachers, Bishop of Dromore, prostrate at the feet of your Holiness, most humbly points out that in this civil Province of Ulster where about 800,000 dwell, there remain none of the convents of Regulars which of old flourished before the heretics destroyed them. Their activities not only in the preaching of the Word of God but more especially in the administration of the Sacrament of Penance are much needed.

For those reasons the said Bishop earnestly begs that your Holiness concede the permission of the Holy See for the foundation of a Convent of the Friars Preachers in the town of Newry in the Diocese of Dromore, together with a dispensation from the number of brethren necessary for the said Convent, it being thought impossible in these trying times to support as many as are required by the Decree of Pope Innocent X.

That letter it is noted is not dated, but the reply to it is—December 8th, 1872, Rome.

Our Most Holy Lord, Pius IX by Divine Providence Pope, on being petitioned by me the undersigned Secretary of the Congregation for the Propagation of the Faith, has graciously granted to the Most Rev. Bishop of Dromore that with the consent of the Superior General of the Order of Preachers, he may proceed to the acceptance of the desired Convent and also ratify its Canonical establishment with a dispensation from the number of religious required by the Apostolic Constitutions; making certain at the same time that all other conditions required both by the Law and the particular Constitutions of the Order are fulfilled, especially those regarding Papal Enclosure and strict religious observance.

Given at Rome from the Offices of the said Congregation on the day and year above mentioned.



JOHN SIMEONI,

Secretary.

The Vicar General writes from Rome, December 10th, 1872 :

"On condition that the requirements of the Apostolic Rescript be fulfilled we grant the desired permission."



Frater RAYMOND BIANCHI,

Procurator and Vicar General of the
Order of Preachers.

On September 29th, 1872, His Lordship Dr. Leahy wrote to Rev. Fr. B. T. Russell, a former Provincial, in terms that make it clear he was already at that date in possession of the good news.

"I am very glad that you propose to establish a Dominican Convent here in Newry," His Lordship states. "The people, I am sure, will be delighted when they ascertain it. There will be, no doubt, some difficulties in the commencement, as in all such cases, but with Divine assistance, perseverance and Providence, will overcome them. I have not heard from the Provincial yet, but I suppose I shall soon. In the meantime, I will request Rev. Mr. O'Hagan to make enquiries about a temporary residence, and about ground where a Church and Convent may, after a while, be built."*

* Rev. Mr. O'Hagan referred to in Dr. Leahy's letter was, of course, Very Rev. Father Bernard O'Hagan, Administrator of the Parish, and a good friend of the Friars.

ARRIVAL IN NEWRY.

In due course the necessary formalities were fulfilled and so, in the evening of Tuesday, March 7th, 1871, the first three Fathers and a Lay Brother arrived in Newry to set up their foundation here.

The restoration of Dominican life in Ireland was now complete. The Sons of Saint Dominic, the Order of Preachers, had returned to Ulster, the last of the Four Provinces from which they had been banished earlier.

On that first evening in Newry the founding Fathers of the Dominican community slept in their temporary home, a commodious house in McAllister's Terrace, Hyde Market, now St. Colman's Park.

Fortunately recent road developments in the Castle Street area did

not call for its demolition and it still stands to-day a link with that century-old event.

Fr. O'Hagan had fulfilled well, the wishes of his Bishop, who had instructed him to provide 'everything necessary for their frugal comfort.'

He secured a three months tenancy of that first house to accommodate them until their next residence — "The Hermitage" in Upper Chapel Street was made ready.

Only two weeks after their arrival here on Sunday, March 23rd the Fathers took over St. Mary's, then and now affectionately known as "The Old Chapel." It was to be their Church until such time as a new Dominican Church was built and they devoted themselves with great industry and zeal to restoring it to a standard worthy of its sacred purpose.

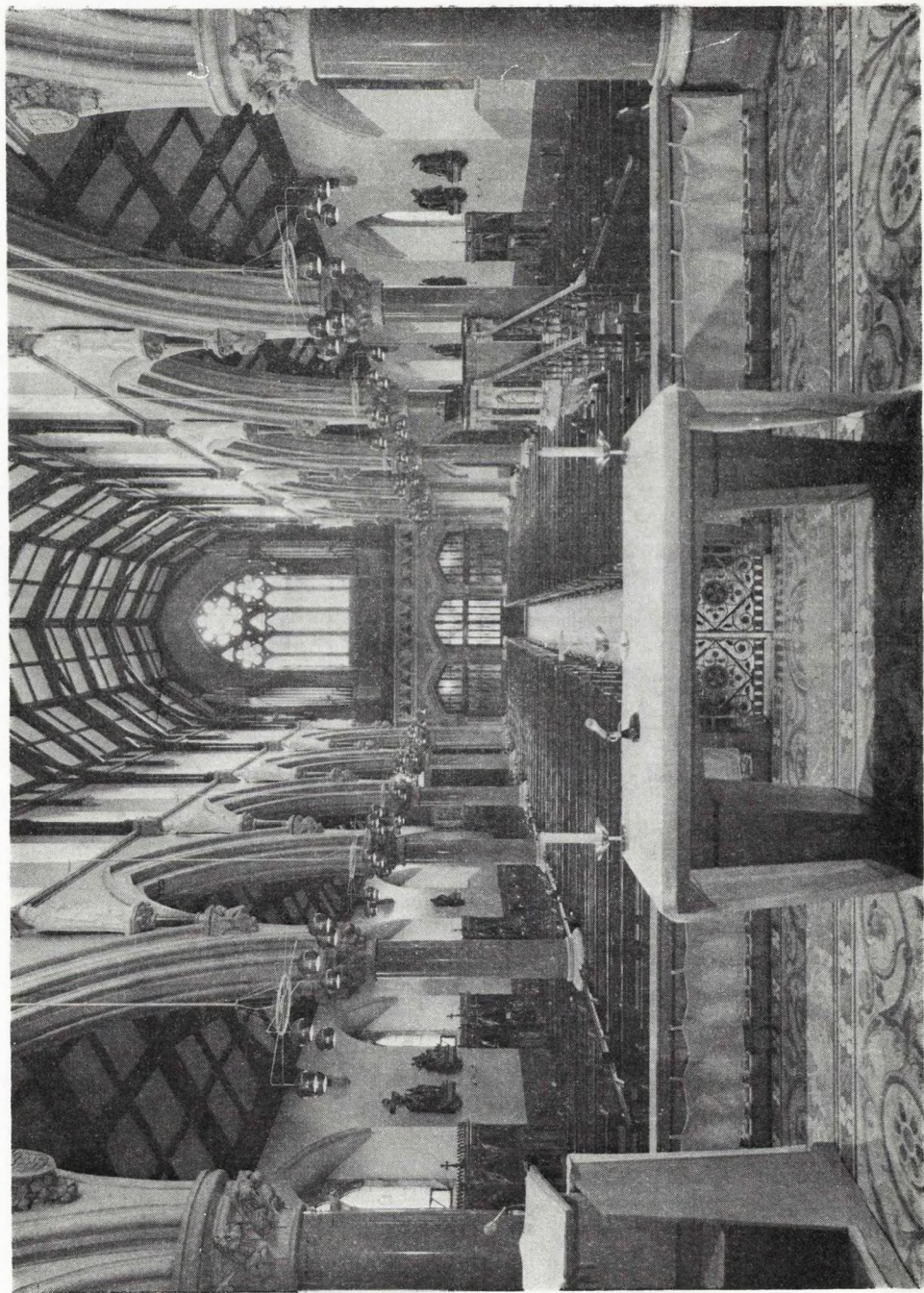
Reverting again to the newspaper report of that event we read—"The formal introduction of the Dominican Fathers to the Roman Catholic inhabitants of Newry took place last Sunday in the Old Chapel, in which they will henceforth officiate. The mid-day service was attended by large numbers of people, many of whom could not be accommodated in the building. The Right Rev. Dr. Leahy, Bishop of Dromore opened a very impressive sermon with a reference to the reverend gentlemen. He congratulated the Roman Catholics of the town on such an important addition to their ministers, and expressed a belief that their labours would be productive of much good. The choir, under the direction of Mr. John Russell, rendered the various pieces of sacred music in a very effective style. The evening services were also very numerous attended."

THE OLD CHAPEL.

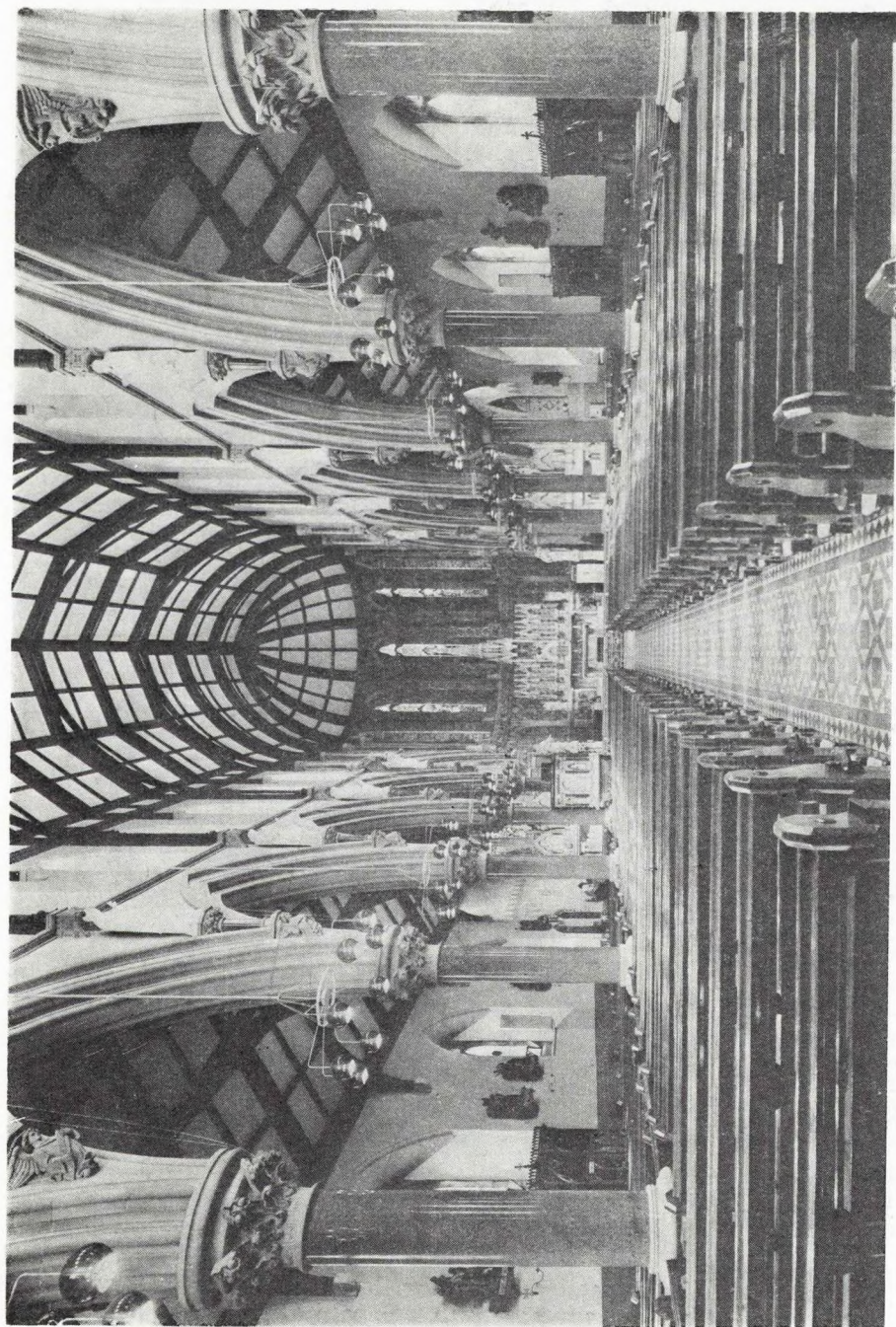
At the expiry of their tenancy of the Hyde Market house, the Fathers moved to their new Chapel Street abode, selected, primarily, it would seem, because of its proximity to "The Old Chapel" and there they remained until their new Church in Queen Street (now Dominic Street) was almost complete and ready for opening in 1875. Shortly after moving into "The Hermitage" they titled their residence anew as "Priory House" and thus it remained until its demolition some few years ago to make way for the building of St. Mary's Girls Secondary Intermediate School.

From the outset the Dominican Fathers began their apostolate in Newry with vigour, and in addition to the Sunday Masses and Evening Devotions — Vespers was the more common title in those days — there were special services all during Lent, in May the month of the Blessed Virgin Mary, on the Feasts of the Saints of the Order, and highlight of the year, a Triduum leading up to the Feast of Saint Dominic in August. In addition the community undertook three Missions and two Retreats for Nuns that year.

In the autumn an approach was made to the Bishop for permission to have a Charity Sermon preached, and approval having been received, Fr. C. H. Conlon, a distinguished preacher of the time, delivered this in Saint Mary's on Sunday, 5th November, 1871, and on the following evening a group of Newry ladies met at "Priory House" to organise a small Bazaar to float what was, in fact, to become "The Building Fund for the new



The Church viewed from the Sanctuary



The most recent picture of the Church looking towards the High Altar

Church of the Sacred Heart and St. Catherine of Siena," it having always been understood that both "Priory House" and St. Mary's were to be regarded as temporary settlements pending the raising of a proper Church and Convent here.

THE FIRST BUILDING FUND.

The very short lapse of time from the coming of the Friars in March to the holding of a Building Fund meeting in November — eight months almost to the day — makes patently clear the zeal with which these men were tackling the purpose for which they had been selected and sent to Newry.

Unfortunately, there are no records in existence giving the names of these first lady workers, the predecessors of to-day's "Rosarians" and that legion of valiant ladies down the years who have always been ready to work for the beautification of Saint Catherine's. But they are nevertheless remembered daily in the prayers of the Community of Saint Catherine's and on Sundays the twelve o'clock Mass is still, and will be in perpetuity, offered for them and others, "The Benefactors of this Church and Priory."

Their inaugural meeting was enthusiastic. The Bazaar which was held in January 1872, was a success, and the Building Fund became a reality.

The time had come to take practical steps for the building of the new Church and with it came the problem of a suitable site.

The Friars by this time had friends all over Newry and each district felt its claim to have the new Church in its midst more justified than the others. Ballybot or Low Town, on the Armagh side of the Clanrye River was being mentioned with frequency in these early deliberations, the more aristocratic frowning on this suggestion because as they put it "only the poor lived over there," and pressing to have it located on the North side of the town.

The generosity of Mr. John Quinn, hardware merchant, of Margaret Street, swayed the issue however, in Ballybot's favour, when he offered the Fathers a quarry field he owned there. His offer was accepted and a lease of 999 years at an annual rent of £20 was drawn up between Mr. P. John Quinn, Mrs. Quinn and the Misses Quinn and the Leasees, Very Rev. J. T. Willard, Very Rev. E. L. Murphy and Rev. T. R. Hyland.

Mr. Quinn's sisters, the Misses Quinn, completed this chapter in the annals of St. Catherine's happily, by remitting this rent and granting the rights of Freehold for ever to the Fathers for the consecration of the Church on 4th August, 1906.

Messrs. Ashlin and Co., Dublin, architects, who were influencing Irish ecclesiastical architecture at the time, were commissioned to prepare plans, Ashlin's line drawing of his conception of the new Church appearing elsewhere in this brochure.

FOUNDATION STONE LAID.

The foundation stone was laid and blessed by Dr. Leahy on May 23rd, 1873, the cost of building up to dry course level being the gift of a Cork benefactor, a wealthy tanner of the Munster capital.

In 1874 a second most successful Bazaar was held, the monies raised, relieving to some extent the burden of which the Fathers must have been very conscious, and creating a favourable start to Fr. T. A. O'Callaghan's term of office as new Prior in succession to Father Willard.

Father O'Callaghan's contribution to the advancement of the Newry Foundation stands out in the history of the Priory, his undoubted talents and ability being later recognised with his elevation to the Bishopric of Cork in 1884.

Meanwhile, the building work went ahead and by the autumn of 1875 it was completed in readiness for the solemn opening.

It was a time of great joy for the Priests and the people, but it was also tinged with very real sorrow.

The official opening of the new Church would mark the end of the Fathers association with "The Old Chapel."

Two houses, the property of Mr. Quinn, immediately adjoining the new Church, had now been rented and all was ready for the move from "The Old Chapel" to St. Catherine's and from "Priory House" to their new home in Queen Street into which the Fathers moved on October 5th that year.

On Sunday, October 10th, Rev. Fr. Foran preached what was described as "the farewell sermon" in "The Old Chapel" his words drawing tears from almost all those present.

Two Wonderful Friends

At this time of celebration and the memories it arouses it behoves us to record our appreciation of two wonderful workers, who for years devotedly served St. Catherine's—the late Miss Josie Murphy and the late Mr. Jimmy Downey.

Miss Murphy, as Secretary of the Holy Rosary Confraternity attended to the duties arising from that office with diligence, Wednesday Confraternity nights not being the same if for any reason she was prevented from attending.

She brought the same love and devotion to her membership of the Third Order of St. Dominic and in later life, in hail and rain and shine regardless, walked miles promoting the Dominican publications.

Jimmy Downey was unique in his service to St. Catherine's, deputing in the Sacristy when the Lay Brothers went on holiday, attending faithfully to priests and people, ensuring that all was as it should be at all times and always discharging whatever function he was engaged in unobtrusively and with decorum.

Both have passed to a well earned reward. May they rest in peace.

SOLEMN DEDICATION — OCTOBER, 1875

THE NEW Dominican Church of the Sacred Heart and Saint Catherine of Siena—the only Gothic Church of the Order in Ireland architecturally complete with spire—was solemnly dedicated on October 17th, 1875.

Reverting to the newspaper report of the ceremonies—the item runs to three columns and includes a verbatim account of the sermon, preached by Most Rev. Dr. Croke, Archbishop of Cashel — we find the event was attended by “a very numerous congregation, many of whom came from Dundalk, Portadown, Lurgan, Armagh and the surrounding towns.”

Continuing, the chronicler says — “Though far from being completed in regard to internal decoration, the church presented a strikingly beautiful appearance, and reflected credit on the taste and skill of Mr. G. C. Ashlin, of Dublin. It is unnecessary to say more than that it is furnished with comfortable and beautifully finished seats of admirable design and gasaliers of exquisite pattern, fitted up by Mr. James Miller, of this town. Indeed the number and disposition of the burners leave nothing to be desired, as the church is one of the best lighted buildings in Ulster.

“The ceremonies commenced at twelve o'clock, when the venerable and respected Bishop of the Diocese, the Rt. Rev. Dr. Leahy, attired in full pontificals, wearing his mitre and carrying his crozier, walked around the church, followed by a procession of about twenty clergymen, chiefly of the Dominican Order, and dedicated the sacred edifice.”

At the conclusion of this ceremony High Mass was celebrated, the Very Rev. Fr. Conway, Provincial of the Order, acting as celebrant; the Rev. Fr. Willard, O.P., as deacon; the Rev. Fr. Coveney, O.P., sub-deacon, and the Rev. P. McCartan, Newry, master of ceremonies.

Mr. Lambe, Dundalk, directed the Choir and Orchestra, and the Holy Family Band performed some sacred selections.

The Coadjutor Bishop of Trinidad, Most Rev. Dr. O'Carroll, O.P., was the special preacher at the Evening Devotions.

The special collectors at the ceremony were — John J. Quinn, John J. O'Hagan, J.P., Hill Irvine, J.P., J. H. Gartlan, J.P., Cabra House; Thomas Carey, solicitor; Thomas McCartan, Rostrevor; Hugh Mooney, Castlewellan; John McCartan, Aughavilla; Thomas Irvine, Newry; John Courtney, Warrenpoint; Dr. Kelly, Heath Hall; Dr. Savage, Dr. Waddel, Dr. F. Greer, Portadown; Dr. Harkin, Belfast; Mr. Barry, Dublin; Thomas Murtagh,

Belfast; Allen Mac Donell, Newry; Mr. Kelly, Killough; E. A. Maginnis, Thomas McCann, Patrick Campbell, Michael Denvir, solicitor; John F. Small, solicitor, Newry; J. Murphy, Lurgan; P. Dowdall, Dundalk; Thomas Cardwell, Thomas Fegan, James Lupton, George Guy, Charles Drumgoole, Henry Loughran, Peter McMahon, John Fleming, Lurgan; Felix O'Hagan, John Cunningham, Richard Downey, Patrick O'Rourke, James Fitzsimons, Arthur Byrne, T. J. Coleman, George Denvir, E. Ryan, Thomas O'Hare, Warrenpoint; G. C. Ashlin, Dublin; John Robins, Inland Revenue, and Daniel Lennon Newry.

The first chapter of the story of the Newry Dominicans had come to an end and the second had now begun.

Commencing with almost nothing, those founding Fathers in four short years had now provided the town of their adoption with a new Church and themselves and their successors with an overpowering burden of debt.

The generosity of the people, pledged to their Bishop four years earlier and never once found wanting, then or since, could only provide so much. A gigantic commitment remained to be eradicated. Their new Dominican Church, though solemnly opened and dedicated was to a very large extent incomplete.

The altar and altar rails were temporary wooden structures. There was some seating, the spire remained to be raised, and the Convent, it is reasonable to presume, was thought of, but more than that, barely entertained.

A LONG LINK.

Mention of the seating here justifies the introduction of an interesting item.

The seats in Saint Catherine's Church, modelled on those in the Emmanuel Chapel in the Convent of Mercy, Catherine Street, were made by Mr. Henry McCrink, of Dromintee, and later of Newry. His chief assistant was Stephen Fearon, Ayalogue, and the Church itself was their workshop, wherein they sawed and planed and fashioned and assembled the wood to produce a furniture worthy of their craft and befitting the fine edifice it was to serve as long as the building stands.

Henry McCrink was the grandfather of another Henry McCrink, of Merchants' Quay, a man who, in his day, rendered yeoman service, first as a member and then for thirty-three years from 1937 until 1970, as Hon. Secretary of the Holy Name Sodality, a position now held by his son, Mr. Stephen McCrink.

In the section dealing with the Holy Name Sodality, reference is made to a band of Newrymen who sensing the grave need that existed, organised the town into districts and carried out a weekly collection, so that in a few short years the debt outstanding was cleared and the way ahead made ready for the further adornment of the building, a thing of flawless beauty and harmonious perfection suitable to its sacred purpose.

In January, 1878, Miss Rose Connor, a generous benefactor, gave £300 for the erection of an altar to St. Joseph, the design being entrusted to

Ashlin, and the work given to the firm of Pearse of Dublin, founded by the father of the patriot brothers, Padraig and Willie.

Miss Connor, daughter of the late Francis Connor, of Bridge Street, donated the gift in memory of her sister, Kate.

Built of Carrara and other costly marbles in the reredos on each side is artistically worked the themes "The Workshop at Nazareth" and "The Manger at Bethlehem."

The altar was unveiled at High Mass on Trinity Sunday by Doctor Leahy, the then Provincial, Father Carberry, who was later to become Bishop of Hamilton, Ontario, being the preacher of the special sermon.

Two years later, in February 1880, Mr. John Quinn made known his intention to donate an altar of Italian marble designed by Leonardi of Rome, in honour of the Queen of the Rosary, in memory of his late brother, Patrick, and in August of that year Doctor Leahy consecrated it.

This most beautiful and chaste altar has "The Annunciation" and "The Coronation of the Blessed Virgin Mary" panelled in sculptured relief in the reredos, the centre niche a repository for a very lovely statue of Our Lady of the Rosary.

The antependium is a splendid piece of sculpture in alto relievo illustrating the giving of the Rosary by the Blessed Virgin Mary to Saint Dominic, Saint Catherine seen to be standing on the left of the group.

The arms of the Quinn family are inset in a mosaic medallion on the floor of the Lady Chapel, in front of the Altar.

THE NEW CONVENT.

Encouraged by the speed with which the heavy debt was diminishing and the start of a flow of gifts, the Fathers, at the bidding of their Provincial, who at the end of his visitation, tendered them congratulations on what had been achieved, and wished them "encouragement for further undertakings," set about the building of their Convent—in the terms of his admonition to them — "a proper conventual house, suitable for a religious community."

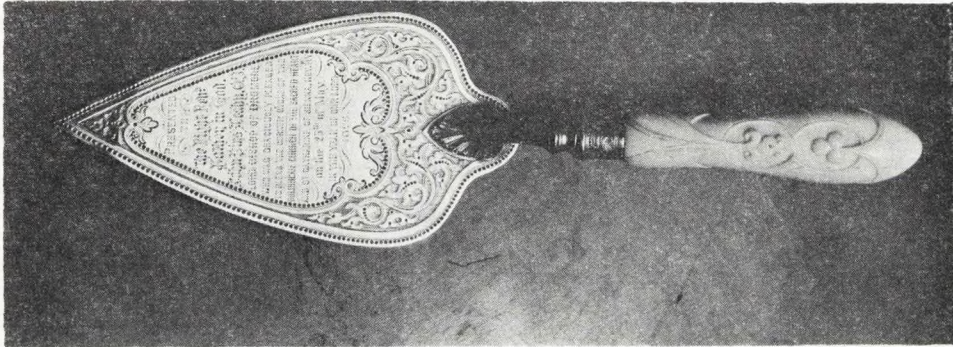
The estimated cost of the contract was £1,950, and the builder chosen was Mr. J. Lennon.

In the following year, on May 14th, 1881, the foundation stone of the new Convent was solemnly laid by Father Towers, the Provincial, and the sermon was preached by the great orator, Father Burke, "Prince of Preachers," the Lacordaire of Ireland.

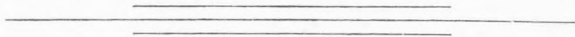
Fourteen months later, on July 28th, 1882, the three storey building — this too in Newry granite, and a fitting compliment to the adjoining Church — was completed, and occupied for the first time.

When the project was launched, a Catholic gentleman of Newry bequeathed £2,000 to the Fathers for "their charities," thus allowing the community to enter on the building of their new home, secure in the knowledge that before the work commenced they had the wherewithal to pay for it, but another member of the same family challenged the bequest at law.

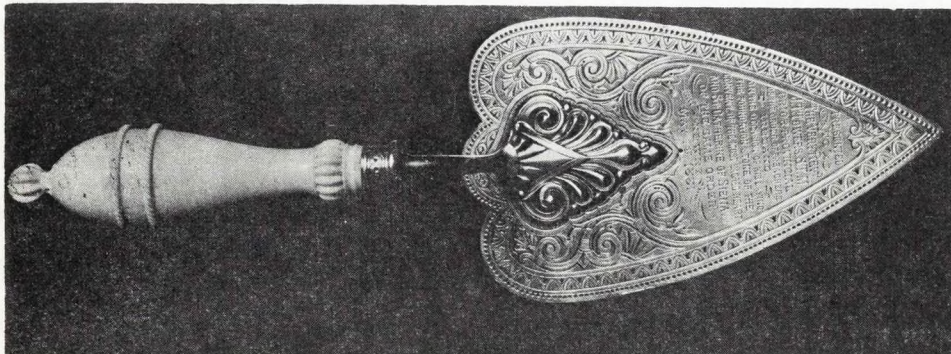
The townspeople, aware of this turn of events, and the worry it would bring to the Fathers, organised a five-day bazaar, which raised £2,300, thus



The solid Silver Trowels used at the laying of the Foundation Stones of the Church and Convent. The inscription on the one above reads "Presented to The Right Revd. Father in God, John Pius Leahy, O.P., Lord Bishop of Dromore, who was graciously pleased to bless the Corner Stone of the Dominican Church of the Sacred Heart and St. Catherine of Siena, Newry, on 25th May, in the year of Our Lord, 1873.



The inscription on the Trowel below reads—"Presented to Very Revd. J. T. Towers, S.T.M., Prior Provincial of the Order of Preachers, Ireland, on the occasion of the laying of the Foundation Stone of the Convent of the Most Sacred Heart, and St. Catherine of Siena of the same Order, Newry, May 1st, 1881.



enabling the Fathers to pay for their new Convent and to transfer the balance to the easing of the Church debt, which, as a result, was reduced to £1,100.

The work of providing the new Convent completed, the annalist now turns to record for posterity the names of those good folk who had donated various gifts to furnish it, as follows—"The Quinn family; Mr. and Mrs. Dan Lennon; Mr. and Mrs. P. O'Rourke; Hugh Grant and family; Mrs. Loughran; the McArevey family, The Sisters of Poor Clare and the Sisters of Mercy, Mrs. George Denvir, Miss Magdalene Hoey, the Lupton family, the O'Hares, Mayobridge; Mr. P. Cronin, Mr. P. McDonald, John Cunningham and family, John Markey, Miss Rebecca Halligan, John Sheridan, Robert O'Rorke and family, Mr. Connor, Miss Rose Connor, Mrs. Lambe and family, Mrs. Burns, Old Quay, and many others whose names are not in this Book, and on whom we invoke the blessing of Saint Dominic."

The Quinn family, benefactors of St. Catherine's from the day the Church was first mentioned, and of the Order, in Newry before that, provided the first Organ, a three-manual Connacher instrument at a cost of £800, Mr. P. McDonald, a retired Government pensioner being part donor of the beautifully carved, Sicilian marble Pulpit, imported from Rome.

He gave his life savings—£400—towards the cost of this object which was first used in St. Catherine's in September 1883, and since then has provided a rostrum for some of the most outstanding orators this country has ever produced; men who filled the Church and beyond it with powerful voices long long before the microphone and public address system arrived to make that task so much more effortless.

But more about the pulpit, which is believed to be one of the finest specimens of its class anywhere in Ireland. Octagonal in form it too is built of Carrara and a variety of richly coloured marbles, the principal panel representing The Transfiguration and the angle niches containing figures of Saints of the Dominican Order.

Work on the building of the spire was commenced by McAdorey, Dundalk, in 1883, and was completed in September, 1884.

THE SPIRE IS BUILT — PLAN COMPLETE.

Father Cranfield placed in position the Cross, which had been earlier blessed by the Prior, Father Purcell. The cost of the work was defrayed by a bequest of the late James Murphy, solicitor.

Saint Catherine's was now, externally at least, complete.

The spire brought Ashlin's plan to fruition, the Convent adjoining had been built and occupied. The front gates and railings were in place.

Many years later the top of the spire, after hanging at a crazy angle for a matter of hours, fell to the ground, crashing through the roof of St. Joseph's Chapel near to where the Shrine of Our Lady of Fatima is now located. Fortunately no one received injury.

This portion of the original spire is now to be seen in the garden at the rear of the Church.

Earlier, mention was made of the success of the 1882 bazaar and the debt outstanding.

In 1884 some leaders of the town gathered for a meeting to consider the best means of reducing or wiping out altogether this sum. They, too, came up with the idea that a bazaar would be the most profitable exercise to engage in and how right they were. The function was held in November of the following year and raised £1,584.

The ladies present at that inaugural meeting were — Mrs. Kean, Mrs. Goulding, Mrs. Cronin, Mrs. Byrne (Lr. Water Street), Mrs. Guy, Mrs. Lennon, Mrs. J. J. McAreyve, Miss Magennis, Cecil Street; Miss Byrne, Imperial Hotel; Miss Butterfield, Miss O'Connell, Miss Campbell, Boat St., Miss Connor, Misses Quinn, Miss McNulty.

This last bazaar reduced the debt outstanding and for the first time the community was able to breathe freely, the heavy burden of debt removed from them—if only for a time at least—for with advancement comes outlay and outlay in time becomes debt, though in the late 1800's the amount was not overwhelming.

Meanwhile, gifts continued to flow in.

A blind Tertiary, Miss McKeivitt, lent £500 at a low rate of interest and as well donated a beautiful statue of St. Catherine to grace the Sanctuary. This statue was later replaced by the present marble statue of the Saint on what was the Epistle side of the Sanctuary and now reposes in the Priests' Sacristy.

The historic Missal stand made from the Yew reputedly planted at the Cistercian Abbey of Newry by St. Patrick was presented by Dr. Francis Crossle.

In 1885, Mr. John Quinn, the great benefactor of St. Catherine's, died at his residence, Queen Street House, and in his memory his sisters, the Misses Mary, Kate and Anne Quinn presented a High Altar, designed by Thomas Coleman, of Dublin, and executed in Dublin by Ryans, specialists in marble work of intricate design.

PREPARING FOR THE CONSECRATION.

The exquisite symmetry of this Altar, its beautiful Sicilian marble bringing out in relief the white Carrara from which the reredos and statuary have been chiselled, stands twenty-five feet high, from its base to the tip of its centre cross. The canopy and pinnacle were hewn from a single block, weighing over one and a half tons.

The face of the lower part of the altar is enhanced by tiny pillars of Sicilian marble and the reredos, which rises six feet, is finished in a succession of carved pinnacles. Each side of the tabernacle is divided into panels depicting vine leaves, grape leaves and sheaves of wheat and under the canopy two kneeling angels support a stand on which the Monstrance reposes during Adoration of the Most Blessed Sacrament.

The new Altar, which cost £1,240, was consecrated by the Most Rev. P. V. Flood, O.P., Archbishop of Port of Spain, and completed the Sanctuary and Side Chapel altars in marble.

In 1889 St. Catherine's was declared to be "free of debt." What an achievement in just over a quarter of a century.

From 1873 until 1899, £20,000 had been laid out on the Church and through the wonderful generosity of the people of Newry all of it had been raised and the bills paid.

About the turn of the century the first heating system was installed, the partial adornment of the apse with mosaic being undertaken at the behest of the Misses Quinn, who subscribed £1,202 towards the scheme which then included the laying down of a Byzantine design floor, the replacing of the wooden altar rails in marble with silver gates, beautifully designed with French enamels in the centre. Elegant silver Sanctuary lamps were hung and the marble statues of the Sacred Heart and Saint Catherine, on their marble pedestals, were installed.

The adornment of the walls of the apse part-way up was completed in Ceramic and Venetian mosaic, roses and lilies alternating in panels in the over-all design, the arcading being picked out in gold Venetian and the dado in Fleur de lis and shamrocks. The ledge of the new altar rail, replacing the wooden structure in use from the opening in 1875, was made from polished Sicilian marble, the supporting pillars being of Mexican onyx and Jasper with arcading of Carrara.

The time was now nigh when all that was required to make Saint Catherine's complete was the Act of Consecration, to put it above all authority save that of God.

Again the Quinn family displayed that remarkable generosity that has put them above and beyond all benefactors in their magnificent support of the Order from its arrival in the town. The Misses Quinn now had the rich Arabesque mosaicing of the lower portion of the apse completed and the entire building decorated, but as well they extinguished the leasehold, granted full freehold rights for ever to the Dominican Fathers and at the same time linked in that document the freehold of the field opposite the Church with the proviso that "no buildings will ever be erected there."

By this act the Misses Quinn had ensured so far as lay in their power that the Church and Convent would be protected for all time and be given a forecourt, a garden expanse in front to set it off and allow its external beauty to be the more fully appreciated.

ARCHITECTURAL GEM.

Throughout the country there are at present in all, seventeen foundations—the Mother house of St. Mary's, Tallaght, Co. Dublin; the Novitiate of St. Mary's in Cork; the Dominican College in Newbridge, Co. Kildare; St. Saviour's, the principal Church of the Order in Ireland, in Dublin; Holy Cross Church, Sligo; St. Mary's, Galway; St. Saviour's, Limerick; Holy Cross, Tralee; St. Saviour's, Waterford; Holy Trinity Church, Black Abbey, Kilkenny; St. Dominic's, Athy; St. Magdelene's, Drogheda; St. Malachy's, Dundalk, and St. Catherine's, Newry, each, as we have earlier seen, save Tallaght, with histories stretching back to the earliest days of the Order of Friars Preachers and each in its own right endowed with some peculiar characteristic ensuring it a niche in the history of the Order in Ireland.

When Geo. Ashlin designed St. Catherine's, he designed a veritable architectural gem and the men who built it and furnished it, and decorated it and enhanced it then and since then in succeeding generations down the

century enriched it with love and devotion and fealty.

To have been worthy of Geo. Ashlin's pen, to rise in reality as he must have dreamt it, it was but natural that Newry granite, the most beautiful and enduring stone to come out of the heart of the Emerald Isle would be chosen as the medium with which to erect it. All of one hundred and thirty five feet long and fifty-six feet wide, the nave takes up twenty-eight feet and the side chapels fourteen feet apiece. The main door-way in the eastern gable is recessed and has moulded jambs with shafts and capitals, the arch overhead enclosing a tympanum enriched with a carving of the Dog bearing the Flaming Torch—a Dominican Crest.

On either side of the main front door there are side entrances, one leading through the tower and giving access to the Organ Gallery as well as to the Church, the other, rarely used, except when exceptionally large congregations are present and it is necessary to evacuate the building speedily.

All the doors are of oak, as solid as the granite encasing them.

Above the centre doors is the great East window, a beauty to behold, when the rising sun strikes through its multi-coloured centre-piece in an early summer morn.

The Organ loft extends across the nave beneath this window and is supported on polished Aberdeen granite shafts with moulded bases of Newry granite, and instead of a railing there is a pierced stone parapet along the front of the gallery.

The nave terminates at its Western end in an apsidal chancel or sanctuary of semi-circular form, this lit by five lancet windows of stained glass with tracered heads.

The side chapels or aisles are divided from the nave by an arcade of five bays immediately adjoining the sanctuary and separating it from the side Chapels. The columns of the arches forming these arcades are of polished Aberdeen granite, again with Newry granite bases and Portland stone capitals.

The nave is lighted by single lancet windows and the aisles by double lancets.

The roofs are of timber, sheeted and panelled in pitch-pine, the principals of the nave and side aisles resting on carved or moulded corbels, those of the apse having shafts below them with moulded bases and carved capitals.

A perusal of Ashlin's line drawing of his conception of what St. Catherine's was to be will disclose a number of departures from the Architect's plan though in the final analysis, one must concede that the alterations were handled with dexterity, the additions here and modifications there, if anything, complementing the original theme.

For instance, at first glance the most glaring difference is the location of the Pulpit.

Again it will be noted that he did not allow for the continuation of the Altar Rails into the side Chapels and whereas he leaves the nave bare the Community in 1888 or thereabouts decided to erect Statues of Canonised Dominican Saints.

SAINTS AND MARTYRS.

This decision in hindsight, poses one with the query—how or why were the twelve required to adorn the walls of the Nave, selected from the fourteen Dominicans that had at that time being raised to the Altar.

Selected were—St. Dominic, and St. Catherine of Siena; St. Thomas of Aquino; St. Louis Bertrand, St. Raymond of Pennafort; St. Hyacinth, Pope St. Pius V.; St. Peter Martyr, St. Antoninus of Florence; St. Catherine de Ricci; St. Rose of Lima, and St. Agnes of Montepulciano.

For some reason St. John of Gorcum and St. Vincent Ferrer were not included in the dozen required.

It is of interest here to note that since then, St. Albert the Great, St. Margaret of Hungary, and St. Martin de Porres, have been Canonised, bringing the total number of Dominicans canonised to seventeen.

In addition to these, the Order can lay claim to 27,000 martyrs who gave their lives for the Faith, 104 of these in 1917 being declared Venerable, by the Congregation of Rites, and they were all Irish Dominicans. Between them Pope Pius IX and Pope Leo XIII beatified 120 members of the Order and the Congregation is still engaged examining the Cause of Beatification of 1,742 Dominicans martyred in Tonkin.

The total list is far reaching and impressive, taking in, in all 27,000 martyrs from the year 1252 when St. Peter of Verona gave his life until 1861 when Father Melchoir gave his blood and shining out from that great host of saintly souls who did not deny their Lord and Master but paid the penalty of dungeon, fire and sword, the Order looks with justifiable pride on Blessed Francis of Cordova, First Martyr of America; the Venerable Vincent de Valverde, First Martyr of Peru; Dominic de Vito and Andrew Lopez, First Martyrs of Vera-Paz; Blessed Francis de Capillas, First Martyr of China; Francis of St. Dominic, First Martyr of Formosa; Jerome of the Cross, First Martyr of Siam; and William Courtet, First French martyr of Japan.

THE CONSECRATION.

On Saturday, August 4th, 1906—Feastday of Saint Dominic—Saint Catherine's was consecrated by Most Rev. Dr. Henry O'Neill, Bishop of Dromore.

On the following day, Sunday, the great event was solemnly observed, His Lordship Dr. O'Neill presiding at the High Mass, the celebrant of which was Most Rev. T. A. O'Callaghan, O.P., Bishop of Cork, who for a short time about 1880 had served here as Prior, and the deacon and sub-deacon were two Priests from Birmingham Diocese, Fathers Pat and John O'Toole, who had spent much of their young lives in the Parish of Upper Killeavey.

The vestments used on that occasion were kindly lent by the Cathedral authorities of St. Chad's, Birmingham, a very unique favour, for it was the first time ever that they had been permitted to leave the Cathedral precincts.

Made at Lyons from precious cloth of gold, they had been given by John, the 16th Earl of Shrewsbury, to be used at Oscot College, and had

been designed and made under the watchful eye of Augustus Welby Pugin, father of the great revivalist of Gothic architecture.

The names of the members of the Choir on that memorable occasion were — *Sopranos* : Mrs. Lynch, Miss Quinn, Miss Cronin, Miss Loughran, Miss Gallagher, Miss Hanratty and Miss Conachy. *Altos*: Miss S. Cronin, Miss Keenan, Miss M. Keenan, Miss Jennings. *Tenors* Mr. P. Cronin and Mr. Gallagher. *Basses* : Messrs. Gallagher, McAteer, Boden, Dowdall and P. McAteer. Mr. and Mrs. H. J. McConville augmented the choir, and Miss Quinn presided at the organ. Their rendering of "The Lord's my Shepherd" is stated in a contemporary report to have been "most impressive."

About 1910 the Organ was renovated and a new water power engine installed.

Between 1927 and the Golden Jubilee celebrations the Confessionals were recessed—a great benefit to the free flow of congregations to and from the Church—and the Pieta at the end of the Lady Chapel was built and adorned. The Stations of the Cross—a framed picture version were removed to St. Mary's, Tallaght, and were replaced by the present most devotional and thought-provoking set.

These beautiful Stations of the Cross were donated by Miss Mary Barry, a small shopkeeper, then of King Street, in 1929, and as well she presented the large Sanctuary Lamp which was in use until the new Liturgy Altar was provided.

The mosaicing of the apse and the side chapels from floor to ceiling was completed for the Golden Jubilee celebrations in 1928.

In 1929, the Church was electrically lighted for the first time, and in 1938 the organ was remodelled and divided and the great East window exposed and re-glazed.

Between 1944 and 1947 the piazza was concreted and the electrical circuits renewed, the rubberised flooring in the side aisles appearing in 1956, at which time also the Church was painted and the windows in the nave and side chapels re-glazed in a new design.

The Statue of Our Lady of Fatima came to St. Catherine's in 1948 and on December 12th that year His Lordship Most Rev. Dr. Eugene O'Doherty solemnly blessed it and initiated the Devotion of the Fatima Novena.

The beautiful Shrine of St. Martin de Porres was built in 1963.

The new Hall, built on the North side of the Church, was completed in 1967, and provides a most useful amenity to the Community and the various Sodalities.

Since February, 1969, a mammoth scheme of refurnishing and decoration has been in progress. The entire building has been re-pointed, the granite work cleaned, and the spire renovated where need arose. Oil-fired central heating has replaced the old coke fired system and radiators have been introduced to complement the pipes in the Church. A beautiful and very practical addition has been the new Porch, and the entire Church has been re-painted and decorated, and full fall pendants of lights introduced, giving a practical but diffused illumination. The new liturgy furnishings now in place, grace the Sanctuary.

The story closes on a happy note — and the priests and the people look forward to another century of even more marked progress, if that is possible.

HISTORIC RELIC



The Gothic Missal Stand made from the wood of the Iubhar (the Yew Tree) said to have been planted here by St. Patrick and from which the town derived its name — Iubhair Cinn Tragha (Yew Tree at the Head of the Strand).

This Missal Stand was presented to the Newry Dominican Community by Dr. Francis Crossle about 1886, the carving being the work of Mr. J. J. McArevey.

Dr. Crossle, a Protestant Doctor of the day and self-appointed

historian of Newry, much of his material being in the Newry Library, was always a good friend of the Community.

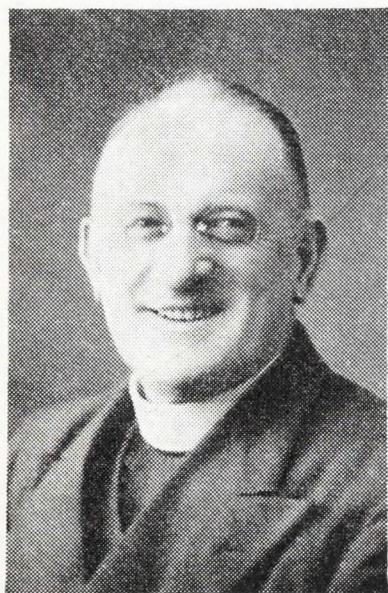
On the occasion of the attack on Father Magennis, when he was struck by a stone while walking in Canal Street, Dr. Crossle and Dr. Edgar Martin came to his aid as he lay gravely injured on the footpath. They continued their ministrations when the injured priest was taken back to the Priory, visited him twice daily until his recovery and declined to accept any remuneration for their attendance.

In July, 1921, Dr. Crossle again donated another historic relic — a Holy Water Font — roughly hewn from a solid mass of granite and believed to have been first used in the old Cistercian Abbey of Newry. It is presently to be seen in the Garden at the rear of the Priory.

FATHER HARRY HUNT, O.P.

presently of the Community of St. Saviour's, Limerick, who spent just sixteen months here—from January 15th, 1927 until May, 1928—and in that short time made such an impact on the people that he is still remembered and talked about when friends of St. Catherine's of the twenties get

together. His great love being music, it was but natural he should devote himself to the Choir, and on his going, the members presented him with a silver mounted baton—a gift he cherishes and produces if and when any mention of Newry is made.



He also played a Herculean part in the organising and operation of the Pound Fund Collection — an exercise in which each person was expected to subscribe £1 — much of it pains—tokingly collected weekly in pennies, and in small denomination silver. The year was 1927 and the record shows that few of the subscribers could afford to pay their pound outright.

Father Hunt celebrated the Diamond Jubilee of his Profession in October, 1970.

The Priors of St. Catherine's

1871—1874—FATHER WILLARD, O.P.
1874—1877—FATHER ALPHONSUS O'CALLAGHAN, O.P.
1877—1880—FATHER AUGUSTINE COVENEY, O.P.
Feb.—Aug., 1880—FATHER ALPHONSUS O'CALLAGHAN, O.P.
1880—1883—FATHER PATRICK V. FLOOD, O.P.
1883—1886—FATHER THOMAS F. PURCELL, O.P.
1886—1892—FATHER J. C. LYONS, O.P.
1892—1895—FATHER M. A. HUGHES, O.P.
1895—1897—FATHER M. A. DUHIG, O.P.
1897—1907—FATHER DOMINIC B. FALVEY, O.P.
1907—1912—FATHER M. J. MOORE, O.P.
1912—1914—FATHER DOMINIC B. FALVEY, O.P.
1914 Feb.—Dec.—FATHER S. A. O'KELLY, O.P.
1915—1918—FATHER RAYMOND MAGENNIS, O.P.
1918—1921—FATHER PETER A. MURPHY, O.P.
1921—1924—FATHER G. R. O'SULLIVAN, O.P.
1924—1930—FATHER E. H. COLLINS, O.P.
1930—1933—FATHER DOMINIC FAHY, O.P.
1933—1939—FATHER PATRICK O'HARA, O.P.
1939—1942—FATHER JOSEPH POWELL, O.P.
1942—1948—FATHER AENGUS BYRNES, O.P.
1948—1951—FATHER PAUL FLANAGAN, O.P.
1951—1957—FATHER M. PIUS CLEARY, O.P.
1957—1960—FATHER P. J. LONG, O.P.
1960—1963—FATHER NORBERT BARRY, O.P.
1963—1969—FATHER EDMUND WALL, O.P.
1969— —FATHER JOHN O'ROURKE, O.P.

Fathers of St. Catherine's community who in their day became Provincials of the Irish Province of the Order of Preachers.

Father J. C. Lyons, Prior of St. Catherine's from 1886 until 1889 was re-elected to a second term of office ended in November, 1892. Later he became Provincial.

FATHER A. HICKEY

FATHER H. M. DONEGAN.

FATHER J. W. STEPHENS

Fathers of St. Catherine's community who in their day, were raised to the Episcopacy.

Most Rev. P. V. Flood, O.P., Prior of St. Catherine's from September, 1880 until 1883. Later Prior of St. Mary's, Tallaght, and on August 14th, 1887, consecrated Most Illustrious and Most Revd. Lord Bishop Coadjutor Archbishop of Port of Spain, Trinidad. He died there on St. Patrick's Day, 1907.

Most Rev. R. W. Spence, O.P.—for five years from November, 1888 until April, 1893, a member of the community of St. Catherine's. In February, 1924, he was elevated Coadjutor of Archbishop O'Reilly of Adelaide. He died Archbishop of Adelaide, Australia.

Most Rev. Alphonsus O'Callaghan, O.P., Prior of St. Catherine's from 1874 until 1877 and again from February, 1880 until August of that year when he left to become Prior of San Clemente, Rome. He was consecrated Bishop of Cork on June 29th, 1884.

Requiscat in Pace

While this Brochure was in preparation, news was received of the untimely death of Fr. Leo McVeigh, O.P., in Tralee.

Fr. McVeigh was one of that group of boys whose first association with St. Catherine's came in the Altar Society.

Born on October 26th, 1908, he entered the Order in September, 1927, and was Professed the following year.

He was ordained at the Jesuit House, Milltown Park, in July, 1933.

In 1935 he was appointed Prior of Corpo Santo, Lisbon — and held the distinction of being the youngest Prior in the Order.

After thirteen years in the Portuguese capital, he returned to Ireland in 1948, to St. Malachy's, Dundalk, and was transferred to St. Dominic's, Tralee, in 1965.

WHERE THEY ARE NOW

There are at present, in addition to Warrenpoint-born Most Rev. Dr. E. J. Crawford, Bishop of the Western Solomons, thirteen Newry-born members of the Order at home in Ireland and overseas — Father C. P. McGivern, O.P., Dublin; Father Basil Keenan, O.P., Dundalk; Father G. O. Stokes, O.P., Sligo; Father Reginald B. Barry, O.P., U.S.A.; Father Gabriel A. Keenan, O.P., Dublin; Father C. P. Finnegan, O.P., Dublin; Father Lambert Greenan, O.P., Rome; Father Thomas C. Greenan, O.P., U.S.A.; Father Rupert R. Collins, O.P., Argentine; Father Maurice G. Fearon, O.P., Rome; Father S. P. Tumilty, O.P., Rome; Father Norbert Barry, O.P. and Father John O'Rourke, O.P., St. Catherine's.

Bro. Patrick Griffin, O.P., Sheeptown, is in Cork; Bro. Mannes Craven, O.P., is in Newbridge; and Bro. Pius McArdle is in Dublin.

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MOST REV. EUSIBIUS JOHN CRAWFORD, O.P., Bishop of the Western Solomons. Son of Mr. Vincent Crawford, B.A., Warrenpoint, His Lordship is an old boy of the Newry Christian Brothers Schools.

THE LAY BROTHERS

NO historical sketch of St. Catherine's, and this commemorative attempt as such does not aspire to be anything more than that, would be complete without a Chapter devoted to the Laybrothers who have graced the various communities since the Order came here a century ago.

The Lay Brother in Dominican life fills a very important role.

Bound by solemn vows, he shares fully in all the privileges of the Order and is equally fully protected in the Constitutions.

The role of the Lay Brother as has been pointed out above, is an important one, for to him and on him devolves the material side of convent management and without him it would be incomplete. He it is who attends to management in essence, his special care, the Church and its appointments, the Sacristy and the externals of the devotional exercises, the convent and its functioning.

But their life is not all service for they are active participants in all the Monastic exercises that divide a Dominican's day into ordered segments each commencing with community prayer — Matins, Lauds, Terce, Sext and None.

Throughout the long history of the Order many of its Lay Brothers have been auspicious examples of sanctity and devotion, not a few have been Beatified by the Church and one to whom there is a virile devotion here as elsewhere throughout the world, Martin de Porres, has been Canonised.

When the first Fathers were sent to Newry to set up the foundation the Centenary of which is being commemorated this year, a Lay Brother accompanied them, this fact in itself exemplifying the importance of the Lay Brother, in the eyes of the Order.

He was Bro. Martin Cronin. There are no records to show how long he laboured here, nor is there an entry recording the arrival of his successor, Bro. Mannes Molloy, but nineteen years later Bro. Molloy, it is recorded, died here on December 4th, 1890, and was the first member of the Order to be interred in the hallowed soil of St. Mary's Cemetery in the shadow of the first Dominican Mission. He was aged 60 years.

Brother Pius O'Brien appears to have arrived here in February, 1880, his successor being Brother Vincent O'Donohoe who died at Cork in 1904, aged 67.

When Brother James Mahon came here, there is no record, but he too died at Cork on February 13th, 1910, and though the names of his next four successors have been preserved and their place of burial and age at death being recorded for history, the annals of St. Catherine's contain no reference to their arrival.

They were :— Bro. Antoninus Monahan — died at Waterford, November 10, 1910, aged 73. Bro. Alphonsus Davis — died at Tralee, December 7th, 1914, aged 69. Bro. Alphonsus O'Donoghue — died at Galway on April 9th, 1920, aged 81. Bro. Dominic McCarthy — died at Sligo, December 21st, 1925, aged 74. Then Bro. Aloysius Kelleher, who

died at Waterford, 1952, and Bro. Andrew Ryan, who died at Drogheda.

And next comes one whose name and person is very dear to the friends of Saint Catherine's, Bro. James Phillips, who came to Newry in 1916 with the status of a Tertiary Brother. After two years, in 1918, he returned to Tallaght, to St. Mary's Novitiate, there to further prepare for his Profession.

It was with delight that the priests and people joined in honouring him in August, 1969, when he celebrated the Golden Jubilee of his Profession and congratulations and felicitations flowed in to him from Dominican houses spread all over the world from men who were boys when first they came to know him in St. Mary's, Tallaght, and in the Dominican College, Newbridge, Co. Kildare.

Bro. James, was succeeded in 1918 by Bro. Kevin Fitzpatrick and he in turn by Bro. Ignatius O'Halloran from November, 1920, until October, 1924. Bro. Stanislaus Murphy came in October of that year, and was succeeded in 1928 by Bro. Gerard Hughes, and in 1931 by Bro. Gabriel Lynch, who in his short stay of two years endeared himself to the people.

Returning to Tallaght where he spent the remainder of his religious life and where he is buried, he was succeeded by Bro. Anthony Wixted in 1933 and he in turn by another whose patron saint was the same, Bro. Anthony McNamara in 1935.

Bro. Anthony McNamara, a native of Co. Clare spent six fruitful years at St. Catherine's and in that time gave of himself fully to the beautification of the Church and gardens. A qualified manager, he excelled in the day-to-day running of the Church and Convent and many there are who will recall the ornate floral and candle displays — his speciality — with which he decorated the Altars for the annual Forty Hours Adoration and Holy Week ceremonies.

These same old friends will be delighted to learn that he is enjoying reasonably good health in St. Magdalene's Priory, Drogheda, to which he was transferred in September, 1941, and that later this year, on December 8th, he, too, will have the distinction of celebrating the Golden Jubilee of his Profession.

From Cork, to succeed him came Bro. Antoninus Dowling, who, after just two years here returned to his beloved St. Mary's, Popes Quay, on the northern bank of the Lee where he is still happily living out his deeply religious life.

For seven years, from July, 1943, until July 1950, Bro. Dalmatius Waldron cared lovingly for St. Catherine's. He often returns to Newry for fleeting visits, from St. Mary's, Tallaght, where he has been for some years past and there must surely share memories with his successor also a frequent and very welcome visitor to Newry, Bro. Ignatius Jeevers who

came in September, 1950, and left again in August of the following year.

Bro. Brendan McElligot succeeded him, indifferent health restricting his active life here.

In October, 1951, Bro. James Phillips returned to Newry, after an absence of thirty-three years and in 1962, Bro. Dominic Naughton came to share the responsibilities with him. After a year Bro. Dominic returned to Tallaght and Bro. Brendan McElligot came back to St. Catherine's the following year, in January, 1964. Again ill health prevented him from entering fully into the life of the Newry Community and he died at Mount St. Columbs, Warrenpoint, in June, 1967, and is buried in St. Mary's Cemetery.

Bro. Columba Corrigan, much loved member of the present community came here in 1967, Bro. Dominic Naughton joining him and Bro. James in 1969.

Three Lay Brothers, natives of Newry, who served the Order devotedly, and have since passed to their reward, are—Bro. Francis Byrne, O.P., Bro. Benedict Larkin, O.P. and Bro. Angelo McGivern, O.P.

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THE CHRISTMAS CRIB

The Christmas Crib has long been a feature of St. Catherine's.

Three years after the Solemn Opening of the Church, the first Crib was erected for Christmas 1878. It was positioned in St. Joseph's Chapel, apparently this being the location year after year until 1912 when Miss M. A. Quinn, donated a new set of figures — those still in use.

To enhance the new figures, a more elaborate Crib was devised and its position changed to the unused porch of Our Lady's Chapel. Year after year until 1951 the Crib appears to have been built in that place, but that year it was returned to St. Joseph's Chapel, reappearing there for the next five years until in 1956 it was transferred to Our Lady's Chapel where it has been sited each year since.

In its early days the erection of the Crib was entrusted to contractors, Rev. Bro. Anthony McNamara building a very fine model in the Porch site when he came here in 1935.

In the 1950's Fr. S. Murphy took over the erection of the Crib, introduced the flora and fauna and animal life which is now a pleasing adornment of this Christmas scene and as year followed year added more and more items.

The ducks, sailing around on their mirror pond began their career in 1952. At first employing an electrical train set the contrivance was crude and noisy but it captured the imagination of the young and the not-so-young and the Crib in St. Catherine's became a talking point and a 'must' for parents and children, not all of them of St. Catherine's flock nor indeed the faith, that Christmas season. In time the system has become much more sophisticated and to-day St. Catherine's Christmas Crib is holding its own in competition with the other attractions of the Yuletide season.

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Activities

THE HOLY NAME SODALITY

Elsewhere in this commemorative brochure, in the section tracing the history of the Dominican Order in Newry, it has been set down that Most Rev. Dr. John Pius Leahy, O.P., then Bishop of Dromore, before acceding to the request of the people of Newry to permit the foundation of Friars Preachers here, at first hesitated, out of concern for the people and his parochial clergy.

None knew better than His Lordship the heavy responsibility such a move would be placing on the already heavily burdened Catholic populace and in his letter to his friend, the ex-Provincial, Father B. T. Russell, O.P., he lays emphasis on this fact.

In another letter to Rome on the same topic he uses the phrase *tempora miserrima* — “most trying times.”

But as has been shown and as posterity avows, the determination of the people overcame their financial limitations and sustained by very real evidence of the love of the people and their unbounded charity—for that is essentially what giving is — the early Fathers were encouraged to proceed with their commission — the building of a Church and Convent here.

Giving, of course, is only part of the operation. There have to be people to receive the gifts of the givers and in the case of the Church, all Churches, the givers give to fellow laymen who receive on behalf of the clergy, who, after all, have the primary function of administering to the spiritual needs of the laity and must not be hindered in that office.

As has been shown in the section dealing with the Lay Brothers of the Order, St. Dominic, the founder, was practical enough to realise that if his Fathers were to be given freedom from the mundane functions of the everyday running of their Monasteries and Convents to apply themselves the more freely to their scholasticism and the mission for which they had been set up, his army would have to have a secondary or supporting wing of men, who, though religious and very often of deep sanctity, would be prepared to undertake this necessary duty. Hence the corps as it were of Lay Brothers, i.e., Brothers in Dominic with the Fathers, but Lay because they were not ordained priests, came into being.

From the earliest days of the Dominican Foundation in Newry there have been men, devoted and willing, not only to receive the gifts of the givers, but to go further and give of their time, going out among the people,



collecting their gifts to the Church, and in particular to St. Catherine's Church.

Two years after the Solemn Opening and Dedication of the Church on 17th October, 1875, the heavy debt on the building was a source of grave concern to the then Prior, Father Alphonsus O'Callaghan. He had succeeded Father Willard, the founder of the Newry Community, in 1874, organised the grand opening and dedication ceremonies, but when the festivities were over and the jubilant crowds departed, alone in the silence of his room he faced the stark reality of debt and much more to be done to bring his new Church up to the standard befitting its Divine use. For years past the people had been giving munificently without complaint, but the programme of uncompleted effort was an enormous one and in sheer desperation to relieve the strain on the people, on his community, and on himself, Father O'Callaghan took a decision, popular in those days and no less popular to-day. He decided to go where the more affluent Irish were and undertake a begging tour in their midst—in America.

Alas, his optimism outweighed his ability as a beggar — even an ecclesiastical beggar. The tour turned out something of a failure simply because Father O'Callaghan, by nature a retiring soul, hadn't the effrontery to apply the screw even though he had gone so far and to so much trouble.

But the people of Newry responded where their better-off kinsmen renegued, and sensing the frustration and disappointment of Father Prior, on his return a group of men got together in 1877, organised the town into districts, and for the next seven years unremittingly week after week in fair weather and foul, toured the Catholic homes of Newry, gathering in the pennies, the sixpences, the shillings and the odd pound, until they succeeded in that time in reducing the debt outstanding to clear the way for the work still to be tackled—the building of the spire, the completion of much of the internal decoration, and furnishing of the Church, and the building of the Convent.

The names of these first collectors for St. Catherine's were — P. Carrigan, P. McConville, Peter O'Hare, Terence Rice, Peter McAteer, P. McDonald, E. A. Byrne, Peter McCartney, B. Downey, John Curran, Patrick Keenan, Samuel McKinney, John Stokes, Denis Diamond, Edward Bolger, Charles Strain, John Markey, John Doherty, Patrick Marron, Randal Lamb,

THE HOLY NAME SODALITY

Front (left to right) — John Briscoe, John O'Driscoll, Jim Smyth, Sean McAteer (President); V. Rev. Fr. O'Rourke, O.P., Prior (Spiritual Director); Gerry Boyle, John Bell, Michael Carlin, Gerard Duffy.

Second Row — Henry McCrink, Arthur Morgan, Hugh O'Neill, David McDonald, Pat Connell, Desmond McMahon, John Southwell, Gerry Toal, Frank Donnelly.

Third Row — Graham Jordan, Patrick Larkin, Jim Hanratty, Gerry O'Rourke, Harry O'Rourke, John Cahill, Leo Vint, Pat McLogan.

Fourth Row — Liam Blaney, Ronnie O'Rourke, Stephen McCrink (Hon. Secty.); Terence Murphy, Gerry Barry.

Back Row — Ed. Mackle, Felix Larkin, Michael McEvoy, Pat McGivern, Tom McChesney, Sean Carey.

John Trainer, Owen McMahon, Michael Gallogly, Daniel Dowdall, Joseph Doyle, James Waddal, John Golding, Thomas McGuigan, Robert O'Rorke, Joseph McParland John Mackin, Thomas Lamb, John McCamley, Patrick Heaney, James Smith, Patrick Connolly, Patrick Grant, James McQuaid, Thomas Garvey, John Rice, F. Lupton, S. McCrink, Patrick McClelland, John Harmon, Michael McConville, James Rooney and Patrick Martin.

Many of these names crop up at various times in the history of Saint Catherine's, families that have maintained a loyal lasting link with the Dominican Church in Newry and indeed a perusal of them discloses that the first Altar Boys of 1871 are included and would indicate that these "Boys" were, in fact, men.

So much store was put upon their service and endeavour that the list published above has been taken straight from the annals where they are recorded to be for ever remembered in the prayers of the community, as ordained in the Dominican Rule.

Late in the year 1877 Father O'Callaghan received his orders to leave for Rome, where was to be Novice Master at the Dominican Novitiate of San Clemente.

At St. Catherine's his successor was to be Father Augustine Coveney, one of the founding fathers, who was making a welcome return to Newry. It was he, who, in November, 1878, established the Confraternity of the Most Holy Name of Jesus, a movement which attached to other Dominican Churches in Ireland is of numerical strength and comparable with the other great Confraternities in being then, and since.

The simple rule their founder, Father Coveney, gave them called for a personal love of God, respect and reverence for the Most Holy Name of Jesus.

The first President was Mr. Robert Hogg Doherty, King Street (now Francis Street), Town Clerk of Newry. His successors were :—

Mr. John Cunningham, Clothier, Margaret Street—1875-1904;	Mr. Hugh J. McConville, J.P., Needham Villa—1936-1937;
Mr. John Markey, Boot Merchant, Hill Street—1904-1907;	Mr. John McParland, Clothier, Margaret Street—1937-1940;
Mr. Francis Bennett, Potato Merchant, Canal Street —1907-1914;	Mr. Peter O'Hagan, Grocer, Margaret Street—1940-1959;
Mr. Hugh J. McConville, J.P., Gentleman, Needham Villa, Patrick Street—1914-1921;	Mr. Joseph McGuigan, Leather Merchant, Kilmorey Terrace—1959-1965;
Mr. John Quinn, The Milestone, Newry—1921-1935;	Mr. David McDonald, Plumber, Dominic Street—1965-1967;
Mr. Patrick McDonald, Clerk, Dominic Street—1935-1936;	Mr. Sean McAteer, Monumental Sculptor, Dublin Road — 1969 - —

Mr. Joseph McGuigan, President, 1959-65, died suddenly while collecting at the church door, and Mr. Peter O'Hagan, President, 1940-59, is an Honorary Life President of the Sodality

The fortunes of the Sodality down through the years have been guided



Two pictures taken on a Senior Choir outing at Baltray in the '30s. The groups include (above) Mrs. McShane, Miss Durnan, Misses Kelly and Bro. Anthony, and (below) Párl McKevitt, Father Keenan, Mrs. J. Lyons, Frank Gallagher, Miss Durnan, Miss T. Kelly, Father Patrick O'Hara, O.P., Miss Cardwell, Rev. Bro. Anthony, Miss Kelly and Mrs. McShane.





by dedicated men, those in office and those mere members, but without efficient Secretaries, the men who prepare the Collectors' Rotas, fill in when vacancies arise, and record the business, it is doubtful if even the timbre of the general body would have been sufficient to maintain the high standards set in the beginning. These men —the Secretaries—were :—

Mr. John Cunningham, Margaret Street—1975-1904;	Mr Patrick Hudson, Dominic Street—1931-1934;
Mr. William Cronin, Town Clerk, Downshire Road—1904-1919;	Mr. Christie James, Dominic Street—1934-1937;
Mr. Joseph Bennett, Erskine Street—1919-1931;	Mr. Henry McCrink, Merchants' Quay—1937-1970;
Mr. Stephen McCrink, Merchants' Quay — 1970 - —	

THE CHOIR

In preparation for the opening of the new Church in October, 1875, Mr. Robinson, Collector of Taxes in Newry at the time, and an accomplished musician in his own right, gathered around him the nucleus of what was to become St. Catherine's Choir.

Elsewhere we read that the Altar Society produced a play at Lupton's Mill in Queen Street now Dominic Street. The Mill alas is no more. Vacant for years it was burned down in the 1940's and many years later having been acquired by the Urban Council the site and some adjoining property was developed and the present Cleary Crescent Estate built. It was named to perpetuate the wonderful esteem in which V. Rev. Dr. M. Pius Cleary, O.P., for many years identified with St. Catherine's, was held by the townspeople.

It was in the parlour of the Queen Street home of the Mill owner, Mr. Lupton, that the young Choir met weekly to train in readiness for the great event, and we can presume that it was much more than mere generosity that impelled Mr. Lupton to provide this much needed accommodation—it was in fact his love of music and his desire to do all he could to assist the new choral group.

But his interest didn't stop there. A violinist of no mean ability, he set about the formation of what was to become a most gifted orchestra to augment the St. Catherine's Choir in their singing of Missae Cantatae, and the Masses of the great composers then a feature of Church music.

THE CHOIR

Front (left to right) — Miss Grainne McAteer, Mrs. Mary McCarthy, V. Rev. Fr. Prior; Mrs. M. Larkin, Organist and Choir-mistress; Rev. Fr. Cunningham, O.P. (Spiritual Director); Miss Bere McAteer.

Centre — Miss Florence McNulty, Miss Margaret Nolan, Mrs. Laura Gorman, Miss Nuala McMahon, Mr. Wm. McCamley.

Back — Mr. Felix McNally, Mr. Tony McAlinden, Mr. Tom McArdle, Mr. David McVeigh.



On the occasion of the ceremonies marking the opening of the Church the Choir was made up of Dundalk and Newry voices and the Holy Family Band also lent its services

In due course Mr. Robins was transferred from Newry to a posting elsewhere, and was succeeded by a Mr. McCormack, in the Tax Office and fortuitously also in St. Catherine's, to which he became most devoted, his son Mr. James McCormack, taking over as choir-master and ecclesiastical cantor, his forte being the Lamentations of the Holy Week chants.

St. Catherine's Choir was by this time renowned for the excellence of its production and at times of special celebration, on the great Dominican Feast Days—St. Dominic's Day or Rosary Sunday, during Holy Week, and Easter Sunday and at Christmastide, when the ceremonies permitted, the full scope and repertoire of the group, crowds flocked to the Church, among them many not of the faith, to hear good music, beautifully trained choral work and instrumentation.

Late in the year 1886 a new name creeps into the memoirs, a name that was to survive until the 1930's — Theodore Lynch, the first official Organist and Choirmaster.

The first Organ in St. Catherine's was a huge American instrument, acquired by Fr. Foran from St. Patrick's Cathedral, Armagh. Built right across the Organ Gallery it tended to obscure the great window, a fine feature of the eastern gable.

It was replaced in 1882 by an £800 Leeds built Connacher model — a fine instrument — and finished its days as the choir organ in St. Mary's Dominican Novitiate, Tallaght, Co. Dublin.

The Connacher Organ — it too was built across the gallery — rendered wonderful service for the next fifty-six years until in 1938 while Rev. Fr. Patrick O'Hara, O.P., was Prior, it was dismantled, overhauled, electrified and rebuilt at a cost of £2,209, in divided form, thus exposing to full view the great East Window which had been re-glazed at the same time in memory of the late Hugh John McConville, of "Needham Villa," Patrick Street, one of the most loyal and devoted sons St. Catherine's gathered around her in the ninety-six years of her existence.

Gentleman, first citizen and leader among the town's social set, he was possessed of a very fine tenor voice, which he used to great effect as a member of the Choir. His sister Miss Katheen McConville was also a member of the Choir, an every loyal helper and at her death a munificent donor.

THE JUNIOR CHOIR

Front, (left to right) — June Cunningham, Dympna Wright, Sandra Jones, Agnes Higgins.

Centre — Majella Owens, Martina Mullin, Bernadette Murphy, Teresa Cregan, Josephine McCrink, Kathleen Wright, Patricia McCormack, Kathy Owens, Cathy McCormac.

Back Row — Anne Marie Murphy, Patricia McGrath, Sharon McCormack, Fr. Sean Cunningham, O.P. (Spiritual Director), and Mrs. Larkin (Organist and Choirmistress).



Mr. Lynch—he is still lovingly remembered by former members of his Choir not now active and by at least one member of the present Choir — William McCamley—who, under his careful guidance was nurtured from young Choir boy to become one of the finest Bass voices ever to grace the Newry stage—died in 1939.

He celebrated the Golden Jubilee of his appointment in 1936 and was entertained to supper in the Priory, the occasion being availed of to make a presentation to him reflecting the esteem in which he was held by the Community of that day, and those that had gone before in the half-century thus being marked.

He died in June 1939, and was accorded the rare privilege of having his remains repose before the High Altar in Saint Catherine's.

He was buried from there following Solemn Requiem Mass on July 1st, 1939, the mournful strains of Saul's "Dead March" accompanying the removal of his coffin down the centre aisle of the Church he loved and so devotedly served for 53 years.

The interval between his death and the appointment of his successor, Mr. Thomas Kelly, Wexford, was filled by Miss Gertie Durnan, formerly of Courtenay Hill, later still of Dominic Street and now living happily in retirement in Carrickmacross.

Miss Durnan never accepted the post of Organist of St. Catherine's, but were the days she spent at the console there, added together, they would tot up to a sizeable number of years.

Mr. Kelly was succeeded by Mr. Walsh in 1951, and Mrs. Alma Brown also filled the breach about this time.

In his sojourn here Mr. Kelly brought a verve and accomplishment to the office, attracted youth to the organ gallery and followed them out to the musical life of the town and in the then Newry Musical Society found a ready and fertile garden of talent waiting to be exploited to the full by his undoubted prowess as a musician of great promise.

To-day the fortunes of St. Catherine's Choir are in the hands of Mrs. M. Larkin, last, in a distinguished, though not numerically strong list of gentlemen and a lady, each of whom in their day enhanced the ceremonies, produced works of great delight and contributed their share of the story of the Dominican Church in Newry.

THE ROSARIANS

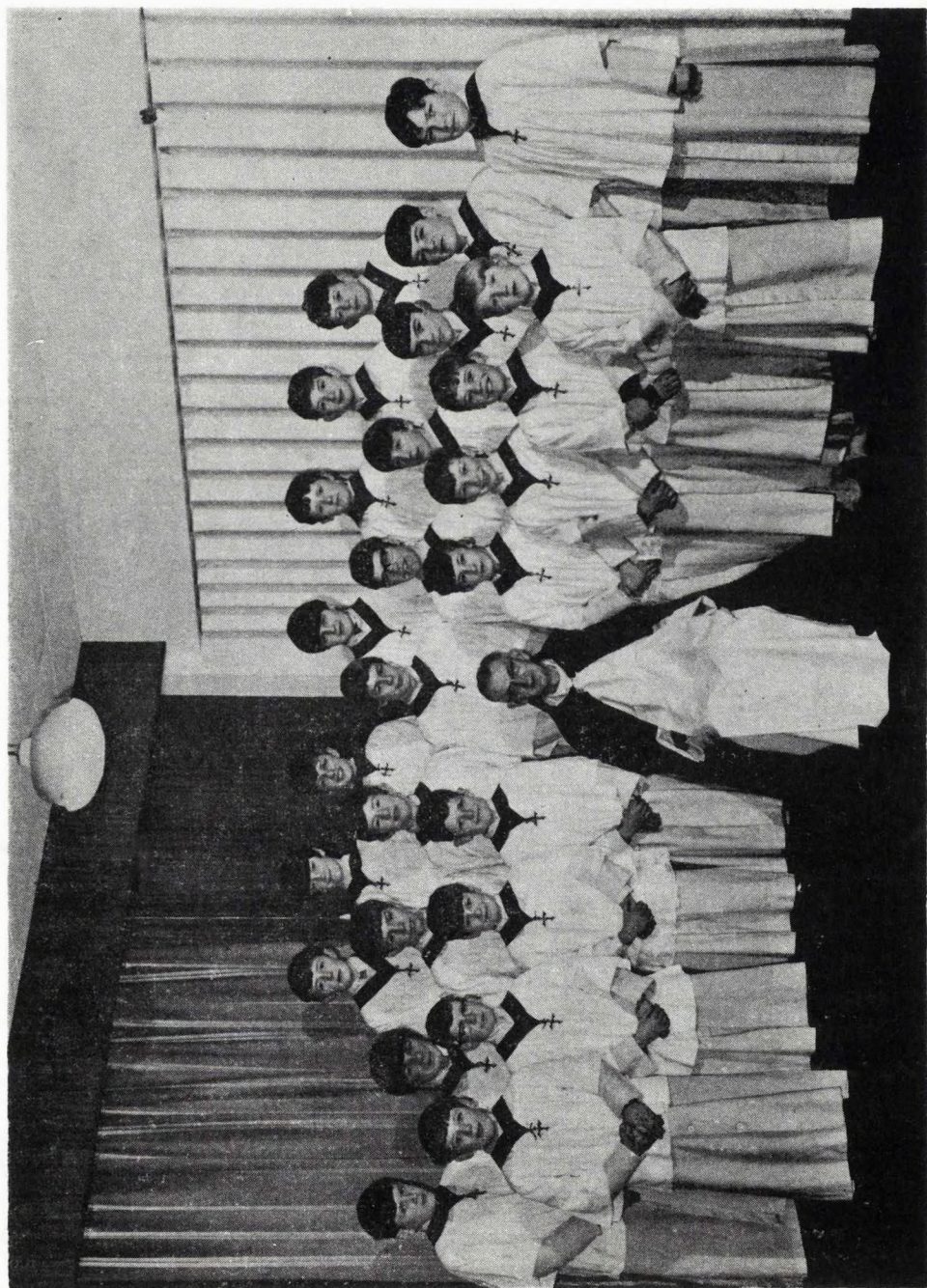
Front (left to right) — Mrs. Kathleen Loy, Mrs. Ena Navin, Mrs. Margaret O'Rourke, Rev. John O'Rourke, O.P., Prior; Mrs. Cora Cahill (President); Miss Rita Gallagher, Mrs. Elizabeth O'Hare.

Second Row — Miss Claire Morgan, Mrs. Margaret McGovern, Miss Kitty Reilly, Miss Cissie Reilly, Miss Alice Mone, Miss Bridie Kelly, Miss Agatha Morgan, Miss Mary M. Quinn.

Third Row — Mrs. Rita Cregan (Staff); Mrs. Minnie Mallon (Staff); Miss B. Mallon, Miss Teresa Hughes, Mrs. Bridie Rocks, Miss Susie McDonald, Mrs. Margaret McDonald, Mrs. Murphy, Mrs. Teresa Connor, Mrs. Kathleen O'Keefe, Miss Mary Kearney, Miss Rose Kelly, Miss King.

Back Row — Miss Sheila Mallon, Miss Mary Greene, Miss Molly Healy, Miss Ellie McVerry, Miss Elizabeth McShane, Mrs. Kathleen Havern.

Not in Group — Mrs. Mary Donnelly, Mrs. Helena Mulligan.



THE ALTAR SODALITY

The Altar Sodality, called variously at different periods -- "The Angelic Warfare" and "The Society of St. Thomas of Acquin" is possibly the oldest lay organisation attached to St. Catherine's and happily is still thriving.

This Sodality, the most essential to the everyday running of the Church, dates from the earliest days in St. Mary's, and though the ravages of time have bereft us to-day of a complete chronicle of its membership and activities, we do fortunately have a record of the very first members—James McAreyve, Robert O'Rorke and the brothers, Edward, Randal and Thomas Lambe.

Later, following the opening of St. Catherine's, it is recorded that "a solemn reception of Altar Servers into the Society of the Angelic Warfare—the official Dominican organisation for young boys—has taken place." This was the foundation of what, in time, was to be an almost unique nursery of Dominican vocations, a nursery from which almost a score of boys emerged to complete in the priesthood, the training and awareness of a higher ideal inculcated in them on the Sanctuary and by direct association with the life of the Friars in St. Catherine's.

But, in case this might convey that all is gloom and miserable piety in the life of an Altar Boy when his duties bring him about the Church, it may be perhaps as well to give some details of the lighter side of the service, a side enjoyed by the boys and rarely if ever seen by the public—their annual parties and their annual excursions.

Indeed the annals of The Altar Sodality, though scant, record that in Fr. Cranfield's time the boys presented a dramatic entertainment in Lupton's Mill, Queen Street. The play they chose was "Paddy Miles": Fr. Cranfield was Director, and John O'Hare, Mill Street, a member of the Sodality, was Stage Manager. There is, unfortunately, no record of how the entertainment was received, how it was attended, or if indeed it was a success.

In more recent times—the thirties—the Boys again displayed ambitious talent and produced a very amateur magazine under the title, "The Dominical." The first edition was a scrappy hand-written effort, but what it lacked in finesse and presentation was made up by the ingenuity of the Editorial Board in "presenting" each subscriber with a postcard size

THE ALTAR SODALITY

Front Row, (left to right) — Brian Cunningham, Colm White, Gerard Dunbar, Kevin McCormack, Rev. Fr. Murphy, O.P. (Director), P. J. Ward, Barry McCormack, Ewan Morgan, Gerard Connolly.

Centre — Declan Carey, Declan Bell, Patrick Hanratty, Keith McGivern, Philip Russell, Dominic White, Gregory Rice, Gervais Dixon, Gerard Cunningham, John McCormack.

Back — James Heaney, Seamus Connolly, Patrick McCormack, Martin Cunningham, Gabriel Curran, John Mathers, Ian Carey. Colin Bell, President, not present.

black and white picture of the Church supplied by the Art Department. It was the only time that department was called upon to act. The second issue progressed from a hand-written text to a typewritten production, but the effort required, in a day before the duplicator had become standard equipment, proved too much for those 10-12 years age group and "The Dominical" ceased to exist.

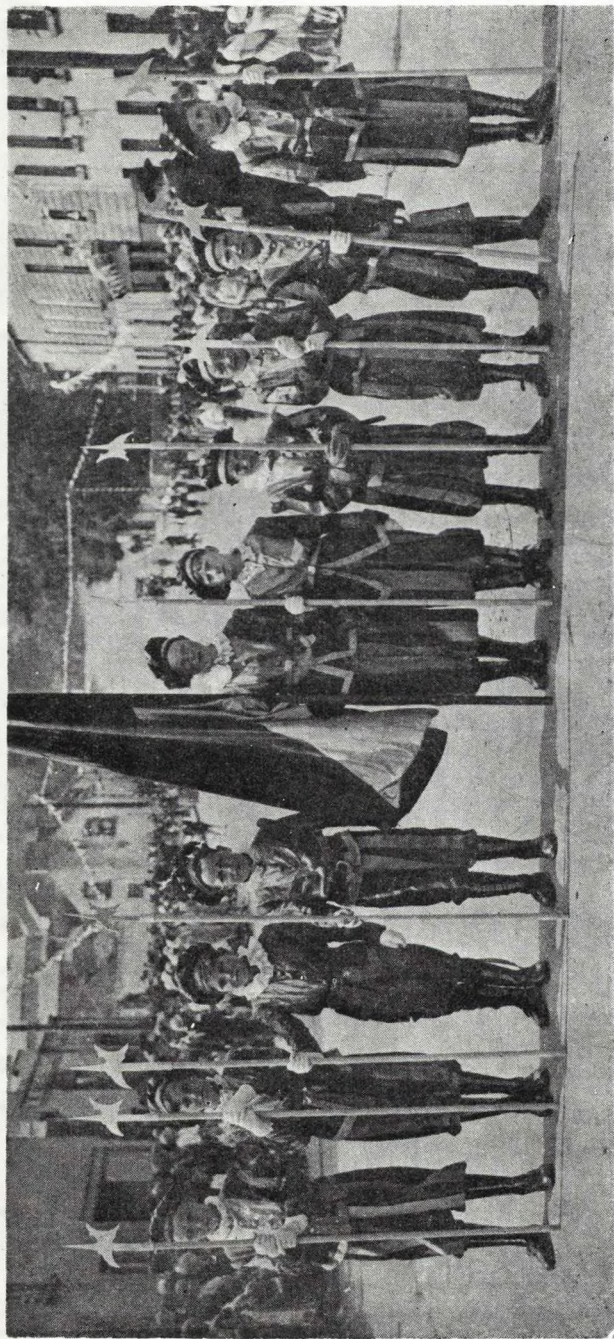
During the Corcarina Fete — the Golden Jubilee Bazaar in 1928 — the Boys brought a touch of novelty and gaiety to the event, dressed in the familiar yellow and black uniforms of the Swiss Guard.

Later, this garb, though it was a different generation of Boys which was wearing them, emerged once again, this time to greet His Eminence Cardinal MacRory when he paid an official visit to the town in 1934, the occasion of the seventy-fifth anniversary of the foundation of the Holy Family Confraternity in Newry Cathedral. A group of the Boys in the Swiss Guard uniform, replete with halliards "held the town" against the visitor as he entered Monaghan Street from Camlough Road, and the formalities of reception having been completed, formed a guard of honour for His Eminence on his triumphal car drive to The Cathedral.

Older attenders of St. Catherine's will surely recall the beautiful ceremonies of Holy Week, the nights of Tenebrae preceding Holy Saturday and Easter Sunday and with this memory must return reminiscences of the beauty of the Chants. About 1925 the then Prior — Rev. Fr. Collins — undertook the training of the Altar Boys to sing the verses of the "Benedictus" and the "Miserere" alternately with the Choir, at the end of Tenebrae, the effect of this in the totally blacked-out Church being most impressive, the atmosphere of Gethsemane on that very first Spy Wednesday, Holy Thursday and Good Friday being captured still more by the thunder claps and the flashing on and off of the lighting to signify "lightning." While the young who attended these ceremonies must assuredly have been frightened on their first visit, the Altar Boys always enjoyed the production of thunder — they vigorously slapping their Holy Week books on the marble steps of the Sanctuary. On Good Friday morning they sang the Sanctus of the Mass of the Pre-Sanctified and took the part of the "turba" or mob at the Unveiling of the Cross. This tradition continued up until the forties.

In 1926 the Altar Boys "outing" was introduced, again by Fr. Collins, and the venue for the trip was — Greenore — not far distant nor very rewarding in the minds of to-day's much travelled children of the '70s, but in 1926 a very real experience and adventure. The County Louth venue held favour for a number of years but in time Bettystown, at the mouth of the Boyne, eclipsed it, until 1949, Clogherhead was given a trial. This North Louth venue held sway monotonously until we find Newcastle appearing for a few years. In the succeeding summers the trip took place to Bettystown again. Baltray across the Boyne, Clogherhead again and finally last year for the first time ever to Bangor, Co. Down.

No reference to the Altar Society would be complete if it did not include a reference to the grafita propensity of the boys whose works of



Sunday, July 8th, 1934—the Swiss Guard pictured in Monaghan Street awaiting the arrival of Cardinal MacRory (left-right)—Gerry Duffy, Tommy Corr, Sean Hand, Padge McCourt, Jarlath Gibbons, Tommy Small, James Gallagher, Joe Greenan, Felix Larkin and Tom McInerney.

art were with meticulous care carved on the back of their vestment press doors and indeed Spiritual Directors always turned a blind eye to this activity. Indeed it would have been almost possible to compile a fairly accurate list of members, recent or not too recent, from the inscriptions on the back of the former press doors, the seniors or elite of each succeeding group regarding it almost as obligatory for posterity sake to carve their name and dates of joining and holding senior status on that "holy of holies," the back of the Head Altar Boy's press door.

We refer above to the "former" press doors, for this entire unit of furniture in the Boys' Sacristy was completely destroyed by fire on the morning of October 5th, 1964.

Christmas, too, is a time when the Fathers recognise the services of the boys and from earliest times a Party for them is given when the customary treats of the festive time are lavishly distributed and the "Ref." — oh presumptuous abbreviation for Refectory — the Fathers' diningroom, echoes and re-echoes annually to the exuberance of the young guests. In more recent times, when the Boys have been the charges of Rev. Father Stephen Murphy, their Spiritual Director who, with that unique ability he possesses to reach the young, understand them, and get their very best in return, competitions have been the order of the night at these functions — and surely the older boys must recall the Saltpetre Race, and the many other novelties without which the party would have been incomplete.

The completion of a Roll of Honour of Altar Boys is just impossible. There are no records in existence prior to 1928, but since then the following Boys — many now men, one at least gone to his heavenly home, have all been Presidents of the Sodality — Robert Gallagher, Jimmy Heaney, Barney McShane (R.I.P.), Tommy Greenan, Gerry Duffy, John Gallagher, Charlie Smyth, John Maguire, John McCamley, Maurice McShane, Jim Brady, Donal Gavaghan, Alan O'Hare, Michael Brady, Seamus Turley, Michael Russell, Austin Kane, Gerry McAlinden, and presently, last in a long line, lost in the shadows of a century, Colin Bell.

Before 1928, the record is scant, though four names survive to be added to this illustrious list — Jack Doran, Stan Calter, Raymond Dowdall and James McArdle.

Concluding this little reverie on the Altar Sodality, it is but proper that the names of Boys who served it and went on to the priesthood, most of them in the Dominican Order, should be appended.

They are — the late Very Rev. J. H. B. Flood, O.P., the first of the illustrious band. He became Lector of Sacred Theology, was for a time Prior of St. Saviour's, Waterford, and St. Malachy's, Dundalk, and died on the Mission in Trinidad.

The late Rt. Rev. Mgr. R. McLoughlin, Pastor of St. Mary's, Fairfield, Pennsylvania, U.S.A.

The late Father John Arthur Calter, S.J.
The late Rev. Father Colman Kean, O.P.
The late Rev. Father Antoninus Hanratty, O.P.
The late Rev. Leo E. McVeigh, O.P.
The late Rev. Father Patrick Joseph Markey.
Rev. Father Basil Keenan, O.P.
Rev. Father C. P. Finnegan, O.P.
Rev. Father Laurence Lambert Greenan, O.P.
Rev. Father Thomas Clement Greenan, O.P.
Rev. Father David Rice, O.P.
Rev. Father Rupert Collins, O.P.
Rev. Father Oscar Welsh, S.M.A.
Rev. Father John Lupton, S.M.A.
Rev. Father Joseph G. Dowdall, O.P.
Rev. Father Raymond M. Dowdall, O.P.
Rev. Father Norbert Barry, O.P.
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THE ROSARY CONFRATERNITY

The first Confraternity established in St. Catherine's was the "Confraternity or Association of the Living Rosary" set up on January 29th, 1877, by Father Francis Purcell, the document from the Master General of the time, Father Joseph Sanvito, which gave it full Canonical status, being preserved on the fly leaf of the first Confraternity register and dated, November 4th, 1878.

In time it developed into the Rosary Confraternity as we know it to-day.

Corrinshego and Cloghogue each boast a circle apiece and Bessbrook no less than three.

Wonderful days those in the history of the Rosary Confraternity.

Older members of the Order having ministered here, recalled with pride that the Wednesday night meeting was "something worth seeing," often adding, "and worth preaching to, too." This interest continued well into the 'Thirties', the premier events of the Confraternity year, being the great October Retreat and the May procession "up the Garden" — the first of which took place in 1887.

Down the years the fortunes of the Confraternity fluctuated for a variety of reasons (what Association has not had this experience?), but the Black-out regulations of the second World War 1939-45 almost dealt it a death blow. Total darkness in unlighted streets restricted, aye discouraged pedestrian movement, and minimal Church lighting together with the general depression of the war years left its mark and sadly depleted the active membership. But new life and renewed interest as always, were forthcoming.

One remembers the late Fr. M. P. Cleary's zeal to restore the Confraternity to its former greatness, and after him the painstaking devotion of the late Fr. B. Hegarty for the fortunes of the Rosary Confraternity — in particular his great thoughtfulness in visiting sick and aged members.

It was Fr. Hegarty incidentally who introduced the devotion of the Miraculous Medal in addition to the statutory Confraternity prayers. As for to-day and the future. It has been said that the days of the Confraternity are numbered. Perhaps the pundits are correct in their forecast and again perhaps this forecast was made many times in the past when the life of the Sodality was at a low ebb. Is it really possible to visualise the complete passing of the Confraternity, an institution almost as old as St. Catherine's itself? No, and with God's help the sweet strains of Our Lady's hymns will continue to be heard there every Wednesday night without fail as long as St. Catherine's itself stands.

THE HOLY ROSARY CONFRATERNITY PREFECTS

Front (left to right) — Miss Jeannie Rankin, Miss Harvey, Mrs. Annie Ryan, Miss Ellie McVerry.

Centre — Miss Rita Gallagher, V. Rev. Fr. O'Rourke, O.P. (Spiritual Director); Mrs. Kathleen Guinane, Miss Roisin Larkin.

Back — Mrs. D. McDonald, Miss Mary Reilly, Miss Mary M. Quinn.



FATHER PATRICK TUMILTY, O.P., the last in a long line of Altar Sodality Boys, who entered the Order, pictured at his First Mass in Saint Catherine's last year.



THE TERTIARIES

Front (left to right) — Miss Claire Morgan, Miss Teresa Hughes, Mrs. Annie Ryan, Mrs. Kathleen Guinane, Miss Josephine McMahon. Centre — Miss Rita Gallagher, Mrs. Quinn, Mrs. Eileen Barry (Prioress); Miss Rosina Smyth. Back — Mrs. Mary Peters, Rev. Fr. Sean Cunningham, O.P. (Spiritual Director) Mrs. Catherine Savage, Miss Mary M. Quinn.

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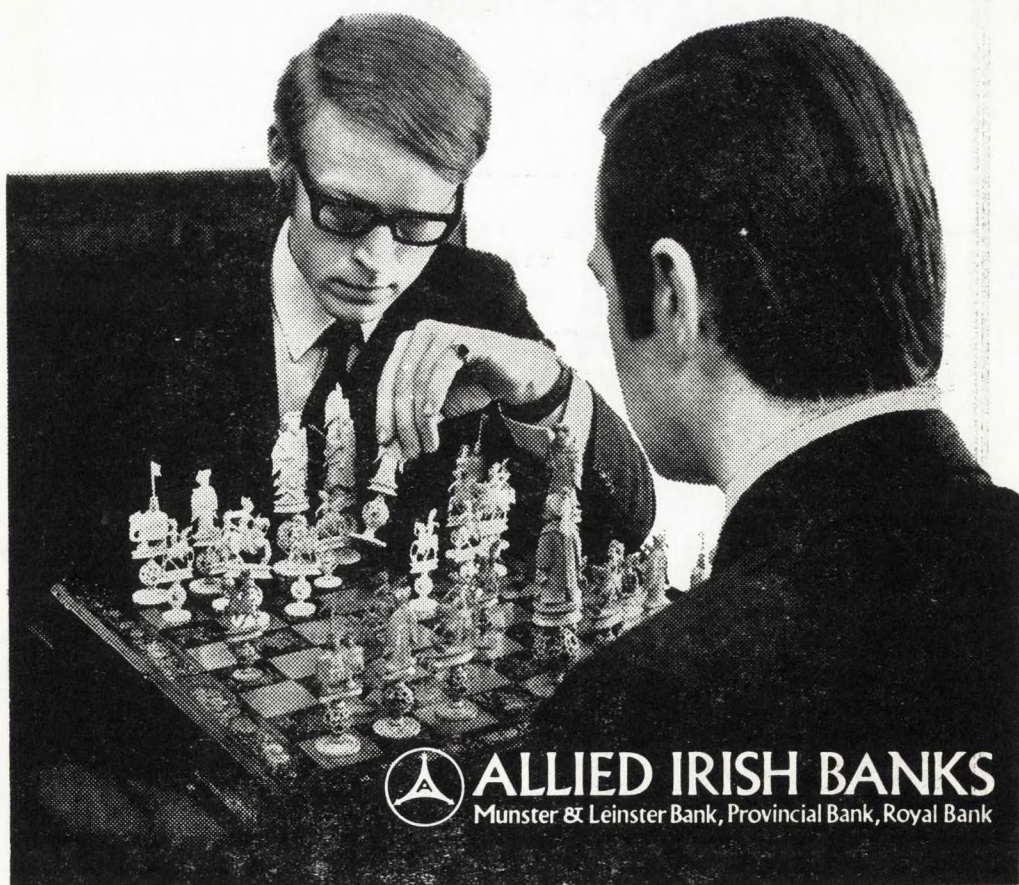
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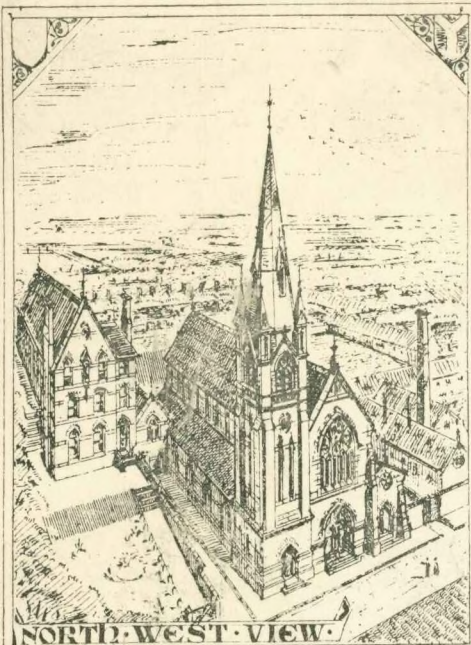
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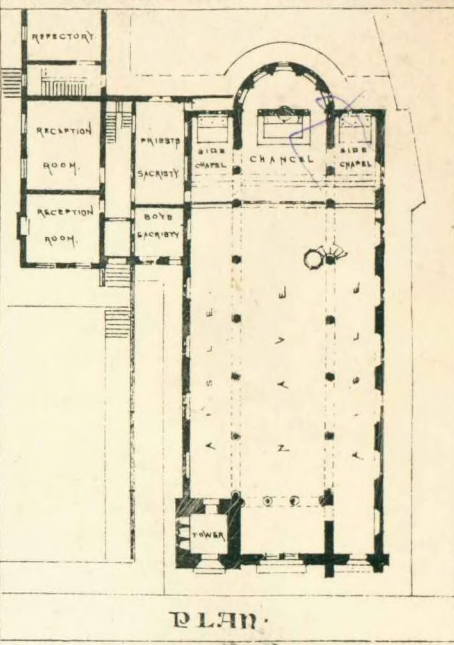
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Telephone Newry 3372; Killeavey 252, Newry 3582 (after 6 p.m.)



NORTH-WEST VIEW.



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INTERIOR VIEW OF CHANCEL: DOMINICAN CHURCH: NEWRY: G