

of the Mongol people is imperatively necessary to all who would understand the development of Asia and Eastern Europe. No other writer of English was so well fitted to tell this history as Jeremiah Curtin."

SIR AUBREY DE VERE.

Sir Aubrey de Vere, poet and dramatist, only child of Sir Vere Hunt, Bart., by his wife, Eleanor Pery, daughter of Lord Glentworth, the Protestant Bishop of Limerick, was born at Curragh Chase on 28th August, 1788. His real name was Aubrey de Vere Hunt, but after he had succeeded to the baronetcy on the death of his father in 1818, he dropped the surname Hunt in favour of De Vere, in order to show his descent from the De Veres of Oxford.

De Vere was educated first by private tuition at home and at Ambleside, in the lake district, and later at Harrow, where he was a contemporary of Byron. On his return to Ireland he made a mild attempt to enter politics, and for a time was Sheriff of the County Limerick, but, on being defeated in an attempt to represent the county in Parliament, he desisted and devoted his life to travel and poetry, as well as to the care of his large estates at Curragh Chase and Glangoole, County Tipperary. He rebuilt the family house at the former place and made it one of the county's glories by employing John Flaxman, the celebrated sculptor, to work a frieze in the main hall.

During his lifetime the poet published *Julian The Apostate : A Dramatic Poem*, 1822 ; *The Duke of Mercia : An Historical Drama, Etc.*, 1823, and *The Song of Faith, Etc.*, 1842. He was, like his son, Aubrey Thomas, a great admirer of William Wordsworth, whom he had met in the lake district of England, and the latter described De Vere's sonnets as "the most perfect of our age."

In the year 1844 De Vere was confined to bed with a painful disease and while here composed his greatest work, *Mary Tudor : An Historical Drama*. He completed it in September of the same year and Cardinal Manning wrote : "Perhaps my feeling may be tinged by a sympathy, but Gladstone's is not, and we agree in considering *Mary Tudor* the finest drama since Shakespeare's time."

He recovered in 1845 and paid a visit to England and France in the company of his beloved wife and son, Aubrey, but the change did not improve his health, and he died on the 5th July, 1846. Dr. John Jebb, the Protestant Bishop, wrote on him an epitaph that cannot be bettered—"How deeply subservient he made his highly-gifted intellect to the best purposes of morality and Christianity; and this pious inclination increased with his years. His surely was a happy life in the best sense of the word"

In 1807, at the early age of 19, De Vere married Mary Spring-Rice of Mount Trenchard, sister to the first Lord Mont-eagle, and had five sons and three daughters. Two of the former, Aubrey Thomas and Sir Stephen, outshone their brilliant father, who, like most artists who receive too generous a praise from their contemporaries, has suffered severely from the neglect of posterity.

FATHER DERMOD DUGGAN.

Dermod Duggan, a young man of the Diocese of Emly, studying for the priesthood in the Irish College in Paris in the beginning of the 17th century, became attracted by the zeal of Saint Vincent de Paul and joined the newly founded Missionary Order, the Vincentians, in the year 1645.

He was one of the young Irish priests who, at the request of Bishop O'Dwyer, returned on missionary endeavour to counter the persecutions of the Cromwellian period. After four years work in Limerick Diocese he was compelled to leave the country again.

His next mission was to the highlands of Scotland, where he arrived in the company of Father White, another Limerick Vincentian, under the protection of MacDonell, Lord Glengarry. Having worked for a time here with Father White, he set out for the Western Isles, being one of the few priests capable of working among the poverty-stricken Gaelic-speaking natives who had been neglected spiritually for so long. In order to avoid arrest by the Cromwellian soldiery, he travelled disguised as a merchant under the name of Gray.

He converted eight or nine hundred people in the islands of South Uist, Eigg and Canna and relates in his letters to Vincent de Paul how he instructed and baptised thirty or forty people, and ministered to many others who for seventy, eighty or ninety years or more had never received the Holy Sacrament. Other islands in which Father Duggan laboured with success, as well as on the mainland, were those of Skye and Barra. He was about to set out for new territory, the Island of Pabbay, in 1657, when his strength failed him, and he died at South Uist on the 7th of May of that year.

Father Duggan's life was a strenuous and a dangerous one. In spite of his long walking pilgrimages on the mainland, and the hazardous journeys between the islands, his diet was of the most primitive quality, often consisting of nothing but barley, bread, cheese, and salt butter. Meat he seldom saw, or even fish, for he says that although the sea around the island abounded with the latter, the islanders were not skilled enough to catch them. Added to these petty inconveniences was the ever present dread of arrest and death, for the common informer, who was