



Yours faithfully

James Walshe

THE RIGHT REV. JAMES WALSH D.D.
BISHOP OF KILDARE AND LEIGHLIN



COLLECTIONS

RELATING TO THE DIOCESES OF

KILDARE AND LEIGHLIN.

BY THE

REV. M. COMBERFORD, M.R.I.A.



"Mementote Præpositorum vestrorum, qui vobis locuti sunt verbum Dei, quorum intuentes exitum conversationis, imitamini Fidem."—*Ad Heb. xiii. 7.*

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TO THE

Right Rev. James Walsh, D.D.,

BISHOP OF KILDARE AND LEIGHLIN,

THE VENERATED SUCCESSOR OF ST. CONLAETH AND ST. LASERIAN,

AND OF AN UNBROKEN DOUBLE LINE OF

HOLY PRELATES, FOR FOURTEEN HUNDRED YEARS,

This Volume is Dedicated,

WITH MUCH REVERENCE AND AFFECTION.

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ERRATA.

Page 54, line 1, for *Vatican*, read *Lateran*.

Page 84, line 13, for *College*, read *Colleges*.

Page 169, line 24, read—the Rev. James Murphy died Curate of Ballinakill ; the Rev. John Cleary was P.P. of Myshall.

Page 233, line 13, read *Maryborough and Bagnalstown*.

PREFACE.

THE desirableness of collecting and placing in lasting shape the Records and traditions of the various Dioceses, is generally admitted. Each year that this work is delayed is attended with a proportionate loss of valuable information. Different causes combine towards rendering the acquisition of this class of information peculiarly difficult. The ancient Records that would have thrown light on our early national and ecclesiastical affairs, have, to a great extent, disappeared. The period, extending over three hundred years, during which the cruel penal code was rigorously enforced, furnishes but scanty documentary intelligence, and that confined in great measure to official papers preserved in the Roman archives, and those Returns ordered from time to time by a hostile legislature, apprehensive of the spread of Popery. The Catholics of that sad period, so far from having any inducement to place on record the affairs of the Church in Ireland, had cogent reasons for the contrary course, and thought themselves fortunate in being allowed to pass unnoticed, since notice meant, in most instance, persecution. Still, with all these drawbacks, a skilful gleaner could collect much information of an interesting and valuable kind illustrative of the history of the Church in the several districts of Ireland. The compiler, in putting together the materials contained in this volume, desires, in a very humble way, to do for his native Diocese what other clergymen have so efficiently done for theirs, whilst, at the same time, he unfeignedly regrets that it has not fallen to more competent hands to collect the scattered remnants of information that survive the lapse of time and the rage of persecution in the

venerable Churches of Kildare and Leighlin. It is also to be deplored that those Records which, from having been compiled within the district, might justly have been expected to supply special information,—the Records of the Cathedral of Kildare, the Long Book of Leighlin, the Yellow Book of St. Moling, the Book of Clonsast, the Annals of Clonenagh, Duiske, etc.,—have, one and all, been lost. Such local interest as these Collections may possess is largely owing to the valuable aid in their compilation received from others, chief amongst whom was one who whilst these pages are at press, has passed away from amongst us,—the Very Rev. Dr. Kane, V.G. The clergy of the Diocese have shown much readiness in supplying local information; and, from outside, help has been rendered kindly and ungrudgingly, by the Bishop of Ossory, himself a child of the diocese, by Mr. W. M. Hennessy, of the Public Record Office, by the Sisters of St. Brigid at Tullow and Mountrath, and those of the Presentation, at Carlow and Mountmellick, and others not a few.

Carlow College has been but briefly treated of in these pages, and chiefly from an ecclesiastical point of view; consequently, many lay students who, by a distinguished career in the Senate, on the bench, in the learned professions, and in the walks of literature, have shed lustre on their *alma mater*, have not been referred to. For a like reason the lay Professors, past and present, many of them gentlemen of marked literary abilities and high attainments, have not been included in our notice.

In Part 2 of these Collections, which is already in progress, the Parishes will be treated of in detail.

The Compiler will be grateful for further information bearing on the matter in hands.

MONASTEREVAN,
August 20th, 1883.

BISHOPS OF KILDARE.

ST. CONLAETH, or Conlain, is regarded as the first Bishop of Kildare. In a list of the Bishops of this See, given in the Red Book of the Earls of Kildare, two other names are given as those of Prelates who preceded St. Conlaeth; the first is named Lony, and the other Ivor.*

That this is a mistake may be assumed from the fact that in the Life of St. Brigid (*Fourth Life, lib. 2, c. 19*), St. Conlaeth is styled "the first Bishop of Kildare," and it appears evident from Cogitosus that there was not, nor could there have been a Bishop before him, as the establishment of the Monastery and the coming into existence of a new town, were the causes of a Bishop being required there, (*Lanigan, Vol. 1, p. 411, note, 134*). In consequence of the great and rapid increase of her community, and to meet the spiritual wants of the new city that rose into existence around this already famous Monastery, St. Brigid made application for the appointment of a Bishop. It would appear, moreover, that great deference was paid to her wishes in the selection of the individual. Cogitosus states that "she appointed Conlaeth the first Bishop of her city of Kildare," by which, of course, is meant that he was chosen in consequence of her recommendation.

* This List, which is very imperfect, is given in Hanmer's Chronicle, p. 90, copied from Stanihurst, and is as follows:—Lony, Ivor, Colnie, Donatus, David, Magnus, Richard, John, Simon, Nicholas, Walter, Richard, Thomas, Robert, Boniface, Madogg, William, Galfride, Richard, James, Wale, Barrett, Edmund Lane.

The Martyrologies of Donegal and Tallaght, at June 24th, have the entry:—"Lon of Cill-Gabhra." Colgan (*Trias Thaum.*, p. 565,) surmises that the similarity of the two names, Cill-Gabhra and Cill-Dara, may have occasioned a mistake. The Rev. Author of the *Loca Patriciana* remarks that Lon or Lonius may have been Lonan, son of Dubhtach, and that he might have had, for a time, the spiritual guardianship of St. Brigid's Monastery, until a permanent Pastor was appointed. This is not very improbable, as Cill-Gabhra was located in Slieve-Mairghe near Sletty, and therefore not very distant from Kildare.

Ivor, the other supposed predecessor of St. Conlaeth, was probably St. Ivor of Beg-Erin. In the Life of St. Brigid (*Third Life, c. 54; Fourth Life, lib. 2, c. 43*), Ibar, or Ivor is referred to as in communication with St. Brigid. Dr. Lanigan thinks that the circumstance of the personal friendship that existed between these Saints may have led to the mistake of placing him at Kildare.

St. Conlaeth, whose first name was Ronnchenn, and was also called Mochanna-Daire, was of the Dal-Messincorb tribe. Before his appointment to the new See of Kildare, he had lived as a recluse in the southern portion of the Plain of the Liffey, the precise spot being, as it is supposed, that since known as Old Connall, near the present town of Newbridge. The author of the Fourth Life of St. Brigid (*lib.* 2, c. 19), thus refers to him:—"Conlianus Episcopus Sanctus et Propheta Dei, qui habebat cellam in Australi parte Campi Liffiei, venit in curru ad S. Brigidam, : . . . quem S. Brigida primum Episcopum elegit in sua civitate Kildara." The wording of this passage would seem to imply that Conlaeth was already a Bishop before he was placed at Kildare, but this title is here given him only because it was the one by which he was usually referred to in after times. The exact date of his appointment as Bishop of Kildare is not recorded, but probably it was not earlier than the year 490. (*Lanigan*).

During his Episcopate St. Conlaeth made a pilgrimage to Rome. In the Metrical Life of St. Brigid (*Trias Thaum.*) attributed to St. Brogan, it is stated of him that he brought, *when returning from Rome*, certain precious vestments for the use of his Church at Kildare. "She" (*i.e.* St. Brigid) "blessed the vestments of Conlaeth which he brought with him from Leatha (Rome)." Cogitosus also refers to these vestments; recording the great charity of St. Brigid, he relates that, "she gave to the poor even the transmarine and rare vestments of Bishop Conlaeth, of glorious light, which he was accustomed to use when offering the Sacred Mysteries at the altars, on the Festivals of our Lord and the Vigils of the Apostles." (*Tr. Thaum.* p. 522.)

Colgan speaks of St. Conlaeth as if he was both Abbot and Bishop, but it does not appear that there were any monks at Kildare till a much later period. There was, no doubt, a body of clergy under St. Conlaeth for the service of the Church, but it by no means follows that they were members of a religious Order. Colgan's strange statement that St. Brigid was invested with jurisdiction over the Abbots, or, what would be the same thing, the Bishops of Kildare, is totally inadmissible. All that can be admitted is that, in St. Brigid's time, the Church expenses seem to have been defrayed out of the resources of the nunnery, and that, in consequence, she and her immediate successors had a joint right to the use of the Church. (*Lanigan*, Vol. 1, p. 411.)

St. Conlaeth was a skilled artificer in gold and silver. A very ancient crozier, said to have belonged to St. Finnbharr, of Termon-Barry in Connacht, and believed to have been made by St. Conlaeth, the artificer of St. Brigid of Kildare, is now pre-

served in the Museum of the Royal Irish Academy. (*Professor O'Curry's Lectures*, p. 338.)

After governing his See for about twenty years, St. Conlaeth died on the 3rd of May, 519. "A.D. 519. St. Connlaedh, Bishop of Cill-dara, Brigid's Brazier, died on the third of May." (*Four Masters*). Some authors state that he met with a violent death, having been torn to pieces by wolves. His relics, however, were recovered, and were preserved at Kildare in a richly ornamented shrine. In the Annals of Ulster the placing of the relics of St. Conlaeth in a shrine of gold and silver, is recorded to have taken place in the year 799. "A.D. 799, Positio reliquiarum Conlaid *hi scrin oir ocus airgit*." Father Shearman (*Loca. Patr.*) states that the remains of St. Conlaeth were, on this occasion, taken from his grave in the Dionlatha of Cinel Lugair, which he supposes to have been the present Killeen Cormac, for the purpose of being enshrined. The following interesting description of the Church of Kildare and its shrines of St. Brigid and St. Conlaeth occurs in the Life of St. Brigid by Cogitosus (pp. 523-4.) This author, who wrote early in the ninth century, describes them as they existed in his time. "Nor is the miracle that occurred in repairing the Church, to be passed over in silence, in which repose the bodies of both, that is, Bishop Conlaeth, and this holy virgin St. Brigid, on the right and left of the decorated altar, deposited in monuments adorned with various embellishments of gold and silver and gems and precious stones, with crowns of gold and silver depending from above. For the number of the faithful increasing, the Church, occupying a spacious area, and elevated to a menacing height, and adorned with painted pictures, having within three oratories large and separated by partitions of planks under one roof of the greater house, wherein one partition,—decorated and painted with figures, and covered with linen hangings,—extended along the breadth in the eastern part of the Church, from the one to the other party-wall of the Church, which (*partition*) has at its extremities two doors,—and through the one door, placed in the right side, the Chief Prelate enters the Sanctuary accompanied by his regular school, and those who are deputed to the sacred ministry of offering Sacred and Dominical sacrifices; through the other door, placed in the left part of the partition above-mentioned, and lying transversely, none enter but the abbess with her virgins and widows among the faithful, when going to participate in the banquet of the body and blood of Jesus Christ. But another partition dividing the pavement of the house into two equal parts, extends from the eastern (*rectè* western) side to the transverse partition lying across the breadth. Moreover, the

Church has in it many windows, and one adorned door-way on the right side, through which the priests and the faithful of the male sex enter the Church, and another door-way on the left side, through which the congregation of virgins and women among the faithful are wont to enter. And thus, in one very great temple, a multitude of people, in different order and ranks, and sex, and situation, separated by partitions, in different order and (*but*) with one mind worship the Omnipotent Lord."— (*Petrie's translation. Round Towers, p. 198.*)

In the year 836, a Danish fleet of 30 ships arrived in the Liffey, as did another in the Boyne; they not only plundered every church and abbey within the territories of Magh-Liffé and Magh-Breagh, not suffering an individual to escape, but also destroyed Kildare by fire and sword, *and carried away the rich shrines of St. Brigid and St. Conlaeth.* (*M'Geoghegan, and O'Halloran.*)

The succession to the See of Kildare, from the death of St. Conlaeth to the Episcopate of St. Aed, who died in 638, has been lost; but that it continued uninterrupted, we learn from Cogitosus, who speaks of the Church of Kildare, "which," he says, "the Archbishop of the Irish Bishops, and the Abbess whom all the Abbesses of the Scots pay a veneration to, do always rule over, in a happy, perpetual and rightful succession." (*Prolog. ad Vit. S. Brig.*)

In this passage we find the Prelate of Kildare styled Archbishop; this title of Archbishop of the Province of Leinster first belonged to Sletty. By a Decree of a Synod, held at the request of Brandubh, King of Leinster, early in the seventh century, this dignity passed to the Bishopric of Ferns (*Usher, p. 965*); it afterwards was transferred to Kildare. It should, however, be observed that these Archbishops were not, strictly speaking, Metropolitans, nor were they invested with Archiepiscopal power or that jurisdiction provided by the Canon Law. They enjoyed by courtesy, and very often through the favour of Princes, a degree of honorary pre-eminence; hence we find the title passing, in those days, from one See to another. (*Brenan; Eccl. Hist. 1, 150.*)

Peter Walsh (*Prospect. p. 224.*) mentions one Maelcoba as Bishop of Kildare under date A.D. 610; but Ware thinks that he has mistaken him for another of the same name who was Bishop of Clogher.

ST. AED or HUGH, surnamed *Dubh* or Dark, is the next Bishop of Kildare of whom there is any record. He died on the 10th of May, 638. "A.D. 638. Aedh-Dubh, Abbot and Bishop of Cill-dara, died. He had been at first King of Leinster."

(*Four Masters*.) Though Aed is here stated to have been King of Leinster, it seems more probable that he was merely of the Blood Royal. There does not appear to have been a King of Leinster of this name before 638 except Aed-Kerr who, according to the *Four Masters*, died in 591, in the 15th year of his reign. Colgan thinks that the Annalists may have meant 591, as the year of his abdication, but it is more probable that they were different persons. We are left in doubt by Colgan whether the 4th of January or the 10th of May was the feast day of St. Aed. It may be that both were festivals in his honour.

Our Annalists make no mention of a Bishop of Kildare, expressly as such, from the death of St. Aed, in 638, to that of Maeldoborcon in 704, or 708 according to some authorities. As most probably a religious house for men had been established at Kildare by this time, the chasm may be partially filled up, if we regard the title of Abbot as synonymous with that of Bishop; many of our Irish writers are found to do this whenever Bishops had Monasteries annexed to their Cathedrals.—(Ware; Lanigan) In the record of the death of St. Aed by the *Four Masters*, we see him styled *Abbot and Bishop* of Kildare. We have inserted in brackets here and further on the names of those who appear in our Annals as Abbots, and who, probably, were also Bishops of Kildare.

[“A.D. 694. Loichene Meann, or the Silent, surnamed the Wise, Abbot of Kildare, died.” (*Four Masters*). From the Annals of Ulster it would appear that he met with a violent death. “A.D. 695. Lochini, Sapiens, Abbas Cille-daro, jugulatus est.” This holy man is numbered amongst our Irish Saints. His festival is set down, in the Martyrology of Tallaght, at the 12th of January, and again at 12th of June.

A.D. 697. The Abbot Forannan died, on the 15th of January. (*Tr. Thaum.*)]

“A.D. 707. MAELDOBORCON, Bishop of Kildare, died on the 19th of February.” (*Four Masters*.) “A.D. 708. Maeldoborcon, Episcopus Cille-daro, pausavit.” (*Annal. Ult.*) The death of this Prelate is stated by some to have taken place in the year 704 (*Ware*). Keating (*Book, 2, p. 46,*) relates that King Congall Kennmagar persecuted the Church at this time, and burned the secular and regular clergy of Kildare; but Lanigan discredits this statement, judging to the contrary from the peaceable and prosperous reign ascribed to this monarch by old writers. A great conflagration, it is true, laid Kildare waste in 709. (*Four Masters*), during this King's reign; and, as we may suppose that some clerics lost their lives in this fire, this circumstance may have given occasion to the story.

"A.D. 732. ST. TOLA, Bishop of Clonard and of Kildare, died on the 3rd of March." (*Four Masters*). The Annalists are silent as to whether this Prelate was Bishop of those Sees at the same or at different periods. Colgan, *AA. SS.* p. 793, gives the Life of St. Tola, hermit, abbot of Dysert-Tola, in Meath, which convent he founded. He makes him son of Dunchad and Bishop of Clonard, and places his death in this same year, but at the 30th of March. Dr. Lanigan does not believe that St. Tola was Bishop of Kildare, and states his reasons for this opinion in *Eccl. Hist.* Vol. 3, p. 174, note.

[A.D. 743. Dodimog, the Anchorite, Abbot of Clonard and Kildare, died. (*Four Masters*.) This Saint was also called Diman, Modimag, and Dodimog. He died on the 3rd of March, on which day he is commemorated in the Martyrology of Tallaght. "Modimoc Eps." i.e. Bishop Modimoc. His being styled *Bishop* in this entry gives strong grounds for concluding that he was Bishop of Kildare.

"A.D. 747. Cathal, son of Forannan, Abbot of Cill-dara, died. (*Four Masters*.)

A.D. 755. Entigern, a Bishop, was killed by a priest at the altar of St. Brigid at Kildare, between the crocaingel and the altar, (i.e. at the latticed partition between the laity and the clergy—*O'Donovan*); from whence it arose that, ever since, a priest does not celebrated Mass in the presence of a Bishop at Kildare. (*Four Masters*.) In the Annals of Clonmacnoise, this event is set down at the year 756, and in the Annals of Ulster, at 761; the true date, according to *O'Donovan*, is 762, as marked by Tighernach. "Occisio Echtighern, Episcopi, a sacerdote, in dertaig (oratorio) Cill-daro."]

"A.D. 782 (*rectè* 787, *O'Donovan*) LOMTUILE, Bishop of Cill-dara, died." And again, under same date; "Snedhbran, Bishop of Cill-dara, died. (*Four Masters*.) Colgan, *Tr. Thaum.* p. 629, refers to the former as "called by some, Bishop of Kildare."

[Our Annalists make no express reference to a Bishop of Kildare between the years 787 and 833. The following entries are found in the *Four Masters*; whether or not the individuals referred to represent the succession in this See, must remain a matter of uncertainty.

"A.D. 792 (*rectè* 798, *O'Donovan*), Eudus Ua Dicholla, Abbot of Cill-dara, died."

"A.D. 799 (*rectè* 804, *O'D.*) Faelan, son of Ceallach, Abbot of Cill-dara, died."

"A.D. 816. Airbheartach, of Cill-dara, died."

"A.D. 817. Laisren, of Cill-dara, died." Harris thinks it probable that this is the Lasran Mac Mochtigern, Bishop of

Kildare, whose death is recorded at 874; he would account for this discrepancy by supposing a change of figures to have occurred when copying MSS. It appears much more probable, if a mistake did take place, that it was in assigning the death of Lasren to 874, in which year a Bishop of Kildare of another name is stated to have died.

"A.D. 821. Muireadach, son of Ceallach, Abbot of Cill-dara, died."

"A.D. 827. Siadhal (Sedulius) son of Fearadhach, Abbot of Cill-dara, died." It is probable, if indeed not quite certain, that Sedulius was not a Bishop. This Siadhal, or Shiel, was the author of Annotations on the Epistles of St. Paul which are still extant.*]

"A.D. 833. TUATHCHAR, Bishop and Scribe of Cill-dara, died." (*Four Masters.*)

"A.D. 839. ORTHANACH, Bishop of Cill-dara, died." (*Four Masters.*)

"A.D. 862. AEIDHGENBRIT, Bishop of Cill-dara, a scribe and anchorite, died; one hundred and sixteen years was his age when he died." (*Four Masters.*) Colgan (*Tr. Thaum.* p. 629) mentions that this Venerable Prelate died on the 18th of December, at which day the entry: *Aedgein Arda lonain*, occurs in *Mart. Tallaght*.

"A.D. 868. COBHTHACH, Abbot of Kildare, who was a wise man and learned doctor, died. Of him was said:—

"Cobhthach of the Cuirreach of races,* intended King of Liphthe of tunics,

Alas! for the great son of Muireadhach. Ah grief! the descendant of the comely, fair Ceallagh;

Chief of scholastic Leinster, a perfect, comely, prudent sage,

A brilliant, shining star, was Cobhthach, *the successor of Conladh*," (*i.e.* Bishop of Kildare.)

* This writer is not to be confounded with a still more remarkable man of the same name, a poet and theologian, who flourished in the fifth century. There can be hardly a doubt that he, too, was an Irishman; Dr. Lanigan gives what would appear to be decisive reasons for arriving at this conclusion.—*Ecel. Hist.* Vol. 1, p. 17, *et seqq.* Some of the most beautiful Hymns, still read in the Divine Office, are taken from the writings of this author, as, for example, *A Solis ortus Cardine*; *Hostis Herodes impie* (since altered into *Crudelis Herodes, Deum*), etc.—see Ware and Harris, *Irish Writers at Sedulius*. His most remarkable composition is his *Carmen Paschale*, and its accompanying Paschal Prose. See Dr. Moran's *Essays on the Early Irish Church*, p. 202.

† From Cormac's Glossary it appears that the ancient Irish had chariot races at the Curragh; that author conjectures that the name Curragh is derived *a curribus*. The chariot is frequently referred to in the Life of St. Patrick.

"A.D. 870. MAENGAL, Bishop of Cill-dara, died." (*Four Masters.*)

"A.D. 873. ROBhartach-Mac-Ua-Cearta, (from whom Inis-Robhartagh was called), Bishop of Cill-dara, scribe and abbot of Cill-achaidh (*Killeigh*), died."* (*Four Masters.*) Ware styles this Prelate ROBERTA MAC NASERDA, and records that he died on the 15th of January, on which day in *Mart. Tall.* his festival is marked—*Roberttaigh in Inis moir.* In this same year, the *Four Masters* record the death of "LACHTAN, son of Moichtighearn, Bishop of Cill-dara, and abbot of Fearná." Colgan styles him "the abbot Lasran Mc Moetigern," and elsewhere (*A.A. SS.* p. 367), calls him Bishop of Kildare. This entry may refer to the Lasran whose death is recorded to have taken place in the year 817 (*vide supra*), and inserted here by an error of the copyist.

"A.D. 878. SUIBNE UA FINNACHTA, Bishop of Cill-dara, died." (*Four Masters.*) "The Abbot Suibny O'Fianachta, died on the 27th September." (*Tr. Thaum.* p. 629.) His name appears amongst the Saints of Ireland, in the *Mart. Tall.* at the 27th Sept.

"A.D. 881. SCANNAL, Bishop of Cill-dara, died." (*Four Masters.*) The Annals of Ulster refer his death to the year 884. Colgan states (*Tr. Thaum.* p. 629), that "the Abbot Scannail died on the 27th of June;" and on that day his name appears in the *Mart. Tall.*

A.D. 885. LARGIS, or LARGISIUS MAC CRONIN, Bishop of Kildare, was slain in battle by the Danes. "A battle was gained over Flann, by the forigners of Ath-Cliath (the Danes of Dublin), in which were slain Aedh, King of Connacht, and Lerghus, son of Cruinden, Bishop of Cill-dara." (*Four Masters.*) The Annals of Inisfallen assign the year 888, as that of this Prelate's death.

["A.D. 900. Dubhan, Abbot of Cill-dara, died." (*Four Masters.*)]

"A.D. 903. Siubne, Abbot of Cill-dara, died." (*Id.*)

"A.D. 920. Flanagan Ua Riagain, Abbot of Cill-dara, and heir-apparent of Leinster, died."—(*Id.*) Colgan states of him that "he was esteemed the best scribe and anchorite in the Kingdom of Leinster." (*Tr. Thaum.* p. 629.)]

"A.D. 929. CRUNMOEL, Bishop of Cill-dara, died." (*Four Masters.*) "Crunmoel, surnamed Boeth, died on the 11th of

* Inis Robhartagh, i.e. the Island of Robhartagh. Dr. Lanigan, *Vol. 3*, p. 322, suggests that the locality here indicated may be the Island of Allen, near Kildare, in which there is a place called Robertstown.

December, on which day his memory is revered." (*Colgan, Tr. Thaum. p. 630; AA. SS. 929*).

"A.D. 949 or 950. MAELFINAN, Bishop of Kildare, died."—(*Ware*).

[The names of Culean McCellach and Mured McFoelan, are here inserted, as they may have been Bishops, as well as Abbots of Kildare, it is, however, much more probable that the immediate successor of Maelfinan was Animosus, who is represented as having been very old at the time of his death.

"A.D. 953. Cuilan, son of Ceallach, abbot of Cill-dara, was slain." (*Four Masters*.) "This year, the abbot Culean McCellach was slain, and the town of Kildare was pillaged by Blacar, the son of Godfred, at the head of the Danes of Dublin." (*Colgan, Tr. Thaum. p. 629*).

"A.D. 965. Mured MacFoelan, abbot of Kildare, of the Royal Blood of Leinster, was slain, by Amlave, Prince of the Danes, and Kerbal MacLorcan." (*AA. SS. p. 107; Harris's Ware.*)]

"A.D. 980. (981 according to O'Donovan), ANMEHADH, Bishop of Cill-dara, completed his virtuous life in this world, at an advanced age." (*Four Masters*.) "B. Aumchadius, Episcopus Kildarensis, sancte traductam vitam in senectute bona finivit." (*Tr. Thaum. p. 630*.) "St. Anmcha, Bishop of Kildare, died, an old and holy man." (*Annal. Clonmacn.*) In Colgan's Copy of the Four Masters, it is stated that he died at a place called Kenntar, "in loco qui Kenntar appellatur." To this holy Prelate, called in Latin, ANIMOSUS, is ascribed the Fourth Life of St. Brigid, published by Colgan. In various passages of his work, the author expresses himself in such terms as to lead the reader to infer that he was a monk or Bishop of Kildare. The Preface is addressed to certain brethren, and is as follows:—"My mind, brethren, is filled with three emotions, viz.: of love, of shame, and of fear. Love urges me to commit to writing a life of the illustrious Brigid, lest that great abundance of virtues which God's grace conferred on her, or the many miracles accomplished through her, should be hidden and unheard. I feel prevented through shame, lest, as I suppose, my very plain discourse or poor judgment may displease my educated readers or hearers. Yet, my fear is still greater, for my weakness of mind in the composition of such a work presents a danger; since I dread the taunts of critics and enemies tasting my very small intellectual viands. But, as the Lord ordered his poor to offer little gifts, when about to build his Tabernacle, ought we not give ours to build up his Church? What is she but a congregation of the just? How is a prudent life formed, unless

through the examples and records of the prudent? Therefore shall I give a first place to love, I shall trample on shame, and I shall tolerate the carpers. I adjure you, O wise reader and intelligent hearer, that you overlook the text arrangement, and consider only the miracles of God and of his blessed handmaid. Indeed every husbandman should be fed on the fruits drawn from the furrows of his own field." (*Father O'Hanlon's Lives of Irish Saints, Vol. 2, p. 11, note.*)

"A.D. 985. MURCHAD MACFLAN, Comorban of Conlaeth (*i.e.* Bishop of Kildare), died." (*Four Masters.*)

"A.D. 1028. MAEL MARTIN, Bishop of Kildare, died." (*Ware.*) Colgan states that this Prelate died in 1030; he styles him Abbot of Kildare. (*Tr. Thaum. p. 630.*)

"A.D. 1042. MAEL BRIGID, or BRIGIDIAN, Bishop of Kildare, died." (*Ware.*) Colgan refers his demise to the same date, and, as usual, calls him Abbot of Kildare.

[At the year 1076, the death is recorded of "Kelius, son of Donagan, Bishop of Leinster." That the title of Bishop of Leinster was attached to the See of Kildare at this period cannot be questioned. Both Mael Brigid, who died in 1097, and Ferdomnach, who died in 1101, are designated by the double title of Bishop of Kildare and of Leinster. What raises a doubt about Kelius having been Bishop of Kildare is that his name does not occur in the Lists of the Bishops of this See, quoted by Colgan. (*Tr. Thaum. p. 229.*) The explanation suggested by Lanigan, namely, that in this case the title, Bishop of Leinster, meant no more than that he was a Leinster Bishop, and that he was called so because there is no record of the particular See he governed,—looks improbable. Kelius is represented as a distinguished elder amongst those of Ireland, and died in the reputation of sanctity, at Glendaloch, in the above year. (*Tr. Thaum. p. 308.*)]

"A.D. 1085. FINN, son of GUSSAN, son of GORMAN, Bishop of Cill-dara, died at Cill-achaidh," *i.e.* Killeigh, King's County. (*Four Masters.*) Ware states that he died at Achonry. A Bishop of Kildare of the same name, who died in 1160 (*vide infra*), is recorded to have died, also at Killeigh and to be there interred. (*Ware.*) Evidently there is some confusion here; whether it be caused by the similarity of name of two distinct bishops or by the name of one being entered twice over, by mistake, would be difficult to determine. The latter explanation appears to be the more probable, as there certainly was a Bishop of Kildare of this name at the latter date.

The next Bishop of this See appears to have been FERDOMNACH, who was Bishop of Kildare in 1096 (*Usher. Ind. Chron. ad ann.*),

in which year he assisted at a Council held in Ireland, by King Moriartach O'Brien, together with Idunan, Bishop of Meath, Samuel, Bishop of Down, and other Prelates, all of whom subscribed an Epistle to Lanfranc, Archbishop of Canterbury, recommending for consecration Malchus, the first Bishop of Waterford. It would appear that Ferdomnach resigned his See in this same year; he lived until the year 1101 (*Tr. Thaum. p. 630*), yet the deaths of two other Bishops of Kildare are stated to have taken place in the interval. Ware says, but apparently without authority, that Ferdomnach returned to his See on the death of Aed O'Heremon. In the record of his death he is styled Bishop of Kildare, but it can be supposed that he retained the title, without having resumed the administration of the Diocese. (*Lanigan, Vol. 3, p. 454; Harris's Ware.*)

"A.D. 1097. MAELBRIGHDA MAC ANTIRE O'BROLCHAN, Arch-priest or Bishop of Kildare and of all Leinster, post penitentiam optimam, quievit." (*Annal. Ult. ad Ann.*) The Four Masters recording the death of this Prelate in this year, style him "a learned Doctor and Bishop of Cill-dara and of Leinster."

"A.D. 1100. AED O'HEREMON, Bishop of Kildare, died." (*Four Masters; Ware.*)

"A.D. 1101. FEARDOMNACH, Bishop of Cill-dara, died." (*Four Masters.*) *Vide Supra.*

"A.D. 1108. The Bishop MAC-MIC-DONNGHAIL, Bishop of Cill-dara, died." (*Four Masters.*)

"A.D. 1146. CORMAC O'CATHSUIGH, styled Bishop of Leinster, by the Four Masters, died." (*Harris's Ware.*)

"A.D. 1148. UA DUIBHIN, Bishop of Cill-dara, died." (*Four Masters.*) He is styled Abbot, by Colgan. (*Tr. Thaum. p. 630.*)

"A.D. 1160. FINN MAC GORMIAN, Bishop of Cill-dara, and who had been abbot of the monks of Inbhair-chinn-trachta, for a time, died." (*Four Masters.*) "Finn (mac Tiarcaín) O'Gorman, abbot of the monastery of Greenwood, succeeded, and died at Killeigh, in 1160, and was there buried." (*Ware.*) The monastery of which this Prelate had been abbot previous to his appointment to the See of Kildare, was that of Newry, Co. Down. It was called by the several names of Monasterium Nevorense, Dubhar-chinn, Triagh, and Monasterium de viride Ligno (Greenwood), and, in Irish, it was called Na-Juar. (*Archdall. Monast. Hib.*) This Bishop was amongst those who assisted at the Synod of Kells, or Mellifont, in 1152, as appears from the list quoted by Keating from the Annals of Clonenagh, no longer extant. (*Lanigan, Vol. 4, p. 140.*) Bishop O'Gorman was the

author of the *Book of Leinster*, one of the most valuable Irish historical works that have been preserved to us. A *fac-simile* of this work has been lately published by the Royal Irish Academy, at a cost of £1,500, half of which was defrayed out of funds voted by Parliament, and the other half by the Board of Trinity College, Dublin, in which Library the MS. has been preserved. For a long time this wonderful old manuscript was supposed to have been the *Book of Glendalough*, but the late Professor O'Curry ascertained that it was, in reality, the *Book of Leinster*, and fixed its age and identified its writer from internal evidence. The book was compiled by Bishop Finn McGorman, for Dermot McMorrogh, King of Leinster, to whom, probably, the Bishop had at one time been tutor. Professor O'Looney of the Catholic University informs us, in a memoir of the *Book of Leinster* and its contents, that the manuscript in its present state consists of 205 loose leaves; the general size of the vellum is $16\frac{1}{2}$ by 9 inches. The manuscript contains a collection of historical tracts, tales, poems, genealogies, etc. It begins with a *Book of Invasions of Erin*; after which, the succession of the monarchs to 1169; then follow poems on Tara, and an ancient plan and explanation of the banqueting-hall of that Royal residence; on the Boromean Tribute, and the battles that ensued down to its remission; a copy of the *Dinnsenchus*, a topographical tract compiled at Tara about the year 550; an ample list of the early Saints of Erin, as well as pictures of social and political life in Ireland during the reign of the renowned King MacNessa. The general superintendence of the publication of this *fac-simile lithograph* was originally entrusted to Mr. J. T. Gilbert, F.S.A., and, on his retirement, was placed in the hands of Dr. Atkinson, T.C.D., who has prepared an Introduction to the volume.

“MALACHIAS O'BIRN, alias O'BRIN, succeeded; who is mentioned in the *Life of St. Laurence, Archbishop of Dublin*, published by Surius. He died on the 1st of January, 1176.” (*Ware*.) The reference to this Prelate in the *Life of St. Laurence* is to the effect that the Saint, on a certain occasion, ordered him to undertake the cure of a lady who was mad, and possessed by an evil spirit, but that O'Brin declined the task, alleging that he was not of sufficient merit to expel devils. Harris pretends that he was right in making this excuse if what historians, as he pompously calls them, say of him be true. But these historians of Harris are only Giraldus, who is well known to have told and repeated a great number of falsehoods. The story is, that when Fitzstephen was, in the year 1171, besieged in Carrig, near Wexford, by Donald, an illegitimate son of Dermot Mac Morrough, and the Danes of Wexford, O'Brin, with O'Hethe,

Bishop of Ferns, perjured themselves to make Fitzstephen believe Dublin had been taken by the Irish, and all the foreigners destroyed; in consequence of which Fitzstephen and his party surrendered. This was evidently a fable patched up to apologize for Fitzstephen's having surrendered. Ware, treating of this affair, shows that he did not believe Giraldus, whose tract he had before his eyes. Giving an account of these two Prelates, he omits all reference to that story, and it was reserved for Harris to foist the slanderous tale into that honest writer's works. (*Lanigan, Vol. 4, p. 232.*)

"A.D. 1177. NEHEMIAS was made Bishop and sat about 18 years." (*Ware.*) The name of this Prelate is attached, as a subscribing witness, to a grant of a carrucate of land called Dunower (Dunore), with a mill and all its appurtenances, made in 1178, to the Abbey of St. Thomas, Dublin, by King Henry II., for the souls of Geoffry, Earl of Anjou, his father, the Empress his mother, and all his ancestors, and for the King himself, and his sons. (*Monast. Hib. p. 178.*)

We have no record of a Bishop of Kildare, from the death of Nehemias, which took place about 1195, to the appointment of Cornelius, which is assigned by Ware to the year 1206.

"A.D. 1206. CORNELIUS MACGELAN, Rector of the Church of Cloncurry, afterwards Archdeacon of Kildare, was lawfully chosen Bishop, and consecrated in 1206." (*Ware.*) The same author, and also the Four Masters state that he died in 1222; the Annals of Innisfail set it down in 1223. He certainly died between July 29th, 1222, and the 12th of March, 1223. There is evidence in Close Rolls (6 *Hen. III., Sweetman's Cal. Doc.*), of his being still living at the former date,* and, at the latter date we find the King empowering the Archbishop of Dublin,

* May 19th, 1222. Bull of Pope Honorius III. to the Archbishop of Cashel. Henry, King of England has complained that the Archbishop, by his own authority, against Statutes of the General Council, and without reasonable cause, after appeal to the Pope, published a sentence of interdict against the King's subjects and laws. The Pope commands, if this be so, that within 15 days, the Archbishop relax the sentence. Otherwise the Pope commands the Bishops of Kildare, Meath, and Ossory, that they, after notice according to ecclesiastical form shall have been given, relax that sentence, hear any question that may remain, decide absolutely without appeal, and cause their decree to be observed by the Pope's authority. . . . July 29th, 1222. The King, to the Bishops of Kildare, Meath, and Ossory. In the cause between the King and Donat, Archbishop of Cashel, brought by authority of Papal letters touching the new vill of Cashel and the relaxation of the interdict, published against the King's tenants and lands in Munster, Decies, and Desmond, the King constitutes Henry, Archbishop of Dublin, as his proctor, and will, by the Archbishop, hold valid the Bishop's decree, and suffer it to be executed; the King has signified the same to the opposing party. (*Pat. Hen. III. apud Sweetman.*)

justiciary, to approve of Ralph of Bristol as his successor. (*Pat. 7. Hen. III. Idem.*)

A.D. 1223. RALPH DE BRISTOL, so called, probably from having been born in that city, treasurer of St. Patrick's, Dublin, was consecrated Bishop of Kildare in this year. William of Malmesbury's book of the Antiquities of Glastonbury is extant in the Library of Trinity College, Cambridge, wherein Ralph de Bristol is mentioned amongst those who granted 14 days of Indulgence to the Abbey of Glastonbury, 15 days of Indulgence to the Church of Toore, and 13 days of Indulgence to the Church of the Holy Trinity of Godenie. This Bishop went to great expense in repairing and beautifying the Church of Kildare. There are still remaining at the Cathedral of Kildare some ancient sculptures that would appear to belong to the period of Bishop Ralph's restoration. One is a full-sized recumbent figure of a bishop. It has no inscription. Some have supposed that this was the tomb of Bishop Lane, who died in 1522; but from an examination of the ornamentation-work on the sides, it has been pronounced, by those qualified to form an opinion, to belong to a much earlier date, probably to the 13th century. On each side of the head of the figure is an angel offering incense; this would lead to the belief that the figure is intended to represent one of the Sainted Prelates of Kildare, probably St. Conlaeth. Another stone has two groups sculptured on front; one, the Crucifixion, the other, our Lord bound and seated in front of the cross; on one side a figure with the word *Centurio* carved overhead, and beneath this group is the following in very old raised text: "*Ecce Homo. To them that devoutly say V. pr. nr. and V. ave before this ymage ar grant xxvi yeres and xxvi dayes of pardon.*" Ralph de Bristol died about the beginning of the year 1232. (*Annal. Mulif. ad ann.*) He wrote the Life of St. Laurence O'Toole, a correct MS. of which is said to be in Ussher's Library in Trinity College, Dublin, and is the same Life as published by Surius. (*Harris's Ware.*)

JOHN DE TAUNTON, Canon of St. Patrick's, succeeded. In November, 1232, licence was sent for the Chapter of St. Brigid, Kildare, by their messengers, William Precentor, John de Taunton and Geoffry de Chamberleng, to elect a Bishop in their Church, vacant by the death of Ralph, late Bishop of Kildare. (*Pat. 17 Hen. III.*) John de Taunton was elected, and, on the 6th of August, 1233, the Royal assent was given. On the 10th of November following, a Mandate issued to Maurice Fitzgerald, justiciary, to give the Bishop seisin of the See and all lands and tenements thereto belonging, whereof Ralph, his next predecessor,

SCULPTURED STONE AT OLD CATHEDRAL. KILDARE.

REV. F. O'LEARY DEL.



was seized at his death. Mandate also to the Knights, free tenants, and others of the See, to be intentive and respondent to the Bishop, as their lord. (*Close R. 18 Hen. III., apud Sweetman.*) He died about the beginning of summer, 1258, and was buried in his Church. (*Ware.*)

SIMON DE KILKENNY, so called because he was born in that city, a Canon of Kildare, was elected to this See in 1258, and obtained the Royal assent on the 21st of October, the same year. A short chronicle of the Dominicans places his death at April, 1272, but it is more likely that he lived to the year 1275. John de Samford, Escheator of Ireland, only accounts for the profits of the See from the vigil of St. Michael, 4th Edwd. I., that is, 1275, to their restoration to Nicholas Cusack (*Chief Remembrancer.*) So that either the Escheator did not account for the full time of vacancy or else Simon did not die till 1275. (*Harris's Ware.*)

On the death of Simon, one part of the Chapter of Kildare elected Stephen, Dean of Kildare, another part stood firm to William, the Treasurer of Kildare. This proved a cause of tedious contest at Rome, and was the occasion of a long vacancy in the See. Finally, Pope Nicholas III. annulled both elections, and declared NICHOLAS CUSACK,—a Minorite and a native of Meath,—Bishop, on the 27th of November, 1279. Wadding, *ad ann.* 1279, tells us, and in the *Regist. Pontif. tom. 5, p. 459-60*, gives the Bull of Nicholas III., attesting, that neither election was nulled, but that both had resigned their claims, after prosecuting them at Rome. The Treasurer resigned by letter, the Dean resigned personally before the Pope who fully recognised the right of election in the Chapter, and, only to prevent evil, appointed Cusack *De Apostolica Plenitudine*. A letter from "Nicholas de Cusack of the Order of Franciscans, and elect of Kildare," to the King, dated, Paris, the Feast of St. Matthias Apostle (1279), sets forth "that the Canons of Kildare had, sometime before, during vacancy in their Church, discordantly held two elections of two persons; those persons having voluntarily renounced all right under the elections, the Pope, of the plenitude of his power, had lately promoted him (Nicholas) to be Bishop, as appears by the Pope's letters which he sent for inspection. Having been enjoined to proceed at once to the Pope's presence, he besought the King to order the temporalities of the Church to be restored in his name to Hugh de Fraxiniis, his Proctor and Commissioner General, receiving from him on the Bishop's behalf the customary oath of fealty which the Bishop himself will humbly and dutifully tender to the King on his return from the Court of Rome." (*Royal Letters; Cal. Doc. Sweetman.*) On the 24th December, 1280, the King

intimates to the Knights, free and other tenants of the Bishopric of Kildare, that, the Pope having, as appears from his letters directed to the King, conferred the Bishopric on Nicholas de Cusack, the King accepts the collation, takes fealty from Nicholas and restores the temporalities; Mandate accordingly to the above Knights, etc., to be intentive and respondent to Nicholas as their Bishop; Mandate also to Robert de Ufford, justiciary of Ireland, to deliver to Nicholas or his attorney the temporalities of his See; and a further Mandate to Stephen, Bishop of Waterford, treasurer, to cause payment to be made out of the King's treasure to Nicholas, Bishop of Kildare, of 100 marks, of the King's gift. (*Pat. 9 Edwd. I., Cal. Doc. Sweetman.*)

In 1292, this Prelate was joined in commission with Thomas St. Leger, Bishop of Meath, to collect a Disme or tenth, granted by the Pope to the King for the relief of the Holy Land. The Papal document commanded that a tenth of all ecclesiastical rents, profits and oblations in Ireland, according to their true value, should be paid towards the expenses of the meditated Crusade, and "because," the document adds, "there are various valuations of these revenues in that country, we impose it on your consciences, that, on due consultation in the places to be taxed, you study to assess the true and honest value thereof." (*Rymer's Foedera, ad ann.*) Such valuation was accordingly made in the course of three years, and is yet extant. This estimate is, in a legal point of view, the more important, because all the taxes, as well to the successive Kings as to the Popes, were regulated by it, down to the 20th year of the reign of Henry VIII. (*D'Alton's Memoirs of Archbps. Dub. p. 108.*) This assessment is known as Pope Nicholas's Taxation. Bishop Nicholas Cusack died in September, 1299, and was buried in his own Church. (*Ware.*)

WALTER DE VEELE, sometimes called WALTER CALFE, Chancellor of Kildare, succeeded. King Edward I. confirmed his election on January 5th, 1300, and he was restored to the temporalities of his See on the same day. His consecration took place in St. Patrick's, Dublin. During his Episcopacy, in 1310, a Parliament was held at Kildare. He died in November, 1332, and was buried in his Church. (*Ware.*) A drawing of the Seal of this Bishop is in the Archives of Christ Church, Dublin.

RICHARD HULOT, or HOWLOT, succeeded in 1333, after an interval of half-a-year. He had been, first, Canon, and afterwards Archdeacon of Kildare. He obtained restoration of the temporals on the 26th of April, 1334, and died on the 24th of June, 1352. (*Book of Obits.*)

THOMAS GIFFARD, Chancellor of Kildare, was elected Bishop by the Dean and Chapter of Kildare, and was consecrated in 1353, or, as some state, in 1355. He died on the 25th of September, 1365, and was buried in the Cathedral of St. Brigid. (*Ware.*)

After the death of Dr. Giffard, the See continued vacant for one year.

ROBERT DE AKETON, a Hermit of St. Augustine, succeeded, in 1366. He had been elected Bishop of Down, on the 18th November, 1365, but that election having been annulled by the Pope, he was appointed to the See of Kildare in the year following. He was still living in 1367, but, how long after that he survived, does not appear. If we may credit certain short MS. Annals of his Order, he died, Bishop of Kildare in 1368. (*Harris's Ware.*)

One GEORGE, is stated to have been the next Bishop, and to have died in 1401. (*Ware.*)

The Parliament of England, oppressed by the increasing expense of supporting the Government of Ireland, addressed King Edward III. on the subject, who immediately despatched Nicholas Dagworth hither, to convene a Parliament for granting a liberal subsidy. Writs were issued to the Bishops, to choose two of the clergy in each diocese; the Sheriffs were to hold county elections, and cities and boroughs were to return members. This representation of Ireland sat at Westminster in 1376. The clergy who represented the Diocese of Kildare were William White and Richard White. Leighlin sent none. The representatives for the County of Kildare were John Rochford and Peter Rowe; those for County Carlow were Geoffry de Valle and Philip de Valle.

HENRY DE WESSENERCH, a Minorite, was provided to this See, by the Pope, on the 4th of the Ides of December, 1401, says Luke Wadding in the 5th Vol. of his Annals of that Order; of whom I find nothing more. (*Ware.*)

THOMAS was the next Bishop. He died in 1405. (*Ware.*) In 1405, the King presents a Clerk to the Treasurership, the temporalities of the See being in his hands by resignation of Robert, the late Bishop. (*Rot. Pat. 7 Hen. IV.*) Perhaps *Robert* was a mistake for Thomas. (*Fasti.*)

The name of the Prelate who filled the See of Kildare between the death of Thomas and the appointment of Donald Orici, which took place on the 26th October, 1419, is not recorded; but, that there was a Bishop in the interval, appears from the wording of the entry in the Vatican Archives. "Sept. Kal.

Novembris, 1419, provisum est ecclesiae Daren. in Hib. Vac. per mortem, de persona Donaldi Oricii, Minden (Miden ?)" (*Brady's Episcopal Succession.*)

JOHN MADOCK, Archdeacon of Kildare and a member of the University of Oxford, succeeded. He died in 1431. Bale makes mention of one Quaplod, a Carmelite, who, he says, was Bishop of Kildare in those days; but in this he appears to have been mistaken. Quaplod was Bishop of Derry, and not of Kildare, as appears from Leland, *De Script. Brit.* (*Harris's Ware.*) This error is easily accounted for; the Latin names of the two Sees *Derriensis* and *Darensis* being so nearly alike, the one may have been readily mistaken for the other.

WILLIAM, Archdeacon of Kildare, succeeded, by provision of Pope Eugenius IV. His appointment took place on the 8th of August, 1431. "S.D.N. de novo providit de persona Wilhelmi, archidiaconi ecclæ. Daren. eidem ecclesiae vac. per obitum. Cui alias per D. Martinum praedecess. Nostrum ejusdem Wilhelmi persona prov. fuerat, et infra tempus in Constitutione super hoc dedita praefixum, literas confici non fecerat." (*Vatican Archives, Brady.*) This Prelate died in April, 1446. A drawing of a seal is given in the "Irish Penny Journal," 1840; it is inscribed, "Sigillum Willmi Dei Gracia Kyldarens. Epi." Probably it was the Seal of William who became Bishop in 1432. It bears a triple canopy; underneath this, in the centre, is a figure of the Virgin and Child; and, on the sides, SS. Patrick and Brigid. Below, in a niche, is a Bishop, between two shields, one of which bears the Royal Arms of England and France, and the other, two keys in saltier, with a Royal crown above the crossing. It is observed that these are the Arms of the See of York—*Query* the reason for the Royal Arms—was that Bishop, a member of a family sprung from the Blood Royal of England? (*Cotton's Fasti.*)

GEOFFRY HEREFORD, a Dominican, was advanced to this See, in 1447, at the instance of King Henry VI. His name, as Bishop elect of Kildare, occurs in the following entry, dated 1st September, 1447:—"R.P.D. Galfridus Herford, electus Daren. personaliter obtulit," etc. (*Brady's Episc. Suc.*) Ware states that his consecration took place at Easter, 1449, but it could hardly have been delayed so long after his appointment. He died about 1464, and was buried at Kildare. (*Ware.*)

RICHARD LANG next appears as Bishop of Kildare. Ware describes him as "a man of great gravity and prudence." On the death of John Bole, Archbishop of Armagh, in 1470, Dr.

Lang of Kildare had the temporalities of that See committed to his care; he continued custodee for about three years. The Dean and Chapter of Armagh earnestly requested the Pope to appoint him their Archbishop, but Sixtus IV. made another appointment. A copy of the commendatory letter of the Dean and Chapter of Armagh is to be found in the Registry of Armagh (*Regist. Octav.*) Therein they testify that Richard was "noble both by birth and merit, well instructed in Apostolical and Ecclesiastical discipline, in faith truly Catholic, by nature prudent, wise, docile and patient; in behaviour temperate, in life chaste, sober, humble, affable, compassionate and learned; well-read in the Law of God; wary in expounding the Scriptures, and deeply versed in the Tenets of the Church." (*Harris's Ware.*) Dr. Brady (*Episc. Succn.*) says that "on the death of Hereford, Richard Lang was appointed, and, although his title to the See was challenged by the Pope, held it until his death in 1474."

DAVID succeeded, but died, according to Wadding (*Annal. Tom. 6, p. 830*) before his Apostolic letters were completed.

JAMES WALE, a Minorite and Doctor of Divinity, was chosen Bishop of Kildare, and consecrated on the 5th of April, 1475. He died on the 28th of April, 1494, and was buried in the Church of the Franciscans, in London, of which he was Guardian, having resigned his See long before his death and lived in great tranquillity in that monastery, having, meantime, been suffragan to the Bishop of London. (*Harris's Ware.*)

WILLIAM BARRETT succeeded to the Bishopric of Kildare on the resignation of Dr. Wale. He, also, resigned this See, soon after his appointment. He is, doubtless, the same William, called Bishop of Kildare, who was Vicar to the Bishop of Clermont, in France, in 1493. The period during which this Prelate and his immediate predecessor governed the See of Kildare, was but seven years. (*Ware.*)

EDMUND LANE succeeded, in 1482, on the resignation of Dr. Barrett. He was a great benefactor to his Cathedral Church. He founded a College at Kildare in which the Dean and Chapter might live after a collegiate manner. This Prelate was induced by the Earl of Kildare, to assist at the coronation of Lambert Simnel; he was, afterwards, pardoned for this in 1488 (*MS. Marsh's Library, No. 35*), and did his homage and fealty before Sir Richard Edgecomb, whom the King had commissioned for that purpose, on the 24th of July in that year. In 1494, he assisted at a Provincial Synod, held in Christ's Church, Dublin

under the presidency of Archbishop Walter Fitzsimon. Ware states that he died in 1522, but this is a mistake, as the Consistorial Act, appointing his successor, in 1526, mentions that the See had been vacant 13 years. Therefore, Dr. Lane must have died about the year 1513. He was buried in his own Church. Ware adds that a monumental effigy of a Bishop, still to be seen at Kildare, without any inscription, is supposed to be that of this Prelate. The reasons for doubting the accuracy of this supposition have been already stated. (*See p. 14.*) In *Harris's Ware* an engraving is given of a seal, inscribed: "Sigillum Edmundi, Dei Gra. Darensis Epi. 1496." This seal represents two figures under a double canopy, probably those of SS. Brigid and Conlaeth; below, within a niche, is a Bishop in his robes, seated; on each side of him is a shield, charged with armorial bearings. (*Fasti.*)

During the prolonged vacancy that intervened in this See, after the death of Dr. Lane, a suit at law was carried on between Hugh Inge, Archbishop of Dublin, and the Dean and Chapter of Kildare, concerning the right of visiting the Diocese of Kildare during the vacancy of the See. This disputed point was finally referred to the arbitration of Dermot, Bishop of Kilmore, a learned Canonist, and Walter Wellesley, Prior of Conall. There is extant (*Lib. Niger, p. 35*), a copy of a bond for £40, executed by the said Archbishop, to the Dean and Chapter of Kildare, dated the 13th of November, 1523, and conditioned to stand by the arbitration of the said persons. How the controversy ended is not recorded. (*Harris's Ware.*)

In 1523, we find the Earl of Kildare writing to Cardinal Wolsey in favour of the promotion of EDWARD DILLON, Dean of Kildare, to be Bishop of that See. The following is the text of this letter. *From the Chapter House, Bag. Ireland, No. 18:—*

EARL OF KILDARE to CARDINAL WOLSEY.

"In my moost humble maner I recommaunde me unto your Grace, beseching God to rewarde Your Grace for the good favoures that pleased you to shew unto me in my causes at all tymes. Pleas it your Grace to be advertised that at my being in England, eight years passed, I made petition to the Kinges Grace that I might have had the next avoidaunce and denomination of the Bisshoppryk of Kildare, where withall he was then contented; which Bisshoppryk do not excede the yerely valure of an hundrith mark stirling, the substance whereof lieth in the Irishry, and will not be lightly had but by temporall power. It

is now voide by the dethe of the last Bishop there, so as I have now writtyn to the Kinges Grace disiring to have his letters of denomination therefore unto this berer, Maister Edward Dillon, Deane of the Cathedrall Chirch of Kildare, foresaid; which is of vertuous living and of English name and condicion; unto whom I beseche your Grace to be good and gracious lord, and that he may have youre gracious favoures in the expedicion of the same and the rather at this my poore contemplacion, etc., etc. Writtyn at my manour of Maynoth, the 8th day of Februarii," (1523.) *State Papers, Hen. VIII. Vol. 2.* From Ware and the official entry of Dr. Dillon's appointed as Bishop, it appears that his name was Thomas, not Edward. This may be a mistake on the part of the Earl of Kildare. If not, it may be concluded that, failing in obtaining the Bishopric for Edward, he procured the promotion for a namesake, perhaps a brother.

On the 24th of August, 1526, THOMAS DILLON was appointed to the See of Kildare, then for 13 years vacant. "Die 24 Augusti, 1526, referente Card. Campegio, providit ecclesiae Daren. in Hibernia, quae per XIII. annos vacavit per obitum Edmundi extra Romanam Curiam, vacanti, de persona Thomas N. (*sic*) cum retentione Monasterii Sti Petri, et aliorum beneficiorum prout in cedula." (*Barberini Archives.*) This Prelate was a native of Meath, and had been educated at Oxford. (*Ware.*) It is stated that Dr. Dillon vacated the See in 1528, and was succeeded by Dr. Stoll. He died in 1529.

PETER STOLL, D.D., a Dominican friar, was promoted to this See by Clement VII., on March 15th, 1529. (*Hib. Dom. p. 485.*) The following uncomplimentary reference to this Prelate is found in the State Papers, Anno 1528, *ii.*, p. 141. Cowley to Wolsey:—"Anthony Knevet hath obteyned the Bishoprik of Kildare to a symple Irish preste, a vagabounde, without lernyng, maners, or good qualite, not worthy to bee a hally water clerk, (*Aquaebajulus*; this office was, by a constitution of Archbishop Boniface, to be conferred upon poor clerks.—*Note to St. Papers.*) As I here the Kinges Highnes wol pay for his bulles out of his owne cofers; whereof others in Ireland would greatly marvaille, soche as have doon the Kinges grace good service." The appointment of Dr. Stoll, no doubt, frustrated the plans of the hangers-on at Court. Evidently his being an Irishman was regarded by them as a disqualification.

WALTER WELLESLEY succeeded, on the 1st of July, 1529. "Die Primo Julii, 1529, ad relationem Cardinalis de Cesis, ecclesiae Daren. in Hibernia, vacanti per obitum Thomae, defuncti extra

Romanam Curiam, provisum fuit de persona Walteri Welleschi." (*Barberini Archives*). Dr. Wellesley is here represented as the immediate successor of Dr. Dillon, from which it would appear either that Dr. Stoll declined the proffered dignity or that his selection was not confirmed by the Pope. Dr. Wellesley was Prior or Commendatarius of Conall, and, for a time, Master of the Rolls and Privy Counsellor. His appointment was made by Pope Clement VII., at the instance of King Henry VIII. Ten years previously, the King had endeavoured to advance him to the See of Limerick, but the Pope refused to sanction the appointment. He had also been strongly recommended, by the Earl of Surrey, for the See of Cork in September 1520; but he declined the Bishopric unless he were allowed to keep his Priory with it — (*State Papers, ii., p 42.*) Previous to his advancement to the Episcopate, we find him, in 1528, associated in a Commission with Sir Walter de la Hyde, to effect the liberation of the Lord Justice Delvin whom O'Connor had taken prisoner. He held his Priory during his life, in virtue of a dispensation. On the 14th of June, 1535, he was named a Commissioner, with Edward Staples, Bishop of Meath, John Allen, Master of the Rolls, Gerald Aylmer, Chief Baron of the Exchequer, and Thomas Heth, Chief Remembrancer, for suppressing and dissolving the Nunnery of Greyn (Graney), County Carlow, the possession of which was afterwards given to the King by Act of Parliament. These appointments to Commissionerships frequently took place without the knowledge or consent of those named, and, in numerous instances, the persons appointed refused to serve upon them. That it was so in the present case there is every reason to believe. This Prelate died in 1539, and was buried in the Church of his Order at Conall, where there still remains to his memory an altar tomb (now built into the wall), having the figure of a Bishop, with mitre, pastoral staff, &c., in low relief, and around the verge of the stone this inscription in Gothic characters:—"Hic jacet frater Walterus Wellesley, quondam Episcopus Darensis, hujus Domus Commendatarius, cujus animae propitiatur Deus. Qui obiit Anno Domini M.D. . . ."

"Here lieth brother Walter Wellesley, late Bishop of Kildare, Prior of this House, to whose soul may God be merciful. He died in the year of our Lord M.D. . . ."

On the death of Dr. Wellesley, DONALD O'BEACHAN, a Minorite, of the Convent of Kildare, was provided to this See by the Pope, on the 16th of July, 1540. "Die 16^o Julii, 1540, referente R.D. Card. Ghinutio, providit ecclesiae Kildaren, in Hibernia, vacanti per obitum quondam Walteri Walteront (*sic*) extra Romanam

Curiam defuncti, de persona fratris Donaldi Obechan, etc."—(*Barberini Archives, apud Brady*). O'Beachan died a few days after his appointment.

THADY REYNOLDS, rector of the Church of Olmar, in the diocese of Meath, was appointed by the Pope, Bishop of Kildare, on the 15th of November, 1540. "Die 15^o Nov., 1540, referente Ghinutio, providit ecclesiae Kildaren. in Hibernia, vacanti per obitum Donaldi Obegan, extra Romanam Curiam defuncti, de persona Thadei Raynaldi, presbyteri, et rectoris parochialis ecclesiae de Olmar, Miden. diœc., cum retentione omnium et singulorum—Absolvens, etc." (*Barberini Archives, Brady*). The King, who was then in open revolt against the Church, refused to acknowledge Dr. Reynolds, and went about making an appointment of his own, in the person of William Miagh. This Miagh had Thomas Lancaster as his successor, by royal authority. In 1554, a Commission, composed of Dowdal, Archbishop of Armagh, Thomas Leverous, and other delegates, deposed Lancaster.

On the 1st of March, 1555, THOMAS LEVEROUS was nominated to the See of Kildare, by Queen Mary, and was confirmed by the Pope, on the 30th of August following. He had been appointed Dean of St. Patrick's, Dublin, the year previous, and, by special privilege, he was allowed to retain that dignity after his appointment as Bishop of Kildare. In Cotton's *Fasti* it is stated that Dr. Leverous, at the time of his appointment to Kildare, was Archdeacon of Armagh. "Die 30^o Aug., 1555, referente R. Morono, providit ecclesiae Daren., tunc per obitum bo. mem. Walteri, olim Episcopi Daren., extra Romanam Curiam defuncti, vacanti, de persona Thomae Leveri Episcopi olim Leighlinen., pro quo Ser^{mus}. D. Philippus Rex et S^{ma} D. Maria, Angliae Regina eidem S^{ti}. S. super hoc scripserunt, ipsumque illi in Episcopum prefecit, etc. Et cum retentione Decanatus Ecclesiae S^{ti}. Patritii, prope et extra muros Dublinen. quem obtinet et cum clausulis opportunis," etc. (*Barberini Archives*).

In the foregoing Consistorial Act, as Dr. Brady remarks, the succession is traced from Leverous to Wellesley, passing over O'Beacan and Reynolds, though both were appointments of the Pope. This may be because the former was prevented by death, and the other, by the opposition of the King, from obtaining possession of the See. Dr. Leverous most probably had received Episcopal Consecration many years previous to his appointment to Kildare. In 1541, information reached Rome that Dr. Saunders, Bishop of Leighlin, was dead; whereupon, Dr. Leverous

was appointed to succeed him, as we learn from the following Consistorial entry:—"Die lunae 14^o Novembris, 1541, referente Reverendissimo Cardinale Gambara, sua Sanctitas Providit Ecclesiae Leghlinensi, in Hibernia, vacanti per obitum Matthei, olim Episcopi Leghlinensis, extra Romanam Curiam defuncti, de persona Thomae Leuros, Presbyteri Midensis (*sic*), cum retentione Parochialis de Conalis, Ordinis S. Augustini Darensis, Diocesios, et aliorum obtentorum." (*Barberini Archives*). In this passage Dr. Leverous (or *Leuros* as he is there named; probably his real name was Lewry or Lowry), is styled a priest of Meath; either this is a mistake or else he may have held a benefice in that diocese conjointly with that of Conall; the Act refers to his possessing more benefices than one. The information which led to his election to the See of Leighlin proved unfounded, as Dr. Saunders lived till 1549; still it would appear that the mistake was not detected until after the consecration of Dr. Leverous had taken place, as, in the official record of his appointment to Kildare, he is styled Bishop of Leighlin, "*olim Episcopus Leghlinensis*."

Dr. Leverous had been tutor to Gerald, half-brother to the Earl of Kildare, and his successor in the title. When the Earl and his five uncles were treacherously seized and sent to England, in 1535, to be soon after led to the scaffold, the boy Gerald, the only hope of the family, was saved by his faithful tutor. The youth was then lying ill of small-pox at Dunore, in the County Kildare, but "his nurse immediately committed him to the care of his tutor, Thomas Leverous, a priest and foster-brother of his father, who carefully conveyed him, in a large basket, into Offaley to his sister Lady Mary O'Connor. There he remained until he had perfectly recovered, when he was removed, first to O'Dun's Country, and, after three months, to Thomond, where he was under the care of his cousin, James Delahoide, eldest son of Walter Delahoide of Moyglare." (*Earls of Kildare; by the present Duke of Leinster*.) During the five years that Gerald continued in Ireland, travelling from district to district, and ever varying his disguise, he was constantly accompanied by his faithful guardian and preceptor. At length, in March, 1540, the young Gerald, with Leverous and two others, escaped into France, landing at St. Malo, where they were hospitably received by the Governor, Monsieur de Chateaubriand (ancestor, no doubt, of the distinguished writer of that name, and who was himself born at St. Malo). The following is the account given by Allen Governors, the Captain of the vessel:—"That he, being with his shipe on marchandyse

in Yrlande, ner unto thos partes wher great Adonels abyding is, ther came unto him the sayde Adonel with certeyne other religiousse parsons or men of the church, the which entreatyd with him to bring over the sayde FytzGarethe; the which thing was agreyd and an act passyd between them sygnyd by a notary. In the which acte he was bownde to render him saffe aland at St. Malo, and the other that shuld pase lykewyse with him, and a certain number of silver vessell also. The sayd FytzGarethe was convayde aborde the ship in the nyght in a small cocke, havying on but a saffronyd shurt and bareheaddyd, lyke one of the wylde Yreshe, and with him 3 persons. The one was a prest, his name they know not, but they say he is his schole master, and hath governyd him ever sins the deathe of his father, the which they say also kepythe him so under that, and yff he rebuke him never so little, he treamblythe for fear." (*State Papers, Vol. III. p. 211.*) The intrigues of the English King soon obliged the young Geraldine to fly from France and subsequently also from Flanders. He then took refuge in Rome "where he was treated with the greatest affection." (*Earls of Kildare.*) In Rome he was liberally provided for by Cardinal Pole, and pursued his studies there, from 1543 to 1548, when he returned to Ireland, still accompanied, as in all the vicissitudes of his fortunes, by Dr. Leverous. (*Dr. Moran's Archbishops of Dublin; De Rosario's Hist. of Geraldines, translated by Rev. C. P. Meehan.*)

Dr. Leverous was mainly instrumental in organizing that confederacy of the Irish chieftains, Desmond, O'Brien, O'Donnell and O'Neill, which, in 1537 and 1540, well-nigh overthrew the English power in Ireland. The despatches of the time declare that "never was such a combination seen in Ireland," and, whilst the English Commanders portray their own alarms, and their treacherous designs, they also record the interesting fact that the Irish confederates had appealed to arms to defend "the supremacy of the Pope and the Geraldines." (*State Papers, iii. 145; Dr. Moran's Archbps. Dub. p. 57.*)

In Shirley's *Original Letters*, p. 61, a curious letter appears from the Lord Deputy, Sir James Crofts, to the English Court, proposing Dr. Leverous for either of the vacant Sees of Cashel or Ossory. This high Protestant official states, regarding Dr. Leverous, that "for learning, discretion, and (in outward appearance) for good life, he is the meetest man in the realm, and best able to preach in the English and Irish tongue. For as much (he adds) as he was thought an offender for conveying the lord Garret out of the realm, and notwithstanding, since had his

pardon, I dare not become a suitor for him, although, as I have said, I know no man so meet. I heard him preach such a sermon as, in my simple opinion, I did not hear in many years." Dr. Leverous, however, was not the flexible character required by the English courtiers, ready to subordinate his religious opinions to prospects of worldly advancement. It was not until the year 1555, on the deprivation of Thomas Lancaster, the Protestant Bishop, that Dr. Leverous was advanced to the See of Kildare, his native diocese. Though his nomination received the sanction of the Holy See in August, yet the Bull of his appointment did not reach Ireland till the 19th of December, owing to the illness of the messenger to whom it was entrusted. In the Auditor General's Office there is a petition of Dr. Leverous, praying to be allowed the main dues of the See from the date of the Pope's Bull, which profits are stated to be forty-four pounds per annum. His petition was granted, as appears by the Order, which is dated the 15th of February. (*Mason's History of St. Patrick's Cathedral*, p. 162.)

When, on the accession of Elizabeth, Dr. Leverous was summoned to take the oath of supremacy, he decisively refused. A *fiat* of Elizabeth, dated 4th February *ii Elizab. at 10 a.m.*, preserved in the Public Record Office, Dublin, 199 (6274) certifies that the oath of supremacy was refused by William Walsh, Bishop of Meath, and Thomas, Bishop of Kildare, they "affirming their conscience to be their let." The interview of Dr. Leverous with the Deputy is thus described in *Mason's Hist. of St. Patrick's*. "The Lord Deputy asked him why he refused to take an oath which had been already taken by so many illustrious men. The Bishop made answer, that all ecclesiastical jurisdiction was derived from Christ, and since the Divine Founder of the Church did not deem it fit to confer ecclesiastical authority even on the most privileged of women, his own blessed Mother, how could it be believed that supremacy, and the primacy of ecclesiastical authority should, in future ages, be delegated to any one of that sex. He added, that according to the command of the Apostle, no woman should presume to speak authoritatively in the Church, much less should she preside and rule there; and, to confirm this opinion, he adduced authorities from St. Chrysostom and Tertullian and other writers. The Deputy, abandoning this line of argument, then represented to him that if he refused to comply, he must be deprived of all his revenues; to which the worthy Bishop replied in the words of the Sacred Text: "What shall it profit a man to gain the whole world, if he lose his own soul?" The threat was soon put in

execution. Dr. Leverous was deprived of all the temporalities of his See, and compelled to fly to concealment. He abode for some time at Adare, where he supported himself by teaching school, and where he had, as an assistant, Richard Creagh, afterwards Archbishop of Armagh. He subsequently returned to his Diocese, where he continued to exercise the duties of his sacred office, constantly exposed to the extreme penalties which detection would have brought on him. At length, broken down in health by unceasing labours and privation, he breathed his last in a poor hut at Naas, at the age of 80, about the year 1577, and was buried at the parish church of St. David. Father John Holing, S.J., in an interesting document on the "Irish Martyrs during the reign of Elizabeth," preserved in the Irish College of Salamanca, pronounces a high eulogium on Dr. Leverous, and states on the authority of trustworthy persons, that the holy Bishop's grave was glorified by many miracles. Sad to relate, the hallowed spot where this saintly Prelate's relics are laid is unmarked and even unknown! The following is the passage in Father Holing above referred to; it is taken from "*Perbreve Compendium, in quo continentur nonnulli eorum qui, in Hibernia, regnante impia Regina Elizabeth, vincula, exilium et martyrium perpassi sunt; compositum a P. Joanne Hollingo, Hiberno, Societatis Jesu.*" "Thomas Louros, Kildarensis Epus., vir pietate et doctrina praeditus, sub Edwardi Sexti Regis imperio, omnibus, non solum dignitatibus, verum et bonis (quod Regem Ecclesiae caput esse negaverit) spoliatus fuit. Mortuo Edwardo, regnavit Maria Regina christianissima, a qua praedictus Episcopus in pristinam dignitatem magno cum honore et populi consolatione, restitutus est. At, post sex annos, succedente impia Elizabetha, et inhumaniter in Catholicos saeviente, in priorem incidit calamitatem adeo ut rebus omnibus amissis, modo hic modo alibi, cum magno vitae discrimine, vitam degere coactus fuit, sæpeque ad vitam tuendam pueros et rudes gramaticam, tanquam pauper pedagogus, docere. Sacramenta praeterea, et alia ut Epum. decet, magno cum zelo et fervore quasi per totum regnum ministrabat. Vitia et publice et privatim reprehendebat, monita salutis, consilia omnibus dabat. Hisce tandem, et smilibus laboribus per multos annos fortis hic Jesu Christi miles, in orthodoxa fide constantissime perseverans, senio, infirmitateque (nam octogenarius erat) confectus, in oppido quod Naze in Lagenia Provincia dicitur, e vita discessit circa annum 1577, cujus corpus in dicto oppido sepultum jacet, multaque (ut fide digni testantur) edidit miracula."—*Spic. Ossor. Vol. 1, p. 82.*

Father Holing is himself enumerated by Tanner amongst the heroic confessors of the Society of Jesus; he died a victim of charity whilst attending those stricken with the plague, at Lisbon, in January 1599. (*Dr Moran.*)

In the *Renehan MSS.* is a paper entitled *Episcopi Hiberniae Martyres*, in which the following reference to Dr. Leverous occurs: "Thomas Leurus Kildariensis Episcopus post egregiam navatam sarmentis hæresios amputandis operam, quam, licet interim hæretici supplicia multa et ipsum de more Phalaridis taurum intentassent, nunquam quoad potuit intermisit, Qua ratione suam decurtavit vitam: satellitibus quâque cursitantibus et subsessiones in quibuscunque divorgiis struentibus ut mortem accelerarent quam tandem adeptus est, 1577."

In such high esteem did the Apostolic Commissary, Father David Wolfe, S.J., hold Dr. Leverous that we find him, in 1563, nominating the Bishop of Kildare, *first*, on the list of those names presented to the Cardinal Protector of Ireland as worthy of being advanced to the vacant Primatial See of Armagh. "Illme. Revme. Dñe. Hos invenimus esse idoneos qui nunquam ab unitate Sanctae Matris Ecclæ. deviaverunt. 1°. Thomam Leverum, Epum. Kyldaren. qui, tempore Henrici 8^{vi}, Edwardi ejus filii, et etiam hoc ipso tempore expulsus fuit suo Episcopatu eo quod noluerit obtemperare in parlamenta hæreticis." The others named were Dr. Walsh, Bishop of Meath, and Hugh, Bishop of Limerick.

From the death of Dr. Leverous, in 1577, to the year 1629, the See of Kildare was administered by Vicars Apostolic. Even in the life-time of Dr. Leverous, namely, on the 10th of April, 1575, Dr. Richard Creagh, Archbishop of Armagh, received faculties for the entire Province of Dublin. (*Brief noted in Dr. Moran's Archbps. Dub. p. 83.*)

The Rev. Robert Lalor was Vicar-General of the Dioceses of Dublin, Kildare and Ferns, from 1594 to 1606. He was ordained in 1576, by Dr. Richard Brady, then Bishop of Ardagh. From the report of Fr. Lawlor's trial it would appear that Dr. Brady, after his translation to Kilmore, in 1580, was appointed Delegate Apostolic, by the Holy See, and that, in the exercise of that authority, he appointed Robert Lalor Vicar-General of Dublin, Kildare and Ferns. (*Appendix to State of Ireland, Anno 1598*). In 1606 Fr. Lalor was arrested, being accused of exercising foreign jurisdiction, and styling himself Vicar-General of these dioceses. On the 22nd of December, a form of retractation was proposed to him in which King James was declared to be "lawful chief and supreme governor in all causes as well ecclesiastical

as civil;" the bishops "ordained and made by the King's authority" were acknowledged to be "lawful bishops," and, in fine, a promise was exacted that he would be "willing and ready to obey the King, as a good and obedient subject ought to do, in all lawful commandments." To this latter promise Lalor readily assented; and, interpreting the preceding declarations as merely regarding the *legal ordinances* of the realm, he subscribed to them also. He was still, however, kept in custody. His friends, learning that he had acknowledged the King's supremacy, were indignant, but they were appeased when he protested "that his acknowledgment of the King's authority did not extend to *spiritual*, but was confined to temporal causes only." This declaration of his soon reached the ears of the Lord Deputy, and, in consequence, he was at once indicted under the statute of *praemunire*, tried, and found guilty. The judge reproached him with having denied what he had previously, by his signature, acknowledged to be true. Lalor declared that there was no contradiction between the document which he had signed and his declaration to his friends; he had admitted the King's authority in the question of social order, but "he had told his friends that he had not acknowledged the King's supremacy in the spiritual order, and this he still affirmed to be true." This declaration was pronounced, by the Government officials, to be "knavery and silliness," sentence of death was pronounced upon the prisoner, and was carried into effect a few days later. (*Dr. Moran's Archbps. Dub. p. 219.*)

Dr. James Talbot is the next we find recorded as having administration of the Diocese of Kildare. In the *Regal Visitation* of 1615, the Commissioners reported his, amongst the "names of such Jesuits and other eminent priests as are appointed by the Pope, and do exercise ecclesiastical jurisdiction;—Talbot, brother to William Talbot, is lately preferred to be Vicar-General of the Dioceses of Dublin and Kildare, for his brother's constancy in England." (*Ware's Annals.*) A Provincial Synod was held at Kilkenny, on the 22nd of June, 1614; though the names of those who represented the suffragan Sees, then all vacant, are not mentioned, there is reason for concluding that Dr. Talbot represented the Diocese of Kildare on that occasion. He appears as Vicar-General of Kildare, in 1615, in the Wadding MSS., and he received his appointment as Vicar-Apostolic of this Diocese, in 1617. (*Idem.*)

Donatus Dowling was appointed Vicar-Apostolic *Diocesis Dariocellensis*,—which both Drs. Moran and Brady conclude to mean Kildare,—on the 11th of March, 1621.

The name of Dr. Talbot again appears as Vicar-Apostolic of Kildare, affixed to a Document of the Irish Prelates, dated 5th of June, 1623, appointing "Joannes Roche, S.T.D., Canonicus S^{ti}. Petri Duacensis, et Prot. Apostolicus," as their representative on the occasion of the marriage of Prince Charles with the Infanta, and their agent for general causes (*Wadding MSS.*); and, again, to a Commendatory Letter in favour of the Capuchin Order, dated the 4th of September, 1624. (*Spic. Ossor. Vol. 1, p. 136.*) Both Dr. Matthews, Archbishop of Dublin, and his successor Dr. Fleming, made application to the Holy See to have Dr. Talbot appointed Bishop of Kildare, but that appointment did not take place. On the 17th of November, 1629, J. A. Cardinalis S^{ti}. Onofrio wrote to inform Dr. Talbot that his office as Vicar-Apostolic of Kildare had been terminated by the appointment of Rocco della Croce to that See. (*Wadding MSS.*)

ROCCUS DE CRUCE, alias ROCHE MAC GEOGHEGAN, a Dominican friar, was preconized in Consistory of January the 8th, 1629, and appointed Bishop of Kildare, on the 12th of February following, with a dispensation for two years to enable him to accept the office of Vicar-General elsewhere, so that it might not be said that he held a plurality of cures. "Card. Barbarinus praeconium etiam fecit ecclesiae Kildarien. multis ab hinc annis vacanti per obitum ultimi ejusdem Episcopi, pro R. P. frat. Rocco de Cruce ad eam promovendo, jussu S^{mi} et electo in Congregatione S. Officii, 4, Januarii, 1629." (*Barberini Archives.*) "Die 12^o Feb., 1629, Barberinus proposuit Kildarien. pro persona nominata, cum dispensatione ad duos annos, ut possit fungi officio cujusdam Vicariatus Generalis, ne possit dici eundem habere diversas animarum curas, quod S^{mus} dixit tolerari in Germania ad hoc ut Episcopi magis strenue possint contra hereticos se habere et resistere." (*Barb. Archives.*)

In the Paper drawn up for the Congregation of Propaganda in which Dr. MacGeoghegan was appointed to the See of Kildare, he is described as Provincial of the Dominican Order, distinguished by birth and learning, of irreproachable life, fifty years of age, a native of the Diocese of Meath, and as having worthily discharged the duties of the Irish Provincialate for twelve years, to the great edification of the clergy and laity, and the brethren of the Order. "Fr. Roccus de Cruce, O.S.D. Provincialis, vir, sanguine, vitae integritate, et doctrina nobilissimus, quinquagenarius, Midensis dioecesis, qui officium Provincialatus in Hibernia per duodecim annos continuos, maxima cum ædificatione cleri, Populi, et fratrum sui Ordinis

laudabiliter exercuit." (*Archiv. Barb.*; *Dr. Moran's Archbps. Dub.* p. 344.)

On the death of Peter Lombard, Archbishop of Armagh, towards the close of the year 1625, the Pope, Urban VIII., was urged to appoint Father MacGeoghegan to the Primacy, but the appointment did not take place in consequence of the remonstrance of the Earls of Tyrone and Tryconnell, who represented to the Pontiff the unsuitableness of *any Palesman*, no matter how great his merits, for the Metropolitan See of Ulster. (*Irish Hierarchy in 17th Cent.*, 5th Edn. p. 169.)

Dr. MacGeoghegan, who was connected by blood with some of the first families in Ireland, was born in the year 1580. He was an alumnus of the Dominican Convent at Mullingar; when thirteen years of age, he was sent to the Irish College of Lisbon, where he took the habit of St. Dominic. From Lisbon he went to Salamanca, where he spent eight years. He was then sent, by the General Chapter of Madrid, to revive his Order in Ireland, where it had, well-nigh, died out. We learn from De Burgo (*Hib. Dom.* p. 610), that at the death of Elizabeth there were only four members of the Dominican Order in Ireland. In 1618, they were again a numerous body, full of energy and zeal, under the guidance of Father Roche MacGeoghegan. (*Archbps. Dub.* p. 284.) He was present at the General Chapter of the Dominicans, at Milan, in 1622, and was there appointed Provincial for Ireland. Returning home, he established a novitiate in the Convent of Orlare, Co. Mayo, and laboured hard for the restoration of his Order. He was very strict in self-discipline, and was much given to fasting and contemplation, being accustomed to spend four hours daily in solitary meditation. He almost renewed the Convents in Dublin, Mullingar and Athy. Even when a Bishop, he retained the rigour of his monastic rule. It is asserted that he converted Sir Arthur Blundel, Vice-Treasurer, in 1625, and also one O'Doyne of Trinity College, Dublin. He subsequently resigned the Provincialate and proceeded to Louvain, where he assisted in founding a Convent of Irish Dominicans. He was consecrated at Brussels, by the Archbishop of Mechlin, soon after the date of his appointment to Kildare. He appears not to have taken possession of his See for a considerable time after; in the Wadding MSS. Vol. 2, No. 93, a letter written by Dr. MacGeoghegan appears, recommending Fr. John De Burgo, D.D., priest of the Diocese of Clonfert, to be appointed Bishop of that See; it is dated from the College of St. John the Baptist, Louvain, 10th October, 1629. His subsequent career in Ireland was distinguished by zeal and laborious exertion

for the preservation of the faith. He was much persecuted by the heretics, being personally denounced, and those who should succour or shelter him threatened with severe penalties. He was forced to fly from place to place, concealing himself from his pursuers. Like St. Paul, this Prelate had also to endure persecution *from false brethren*. The author of the Aphorismical Discovery, *Pt. 1., p. 276*, thus apostrophizes Father Peter Walsh, O.S.F., the notorious author of the Remonstrance, and an unworthy child of the Diocese of Kildare. "Your persecuting brave Prelates is innate in you, as from your cradle, when but a slip of a friar, you informed the Protestant State of Dublin, in a time of persecution, against an apostolic Prelate, a true child of Dominic's Order, Roche MacGeoghegan, Bishop of Kildare, saying that he was not Kildare's but Tyrone's Bishop, to exasperate the State against the holy Prelate, which cost him many a night's wail." He had collected a fine library, but was obliged by the distress then prevalent, to pledge a great portion of it to relieve his flock. In the *Irish Hierarchy in the 17th Century* it is stated that Dr. MacGeoghegan was seized with paralysis while preaching the panegyric of St. Francis in the Church of Multifernan. In this helpless state he was carried to Kilbeggan in order to obtain the services of Owen O'Sheil, a celebrated physician, styled the Eagle of Irish Doctors, but he died before the latter had time to see him. This account of the circumstances of the Prelate's death is scarcely consistent with the statements of other authorities, by whom he is represented as paralysed and helpless from other infirmities for a considerable time before his death. De Burgo fixes the date of his death at 1641, but Wadding, correctly, states that it took place in 1644. "Roccus MacGeoghegan, moritur anno 1644, ante mensem Junium," (*fol. 243.*) In a list of the Irish Bishops, presented to the S. Congregation in 1643, Dr. MacGeoghegan is described as "still living but helpless from paralysis and other infirmities." *Il vescovo Kildariense è fra Rocco Geoghegan, Dominicano, paralitico ed impotente*. Invernizi, who was companion to the Nuncio Rinuccini, in a *Relatio* of the Irish Sees, sent to Pope Innocent, in 1645, describes the See of Kildare as vacant by the recent death of the Bishop; "Ecclesia Kildariensis nuper antistite orbata." He bequeathed his vestments and books to the Diocese of Kildare, and was buried in the tomb of his ancestors in the Church of the Franciscans at Multifernan. (*Franciscan Monasteries.*)

During the Episcopate of Dr. MacGeoghegan a Provincial Synod was held, on the 29th of July, 1640, at Tyrchogir, near

the present town of Portarlinton. Dr. Moran thinks that this place was chosen to suit the convenience of the Bishop of Kildare, who was in failing health, and that he probably resided in the locality; a short distance from Tyrcogir there is a place called *Bishop's Wood*; this adds to the probability of the conjecture. The Acts of this Synod are here inserted, extracted from a collection of the "Constitutiones Provinciales et Synodales Ecclesiae Metropolitanae et Primatialis Dublinensis," printed in 1770, without the name of the Editor or place of publication.

Acta, Conventa et Ordinata, in Concilio Provinciali, habito in Parochia de Tyrcogir, in Diocesi Kildariensi, sub Illustrissimo Domino Fratre Thoma, Archiepiscopo Dubliniense ejusque Suffraganeis, quorum nomina subscribuntur.

Die 29 Julii, Anno Domini 1640.

Quandoquidem ea pastoralis nostri muneris Ratio sit, ut Gregem Dei, nostrae Curae Commissum, ea Mente, Zelo, ac puritate pascamus, sicuti pasci jubet pastorum Princeps: *Pascite, qui in Vobis est, Gregem Dei; providentes non coacte, sed spontanee, secundum Deum; neque turpis Lucri Gratia, sed voluntarie; neque ut Dominantes in Cleris, sed forma facti Gregis ex animo*, etc. Nostrum esse censuimus, secundum Deum et hoc non Dominantes in Clero, sed summo, paternoque affectu (quantum in nostra potestate est) Canones, Ecclesiaeque Sanctiones sequendo, pro Temporis, Locique conditione, Constitutiones et Acta sequentia ordinare, quibus subditi solitudini nostri Pastores directi, Disciplinae ac Morum Rationem nobis reddere queant; Nos autem de pastoralis nostro Munere justos calculos Deo ponere valeamus.

1° Servetur Uniformitas a Pastoribus Provinciae in Sacramentorum Administratione, et Disciplina Ecclesiastica; et pro Matrimoniis circumspectius contrahendis, volumus, et ordinamus, ut fiant tres Denunciationes tribus festivis diebus, juxta Concilium Tridentinum; et si requiri debeat Dispensatio in Bannis cum Incolis diversarum Dioecesium, requiri debet ab Ordinariis utriusque Dioecesis. Parochos, vero, omittens Bannas, seu earum aliquam, puniatur, prima vice, Mulcta 10 Solidorum, Secunda vice, Mulcta 20 Solidorum, Tertia vice suspendatur.

2° Nullus Ordinarius dispenset in Matrimonii Impedimentis cum Subditis alterius Ordinarii, sine Approbatione et postulatione proprii Ordinarii.

3° Nullus Ordinarius Communicet Facultates alterius Dioecesis Sacerdotibus, nisi cum consensu Ordinarii Dioecesis in qua habitat petens Facultates.

4° Volumus, et ordinamus, ut nullus Sacerdos jungat Matrimonio eos qui sunt alterius Parochiae, absque Consensu proprii Pastoris aut Ordinarii, idque sub poena Suspensionis ipso facto incurrendae.

5° Volumus, et ordinamus, ut quicumque Catholicus percipiens Decimas, aut quoscunque Redditus Ecclesiasticos, pendat Ordinario, de perceptis, partem vigesimam; de percipiendis, partem decimam. Contrarium vero facientes, puniantur ex arbitrio Ordinarii. Insuper, volumus, ut omnes provinciae nostrae Confessarii, hoc notificent suis poenitentibus.

6° Volumus, et ordinamus, ut Monasteria desolata subjaceant Visitationi et omnimodae Correctioni Ordinarii, et ut Dispensatio in Redditibus dictorum Monasteriorum pertineat ad proprium Ordinarium.

7° Declaramus, quod, nec Jure, nec Privilegio, nec Consuetudine, Regularibus administrare liceat Viaticum, Extremam Uctionem, aut Baptismi Sacramentum, vel Matrimonium solemnizare, absque Consensu Parochi aut Ordinarii.

8° Volumus, et ordinamus, ut Capellani Nobilium non administrent Viaticum, Extremam Uctionem, Baptismi Sacramentum, neque Matrimonium solemnizent, absque consensu Parochi; et, contrarium faciens, reddet Parocho totum lucrum inde perceptum, et, insuper, puniatur ad arbitrium Ordinarii.

9° Declaramus, quod *Venerabilis D. Gulielmus Devereux*, ab Illustrissimo Domino Dublinensi, Vicarius *Ecclesiae Fernensis* constitutus, sit veré Ordinarius intentus, et intellectus, in Facultate administrandi omnia Sacramenta (exceptis Confirmatione et Sacris Ordinibus) Missionariis Hiberniae concessa, prout dicta facultas intellecta est, et moderata a sacra Congregatione Cardinalium, annis abhinc circiter 18.

11° Cum id, vel imprimis, Episcopis et Ordinariis incumbat, ut Parochiis de Pastoribus litteratis provisum sit; hinc, pars non exigua est nostrae Curae, ut ad Seminariorum nostrae Gentis Regimen, Disciplinam, et praeservationem attendamus; utque in eis servetur aequalitas in Scholaribus admittendis et educendis. Cum enim dicta Seminaria, seu Collegia, erecta fuerint in commune bonum Ecclesiae ac Nationis Hiberniae, et pro continuanda litteratorum Pastorum successione, Fas est ut (Nobis id serio meditantibus), justitia fiat omnibus Provinciis, in Operariis pro Vineam Domini educendis. Cum igitur Nobis non obscuré constet, dictam aequalitatem in Scholaribus admittendis non esse in quibusdam nostrae Gentis Seminariis servatam; Visum est rationi, nostrique Curae consentaneum, quam primum Litteras ad eos destinare qui hujusmodi in Seminariis Deordinationi et Inaequalitati Remedium possunt adhibere.

12° Non tantum haec Statuta et Constitutiones hujus nostrae Concilii Provincialis, sed, insuper, omnia Acta, Conventa et Declarata Concilii Provincialis *Kilkeniae*, habiti die 22° Junii, 1614, sub Illustrissimo Domino Fratre Eugenio Mathaeo, piae Memoriae, Archiepiscopo Dubliniensi, quae postea confirmata sunt in Concilio Provinciali, habito Dublinii sub praesenti Metropolitano, hoc etiam Concilio confirmamus, stabilimus et innovamus—

F. Thomas, Archiepiscopus Dubliniensis.

David, Ossoriensis.

Rochus, Kildariensis.

Gulielmus Devreux, Vicarius Fernensis.

A Summary of the Synodical Decrees of the Province of Dublin, during the 17th Century, is given in the Appendix; also, a List of the Churches and Chapels of the Diocese of Kildare, drawn up by Dr. MacGeoghegan at the instance of Father Colgan, the Author of the *Acta Sanctorum Hiberniae*, etc. Prefixed to the *Annals of the Four Masters* is an *Approbatio* of this Prelate, dated “e loco mansionis nostrae, die 8^a Januarii, 1637.”

In March, 1642, Archdeacon Golborne and Mr. Lightborne deposed, that in the rebellion of 1641, “the ornaments of the Cathedral of Kildare and the books belonging to the same, value ten pounds, also the Chapter Chest, containing all the evidences and rescripts of the Chapter, were, in December, 1641, taken away by Rosse McGeoghegan, titular Bishop of Kildare, Dempsey his Vicar-General, William Borey, priest, and the friars of the Gray Abbey there, etc., and the Church and tithes and rents belonging to the said Chapter were seized by the said Bishop, friars and priest, to the yearly loss of the said Dean and Chapter of more than £130 per annum.” (*MS. T.C.D., F. 2.6.*)

From the death of Dr. MacGeoghegan, in 1644, to the appointment of Dr. Forstall, in 1676, the Diocese of Kildare was administered by Vicars. James Dempsey, already mentioned as having been Vicar-General to Dr. MacGeoghegan, got charge of the Diocese immediately after that Bishop's death. Rinuccini, writing to Cardinal Panfilio, from Kilkenny under date 7th of March, 1646, states: “For the See of Kildare, besides the person recommended by the Council, the people and many Bishops of Leinster commend and greatly desire James Dempsey, Vicar-General of that Diocese for some years, whom they prefer to Fr. Everard, of whom an account was written before.” This *account* is contained in another letter from Rinuccini to Panfilio, dated

31st December, 1645. "Fr. Joseph Everard is here at Kilkenny, and lives with much edification. His father suffered gloriously for the faith in the past persecutions, and I have already written separately to your Eminence a recommendation of him at the request of those who carried it." (*Episc. Succession, Vol. 2, pp. 345-9.*)

The name of "James Dempsey, Vicar-General of Kildare," is affixed to the Resolutions of a National Synod held at Waterford on the 12th of August, 1646. In a Congregation of Propaganda, held on the 15th of June, 1655, it was proposed to make James Dempsey Vicar-Apostolic of Kildare Diocese. (*Brady's Episc. Succn.*) In 1661, the Abbé Geraldine was appointed by the Primate to superintend the diocese, there being then no Vicar-General. (*Idem.*) A National Conference of the Bishops and other clergy, to the number of 53, assembled in Dublin in June, 1666. The Duke of Ormond connived at this meeting, and one of his chief motives for so doing, as he has himself placed on record, was "to sow divisions amongst the clergy." The principal object of the meeting was to consider the desirability or otherwise of signing the Remonstrance, or profession of loyalty, proposed by Father Peter Walsh, O.S.F., the creature of Ormond. The six Gallican Propositions of 1663 were brought under discussion, and every effort was used by Ormond and Walsh to induce the fathers to sign them. A certain number gave a reluctant assent to the first three Propositions, but to the three latter, which assailed the supreme Spiritual Authority and the Infallibility of the Sovereign Pontiff, as also to the Remonstrance in its proposed form, they unanimously refused to attach their signatures. Amongst those assembled on this occasion was James Dempsey, Vicar-Apostolic of Dublin, who was also Vicar-Capitular of Kildare. (*See Art. I. E. Record for June, 1870.*)

At a National Synod held in Dublin,—a note of Propaganda describes it as held "in Bridge street, in the house of Mr. Reynolds, at the foot of the Bridge,"—in June 1670, under the presidency of Primate Oliver Plunkett, a Petition to the Holy See was adopted, soliciting the appointment of Bishops to some of the vacant Sees, and proposing the names of those whom they deemed most worthy of the Episcopal dignity. Father Nicholas Netterville, S.J., styled by the Fathers as "distinguished for his learning and eloquence in preaching the Word of God,"—*vir doctrina et verbi Dei predicatione celebris*,—was proposed for the See of Kildare. Dr. Talbot, Archbishop of Dublin, thus writes of him :—"Haec vero viri censura tanto apud me ponderis est, ut una sit ad instar omnium. Fuit enim is vir ob ingenii insigne acumen ac doctrinam, qua in Galliae Collegiis toto regno

celeberrimis per annos plurimos lectorem egit, gentis suae ingens decus. Dublini eo in honore est ob conciones ad populum et in controversiis enodandis perspicaciam perspicuitatemque pari modestia conjunctam"—and the Archbishop sums up by saying of him that he was "Omni invidia major, nullo non gradu dignitatis dignus, minimo contentus."

On the 12th of May, 1671, Propaganda selected Patrick Dempsy to be Vicar-Apostolic of Kildare, and the Pope ratified this appointment on the 26th of the same month. He was highly recommended by the Bishop of Ferns, as prudent, of blameless life and sound judgment, of an illustrious family (that of Clanmaleire), and a Doctor in Moral Theology and Laws. Dr. Dempsy had been for seven years Rector of the Irish College at Lille. In 1668, it had been proposed to make him Bishop of Kildare, his native Diocese; he was on that occasion described as held in much esteem by the Catholics of Kildare, and as exemplary and prudent. (*Propaganda Papers, apud Brady.*) He appears to have administered the Diocese until the appointment of Dr. Forstall to the See, in 1676.

Dr. MARK FORSTALL was elected Bishop of Kildare by Propaganda on the 8th of October, 1676, having been previously recommended by the Emperor, according to letters read in Congregation of Propaganda, held on the 8th of May in the same year. He was an Irishman and a member of the Order of Eremites of St. Augustine. He studied in the College of St. Gabriel at Valladolid; having finished his Theological studies in 1648, he joined the Austrian Province of the Augustinians, and subsequently became regent of studies at Gratz, in 1653. He took the degree of Doctor of Theology in the University of Vienna in 1655, and then went as Professor of Theology to a Convent of the Praemonstrants at Zabrdovich in Moravia. He was elected Provincial of the Order in Austria in 1659, in which office he won for himself the esteem and favour of the Imperial Court. (*Spic. Ossor.*) He entered on the Irish Mission in 1672 (*Annal. Ord. S. Aug.*), and, as already stated, was chosen Bishop of Kildare in 1676. As this Diocese afforded, at the period referred to, but slight means of subsistence, Dr. Forstall was obliged to have recourse to Rome, the common mother of all, soliciting aid in his distress. The Primate, Dr. Plunkett, who held him in the highest esteem, was mainly instrumental in procuring for him the administration of Leighlin. The following letter from Dr. Plunkett to his Eminence Cardinal Colonna, relates to this subject. It is dated the 20th of August, 1677, and runs thus:—"The great affection which your Eminence has ever displayed for me and for this nation is the cause of my so often incon-

veniencing you for myself and for my friends, amongst whom is Dr. Forstall, a grave and learned Prelate and here esteemed by all. He is Bishop of Kildare, which Diocese is amongst the poorest of this Kingdom, having only fifteen priests, and yielding no more than £15, that is, about 56 scudi of Roman money. It is certain that many of the Chaplains of the Madonna dei Monti" (*the Parochial Church of the Irish College at Rome*) "receive a great deal more, and this poverty of the Bishops renders them the servants of the laity and makes them ridiculous and contemptible. The manner of succouring this worthy Prelate is, either to destine an annual sum for him from the Sacred Congregation such as is granted to the Bishops of the East, or, if not, to grant to him the administration of the Diocese of Leighlin adjoining that of Kildare, which, although it has no more than fifteen or sixteen priests, and gives a revenue of only fifty or sixty scudi, nevertheless will be a great relief to Dr. Forstall. This measure would be a great spiritual advantage to the Leighlin Diocese since the said Prelate could administer there the Sacraments of Confirmation and Orders, and consecrate chalices, altars, etc., and it is certain that it would be a source of greater profit and spiritual consolation to this Diocese to be administered by a Bishop (since it cannot support a Bishop for itself) than by a Vicar-General who, *ut plurimum*, is not a person of such learning and does not enjoy so great authority. I pray therefore your Eminence to propose to his Holiness and to the Sacred Congregation, either to assign an annual sum to Dr. Forstall, or, otherwise, to grant him the administration of Leighlin Diocese which is contiguous to and adjoining the Diocese of Kildare. This is a matter worthy of your charity and great zeal. —OLIVER OF ARMAGH." (*Dr. Moran's Life of O. Plunkett.*)

The great esteem in which Dr. Forstall was held by the Primate appears in many other passages of his correspondence with the Internunzio. "It is certain," he writes again, in the same month, "that Dr. Forstall, of Kildare, whose little Diocese is only five or six miles from Dublin, and having only fifteen priests, yields him no more than £15 per annum, has not sufficient revenue to maintain a servant, even of a low grade. I don't know how poor religious subsist when they are appointed Bishops, for such revenue cannot suffice to support a Bishop's servant; and this extreme poverty renders their dignity despicable with Catholics as well as Protestants I must say that at the present day it does not suit the episcopal dignity to be held by mendicants; and the poverty of the Bishops prevents their conversing with the Protestants, from which great good might be derived. Now few of the Bishops have a better

opportunity of communicating with the Protestants than the Bishop of Kildare, who is a learned, prudent, and grave prelate, and esteemed by all who know him. As his Church does not yield him more than £15 per annum, he might receive the administration of the adjoining Diocese of Leighlin, which has likewise about fifteen or sixteen priests, and thus he might be able to live *juxta miseras patriae*," etc. And, writing in June, 1680, after stating reasons against the appointment of new Bishops at that time, Dr. Plunket says: "Seek for further information on this subject from the Archbishop of Cashel and Dr. Forstall of Kildare, who are prelates remarkable for their learning, prudence, gravity, and sanctity of life, and who would be not only fit, but would even deserve to be appointed to the Sees of Toledo and Paris, and you will surely find that they share in my sentiments." (*Life*, p. 155.) In September, 1677, a joint Petition in behalf of Dr. Forstall, was forwarded from the Primate and the Bishops of Meath and Clogher, of which the following is the text:—

"Nos infrascripti, habentes optimam notitiam et informationem statûs Dioecesis Kildarensis, attestamus ejus districtum esse unum ex pauperioribus totius Hiberniae, in ea Epum. non habere domum, hortum, agrum aut paramenta ulla ecclesiastica, nec moris esse ut laici aut soeculares Catholici viritim contributionem ullum aut subsidium pendant Episcopo et, quod caput est, fidem facimus in ea non esse nisi 15 Pastores aut curatos quorum singuli singulas libras aeris Anglicani annuatim Episcopo solvunt, et consequenter proventus et emolumenta annua Episcopi se tantum extendere ad 15 libras Anglicanas seu ad quinquaginta sex circiter scutata monetae Romanae; ac proinde affirmamus impossibile prorsus esse ut Epus., spectatis emolumentis e Dioecesi provenientibus nisi ei succurratur, posset residere, se sustentare aut eas functiones et fructus facere qui residentiam requirant. Datum in diversis respectivé refugii nostri locis, mense Septembris, 1677.

Oliverus Armachanus, T.H.P.

Patricius Midiae Epus.

Patricius Epus. Clogheren."

On the 5th of September, 1678, Dr. Forstall had a Brief for Kildare with Leighlin *in commendam*. Before the close of the year that followed he was cast into prison, and, even after his liberation, the fury of persecution compelled him to fly for safety to the woods and mountains. In a letter addressed to Fr.

Forstall, O.S.F., preserved in the Archives of Propaganda, the Bishop of Kildare gives a sadly interesting account of his own sufferings and of some of the other Irish Prelates. It is dated the 5th of June 1680. "We are here," he writes, "in a worse plight than we have been hitherto, there is scarcely anywhere in which we can abide, even amongst friends who are terrified by our presence more than they need be. In consequence of this I built myself a hovel or thatched hut rudely constructed, in a marshy wood, to which I betook myself, but I was there attacked by agonizing pains so as to be brought almost to the point of death.* I have therefore left the place, sick though I was, for I could no longer endure my sufferings there. If Master Pruisson assent to it I would go to you until the storm of persecution shall have somewhat spent itself. I think it can hardly tend to the interests of religion to remain any longer here; by remaining we only provoke the greater hostility, and it will prove detrimental to the Church if we be arrested, for in that case we would not be allowed to leave the country without having given substantial bail that we would not again return. This consideration surely out-weighs all those that would be in favour of our remaining. However, the will of God and of our Superiors be done, it is not for me to decide the question of leaving or remaining. The Bishop of Cork† has been captured, the Bishop of Killaloe‡ is hotly pursued; his Lordship of Clogher§ sought concealment under the ragged covering of an old dying mendicant, but was discovered and recognised; his captor, however, took pity on him and let him go. The Archbishop of Dublin|| is so very ill that he seemed on last Friday to be drawing nigh to his end; the Primate, breaking from his keepers, succeeded in gaining access to the dying Prelate, to give him consolation and a last absolution. The Primate himself¶ lies in the same prison (Dublin Castle), uncertain as to his fate. He is now kept in stricter durance on account of the wretched scoundrels and (Oh, shame!) clerical informers** who to gratify their thirst for revenge, falsely charge him with crimes. Those not yet captured appear to be in a worse state from fear, 'nam pejor est bello timor ipse belli.' Whilst writing this a messenger has come, sent by Lady Clancarty, the most Catholic sister of the Duke, she no doubt having previously broached the subject

* *Sed ibidem vexatus acutissimis doloribus nephriticis vel certe colicis viz non efflavi animam.*

† Dr. Peter Creagh. ‡ Dr. John O'Molony. § Dr. Patrick Tyrrell. || Dr. Peter Talbot. ¶ Dr. Oliver Plunkett.

** MacMoyer and Duffy, two friars, whom Dr. Plunkett had corrected, bore false witness against him.

to her brother, urging me to leave the country for a time, and offering, if I consent, to procure me letters of safe conduct and travelling charges. The last edict gives no time within which we might leave the Kingdom. I replied that I am not free to choose for myself and wished to refer the matter to those to whom it belongs to decide. It will therefore be doing me a favour if you report the matter to Master Pruisson and write to me at once the result. If he consent, I shall see you soon. Meantime, 'Deus sit nobis propitius et custos, et vos valete genialiter.'" (*Original in Spic. Ossor. Vol. 2, p. 256.*)

On the 16th of July, 1680, the request of the Bishop of Kildare for liberty to leave Ireland was considered; if the permission was granted it was not acted upon. A letter of the Internunzio addressed to Cardinal Cybo, Prefect of the S. Congregation de Propaganda Fide, dated Brussels, the 19th of April, 1681, announces the arrest of Dr. Forstall: "I enclose to your Eminence a letter lately received from the Bishop of Kildare, in which he informs me of his having been arrested on the 25th of February, without, however, any accusation being as yet brought against him save his having exercised Papal jurisdiction in the Kingdom. He therefore expects, that after a prolonged imprisonment, he will be conducted to one of the ports and transported hither after the confiscation of all his goods. He therefore prays that on his arrival in Flanders some succour or place of refuge may be provided for him; he also hopes to be recommended to the clemency of the Emperor at whose solicitation in Rome he was promoted to the Episcopacy; and he appears also to be desirous to remain in the Irish College of Antwerp, where, without doubt, he will be received if some slight assistance be provided for him. I have deemed it my duty to notify so much to your Eminence, that you may be good enough, should you think fit, to lay the matter before the Sacred Congregation." (*Life of O. Plunket, p. 281.*) By a letter submitted to the S. Congregation on the 16th of March, 1682, we find the Bishop still a prisoner in Ireland, unable to pay his debts, over a thousand scudi, contracted during his incarceration. (*Dr Brady.*) Even after his liberation the violence of persecution compelled Dr. Forstall to seek for safety in the woods and mountains, till, on the 7th of February, 1683, he closed his earthly career, an exile, in the Diocese of Cashel. (*Life of O. Plunkett, p. 170.*) Of the Parish Priests registered in 1704, we find thirteen stated to have been ordained by Dr. Forstall, two at Dublin, in 1677, and three others at the same place in 1681; four at Ballyna, viz. :—one in 1678, one in 1679, and two in 1680; these ordinations, no doubt, took place at the residence of the O'More of the day; and three at Dunadea,

in 1680, one on the 3rd of November, another in November; these most probably took place at the residence of the Aylmers of Dunadea, who were then and until recently members of the Catholic Church. The place is not named in the Record of another ordination by Dr. Forstall, in 1680.

The Irish Prelates when corresponding with Rome in times of persecution, as a matter of prudence, assumed fictitious names; Dr. Forstall adopted the German title *M. F. Von Creslaw*.

[From the time of Dr. Forstall the two Dioceses of Kildare and Leighlin have been under the rule of one Prelate; it will be proper to insert here the succession of Bishops of Leighlin until that See became united to the See of Kildare.]

BISHOPS OF LEIGHLIN.

ST. LASERIAN, sometimes called Molaisus or Molaisre,—a name derived from *mo*, a frequent Irish prefix signifying *my*, a term of endearment, and *Laisre* or *Laserian*,—was the founder of the See of Leighlin and its first Bishop. According to his Life, published by the Bollandists,* at the 18th of April, he was born about the year 566. He was the son of Cairél de Blitha, of a noble family in Ulidia, and Gemma, the daughter of Aiden, King of the British Scots. Ware informs us that Laserian, in his youth, had for his instructor the Abbot Murin. This probably was Murin or Murganius, Abbot of Glean-Ussean, now Killeslin, in the parish of that name, near Carlow. When St. Laserian was twelve or fourteen years of age, his mother brought him to Albyn, where his maternal grandfather dwelt. Here he remained for four, or, according to some accounts, seven years. Our Saint had an uncle, a holy Bishop named Blann, who is commemorated in the Irish Martyrologies on the 10th of August, and from whom the city of Dunblane is said to derive its name. On the return of Laserian to Ireland he was placed under the care of an abbot named Munnu, supposed by Papebroke to have been St. Fintan Munnu. When he had attained to man's estate, his clan wished to elect him their chief, but he declined the dignity and retired to an island lying between Albania and Britain. After passing some time in this place, being desirous of perfecting himself in sacred learning, he proceeded to Rome. He remained in Rome fourteen years where he received instruction from the Great St. Gregory, who ordained him priest and sent him to preach the Word of God in Ireland.

In fulfilment of this mission, Laserian visited many parts of Ireland and, amongst them, the place where the city of Leighlin was afterwards to stand. Here a monastery had been already established and was governed by the holy abbot St. Gobban. Of this latter it is related that, on a certain occasion, he saw in a vision a crowd of angels hovering over Leighlin, and announced

* The *Acta S. Laseriani*, in the Bollandist Lives of the Saints, were taken, as the Editor, Papebroke, states, from a MS. which at one time belonged to Father H. FitzSimon, S.J. Judging from internal evidence, it is conjectured that this Life was written by an Englishman, and about the 11th century. The Bollandists had access also to an imperfect Salamancan MS. Life of the Saint. For many of the facts here set forth, see *Life of St. Laserian*, in *Carlow College Magazine*.

to his followers that, one day, a saintly stranger would gather together in that place as many servants of God as there were angels in that heavenly host. (*Dr Moran's Essays on early Irish Church; I. E. R. Vol. 2, p. 544.*) Shortly after this, St. Gobban resigned his monastery to Laserian and retired to the West of Ossory, where he governed a Church at Kill-Lamreaighea, now Killamery. He survived St. Laserian one year, and, at his death, was interred at Clonenagh. (*AA. SS. p. 53; Ussher, etc.*) In the Life of St. Laserian it is stated that he had in his monastery of Leighlin as many as fifteen hundred monks under his charge.

Subsequent to the year 630, and during the continuance of the Paschal controversy, Laserian made a second visit to Rome, most probably as the head of a deputation sent by the southern clergy, after the Synod of Leighlin. On the occasion of this visit he was consecrated Bishop, by Pope Honorius I. (*Ussher, p. 938*), who also at the same time constituted him Papal Legate. On his return, he established the See of Leighlin and contributed largely to the settlement of the Paschal computation, in the South of Ireland. (*Cummeanus, Ep. to Segienus, abbot of Iona, in Ussher's Sylloge. n. XI.*) St. Laserian died on the 18th of April, in the year 639, according to the most probable opinion, and was interred in his own Church. His Acts state that he died on the 14th of the Kalends of May, without naming the year. The Four Masters thus record his demise:—"A.D. 638, Dalaise, the son of the grandson of Imdae, abbot of Leighlin (died)," on which, Dr. O'Donovan remarks, "St. Dalaise of Leighlin was otherwise called Molaise and Laisren. His festival was celebrated on the 18th of April, according to the Feilire of Aenguis, and the Irish Calendar of O'Clery." In the former he is referred to as

"Laisrinn of burning virtues,
Abbot of bright-shining Leithglinn."

In a Synod held under Alexander Bicknor, Archbishop of Dublin, in 1348, the festival of St. Laserian was directed to be observed as a double, in the province of Dublin.

In a Supplement of the Irish Breviary published at Paris, in 1769, the following Hymn for the Feast of St. Laserian is given:—

IN FESTO S. LASRIANI.

"Christe, pastorum caput atque princeps,
Praesulis festam venerata lucem,
Debitis supplex tua templa votis
Turba frequentat.

Lazarus vano non tenet tremendam
Spiritu sedem, proprio nec ausu :
Sed sacrum jussus Domino vocante,
Sumpsit honorem.

Strenuum bello pugilem superni
Chrismatis pleno tuus unxit intus
Spiritus cornu, posuitque sanctam
Pascere Gentem.

Fit gregis pastor, Pater atque forma :
Laetus impendit sua, seque servus
Omnium, curis gravis, omnibus que
Omnia factus.

Pascha quo die debet celebrari,
Dicit Legatus, dirimitque rixas ;
Schisma quos omnes lucerat fideles
Reddit ovili.

Pro reis orat, refecit gementes,
Erigit lapsos, tenebrasque pellit ;
Fit potens verbo, docet alta pravum
Conterit hostem.

Fac ut illius precibus juvemur,
Christe; fac Patrem, pariterque tecum
Spiritus jugi celebremus hymno
Omne per aevum. Amen."

From the death of St. Laserian to the year 863, there is no express mention made of a Bishop of Leighlin by our Annalists ; but that they treated the title of Abbot of Leighlin as synonymous with that of Bishop, may be justly inferred from the very wording of these early Annals ; thus, we find the death of St. Laserian recorded as that of the Abbot of Leighlin, without any reference to him as Bishop (*vide supra*); Manchine, who died in 863, is set down as Bishop by the Four Masters, whilst in the *AA. SS. (Index)*, he is referred to only as abbot; and Connla, who died in 940, is styled Bishop *and* Abbot. The following were therefore most probably the successors of St. Laserian in the Episcopal office:—

["A.D. 725, died, St. Manchen of Leighlin. (*Four Masters ; AA. SS. p. 332.*)

"A.D. 737. Feardachrich, Abbot of Imleagh and Leighlin, died." (*Four Masters.*)

"A.D. 767. Died, the Abbot Ernagh MacEhyn. (*Mac-Geoghegan.*)

"A.D. 800 (*rectè* 805, *O'Donovan*), Muireadach, son of Aimhirgin, Abbot of Leighlin, died." (*Four Masters.*)

"A.D. 849. Uarghus, Abbot of Leighlin, died" (*Four Masters*); and under the same date, we find another entry, of the death of Maeltuile of Leighlin, on the 6th of December.]

"A.D. 863. MAINCHEINE, Bishop of Leighlin, died." (*Four Masters*.) In the *AA. SS.* this Maincheine is called merely Abbot of Leighlin.

["A.D. 876. Died, Dungall, Abbot of Leighlin." (*AA. SS.* p. 275.)]

"A.D. 940. CONNLA, son of Dunacan, Bishop and Abbot of Leighlin, died." (*Four Masters*.)

"A.D. 965. DANIEL, Bishop of Leighlin, died." (*Four Masters*.)
["A.D. 1004. Fogartach, Abbot of Leighlin and Saighir, died," (*Four Masters*.)]

"A.D. 1050. CLEIRCHEN O'MUINEO, noble Bishop of Leighlin and head of the piety of Ossory, died." (*Four Masters*.)

"A.D. 1113. CONNLA O'FLOINN, Comharb of Molaise, (*i.e.* Successor of St. Laserian in the See of Leighlin), died." (*Four Masters*.)

"A.D. 1145. SLUAIGHEDACH O'CATHAIN, Bishop and virgin of the people of Leighlin, died." (*Four Masters*.)

"AD. 1152. DUNGAL O'KEELY, Bishop of Leighlin, died." (*Four Masters*.) This Prelate assisted at the Synod of Kells, as appears by the (lost) Annals of Clonenagh, quoted by Keating. (*Lanigan, Vol. 4, p. 140.*)

"A.D. 1152. In this year DONATUS succeeded to the See of Leighlin. The Cathedral having been destroyed by fire, this Bishop rebuilt it. His name appears as a subscribing witness to the foundation Charter of the Monastery of Ferns, in 1166, (*Monasticon Hib.*), and also to that of the Abbey of Duiske, about the same date. He died at Leighlin, in the year 1185, and was buried in his Cathedral. (*Ware*.)

A period of twelve years intervenes between the death of Bishop Donat and the next recorded Bishop of Leighlin.

"A.D. 1197. JOHN, Abbot of the Cistercian Abbey of St. Mary of Rosglas (now Monasterevan), was elected by the Chapter, Bishop of Leighlin, and his election was confirmed by Matthew O'Heney, Archbishop of Cashel, Apostolic Delegate, in the absence of the Metropolitan John Cumin, who had gone to make complaint to the King of the sacrilegious rapacity of the English Deputy Hano de Valoniis. This Hano opposed the appointment of Abbot John, and made of this an excuse for taking forcible possession of the temporalities of the See and

even of the private property of the Canons. By advice of the Legate, the Bishop elect of Leighlin proceeded to Rome to lay before the sovereign Pontiff an account of these violent proceedings. The Pope, Innocent III., himself, consecrated John, Bishop, and furnished him with letters addressed to the Chapter, clergy and laity of Leighlin, notifying his appointment and charging them to be obedient to him as such. The Pope, on the same occasion, also wrote in terms of stern rebuke, to prince John, warning him against impeding the Bishop of Leighlin in the administration of his Diocese, and requiring him to compel Hano to restore the temporalities of the Church and Chapter, threatening certain grave consequences in case of non-compliance. (*Ware; Lanigan, Vol. 4 p. 331.*) The *Monast. Hib.* shows this Bishop to have been witness to certain grants in Fotharta O'Nolan to St. Thomas's Abbey, Dublin, made about the year 1200, by Basilia, daughter of Earl Gilbert. This Basilia was married, first to Raymond le Gros, in 1175, and afterwards to Geoffrey FitzRobert. Bishop John died in 1201.

A.D. 1201. HARLEWIN succeeded. He, also, was a Cistercian monk, and, from his name, we may suppose him to have been a Norman. He bestowed Burgages, or dwelling-houses, on the Burgesses of Leighlin accompanied by a grant of the franchises of Bristol, on the rules of which Corporation many in Ireland were modelled, reserving to his See a yearly grant of twelve pence out of each Burgage. This was the first Charter of Leighlin. The Liberties extended about a mile and a half round the town, and were defined by large stones inscribed:—*Terminus Burgens. Leighlinen. hic lapis est. (Ledwich.)* Bishop Harlewin died in 1216 or, according to some, in 1217,* and was interred in the Conventual Church of Dunbrody, county of Wexford, a great portion of which he had caused to be erected. (*Ware.*)

A.D. 1217. RICHARD FLEMING, by some called Robert, was consecrated to this See. He had a prolonged dispute with the Prior of Conall, County of Kildare, about some lands and tithes belonging to his Bishopric, in Leix. The suit terminated in a compromise by which the Bishop resigned the lands and tithes to the Prior, receiving instead, an annual pension of twelve marks,

* April 16th, 1217, Grant to Henry, Archbishop of Dublin, of Custody of See of Leighlin.—*Pat. I. Hen. III. m. 18.* Mandate to the Justiciary that he cause William Cambiator, Clerk to the Archbishop of Dublin, to have the custody of See of Leighlin until the Archbishop come to those parts. The King has committed the custody of the See of Leighlin to the latter until ordination made.—*Close, I. Hen. III. m. 18, Sweetman.*

payable to him and his successors at Leighlin. This Bishop died in 1226. (*Harris's Ware.*)

A.D. 1226. WILLIAM, Archdeacon of Leighlin, was elected Bishop, by the Chapter, but the Royal assent was withheld in consequence of the election having taken place without the King's licence. "Nov. 14th, 1228, the King to the Chapter of Leighlin and clergy of that Diocese. The election which they had proceeded to make after the death of Richard, late Bishop of Leighlin, is null as regards the King, his licence not having been previously obtained. Nevertheless, the King, of his grace, in regard to the probity of William, Archdeacon of Leighlin, their elect, gives the Royal assent to the election, provided, still, that they cause letters patent to be made and handed to the Justiciary, to the effect that the King's licence had been asked." (*Pat. 13, Hen. III. m. 12, Sweetman.*) On the 21st of May, 1219, in consequence of the poverty of the clergy, the King granted, during pleasure, that the Justiciary might give power to the proper parties to elect to all vacant Sees, with certain exceptions; amongst these exceptions, both Kildare and Leighlin were included.

Ware mentions that this Prelate granted an indulgence of 30 days to those who should contribute to the building of St. Paul's, London. He died in 1251, and was buried in his Church. (*Harris's Ware.*) This Bishop was appointed a member of the Privy Council, April 24th, 1235. "The King, having special confidence in the prudence and discretion of William, Bishop of Leighlin, commands the Justiciary to admit him to the King's Councils." (*Close, 19, Hen. III.*)

A.D. 1252. THOMAS was chosen by the Chapter on the 22nd of April, and consecrated Bishop of Leighlin, the same year. From the terms of the Royal assent, which was granted the 4th of September, 1252, it appears that this Prelate was an Augustinian, and had been Prior of Conall. He was the first who conferred Prebends on his Canons. He died on the 25th of April, 1275. (*Ware.*)

A.D. 1275. NICHOLAS CHEEVERS succeeded. He was a Franciscan friar, and, previous to his consecration, had been Archdeacon of Leighlin. He was not restored to the temporalities of his See until 1277. The cause of this would seem to have been that the See of Dublin was then vacant and continued so for several years; so that the Bishop elect could not obtain confirmation from his Metropolitan. This is stated impliedly in a Bull of John XXII., dated the 28th October, 1276, and directed to John, Bishop of Clonfert, the Pope's Nuncio, and

others, in which, having noticed the election of the Bishop of Leighlin, the vacancy in the See of Dublin, and the application of Dr. Cheevers to the Court of Rome, for confirmation, the Pope authorizes his Commissioners to make inquiry into the said election and the merits of the person elected, and to confirm it if no objection existed. Dr. Cheevers was accordingly confirmed in the See.* (*Harris's Ware.*) This Prelate died, very old, on the 20th of July, 1309, having ruled the Diocese 32 years. After his death, John Cheevers, Dean, and Ralph de Brun, Chancellor of Leighlin, forged certain charters, to which they affixed the Bishop's seal. The fraud was discovered and they were deservedly punished. (*Ware.*)

A.D. 1309. MAURICE DE BLANKVILL or BLANCHFIELD, Canon of Leighlin and Treasurer of Ossory, having been lawfully elected, was confirmed as Bishop on the 13th of November. He died in 1320. (*Ware.*)

A.D. 1320. MILER LE POER, Chanter of Leighlin, was chosen Bishop by the Dean and Chapter, on the 5th of November, and his election was confirmed by Alexander Bicknor, Archbishop of Dublin, on the 29th of January following. He was consecrated at Waterford on Palm Sunday, 1321, as friar Clyn states, and ruled the Diocese for upwards of twenty years. (*Harris's Ware.*)

A.D. 1341. WILLIAM ST. LEGER was chosen Bishop in this year. He died at Avignon about the beginning of May, 1348. (*Harris's Ware.*)

A.D. 1349. THOMAS DE BRACKENBERG became Bishop of Leighlin. He was a Franciscan friar, and had been Suffragan to the Bishop of Ely. (*Walcott.*) His appointment was made by Pope Clement VI., by Brief dated the 18th of March, in the seventh year of his Pontificate. He was restored to the temporalities on the 5th of August, 1349. He died in July, 1360, after which it is supposed that the See remained vacant three years. (*Ware.*)

A.D. 1363. JOHN YOUNG, treasurer of Leighlin, was appointed the next Bishop by the same Pope; he was restored to the temporalities on the 21st of September, 1363. He, at no small cost, repaired the Bishop's houses in his manors. In 1376, he was deprived of all his goods by the rebels. In 1379 Alexander Balscott, Bishop of Meath and Treasurer of Ireland, appointed

* In Roll of Payments, Michaelmas term, 1278, the following appears: "A messenger carrying the King's letters to the Bishop of Leighlin, to expedite the affairs of the King, 8d." (*Sweetman.*)

him Deputy Treasurer, an office which he had previously held under John de Troy, the former Treasurer, in 1366. This Prelate died towards the end of the year 1384. (*Ware.*)

A.D. 1385. JOHN GRIFFIN was advanced from the Chancellorship of Limerick to the See of Leighlin, which he directed for thirteen years, and was then, by the Pope, translated to the Bishopric of Ossory, his Brief from which is dated "6^{to} Nonas Julii, 1399." He had been, in 1394, made Chancellor of the Exchequer by the King. He died soon after his appointment to Ossory. Whilst Bishop of Leighlin, King Richard II. issued a writ in his favour, dated the 25th of August, 1389, to the effect "that the Diocese of Leighlin being so much devastated by the Irish enemies so as to render it impossible for the Bishop to reside within it, he therefore granted him the village of Galroestown, in the county of Dublin, near the Marches of O'Toole, an Irish enemy, with all its appurtenances, (being then part of the temporalities of the See of Killaloe, and then in the King's hands during the vacancy by the death of the late Bishop, predecessor to the present, who is a mere Irishman abiding amongst the Irish enemies and not amenable to law or government); to hold by the said Bishop of Leighlin as long as, from that cause, the said village should continue in the King's hands." Under this custodiam Dr. Griffin held Galroestown until September, 1391, when Matthew McCragh was restored to the temporalities of Killaloe, having been deprived of them upwards of two years from the time of his advancement.

A.D. 1398. THOMAS PEVERELL or PIEREVILL, so called from the place of his birth, in Suffolk, a Carmelite, was translated from the See of Ossory to that of Leighlin on the 23rd of January, 1399, whence on the 2nd of July following, he was again translated to Llandaff, in Wales. (*Biblioth. Carmelit.*)

A.D. 1399. RICHARD ROCOMB, or, as some style him, BOKUM, a Dominican friar, was appointed Bishop of Leighlin, by Pope Boniface IX. Bernard Joughe sets down his advancement as not taking place till 1400; and the *Hibernia Dominicana* states that his appointment was made on the 1st of December, 1400. During his administration the town of Old Leighlin was inhabited by 86 Burgesses. A Bishop of Leighlin, named Richard resigned his See in 1420; that this was Richard Rocomb there can hardly be a doubt.

A.D. 1420. JOHN MULGAN, rector of the Church of Lin, in the Diocese of Meath, succeeded, in pursuance of a Brief of Pope Martin V., directed to King Henry V. An entry in the Registers of *Obligazione*, dated Florence, 25th of January, 1420, shows

John, Bishop of Leighlin, paid two golden florins "pro integra solutione unius minuti servitii."*

This Prelate instituted four petty Canons in his Church. He died in 1431, and was buried in his own Church, near the tomb of Gurmund the Dane. (*Harris's Ware.*)

A.D. 1421. THOMAS FLEMING, Bachelor in Divinity and a Minorite, was advanced to the See of Leighlin by a Brief of the Pope, dated the 28th of April. "Quarto Kal. Maii, 1432, referente Card. de Comite, prov. est eccl. Leighlinen. provinciae Dublinen. vac. per mortem S.P. ultimi Episcopi, de persona Fratris Thomae, Ord. Frat. Minorum, Baccalaurei in Theologia." (*Vatican Archives, apud Brady.*) Thady Dowling, the Protestant Chancellor of Leighlin, states in his Annals that this Prelate, whom he erroneously supposes to have been an Augustinian Canon, died at Leighlin, and that his body, as he had ordered by his will, was conveyed to Kilkenny to be interred in a Monastery of his Order. During his Episcopate the ancient Monastery of St. Stephen, at Old Leighlin, was dissolved, by authority of Pope Eugenius IV., at the desire of Nicholas Cloal, Dean of Leighlin, and the lands of it annexed to the Deanery. This Bishop was fined for non-attendance at a Parliament held in Dublin, in 1450, by Richard, Duke of York, who had been appointed Lord Lieutenant of Ireland the preceding year. "He sate," says Ware, "till the year 1458, but how long after I know not.

DERMITIUS or DERMOD, was the next Bishop, of whom nothing more appears to be known, nor even this, but for his name occurring in the provision of his successor.

A.D. 1464. MILO ROCHE, a native of Munster ("Momoniae natus," *Dowling*), and descended, according to Ware, from a noble family, was provided to this See by Pope Pius II., on the 3rd of February. His Bulls are dated, "Rome, the 3rd of the Nones of February, in the 6th year of the Pope's Pontificate." The See is therein stated to have been vacant by the death of Dermod, the previous Bishop. "Vacanti per obitum Dermisii, olim ejusdem Episcopi, extra Romanam Curiam defuncti." Dr.

* Amongst the several sorts of taxes paid by the clergy to the Papal Court was one specified under the name of *Comune servizio* (Commune servitium), consisting of the payment of the fruits of the first year, or of a certain sum of money fixed by the Apostolic Chamber, and which was to be paid by those Prelates, who, by the suffrages of the Cardinals, obtained Bishoprics or Abbeys. The *Minuti servizi* consisted of five smaller payments made by Bishops and Abbots on their election or appointment, as remuneration for certain minor services rendered them by the inferior officials of the Papal Court. (*Introductions to Brady's "Episcopal Succession."*)

Roche received also, on the same occasion, the Monastery of Albotractu, *i.e.* Tracton, in the county of Cork,—in commendam: “Die 27^a Junii, 1464, Joannes de Tornabonis, Proctor, etc., nomine Milonis, Commendatarii Mon. de Albotractu, Cist. Ord. Corcagen. Diœc. obtulit eidem camerae, pro communi servitio dicti Monasterii, ratione Commendae ejusdem factae eidem Domino Electo, cum vacaret per promotionem ipsius electi, qui ei, ante ipsius promotionem præerat in Abbatem, (per Bullas Dni. Pii Papae II., sub dat. Romae apud S. Petrum, tertio Nonas Februarii, Pontificatus ejusdem anno sexto), florenos auri de camera 60.” (*Dr. Brady.*)

Ware states of this Prelate that he was given to Music and Poetry more than was fit; and Dowling records that “Inter bardos numeratur pro omnibus instrumentis musicae et rythmis.” Many disputes arose between him and his clergy, in which the Bishop was generally worsted. The following passage relative to these disputes, occurs in Dowling’s Annals: “Octavius Armachanus, totius Hib. primas admittens appellationem David Curreyn Decani et Capitali Leighlen., a sede metropolitana factum, inhibuit Episcopo Leighlen., ne quod attemptaret in praejudicium Decani et Capituli appellantium circa suas distributiones quotidianas; per sententiae instrumentum apparet Episcopum comparuisse vigore inhibitionis et citationis emanatae in consistorio generali crastino Sti. Patricii, in cancello Divi Laurentii, presente, etc. . . . et preconis, Nicolai, prebendarii, de Hillard, economi syndinque et prolocutoris Capituli atque procuratoris contra eundum episcopum.” Dr. Roche died in 1489, and was buried in his own Cathedral, before the image of St. Laserian. (*Ware.*)

Luke Wadding records the appointment of Calcerand de Andres, a Minorite, to the See of Leighlin, in the 17th Kal. Novr., 1448; in this, however, he must be mistaken, as Dr. Roche was then living. (*Harris’s Ware.*)

A.D. 1490. NICHOLAS MAGUIRE was appointed Bishop of Leighlin, on the 21st of April. “Die 21^o Aprilis, 1490, referente Card. Andegaven., S.D.N. providit de persona Dni. Nicholai, Ecclesiae Leglinen., in provincia Dublinen., in Hibernia, per obitum Dni. Milonis, illius ultimi Episcopi, extra Romanam Curiam defuncti, vacanti.” (*Vatican Archives.*) Dr. Maguire was a native of Tullamaguina in Idrone, (*Dowling’s Annals.*) He received his education at Oxford, and, returning home, was made Prebendary of Ullard, in the Diocese of Leighlin. He was highly esteemed for his learning and diligence in preaching. When appointed Bishop he had not quite reached the age of 31 years. Ware remarks that he began many works, but death

prevented his finishing any except his Chronicle. Dowling acknowledges the large amount of information he received from that work when compiling his Annals. Unfortunately it no longer exists. This Prelate also wrote the Life of his Predecessor Milo Roche. His own Biography was written by Thomas Brown, his Chaplain. The following quaint reference to this Bishop is found in Dowling's Annals:—Nicholaus Magwyr episcopus Leighlen, vulgariter numcupatur McSyr Moris, in Odrona Lageniae in Hibernia natus apud Tulmaguinam. Thadeus Dowlinge comendes him for hospitalitie and the number of cowes that he grazed without losse (so well was he beloved) upon the woodes and mountaines of Knockbrannan (Brandon Hill), Cumnabally, Aghcarew, Ballycarew, and Moilglass, but Thomas Brown, his Chaplen, who also wrote his life, reporteth that he studied in Oxford, although it was but ii yeres and 3 months, yet he profitted so much in logik, philosophie, the seven liberall sciences, and divinitie, that in his latter days he seemed to excell; he was made prebendarie of Hillard, where he preached and delivered great learninge with no less reverence, being in favour with the King and nobilities of Leinster, who, together with the Deane and Chapter, elected him b(ishop) of Leighlin to succeed Milo the lately deceased. This Nicholas had obtained of the bishop of Rome litres of provision, and was consecrated b(ishop), being but 30 years of age; to the great losse of his Church he died, anno 1512, having begoune many learned workes, and death preventing his purpose, he could not finish any savinge one Cronicle sumariely by him collected, and is found in the handes of many in written hand laten, and so farre Dowlinge and Brown." "Nicholaus episcopus in libro flavo Leighlen Annotationes fecit (*Id.*) Unfortunately this Yellow Book of Leighlin, containing Dr. Maguire's notes, is not now known to exist. He died in 1512.

In Harris's Ware there is an engraving of the Seal of this Prelate. It is divided into three compartments; in the uppermost is represented the Elevation of the Host; in the second, the Salutation of the B. Virgin; and in the lowest appears a Bishop in the attitude of prayer. The Seal is inscribed: SIGILL. NICHI. DEI. GRA. EPI. LEGHLINENSIS. 1495. (*Cotton's Fasti.*)

THOMAS HALSEY succeeded. The precise date of his appointment is not known.* He was amongst the Prelates who attended

* In a List of "Peregrini qui venerunt in forma nobilium," to the English Hospital in Rome, the name of "Thomas Halsey studens Bononiae, dioece. Lincoln," occurs under date of Decr. 10th 1510, and again at April 1st, 1511. In a Deed dated May 23rd, 1510, he is mentioned as *Camerarius* of the Hospital, and as *Custos*, in one of Nov. 20th, 1513. In another document dated February 14th, 1514, he appears as Thomas Alsay, Penitentiarius et Camerarius. (*Brady's Ep. Suc. Vol. 2., p. 257.*)

the Vatican Council in the years 1515-16. He was an Englishman and had obtained the Degree of Doctor of Laws at Oxford. He succeeded by provision of Pope Julius II., at the instance of Christopher Bambrige, Cardinal Archbishop of York and Ambassador at Rome for King Henry VIII. This Prelate is mentioned in a letter in the Rawlinson MSS., in the Bodleian Library, dated 17th January, 1518, and written from Rome by the Bishop of Worcester. "Here is the Bishop of Leighlin, *als.* named Bishop Tho., and by his bishopric in Ireland hath nothing. The Cardinal of York, that was, with his fair promises caused him to take the habit of a bishop, saying that he would have provided for him of benefices, albeit he never had nothing for him; and likewise the Cardinal Adrian took him in his service, and also with fair promises deceived him, for that the poor bishop hath nothing save the penitentiaryship, of the which he may not live as a servant." (*Rawlinson MSS. p. 848, quoted by Dr. Brady.*)

Dr. Halsey appears never to have seen his Diocese which, in his absence, was governed by his Vicar-General, Charles Kavanagh, Abbot of Duisk. He returned to England and died at Westminster, about the year 1519, according to Ware, or 1521, according to Dr. Brady. He was buried in the Church of the Hospital of the Savoy where he has the following inscription:—*Hic jacet Thomas Halsay, Lechlinensis Episcopus, in Basilica S. Petri nationis Anglicanae Pœnitentiarius; Summae probitatis vir, qui hoc solum post se reliquit:—Vixit, dum vixit, bene.* "Here lieth Thomas Halsay, Bishop of Leighlin, pœnitentiary to the English nation at St. Peter's, Rome; a man of great probity, who left only this (character) behind him:—He lived, whilst he lived, well." In the same tomb with Dr. Halsay lies the body of Gavin Douglas, Bishop of Dunkeld, in Scotland, who died of the plague in 1521.

Dr. Halsay, when studying at Oxford, became acquainted with Erasmus, who addressed an Epistle to him from London, in Feb., 1510. (*Epist. 109.*) Writing to Archbishop Warham of Canterbury, in 1521, Erasmus speaks of Halsay as having been always his warm friend. By mistake either of the writer or transcriber, he is called *Episcopus Elphinensis* (*Epist. 590.*) On the death of John FitzEdmund, Bishop of Cork and Cloyne, in 1520, Dr. Halsay was proposed for the vacant See, by the Earl of Surrey, then Lord Deputy. The following was his letter, addressed to Cardinal Wolsey, then in the zenith of his power with the King:—"Pleaseth it your Grace to understand that the Bishop of Cork is dead; and great suit is made to me to write for men of this country. Some say it is worth 200 marks per

annum, some say more. My poor advice would be that it should be bestowed on some Englishman. The Bishop of Leighlin, your servant, having both, methinks he might do good service here. I beseech your Grace, let none of this country have it, nor none other but such as will dwell thereon, and such as are able and willing to speak and ruffle when need shall be." (*State Papers*, ii., p. 43.) This letter is dated Dublin, 27th August, 1520. From whatever cause, another recommendation was transmitted in the following month, by the Lord Deputy, in favour of Walter Wellesley, Prior of Conall and afterwards Bishop of Kildare, but both recommendations proved unsuccessful.

After the death of Dr. Halsey, the See of Leighlin appears to have remained vacant for nearly three years.

A.D. 1524. MAURICE DORAN. or O'DEORAN, was appointed Bishop of Leighlin, on the 28th of January. "28^o Januarii, 1524, Card. Campegio referente, providit ecclesiae Leghlinen. in Anglia, (*sic*) vacanti per obitum Thomae, episcopi, extra Romanam Curiam defuncti, de persona Mauricii Durand (*sic*) Ordinis fratrum praedicatorum professoris, ad supplicationem Regis, et ipsi Mauritio, ob tenuitatem ecclesiae, facta est gratia de annata." (*Barberini Archives apud Brady*.) This Prelate was a native of Leix, and, as we learn from the above and also from Thady Dowling, was a distinguished member of the Dominican Order, a Professor in Theology, a most erudite controversialist and eloquent preacher, and of unsullied life. He governed the See but one year and eight months, at the end of which time he was barbarously murdered by Maurice Kavanagh, his Arch-deacon, and others on the high high-road, between Killenane and Cloaghruish, near Glenreynold, in the neighbourhood of Leighlin, because, in the discharge of his duty as Bishop, he had reproved Kavanagh for misconduct, and had threatened him with further correction should it prove necessary. In the Annals of the Four Masters this bloody and sacrilegious deed is thus referred to:—"A.D. 1525. A foul and abominable deed was committed in this year, namely, the Bishop of Leighlin was treacherously murdered by Mac-an-Abbaidh Mac Murrough (aided by others) who was in his (the Bishop's) company with the (appearance of) love and charity. As many of the perpetrators of this crime as were apprehended by the Earl of Kildare were, by his orders, brought to the spot where they had murdered the Bishop, and condemned to be first flayed alive, and then to have their bowels and entrails taken out and burned before them." Dowling, in his Annals, gives the following account of this crime and its punishment:—"Maurtius, Episcopus Leighlen., cognominatus Deoran, in Lexia jam vocata Queen's County, in

Leinster, frater minorum, Professor in Theologia, controversia et conversatione eloquentissimus praedicator, castus a nativitate, Episcopatum regebat annum cum dimidio et duobus mensibus; interfectus fuit per Maurum Cavenagh, archidiaconum diocesios, inter Kilneyn et Cloaghruish, eo quod dicti archidiaconi et aliorum redarguit perversitatem, et corrigere proposuit. Iste Episcopus in jocundo ejus adventu, quibusdam persuadentibus duplicari subsidium cleri, respondit:—Melius radere oves quam destruere. Geraldus comes Kildariae juratus Deputatus, qui Maurum Gner, id est, *sharp*, interfectorem Episcopi Deoram predicti, cruci affigere curavit *at the head of Glan Reynald, by Leighlin*, et ibidem intralia ejus fuit comburi, anno 1525."

A.D. 1527. MATTHEW SANDERS, was the next Bishop of Leighlin; his appointment is dated the 10th of April. "Die 10^o Aprilis, 1527, referente, *etc.*, Campegio, providit ecclesiae Leglinen., in Hibernia, sub dominio Regis Augliae, vacanti per obitum Thomae (*sic*) olim Episcopi Leglinem., extra Romanam Curiam defuncti, de persona D. Matthei Sander, cum retentione beneficiorum suorum, et cum dispensatione quod possit retinere unum beneficium curatum, et quandocunque transferatur ad aliam ecclesiam possit retinere dictum beneficium dummodo expediat literas retentionis." (*Barberini Archives apud Brady*.) Dr. Sanders is here set down as the immediate successor of Dr. Thomas Halsay; from this wording Dr. Moran is inclined to infer that Dr. Doran had not been consecrated, at the time of his death. Ware states that Dr. Sanders was a native of Tredagh, *i.e.* Drogheda, that he built the Choir of the Cathedral of St. Laserian, and also made and glazed the south window of same. Some have regarded this Bishop as favouring Henry VIII., in his revolt against the Holy See, but there does not appear to be any proof that such was the case,—and, that his orthodoxy was unimpeached at Rome, is established by the wording of the Official Act appointing his successor "to the See of Leighlin rendered vacant by the death of Thomas of happy memory." (*Barberini Archives*.) His death took place on the 24th of December, 1549. (*Ware*.)

In 1541, it was reported at Rome that Dr. Sanders was dead, whereupon, Thomas Leverous was appointed to fill the supposed vacancy. "Die Lunae, 14^o Novembris, 1541, referente Rmo. Cardinali Gambara, sua Sanctitas providit Ecclesiae Leghlinensi in Hibernia, vacanti per obitum Matthei olim Episcopi Leglinen. extra Romanam Curiam defuncti, de persona Thomae Leuros (Leverous) presbyteri Midensis, cum retentione Parochialis de Conalis, Ordinis S. Augustini Darensis Dioeceseos, et aliorum

obtentorum." It would appear that he was even consecrated for this See, from his being styled "heretofore Bishop of Leighlin;" *olim Episcopus Leghlinensis*, in the official record of his appointment to Kildare in 1555. An account of the Life and Sufferings of this distinguished Prelate will be found in its proper place in the Bishops of Kildare.

On the death of Dr. Sanders, in 1549, Robert Travers was intruded into the See of Leighlin by Edward VI. Dowling, the Protestant Chancellor of Leighlin, and his contemporary, describes him as "cruel, covetous, vexatious towards the clergy," etc. On the accession of Queen Mary, five years later, sentence of deposition was pronounced against Travers "for violating the Canons, civil and ecclesiastical, forbidding the marriage of the clergy," and the See was provided by the appointment of Dr. O'Fihely.

A.D. 1555. THOMAS O'FIHELY or FIELD, Bishop of Achonry, and a professed member of the Order of St. Augustine, was translated to the See of Leighlin. He was a native of Cork, (*Ware*), was Abbot of the Monastery of Mageo, and was also Rector of Delgany, in the Diocese of Dublin, as appears from the Official Act of Appointment to the Bishopric of Leighlin. His nomination to Achonry took place on the 15th of January, 1547: "Die 15 Januarii, 1547, providit Ecclesiae Achadensi in Hibernia, vacanti per obitum Eugenii, de persona P. Thomae, Abbatis Monasterii S. Augustini Maggeonen. cum retentione monasterii;" (*Consist. Record*), and his translation to Leighlin is dated the 30th of August, 1555. "Die 30^o Augusti, 1555, referente, etc., . . . Cum R. P. D. Thomas Offiley, Episcopus nuper Accaden., regimini et administrationi ecclesiae Accaden., cui tunc praeerat, in manibus Sanctitatis Suae sponte et libere cessisset, et S. Sua cessionem hujusmodi duxisset admittendum, ecclesiae Leghlinen., tunc per obitum bo: mem: Mathei, olim Episcopi Leghlinen., extra Romanam Curiam defuncti, vacanti, de persona dicti Thomae, ordinis fratrum Heremitarum Sti. Augustini professoris, quem praefati Rex et Regina (Phil. et Maria) eadem Sanctitati Suae commendaverunt. . . . Cum retentione ecclesiae parochialis Rectoriae nuncupatae de Delgny, Dublinen. Dioc., et cum clausulis," etc. (*Barberini Archives apud Brady*.) This translation of Dr. O'Fihely to Leighlin is also commemorated by Herrera, in his *Alphabetum Augustinianum*, p. 450. Thady Dowling, in his *Annals*, under date, 1554, has the following:—"Thomas Filey, alias Fighill, Minorum frater, auctoritate Apostolica, Episcopus Leighlinensis." This statement of Dowling, that O'Fihely was a Franciscan, is probably an inaccuracy; but it may have been the case that the Bishop exchanged the

Augustinian Order for that of St. Francis,—similar changes from one Religious Order to another being not unfrequent in the sixteenth century. (*Dr. Moran.*) It is noteworthy, as Dr. Brady remarks, that in the above Consistorial Act, not only was Robert Travers, ignored, but also Dr. Leverous was passed over, and the succession traced to Matthew Sanders. From this it may fairly be inferred that Dr. Leverous was never in full possession of the See, although styled Bishop of Leighlin in the Brief of his appointment to Kildare.

In 1556, Dr. Fihely was selected, together with Dr. Leverous, then Bishop of Kildare, to enquire “concerning the chalices, crosses, ornaments, bells, and other property, belonging to the parochial churches and various religious Institutions, which have been confiscated and destroyed during the preceding period of schism.” This, together with the fact that, in the Annals of his Order, he is mentioned as devoted to the Orthodox Faith up to the time of his death, in 1566, sufficiently disprove the statement of some to the contrary. The chief grounds on which his Orthodoxy has been impugned are: 1^o an Item amongst the “Memoranda for private notes,” in Sherley’s *Original Letters*, dated the 16th of July, 1559, to the following effect:—“When Dr. Thom. Flyllye, Bishopp of Laughlin hath been contented to acknowledge, both by othe and writing under his hand, his allegiance to her highness as to his souvereigne lady,” with a renunciation of all foreign authorities and jurisdiction, etc., her majesty has been pleased to grant him certain gifts “for further gratefieng of the said bisshopp towards his better sustentac and living.” 2^o Dr. Fihely was appointed as one of the Royal Commissioners, in 1564, “to reform all such persons as should obstinately absent themselves from Church and divine service as by law established.” (*Morrin. Cal. Vol. 1, p. 489.*) These, however, are far from sufficient grounds to justify the grave charge of apostacy which has been advanced against this Prelate. They prove, indeed, that he recognized the authority of Elizabeth as his *Sovereign lady*, but they are silent as to his having admitted her *Spiritual Supremacy*. They also prove that a Commission was addressed to him inconsistent with Catholic Doctrine, but they are silent as to his having acted on such commission; and, that he did *not* act upon this commission is proved, as a matter of fact, by the omission of his name from the list of the acting Commissioners whom the Protestant Bishop of Kildare names, in his letter to Cecil, dated the 2nd of July, 1565. (*State Papers.*) Moreover, as a similar Commission was, at the same time, addressed to others who were undoubtedly devoted to the Catholic cause, we may fairly conclude that such

a fact does not warrant the conclusion that this Bishop abandoned the Catholic faith. (*Dr. Moran, See of Leighlin in 16th Cent.*) Dr. O'Fihely continued in undisturbed possession of his See until his death, which took place on the Friday before Palm-Sunday, 1566. (*Letter of Sidney, apud Shirley, 247.*)

In the Vatican Archives is preserved a letter from the heroic Bishop of Meath, Dr. Walsh, then a prisoner for the faith in Dublin Castle, recommending, on his own part and that of the Bishop of Kildare, Dr. Leverous, the appointment of a certain Daniel or Donald O'Ferrall, to the vacant See of Leighlin. The text of this interesting letter may be seen in the Irish Ecclesiastical Record, Vol. 2, p. 549. It does not appear that this recommendation was acted upon.

A Bishop of Leighlin named WILLIAM OPHILY came between Dr. Thomas O'Fihely and Dr. Ribera. That he was the immediate predecessor of Ribera appears from the Brief, appointing the latter, in 1587. The Episcopate of this Bishop could have been but of short duration as the Vatican List of the Irish Clergy in 1580 states of the See of Leighlin that it had been "in possession of the heretics for many years past, its true Bishop being long since dead." *Leighlinensis a plurimis annis ab haereticis occupatur defuncto jampridem vero Episcopo.* (*Dr. Moran.*)

A.D. 1587. FRANCIS DE RIBERA, a Spanish Franciscan, was nominated to the See of Leighlin on the 11th of September. His Brief is still preserved and bears date the 14th September, 1587. It is addressed: "To our beloved son, Francis Ribera, Bishop elect of Leighlin." After referring to the vacancy in the See being occasioned by the death of William, of happy memory, the preceding Bishop, the Document goes on to describe Dr. Ribera as a priest of Toledo, a professed member of the Order of Friars Minims *de observantia*, a Doctor in Theology, distinguished as a preacher and also for his zeal for religion, purity of life and great virtue. The Holy Father then exhorts his venerable brother, the Archbishop of Dublin, to whom he has addressed letters of a similar import, to favour and protect his suffragan, the newly appointed Bishop. The Brief concludes with a clause prohibiting the Bishop elect from exercising Episcopal functions outside the Kingdom of Ireland. The original entry of the appointment of this Prelate runs thus:—"Die 11^o Septembris, 1587, Cardinalis Senon. ecclesiam Leglinensem in Hib. jamdudum per obitum R. D. Gulielmi Ophily, ultimi ejus Episcopi Catholici vacantam, et providendum de persona R. P. fris. Francisci de Ribera, Hyspani, Ordinis S.

Francisci de Observantia, ex primariis civitatis Toletanae, Theologiae Doctore, publico concionatore, et in curia praesente et denique digno cui hujusmodi ecclesiae praeficiatur, ut paret in processo formato et subscripto, emisit etiam fidei professionem. Retulit deinde R. Proponens, prefatam ecclesiam sitam in Provincia Dublinen., prope civitatem Leglinae, sub invocatione S. Malachy (*sic*) Episcopi, instructam requisitus pro divino cultu, diocesim illam extendi ad 30 miliaria, omnesque fere indigenas Catholicos, et, licet sit ibi Pseudo Episcopus auctoritate pretensae Reginae Angliae, celebrari tamen in majori parte diocesis divina officia ritu Catholico, fructusque taxari in libris Camarae ad flor. 800." (*Brady's Episc. Succn.*) In a MS. History of the Franciscan Order in Ireland, written in 1618, it is stated, of the Diocese of Leghlin, that "its latest Bishop was Francis Ribera of the Order of St. Francis;" and, in a List of Franciscan Bishops, given in the same work, it is added that Dr. Ribera survived Elizabeth, and died in 1604. There is no evidence to show that this Prelate ever came to Ireland. In the MS. History referred to, it is stated that "he erected, at his own expense, an Infirmary for the Franciscan Convent at Antwerp, and resided in the same Convent for a long time, being unable to reside in Ireland." He died at Antwerp on the 10th of September, 1604. (*Fr. Meehan's Irish Hierarchy in 17th Cent.*)

During the period of 37 years that intervened between the death of Dr. Ribera and the appointment of Dr. O'Dempsey, the See of Leighlin was governed by Vicars or Administrators, the first of whom would appear to have been Luke Archer. Hartry, in an unpublished MS. entitled *Triumphalia Stae Crucis*, states that Luke Archer was appointed Custos or Guardian to the See of Leighlin by Dr. (Dermot) Creagh, Bishop of Cork and Cloyne, by virtue of powers entrusted to him by the Holy See; and, soon after, Vicar-Apostolic of Leighlin. (*Dr. Kelly's Dissertation on Irish Church History*, p. 424, note.)

Dr. Ram, Protestant Bishop of Leighlin and Ferns, in an Official Report, dated the 1st of September, 1612,* refers to "Luke Archer, Vicar-General for the Diocese of Leighlin, keeping for the most part in Kilkenny; at his coming into the County of Carlow resorting unto the house of Edmond Mac-Tirialogh of Ravilly." (*Liber Regalis Visitationis*.) The Brief, appointing Luke Archer Vicar-Apostolic of Leighlin, is dated the 7th of March, 1614.† (*Wadding MSS.*)

* The portion of this curious and interesting Report which refers to the Diocese of Leighlin is given in the Appendix.

† Dr. Luke Archer was a native of Kilkenny and a member of the ancient and respectable family of the Archers of that city. He was educated at Lisbon, from

The Rev. Matthew Roche appears to have been the next Vicar-Apostolic of Leighlin. His signature, as such, is attached to a Document, already referred to, in the Wadding MSS., dated the 5th of June, 1623; and again, to a Commendatory letter in favour of the Capuchin Order, dated the 4th of September, 1624. (*Spic. Ossor. Vol. 1, p. 135.*) In a *Relatio de querelis*, etc., dated the 30th of August, 1630, preserved in the Irish College at Rome, complaint is made by the Religious that some of the Ordinaries, and especially Dr. Matthew Roche of Leighlin, had

whence, after receiving Holy Orders, he returned to his native city in 1594, and, immediately after, was appointed Archdeacon of Ossory and, a few years subsequently, Parish Priest of St. Patrick's, by Dr. Thomas Strange, Bishop of that See. After ministering for sixteen years as a secular priest in the city of Kilkenny, he resolved to retire from the world and pass the remaining years of his life in the seclusion of the cloister. Accordingly, in the year 1610, he embraced the Cistercian Institute, and, on taking the habit of that Order on the 7th of October of the following year, was created Abbot of Holy Cross. On his elevation to that dignity he resigned all his preferments in the Church, but finding that the time had not yet arrived when he could, with safety, take possession of his Abbey, he prudently determined to remain at Kilkenny till a more favourable opportunity presented itself. It was about this time that he was appointed Custos of the Diocese of Leighlin, and, subsequently, in March 1614, Vicar-Apostolic of that See. On the 18th of September, 1618, he was elected Provincial and Vicar-General of his Order. He at once commenced the Visitation of his Province, and exerted all his energies to re-establish the houses of his Order in Ireland. In furtherance of this object, he made long and painful journeys through the country visiting the ruins, and appointing *ad interim* Superiors to them till the arrival of a more tolerant period should admit of their restoration. During this Visitation he had to encounter much opposition from the Commendatory Abbots and such other secular priests as aspired to that distinction or had been appointed by their Ordinaries to the cure of souls in parishes attached to the suppressed Abbeys. Amongst others, the Rev. David Henesy, who had been appointed to the Parish of Holy Cross, refused to receive jurisdiction from him, maintaining that he needed no other title than that derived from his Ordinary, the Archbishop of Cashel. The Abbot insisted on the original and inherent right of the Abbot of Holy Cross to appoint to the parish and dependencies of the Abbey. As a last resource he had recourse to excommunication, and delegated the Rev. Matthew Roche, afterwards Vicar-Apostolic of Leighlin, to pronounce the sentence, which he did amidst the ruins of the Monastery. After some further resistance Fr. Henesy submitted, and signed a formal Deed to that effect, dated the 1st of June, 1621. At this period, the Diocese of Ossory was reduced to a deplorable state of religious destitution,—its Bishop in exile,—its Vicar-General dead,—and there was no priest in any of the rural parishes within 20 miles of the city. Dr. Richard FitzGerald, who then administered the Diocese, in quality of Vicar-Apostolic, induced Dr. Archer to accept the vacant office of Vicar-General. To secure a supply of priests for the Diocese, and of Religious for the different houses of the Province, he established at Kilkenny a noviciate of the Order, to which was attached a seminary for the education of secular priests. These institutions prospered; and he had the happiness, during an administration of eleven years, to appoint a pastor to every vacant Church and to see religion flourish in every parish of that Diocese. On the appointment of Dr. Rothe to the See of Ossory in 1637, Dr. Archer removed the noviciate to Holy Cross, where he resided up to the period of his death, which took place on the 19th of December, 1644. He was interred in the Abbey. (*See "History of Holy Cross Abbey," by Rev. Thos. Carroll, P.P., Clonoulty, Cashel, in I. E. R. for 1873.*)

interdicted their collecting the alms of the faithful. (*Dr. Moran's Archbps. Dub. p. 371.*) At the Provincial Synod held at Tyrkogir, on July 29th 1640, the Diocese of Leighlin, alone, was unrepresented. In a curious work entitled "*Anatomicum examen Euchiridii apologetici*," by Cornelius O'Mollony, published at Prague in 1671, it is asserted as a well-known fact, that Matthew Roche had fallen under the censures of the church, and that in consequence of his persistence in the courses for which he was censured, he was arrested in 1644, tried at Waterford, condemned and degraded, and then handed over to the secular authority, by whom he was executed. There would appear to have existed a long-standing and bitter feud between Roche and some of the Religious Orders, especially the Franciscans. The writer of the *Anatomicum Examen* was evidently a violent partisan, whose statements, therefore, should be received with very great caution; still, writing as he did only 27 years subsequent to the stated execution of Roche, it is hard to think that, if untrue, it would have been let pass unchallenged. The following passages relating to Matthew Roche are found in the work referred to:—"Mattheus Roch, rebellis Lechlinensis Vicarius Apostolicus, vir sceleratus et excommunicatus, qui per 35 annos, assistentia haeretici saecularis brachii, illusit Sedis Apostolicae mandata et sui Dublinensis Archiepiscopi jussa, et censuras in illum toties fulminatas sprexit." (*p. 223.*) And again:—"Matthaei Rochi (vulgo Roche) scelera ita publice nota sunt, ut non credam ullum fuisse a 40 annis in toto Hibae. Regno virum literatum qui de illius facinoribus non audiverit; ob quae, anno 1644, praevalentibus in Hibernia Catholicis, autoritate Illustrissimi Dni. Thomae Flemingi, nati Baronis de Slana, Dublinensis Archiepiscopi, captus fuit, et Waterfordiam vi ductus; ut in praesentia 18 Archi-Episcoporum et Episcoporum; tot Procerum ac Praelatorum Regni accusatus, juridice convictus, ac tandem Canonico ritu degradatus, et ad condignas patibuli paenas tollerandas, saecularis judicis brachio traditus erat." (*Id. p. 224.*)

A.D. 1642. EDMUND DEMPSY was appointed Bishop of Leighlin on the 10th of March. On the 14th of May, 1641, a private Congregation was held in the palace of Cardinal Spada, composed of his Eminence and the Cardinals Pamphili and Barberini, together with the Secretaries of the Dataria and Propaganda; at which the names of five Bishops were approved of to be presented to the Holy Father for the then vacant Sees of Ireland, one of which was that of Leighlin. The Cardinal Protector having presented the attestation of the Nuncio at Paris, and of Falconieri, whilst Nuncio in Belgium, as also of the Archbishop of Dublin and the Bishops of Raphoe and Kildare, as to the noble extraction,

holy life, and zealous labours, during many years, with abundant spiritual fruit, of Father Edmund Dempsy, Provincial of the Dominican Order in Ireland; and also, the donation of 1,800 ducats, yielding an annual sum of 100 ducats, made by Terence Dempsy, baron, and Viscount Clanmalyre in favour of his son, the said Edmund, on his nomination to the Episcopal dignity; the Congregation deemed it expedient, should it seem fit to the Holy Father, that the said Edmund Dempsy should be advanced to the See of Leighlin, which is suffragan to the Metropolitan See of Dublin, and has been vacant for many years. (*Dr. Moran's Archbps. Dublin*, p. 349.) Accordingly, on the 10th of March, 1642, the appointment was made:—"Die 10^o Martii, 1642, referente Antonio Barberino, fuit provisa Ecclesia Leighlinensis." (*Barberini Archives*.) In the Processus, Dr. Dempsy is described as the son of noble and Catholic parents in the County of Kildare, aged about 40, in priest's Orders, a Master in S. Theology, and a distinguished preacher. It states, moreover, that he had discharged the duties of the office of Provincial of his Order for many years, with credit, and that he was distinguished for uprightness of life, orthodoxy, and unsullied morals; it was deemed therefore, highly desirable that his appointment should take place.

As early as the year 1637, the clergy of the Diocese of Leighlin had petitioned the Holy See to have Dr. Dempsy appointed as their Bishop, and there is extant a letter from Dr. MacGeoghegan, Bishop of Kildare, recommending the prayer of this Petition. (*Spic. Ossor. Vol. 1*, p. 218.) The Clergy of Ferns, also, on the death of Dr. John Roche, in 1636, had presented a similar petition that he might be selected to be their Bishop.

Dr. Dempsy, or O'Dempsy, made his early studies at Douay and Louvain. He read his Theological course, with great distinction at Alcalà and, in 1624, entered on the Irish Mission, where he laboured incessantly with great success in promoting the salvation of souls. In 1635, he was unanimously chosen Provincial of the Dominican Order in Ireland, and, in that office, gave frequent proofs of consummate prudence, as well as of zeal for the glory of God. Dr. Dempsy was one of the most active Prelates amongst the Confederate Catholics. His name appears amongst those attached to the Decree of the Synod, held at Waterford, August the 12th, 1646, under the Presidency of the Nuncio. This Decree condemned in the strongest terms, the treaty of peace, which had been signed, a short time before, by the Marquis of Ormond, on the part of the King, and by Lord Muskerry, Sir Robert Talbot and others, in the name of the Confederate Catholics. Referring to the protracted debate on the

question of this Peace, Bellings, a contemporary and a member of the Confederation, relates, that "the Bishop of Leighlin, who always sat upon an eminent bench at the upper end of the house, could, with waving his hat, raise such a storm from the middle seats and towards the door, that nothing could be heard for a long time but the repeated thunder of I (aye) or No, or that name which he first dictated to them." (*Desiderata Curiosa Hiberniae. Dublin, 1772.*) The same adverse writer noticing an address made by the Bishop of Leighlin, says that "citing the text of Scripture where Christ raised Lazarus from the dead, *Removete lapidem*, wished them to observe that, when our Saviour came to perform that stupendous work, he gave his Disciples no other share in it than that of removing the stone; so, said he, perform you that which is within your power, remove the stone, reject the Peace, proceed on vigorously, and God will do the rest." (*Idem.*)

Dr. Dempsey is found taking a most active part in the ecclesiastical and national affairs of the country up to the time when he was driven into exile. He was amongst the Prelates assembled at Clonmacnoise, in 1649, being present in the double capacity of Bishop of Leighlin and Procurator of Waterford. (*Spic. Ossor. 1, p. 327.*) From Clonmacnoise we find Dr. Dempsey writing, on the 12th of December, 1649, renewing a previous recommendation to have his kinsman, James Dempsey, Vicar-Apostolic of Kildare, appointed Bishop of that See. (*Id. 1, p. 328.*) A Commission from the Catholic Prelates, dated Cavan, 2nd of May, 1650, was addressed to Feagh O'Toole, Colonel of the Confederate Catholics, authorizing him to levy and take the command of a regiment of foot and a troop of horse, for the service of the country. This document bears the signatures of the Bishop of Leighlin and of the Vicar-Apostolic of Kildare, and is as follows:—

"To Col. Luke, alias Pheagh O'Tuhille, greeting, in our Lord God everlasting.

SIR,—The pressing calamitie of this Kingdom, wherewith the Holy Catholique, Apostolic and Roman religion, his sacred Majesties right, and the just liberties of us his loyall subjects, are like to be trode under foote by a company of prophane and mechanical Rebels (made instruments of God's wrath to punish our sinnes), together with the confidence we have in your zeal, worth and wisdom to redeem those soe deare pledges, invites us to call to your assistance, Giving you hereby full power and authoritie to levie, leade and command a Regiment of foot, and a troupe of horse, praying you to containe the said Regiment and Troupe as much as may be, from incurring God's just anger, especially from oppressing the poore, swering, and stealing; Giving you to understand we are hereunto authorized by his Excellency the Lord Lieutenant, Marquess of Ormond, as appeareth from his letter, dated at Loughrinagh, the first of last April. Wee also pray you, with the consent of the gentry there, to choose among yourselves in those partes, a commander in cheefe, and that each Colonel

may choose his own officers. We will not cease to pray his Divine Majestie to encouradg you to fight in his quarrell, and bless your designs. Given at Cavan, the 2nd of May, 1650. H. Armach., Eug. Kilmoren., Fr Thomas, Dublin., Fr. Edmundus, Laghlinensis, Fr. Antonius Clunmacn., Walter B. Clonfert., Jas. Dempsie Vic. Apost. Kildare." (*From MS. Deposition Lib. T.C.D., 3555 Wicklow, fol. 2, 14, quoted by Fr. Hogan, S.J., in notes to "Description of Ireland, Anno 1598."*)

The Archbishop of Dublin, Dr. Fleming, at the instance of Lord Clanricarde, the then Viceroy, took an active part in promoting the proposed Protectorate of the Duke of Lorrain, in 1651, and wrote to Dr. Dempsy, then the only Bishop in the Province, urging him to exert himself to the utmost in the cause. (*Meehan's Irish Hier. 17th Cent. c. 4*)

Being remarkable for his devotion to the Holy See, as well as for his meekness and clemency, Dr. Dempsy was delegated to absolve from the censures of the Nuncio. (*Note of S. Congreg. in 1655 in Dr. Moran's Archbps. Dub. p. 352.*)

Dr. Dempsy retired into exile in or before the year 1653. In an original letter, written from Portivieda, on the 12th of November, 1656, and preserved amongst the Rinuccini MSS., the exiled Prelate gives a saddening picture of the savage persecution to which the Irish Church was subjected immediately after the departure of the Nuncio, who set sail from Galway Bay on the 23rd of February, 1649. Dr. Dempsy continued in the country for three years after, ever hoping for the day of deliverance, and labouring unceasingly for the welfare of the flock committed to his pastoral care. He shared to the full in the persecutions, sufferings and privations of his Catholic fellow-countrymen. The words of the Apostle, describing the persecutions of the early Christians, are fully applicable to the condition of the Irish Catholics at the period referred to:—"They had trials of mockeries and stripes, also of bonds and prisons, they were cut asunder . . . they were put to death by the sword, being in want, distressed, afflicted . . . wandering in deserts, in mountains and in dens and in caves of the earth." At length, despairing of any improvement in the times, and destitute of all human aid, Dr. Dempsy left the country and retired into Spain. Having remained some months at Madrid, he finally settled in Galicia where he had already been two years and a half at the date of his letter. The King of Spain had assigned him a pension of 60 ducats a month, but of this he had received no more than 300 ducats in all, and, were it not for the munificence of Don Vincent Gonzaga, Viceroy of Galicia, he and the two companions of his exile, Fathers Dominic O'Ferrall and Raymond O'Heslenan, would have been reduced to the direst straits. The object he had in writing this letter was to procure from the Holy

Father or from one of the Cardinals, a communication to their benefactor, the Viceroy, thanking him for his great charity towards them.

The following is the text of this letter :—

“Post Ill. D. Nuncii discessum ex regno, flamma, fame, ferro devastata fuit tota Hibernia, et fructus violationis censurarum et, maledictionis aeternae totum sibi subjecit insulam, et qui jam ante erant de nostra confœderatione, jam tum uniti hæreticis irruunt in suos cum tanta ferocitate spoliantes aedes, agros vastantes, pecudes in prædam ducentes etiam pupillorum et viduarum, et meis minime parcentes Quibus non obstantibus et durantibus incommodis post discessum dicti Ill. D. Nuncii expectans auxilium aut e coelo aut solo, quo deficiente, non alia ex causa quam multitudine peccatorum nostrorum præpedito, procuravi omnibus viribus remedium aliquod antedictis incommodis applicare, non parcens labori aut vigilantiae per triennium circa curam gregis mihi indignissimo pastori commissi, et quanta in hoc triennio pericula, incommoda, inedia et miserias, in sylvis, montibus, desertis, et latebris, Dei et Ecclesiae causa toleravi nescio, Deus scit; tandem vidi Hiberniam meam, Sanctorum quondam insulam, pene omnem Catholicae Religionis exercitio et libertate destitutam, prophanata templa, diruta coenobia, eversa altaria, sacras Cruces, Deiparae Virginis Sanctorumque omnium Images, ornamenta, vasa, sacros codices, comminui, violari sacrilegisque focis absumi. Et hæc videre, quanta animi amaritudo quae ipsa morte mihi acerbior fuit. Quis talia fando temperet a lachrymis? Quem ad luctum et dolorem non moveret vel ipsa tantorum malorum cogitatio? his non obstantibus, steti, restiti constans in mea prima resolutione, pro Deo et Ecclesia quamdiu licuit: sed morte marteque simul imminentibus, post proditoriam, quam audistis, submissionem, cujus in Momonia primus author fuit Edmundus Duir, colonellus, et Edmundus Fenel, colonellus, postea ab hæreticis juxta Dei compensatione suspensus, et in Lagenia D. Joannes Fitz-Patricius, juvenis insanæ libertatis, nunc residens in curia Matritensi, plus ibi habitus quam qui pro Deo exilium usque firmiter steterunt, uti D. Richardus Ferrall et D. Hugo O'Neill: post, inquam, proditoriam hanc submissionem omni humano auxilio destitutus, exilio et summis oceani incommodis me commisi, a quibus divina Providentia ereptus (ut brevitatis causa alias omittam circumstantias) Matritum veni, ubi per aliquot menses moram feci, sed insolitos loci illius aestus ferre non valens, Galeciam de licentia Serenissimi Regis Catholici petii; ubi propter aeris temperiem et loci amœnitatem (gratias Deo Uni et Trino,) integra fruor valetudine his duobus annis cum dimidio, quo durante tempore, ex sexaginta ducatis quas invictus et idem serenissimus Rex Catholicus, quem Deus incolumem conservet, in me conferri per mensem pro mea sustentatione imperavit, nonnisi quinque mensium portionem accepi toto tempore quo Matriti mansi et resideo Pontivediae. Quapropter ego cum sociis, nempe Rev. P. fr. Dominico O'Ferrall et Rev. P. fr. Raymundo O'Heslenano (alias de S. Michael) non parva laboramus inedia, et majori laboraremus nisi propter magnificentiam Excell. D.D. Vincentii Gonzagae, Itali, hujus provinciae Galeciae proregis, cujus sumptibus pascimur et nutrimur. Vir enim est noster Prorex nobillissimus, egregie doctus, satis pius et nescio cui non charitate praeferendus. Utinam procurares si non Sanctissimi Patris, saltem alicujus Eminentissimi Cardinalis, litteras ad ipsum pro gratiarum actione, propter ejus in nos eximiam charitatem.” (*Spic. Ossor.*, Vol. II., p. 156),

Dr. Dempsy remained in Galicia until his death, which took at St. Mary's, Finisterre, in or before the year 1661. (*Dr. Brady.*) Some kind friend composed the following Epitaph for his tomb:—

“ EDMUNDUS MUNDUM TEMPSIT, CHRISTUMQUE SECUTUS,
DOMINICUS TERRIS ALTER ET ILLE FUIT.”

Dr. Dempsy was the author of a work entitled “*Feed your Sheep,*” which, however, was not printed, the MS. having been lost on its way to Louvain, whither it was sent for publication.

From the death of Dr. Dempsy to the year 1678, when the Bishop of Kildare received its Administration, the Diocese of Leighlin was under the care of Vicars. In a Propaganda Congregation, held on the 12th of July, 1661, a letter was read from the Archbishop of Armagh, stating that he had placed the Diocese of Leighlin under the Vicar-General of the deceased Bishop. (*Brady.*) From a *Report of the State of Ireland*, presented in Rome in March, 1662, we find that the Vicar-General referred to, was Charles Nolan. The following is the passage of this interesting document which relates to this Diocese:—“In the Diocese of Leighlin I was acquainted with Dr. Charles Nolan, the Vicar-General, a most learned and holy man, who has undergone much suffering and exposed himself to many dangers on account of his flock, remaining constantly amongst them, surrounded by enemies and in circumstances of the utmost danger. He used to conceal himself in the woods and in mountain caves by day, and to nourish the faithful with the Sacraments of Holy Church under cover of the night. I received a day's hospitality from this venerable ecclesiastic when, to my great edification we conferred together on matters of conscience; but thrice, in the course of that day, was it necessary to withdraw from his house into the woods, in consequence of soldiery passing the way. In a certain town in that district I have administered the Sacraments to one hundred persons who, for three years previously, had not received the Sacraments of Penance and the Blessed Eucharist; many of them even stated that they had hardly ever had an opportunity of assisting at Mass, in consequence of the native priests being known to the heretics who resided in the town. I passed myself off amongst these, by day, as a soldier and one of themselves, and at night I heard confessions and, in due time, administered Holy Communion. There are in that district two other priests, one of them a Franciscan, and the other an Abbot of the Order of St. Bernard.” (*See Original, in Spic. Ossor. Vol. 2, p. 209.*)

John Deoran was Vicar-General of Leighlin in 1666. He

appears as such in the list of Bishops and other Dignitaries who assembled in Dublin on the 11th of June in that year. (*See Irish Eccl. Record for June, 1870, p. 509.*)

In 1670, a National Synod was held in Dublin. All the Irish Prelates, who then numbered only six, were present, and also the Vicars-General of the other Sees. One of the acts of the assembled Prelates was to petition the Holy Father to appoint Bishops to some of the vacant Sees, and they, at the same time, presented the names of those ecclesiastics whom they accounted most worthy of being advanced to the Episcopal dignity. For the Bishopric of Leighlin Dr. William Phelan, Chancellor of Ossory and Prothonotary Apostolic, was proposed. (*Life of O. Plunkett, p. 123.*)

Dr. Mark Forstall was appointed Bishop of Kildare on the 8th October, 1676. The Primate, Oliver Plunkett, who held Dr. Forstall in the highest esteem, more than once recommended to the Holy See that he should receive also the administration of the Diocese of Leighlin. (*See Letters to the Internunzio, dated the 13th and 20th of August, 1677, quoted at pp. 37-38.*) In compliance with this recommendation and a Petition to the same effect signed by Dr. Plunkett and the Bishops of Meath and Clogher, Dr. Forstall received, on the 5th of September, 1678, a Brief for Kildare with Leighlin *in commendam*. Dr. Plunkett, writing on the 30th of November, 1679, observes: "To Monsignor Forstall the favour was granted of the administration of Leighlin; and the clergy did not say one word in opposition, though they only received authentic copies of the Brief precisely as those of Dr. Tyrrell of Kilmore," where the clergy were by no means as acquiescent. (*Life, p. 161.*)

On the death of Dr. Forstall, in 1683, the clergy of Leighlin, to the number of twelve, petitioned the Holy See that the Diocese might be given in administration to Dr. James Phelan, Bishop of Ossory. The following is the text of this Document taken from a copy in the possession of the present Bishop of Ossory:—

"Ill^{me}. D^{ne}. Cum Diocesis n^{ra} Laghlinen. nuperrime pr. mortem R.D.D. Marci Forstall, b. m. Ep^l. Kildarien. et Admin^{is}. Laghlinensis viduata sit pastore; nos infrascripti Diocesis Laghlinensis Sacerdotes et Pastores ad S. Sanctitatis pedum oscula hu^{me}. prostrati, summopere rogamus, q^{tenus}. R.D. Jacobus Foelanus Ep^{us} Ossorien., cujus diocesis tota n^{ra} ab una parte continua est, constituatur Ep^{us}. administrator prefatae Laghlinen. Diocesis. Quod n^{ro}. omniumque Dioecesan^{or}. tam cleric^{or}. q^m. Laic^{or}. solatio et auxilio, necnon ad majorem animarum salutem, Deiq. gloriam (si fiat) fore, non dubitamus. Quodq. ab Ill^l. D^{ne}. V^{ra}, S. S^{ti}, et S. Cardinalium cong^{ne} nominibus n^{ris} intimandum enixe

obsecramus, et in præmissor. testimonium presentem n^{ram}. supplicationem et postulationem syngraphis n^{ris}. affirmamus, die 26 Mar. R. Dni 1683.

Malachias^m Evoy.
 Jacobus Dwyer, etc.
 David Byrne.
 Malachias Meagher, Theologus.
 Henricus Comerford, S. Theol. Doctor.
 Gullielmus Duigan, S. Theol. Doc. et Vic-Gen.
 Ferdinandus Gormagane, Theologus.
 Connellus Aloowe, Theologus.
 Quintilianus Moore, Sacerdos.
 Johannes Nowlane, Theologus.
 Edvardus Kavanagh.
 Joannes Glison.

III no: Dno:
 Janario."

The Holy See thought fit to make another arrangement, by appointing Dr. Edward Wesley, Bishop of Kildare, the Administrator also of Leighlin, the same year.

BISHOPS OF KILDARE AND LEIGHLIN.

A.D. 1683. EDWARD WESLEY was appointed by Propaganda, Bishop of Kildare, with Leighlin in Administration, in succession to Dr. Forstall, on the 13th of July, 1683. "Provideatur ecclesia Childariensis de persona Edvardi Wensly (*sic*) cum administratione etiam ecelesiae Laglinensis expeditione ut ad proximum," *i.e.* per Breve. (*Casanatensian MSS. apud. Brady.*) His Brief was dated August 2nd, 1683. The Rev. Charles Dempsey, Superior of the Irish College at Lisle,* was the bearer of the Bulls for Dr. Wesley and also for Dr. Russell, the Archbishop of Dublin, as we learn from a letter written by Father Dempsey, preserved in the Archives of Propaganda. (*Spic. Ossor. 2, p. 274.*) It appears that complaint had been made at Rome of these Prelates; of the former, that he was disposed to quarrel with his clergy; and of the latter, that he was but little versed in Theology, and consequently unfit for the office of Bishop. Fr. C. Dempsey undertakes to refute these charges and, in doing so, gives some important details regarding the Bishop of Kildare. He states that Dr. Wesley was an alumnus of the College of Louvain and took there the degree of Licentiate in Theology, that, previous to his advancement to the Episcopate, he had resided for many years in the city of Dublin, and was a member of the Chapter of that Diocese; that he had been in much request as an enlightened spiritual guide and confessor, especially by the nobility and members of the legal profession. Father Dempsey, in conclusion, relates that he had very many times visited Dr. Wesley, and states that he had invariably found him occupied, either in study, or prayer, or in hearing confessions. The following is the passage from the letter referred to; it is addressed to the Internuncio at Brussels, and was written in 1685:—"Ill^{me.} et Rev^{me.} D^{nc.} Nuper a quodam Pastore Dubliniensi, viro probro ac docto, necnon mihi optime noto,

*To a *Protestation against Jansenism*, signed by Irish priests then residing at Paris, on the 26th of August, 1676, the names of three priests of the Diocese of Kildare, and one of the Diocese of Leighlin are affixed, the Kildare priests were "Carolus Dempsey, presbyter Theologus," (most probably the person referred to above), "Jo. Dermot, Do.; et Quintilianus Dunne, Do." The priest of the Diocese of Leighlin was "Edvardus Kavanagh, Presbyter Theologus." (*Spic. Ossor. 2., p. 219.*)

intellexi Romae renunciatum esse maximas inter Ill^{um}. Dubliniensem Russell et suum clerum turbas esse excitatas, nec ipsos omnino esse reconciliandos: et Ill^{um}. Kildariensem Wesley hominem esse ad omnia ineptam sua utpote statione indignum et incapacem, nec a limine quidem Theologiam salutasse. Quae mendacia, bone Deus! Quantae calumniae! quae horrendae detractationes Quod vero spectat ad Ill. Dn^{um}. Wesley, miror profecto detractorum et calumniatorum audaciam. In umbilico enim urbis Dubliniensis a multis annis tenet domicilium. Vix ullus in Hibernia nobilis cui non sit notus, quod quater per annum eo ad comitia veniant et ad ipsum imprimis confluant, suam aperturi conscientiam. Novit Ill^{ma}. Vra. Dominatio, novit Romana Curia, novit Xtianus. orbis, quam egregia semper in fide constantiae argumenta edidere Hiberni adeo ut bonorum et vitae quam fidei jacturam facere mallent: nec asserere vereor nullos esse qui majori odio malos Ecclesiasticos prosequantur et praecipue nobiles, qui et ipsi plerumque non ignari, ab inscitia Sacerdotum tanquam a peste abhorrent; quod non nesciant ignorantiam esse omnis mali causam et fomitem, et idiotas in urbibus populo praeesse nequaquam sinant. Si talis esset Ill^{mus}. D^{nus}. Wesley qualis Romae depingitur, jamdudum ex illo loco vel invitatus deturbaretur. Ad ipsum frequentissimo accedant perspicaces Jusisconsulti, quorum ibi magnacopia, nec minor divitum et mercatorum turba et quorum nonnulli Philosophiae et Theologiae in transmarinis partibus operam dederunt, solliciti tamen de animi sui sordibus eluendis, ei tanti ponderis negotium, utpote salutem aeternam, non crederent nisi pro certo constaret hominem esse capacissimum. Quid ad haec Detractores? nec Theologiam quidem delibasse affirmabunt? Suum tamen alumnum et Licentiati gradu decoratum agnoscit et laetatur celeberrima Lovaniensis Academia, tam insigni ornamento gaudet Capitulum Dubliniense et in rebus Theologicis et in utroque jure apprime versatum fatebitur. Sentiet, favente Deo, Kildaria et Laughlinia ipsius doctrinae claritatem: novit denique, quod caput est, novit tota Lagenia virum esse vita et moribus landatissimum. In conversatione illo modestiorem vidi neminem: ab illius saepenumero cubiculum accedens, semper illum vel studentem, vel orantem, vel confessiones audientem, reperi. A tot quibus ibi commoratur annis, se nunquam nisi semel, licet non raro invitatus, prandium aut coenam sumpturum, tabernam intrasse asserentem audivi, rarum sobrietatis exemplum."

On the 24th of June, 1685, a Provincial Synod assembled at Dublin, over which the Archbishop, Patrick Russell, presided, and at which the four suffragan Bishops assisted. Dr. Wesley's name is subscribed to the Acts of this Synod, as Bishop of

Kildare and Administrator of Leighlin. Theologians also attended, deputed by each of the five Diocesan Chapters. Dr. James Russell, Dean of Dublin, and Prothonotary Apostolic, represented the Chapter of Kildare, and the Chapter of Leighlin sent as its delegate, Dr. Morgan Kavanagh.* The second Decree passed at this Synod is deserving of especial notice as indicating the fixed belief at the time of, at least, the faithful of the Province of Dublin, in the doctrine of the Immaculate Conception of the Blessed Virgin. "Regarding the Blessed Virgin Mary," it says, "who is looked upon as the general Patroness of the entire Kingdom, we decree, and moreover, command, that the Feast of her Immaculate Conception be kept as of precept, throughout the Province; and, therefore, that all abstain from servile work on that day."—*De B. Maria Virgine, quae totius Regni censetur Patrona generalis, Statuimus et ordinamus similiter, ut Festum Immaculatae ejus Conceptionis servetur ex praecepto in toto hac Provincia; ac proinde, ut omnes ab operibus servilibus eo die abstineant. (Constitutiones Provinciales, etc. pubd. in 1770.)*

Another Synod of the Province of Dublin was held on the 1st of August, 1688, at which, also, Archbishop Russell presided; the only suffragan Bishop present was Dr. James Phelan of Ossory, but Procurators from the five Diocesan Chapters attended. The representative for the Chapter of Kildare was Bernard Molloy, Vicar-General; and, for the Chapter of Leighlin, Conal Moore, Vicar-General.† A *resume* of the Decrees passed at these Synods will be found with others in Appendix. Dr. Wesley died probably towards the close of the year 1693.

A.D. 1694. JOHN DEMPSY was proposed as Bishop of Kildare, in Consistory held in January, 1694, on the recommendation of the King of England, Scotland, and Ireland. "Die 25^o Januarii, etc. In proximo consistorio ego, Palutius, Card. de Alteriis, Praeconium faciam ecclesiae Kildarien., vac. per obitum cognominati Wesly, ultimi illius Episcopi, extra Rom. curiam defuncti, et in sequente referam illius statum, et qualitates Ven^{lis} viri Joannis Dempsy, presbyteri, ad illam a Rege Angliæ

* The name of "Morgan Kavanagh, Parish Priest of Leighlin, ordained in 1681," appears amongst the Priests registered in 1704; no doubt this is the same person, and it appears equally clear that he was a member of the Borris family.

† We find Conal More registered, in 1704, as Parish Priest, then and for 28 years previously, of Tulore, Disert-Galen and Clonkeen (*i.e.* the present parishes of Abbeyleix and Ballinakill,) in Queen's County. The local tradition states that he was of the family of the O'Mores of Leix, and that he was, moreover, a near relative of Sarsfield Earl of Lucan. Anna, daughter of the famous Rory O'More, was mother of Patk. Sarsfield, but the precise degree of relationship between her and Fr. Conal More, has not been ascertained.

Scotiae et Hiberniae nominati." (*Vallicellian MSS., apud Brady.*) Dr. Dempsy is described as the son of noble and Catholic parents, about 50 years of age, a priest for very many years; it is further stated that he had made his Theological studies in the University of Paris, and that he was a man of prudence and of dignified demeanour, and was, in consequence of these qualifications, judged worthy of being promoted to the Government of the said Church. The state of the Diocese is also set forth in this document; the Cathedral town of Kildare is described as of small dimensions, containing about 400 inhabitants. The Cathedral exists, but is held by the heretics, who are also in possession of the Baptismal font. There are no Catholic dignitaries or Canons. The Sacraments are administered in private houses by missionary priests and Pastors appointed by the Bishop. There is no Episcopal residence, nor are there any revenues, those belonging to the See being in the hands of the heretics; thus, the Bishop has no means of support except such as are provided by charitable contributions. Formerly there were, at Kildare, monasteries both for men and women, but these also had been seized upon by the heretics. (*Barberini Archives, apud Brady.*)

On the 29th of November, 1694, it was resolved by Propaganda that Dr. Dempsy should have Leighlin, also, in Administration. (*Brady.*) The date of this Bishop's death has not been ascertained, beyond the fact that he is stated to have been dead several years prior to 1713. In a Propaganda Congregation, held on the 4th of September, 1713, it was stated that the Archbishop of Dublin had written to recommend Edward Murphy, Vicar-General of Kildare and Leighlin, for the Bishopric of that See, vacant for many years. (*Brady.*)

A.D. 1715. EDWARD MURPHY, Vicar-General of Kildare and Leighlin, was, on the recommendation of "King James," appointed to Kildare, by Propaganda, on the 11th of September, 1715, and had a fresh recommendation to Kildare and Leighlin on the 18th of October in the same year. He was consecrated Bishop of Kildare, on the 18th of December, 1715, by Archbishop Edmund Byrne of Dublin, assisted by Patrick Goulding, Archdeacon of St. Patrick's, and Simon Murphy, Treasurer of St. Patrick's. His Brief for Kildare and Leighlin was dated the 20th of March, 1716. (*Dr. Brady.*) Dr. Brady is mistaken when he states that Dr. Murphy died in 1724. He ceased to be Bishop of Kildare and Leighlin in that year, but it was in consequence of his translation to the Archiepiscopal See of Dublin in September, 1724, over which See he presided for the succeeding five years. (*Brenan's Eccl. Hist. Vol. 2., 333; D'Alton's Archbps.*)

Dub. 465.) Dr. Murphy acted as Secretary to two Provincial Synods held at Dublin in July, 1685 and August, 1688. (*See Decreta, publ.* 1770.) His name does not appear amongst the Priests of Kildare and Leighlin registered in 1704; he most probably was the "Edward Murphy, residing in Cook-street, Dublin, aged 53, P.P. of St. Audeon's, ordained in 1677, at Escorial in Spain, by James, Archbishop of Tuam."* (*See Registry, of 1704.*)

A.D. 1724. BERNARD DUNNE was appointed Bishop of Kildare and Leighlin on the translation of Dr. Murphy to Dublin. His Brief is dated the 16th of December. He died in 1733. By a letter dated the 4th of September, 1733, the tidings of the recent death of the Bishop of Kildare were confirmed. The Nuncio of Belgium, when communicating this intelligence to Propaganda recommended Dr. Cornelius Nary,† native of the Diocese of Kildare, as his successor. (*Brady.*)

A.D. 1733. STEPHEN DOWDALL succeeded. His Brief is dated the 22nd of December. It would appear that Dr. Dowdall resigned the government of the Diocese before his death. There is evidence of his being still living on the 19th of July, 1737, whereas, the Brief appointing his successor, is dated two months previous. (*Dr. Brady.*)

* James Lynch, Archbishop of Tuam, was arrested in 1674, and compelled to go into exile. In 1675 and 1676, he was in Madrid, in great poverty and applied to Propaganda for permission to exercise episcopal functions in Spain. In 1710, he was in France and was stated to be about ninety years old. (*Brady's Episc. Succn.*)

† Cornelius Nary was born in the County of Kildare in the year 1660, and educated in school learning in the town of Naas. He received Priest's Orders in the City of Kilkenny in the 24th year of his age, and, the year following, went to Paris and studied in the Irish College there, of which he was afterwards Provisor for about seven years. He took the Degree of Doctor of Laws in 1694, in the College of Cambray, in the University of Paris, and about two years after, upon his going to London, was appointed Governor to the Earl of Antrim, a R. Catholic nobleman of Ireland. Returning into his own country, he was made Parish Priest of St. Michan's in Dublin, in which station he continued to his death, which happened on the 3rd of March, 1738. He was a man of learning and an author of considerable note. *Harris's Ware, (Writers, Book 1, p. 299,* who gives a long list of his works, amongst which is mentioned "The New Testament, translated into English from the Latin, with marginal notes," *London, 1705, 1718, 8vo.* On the suppression of the Nunneries in Galway in 1712, Dr. John Burke, Provincial of the Franciscans, obtained the consent of Dr. Edmund Byrne, Archbishop of Dublin, for some of the Sisters of that Order to settle in Dublin. The Lords Justices received information of their arrival and had several of them arrested. A Proclamation then issued, dated 20th Septr., 1712, to apprehend the said John Burke, Dr. Byrne (the Archbishop), and Dr. Nary, as Popish Priests attempting to exercise ecclesiastical jurisdiction, contrary to the laws of this Kingdom, and it was ordered that all the laws in force against the Papists, should be strictly carried out (*Hardiman's Hist. of Galway, p. 275*). Dr. Nary died P.P. of St. Michan's, in 1738.

A.D. 1737. DR. JAMES GALLAGHER, Bishop of Raphoe, was translated to Kildare by Brief dated May the 18th. By letter of the Secretary of State, dated July 17th, the same year, Monsignor Gallagher, Bishop of Kildare, is declared Administrator also of Leighlin. (*Brady.*) But little is known of this Prelate either prior or subsequent to his appointment to Kildare and Leighlin. Even the place of his birth has not been ascertained, but it is conjectured to have been in the neighbourhood of Lake Erne, and to have taken place not later than the year 1680.* He made his studies, first at the Irish College, Paris, and subsequently at the College of Propaganda, Rome. From the fact that his name is not included in the list of Priests registered in 1704, it is concluded that his return to Ireland did not take place till after that date. He was appointed Bishop of Raphoe in 1725, and was consecrated to that See, at Drogheda, on the 14th of November in that year, by the Archbishop of Armagh, assisted by the Venerable Bernard MacMahon, Dean and Vicar-Apostolic of Clogher, and the Venerable William Reilly, Archdeacon of Armagh. (*Episc. Succn.*) The Diocese of Raphoe, like many of the other Irish Sees at that time, afforded but slight means of support to its Bishop. The income in 1671, was stated to be only £15, and it is not likely that it had much improved at the time of Dr. Gallagher's appointment. That his life was one of constant privation as well as of toilsome duty, may be readily inferred from the circumstances of the time in which his lot was cast. The following narrative of an event in the life of this Prelate will show the persecuting spirit of the period and the risk at which missionary duties were discharged:—In 1734, Dr. Gallagher, then Bishop of Raphoe, had occasion to visit officially the parish of Ballygarvan, of which a Father O'Hegarty was Parish Priest, at whose house he purposed passing the night. In the course of the evening the Bishop received a note from an extensive landed proprietor in the neighbourhood named Potter, offering him hospitality. The bearer of the message was a Catholic, to whom the Bishop mentioned the purport of the note, asking if he would be safe in accepting the offer. The man told him, as he valued his life, not to go, and accordingly the invitation was declined. When bed-

* The ancient Irish sept of O'Gallagher possessed a territory in the baronies of Raphoe and Tir-Hugh, Co. Donegal, and held the castles of Lifford and Ballyshannon; they derived their surname from Gallechobhair, a warrior of the sept, who lived A.D. 950. They bore for arms Argent a lion rampant sable treading on a serpent in fess proper, between eight trefoils Vert; and for crest, A crescent gules, issuant out of the horns a serpent erect proper. (*Information kindly supplied by Sir Bernard Burke, Bart., Ulster King-of-Arms.*)

time came, the Bishop retired to rest, but could not sleep. Wearied with lying awake, he arose at midnight and intimated to his host that he would set out for the scene of the next day's labours; but at the urgent solicitation of the priest, he returned to bed. Still, sleep would not come, and still, the thought was strong upon him to depart. Finally, he made up his mind to leave; arising, he quietly left the house without informing his host, and having, himself, saddled his horse, he set out, long before day, for Rathmullen. The Bishop was but a short time gone when, from an opposite direction, a troop of soldiers rushed down the hill and quickly surrounded the house of the priest. A magistrate from Millford named Buchanan was in command of the soldiery; he had received information that the Bishop was in the house and had come to seize him. Father O'Hagerty, aroused by their clamorous summons to have the Bishop delivered up to them, appeared and, having visited the apartment lately occupied by the Bishop, informed them that he was not in the house. After a search which showed them that their intended prey had really escaped, and, enraged at their failure, they determined that they would not go without a prisoner; they accordingly seized the priest, and having tied his hands behind his back, led him forward towards Millford gaol. The intelligence having meantime spread abroad amongst his people that their Pastor was in the hands of his enemies, they quickly assembled in large numbers, intent on rescuing him. They pursued the soldiers, harassing them with stones, their only weapons, and with which the women kept them supplied.* Buchanan, fearing that his prisoner would escape, levelled his horse-pistol at the priest's head and shot him dead. The people horrified, gathered around the shattered remains of their Pastor with loud outcries of grief, and under cover of this diversion, Buchanan and his myrmidons made good their escape.†

Dr. Gallagher, thus providentially saved, found a safe retreat in one of the islands of Loch Erne, where he remained concealed for a year. Here it was that he composed the Volume of Sermons written in Irish, of which many editions have appeared. In the Preface to the original edition, his Lordship explains his object in publishing these Sermons:—"I have composed the following discourses for the sake of my fellow-labourers principally; and in the second place for such as please to make use of

* One of those who took part in this work was then a mere girl, afterwards related the circumstances to Dr. McGettigan, Bishop of Raphoe, who in turn related them to the present Primate.

† It has been stated that the ill-fated young man, Buchanan, who met so untimely an end on the occasion of the assassination of the late Lord Leitrim, was the last surviving descendant of the person above referred to.

them,—that they may preach them to their flocks, since my repeated troubles debar me of the comfort of delivering them in person.” These Sermons were first published at Dublin, 1736; a second edition appeared in 1740; they subsequently went through numerous editions, the 18th having been brought out in 1820, edited by Edmund O'Reilly, author of the Irish and English Dictionary. Another edition has recently appeared (*M. H. Gill & Son, Dublin*), edited by Canon Burke of Tuam, who has enhanced the work by adding on opposite pages an idiomatic English translation. Several of the foregoing facts have been taken from the Memoir of Dr. Gallagher, prefixed to this edition.

Dr. Gallagher was translated to the See of Kildare and Leighlin in May, 1737. The great Prelate of these Dioceses, Dr. Doyle, in a “*DIOCESAN BOOK, arranged for the use of the Bishops of Kildare and Leighlin*,” preserved in MS. at the Episcopal residence, Braganza, Carlow,—and from which extracts now for the first time appear,—thus refers to Dr. Gallagher:—

“This Bishop was eminent, in the most perilous times, for his learning, piety and zeal. He was not a native of this Diocese or Province. He seldom had a residence, but went about, like his Divine Master, doing good, preaching the Gospel, encouraging the faithful, and consoling his afflicted people. For some years previous to his death, he resided, for part of each year, in a small hut, of mud walls, thatched with straw or rushes, near the bog of Allen, to which he might fly when sought after by the myrmidons of the ruling faction. The remains of his cabin still exist, on the road from Allen to Robertstown; they form a sort of ill-shapen mound or mounds, on the right hand as you proceed, and are separated by a ditch from the highway as it passes over a small eminence which looks down upon the vast moor or bog, expanded just below.”*

In a letter written by Dr. Doyle, dated from Allen, 6th of May, 1823,—which Dr. Fitzpatrick has given in his exhaustive Memoir of the great Prelate (*Vol. 1, p. 239, New Edn.*), the following passage occurs:—“I am here placed in the centre of an immense bog, which takes its name from a small hill under whose declivity the chapel and house are built where I now write. What perhaps interests me most in the wide and vast expanse of the Bog of Allen is, that it afforded, for nearly two centuries,

* The remains of the cabin in which Dr. Gallagher resided at Allen are no longer in existence, and the tradition, even, as to its site has well-nigh died out. Local inquiries, aided by the description of it in the above passage, have led to the conclusion, which appears to be well-founded, that this humble Episcopal residence stood immediately inside the entrance gate to the present parochial house, on the left-hand side.

a place of refuge to the apostolic men who have gone before me in preaching the faith and administering the Sacraments to a people in every respect worthy of such pastors. The haunts and retreats frequented by the Bishops of Kildare in the times of persecution are still pointed out by the aged inhabitants of these marshes with a sort of pride mingled with piety; and they say—‘There he administered Confirmation; here he held an assembly of the Clergy; on that hill he ordained some young priests, whom he sent to France, to Spain, or to Italy; and we remember, or we heard, how he lived in yonder old walls in common with the young priests whom he prepared for the mission. He sometimes left us with a staff in his hand and, being absent months, we feared he would never return; but he always came back, until he closed his days amongst us. Oh! if you saw him; he was like St. Patrick himself!’ What think you, my dear friend, must be my reflections at hearing of the danger, and labours, and virtues of these good men, and what a reproach to my own sloth and sensuality and pride? They of whom the world was not worthy, and who went about in fens and morasses, in nakedness, and thirst, and hunger, and watching, and terror, will be witnesses against me for not using to the best advantage the blessing which their merits have obtained from God for their children. Their spirit indeed seems to dwell here, and in these remote and uncultivated districts there are found a purity and simplicity of morals truly surprising. From five to six o’clock this morning, the roads and fields were crowded with poor people, young and old, healthy and infirm, hurrying to see the Bishop and assist at his Mass, and hear his instructions. They thought he should be like those Saints whom they had seen or heard of to have gone before him.” Dr. Gallagher died in May, 1751; the place of his interment is not known, but it appears most likely to have been at Cross-Patrick, an ancient burial-place in the immediate vicinity.

[The Meeting of the Bishop and Clergy of the Diocese of Leighlin, at which the following “Laws and Constitutions” were adopted, is represented to have taken place in the year 1748, consequently during the Episcopate of Dr. Gallagher. A priest of the Diocese now dead, found this Document amongst the papers of Bishop Keeffe and had a copy made, from which it is now reproduced. The day and month of the assembly are omitted in copy. The papers of Dr. Keeffe cannot now be found, which is all the more to be regretted as they are supposed to have had amongst them several relating to the affairs of the Diocese.]

"In the name of God. Amen.

"Whereas several destructive practices, by the malice of Satan, have gradually crept into the Diocese of Leighlin, particularly clandestine marriages, which are generally contracted without consent of parents or licence of the respective Parish Priests, and that through the wanton passion of men and women to couple together without the due dispositions for that most holy institution of Matrimony, which St. Paul in his *Ep. to the Ephes.*, calls a great Sacrament in Christ and in His Church, and through the sordid itch of gain in some mercenary and profligate clergymen who, to the great scandal of the faithful and ruin of families, scruple not, for a piece of money, to sell their own and the contracting parties' souls to the author of such pernicious abuses, the devil, by profaning matrimony, a Sacrament of the living, and administering it to such as are dead to Christ by sin of lust and disobedience to parents and pastors, besides other crimes they be then guilty of. Nay, what is more abominable and unpardonable, some, in open contempt of God's laws and those of our holy Mother the Church, attempt to marry in prohibited degrees of consanguinity and affinity without being dispensed with, in order thereby more readily to obtain a dispensation.—To prevent so great an evil and other abuses hereafter to be mentioned, which cannot fail of provoking the Almighty's wrath, We, the Bishop and Clergy of the Diocese of Leighlin, assembled at Leighlin Bridge on the of 1748, have unanimously made and (*published*) the following laws and constitutions:—

"1°. We suspend and declare suspended for 6 months, and half the emoluments of his Parish shall be given to such clergyman as shall serve (*in his stead*)—any beneficed clergyman who knowingly marries any couple that are not his parishioners, unless he is licensed thereto by their respective Parish Priest or Priests; and in case such delinquent Priest should oblige the contracting couple to any oath or promise of concealing his name from such as have power to enquire into his behaviour, we further declare such oath or promise to be not only sinful in itself but also void and no way binding, and that as many as obstinately refuse to break such iniquitous oaths or promises are guilty of mortal sin. We likewise decree and declare such delinquent Priest to be suspended by the fact for 6 months, and half the emoluments of his Parish to be given to such Priest as will serve in his place for the said term.

"2°. If any beneficed Priest is a second time convicted of the like clandestine marriage, we decree and declare him suspended by the fact, and deprived of all the emoluments of his Parish for

6 months; but if a third time convicted of the like crime, we decree and declare him excommunicated by the fact, and deprived of all ecclesiastical benefices he is possessed of in this Diocese.

“ 3°. If any non-beneficed Priest, before he studies abroad, shall attempt to marry any couple clandestinely, we declare him suspended by the fact during his stay in this Kingdom, and incapable of obtaining in this Diocese any Parish or ecclesiastical benefice for seven years after his return from his studies.

“ 4°. If any non-beneficed Priest, after his return from his studies, is convicted of clandestine marriage, we declare him suspended during the Ordinary's pleasure and incapable of any benefice for seven years; but if a third time convicted of the like fact, we declare him incapable of serving in the Diocese.

“ 5°. If any Friar, of what Order soever, or any extern Priest, marry clandestinely any couple in this Diocese, we do hereby declare him excommunicated by the fact and to be denounced as such over the Diocese.

“ 6°. If any contracting couple are from different parishes, we declare and decree the assisting Priest suspended during the Ordinary's pleasure and to forfeit the marriage fees to the poor of his parish, unless he gets beforehand a certificate in writing from the Parish Priest of the extern person; and also if any Priest marry a woman who is not his parishioner without the consent or certificate of her own Parish Priest, we declare such delinquent Priest suspended by the fact during the Ordinary's pleasure and shall forfeit double the marriage fee to the Parish Priest of the woman.

“ 7°. If any couple of this Diocese shall marry clandestinely, we decree and declare them excluded from Mass and the Sacraments until they prove their marriage by proper witnesses and by telling the clergyman's name who married them, notwithstanding any oath or promise to the contrary, and until they make public satisfaction for the scandal they have given.

“ 8°. If any couple, without a proper dispensation, attempt to marry in the prohibited degrees of consanguinity or affinity, we do hereby declare such marriages incestuous in themselves, invalid, and in no way binding. We also decree and declare the assisting Priest, if conscious of the impediment, excommunicated by the fact. If the delinquent couple shall immediately quit one another, they shall make public satisfaction for their crime. In case they should again attempt to come together, they are to be excluded from Mass and the Sacraments, and, lastly, they are to be cut off like rotten members from the communion of the faithful if, unhappily, they should prove incorrigible.*

* The practice of clandestine marriages was now (1750) prevalent to the highest

“Whereas also young men and women under colour of piety towards the dead, flock in crowds to wakes and watches of the dead, who, instead of being moved by the face of death painted so vividly before them on the dead corpse, or reflecting that the same night might be the last period of their unhappy lives, do abandon themselves to unchristian diversions of lewd songs, of brutal tricks called fronsy fronsy or some other unlawful act of the same die and tendency. In order therefore to abolish such heathenish practices for the future, we decree and ordain—

“1°. That none shall be admitted to the wake of any deceased person but the family of the house wherein he is waked, or the relatives of the defunct or, at most, other grave and discreet persons.

“2°. We order that no clergyman whatsoever shall say Mass over the corpse of any defunct at whose wake such immodest songs, profane tricks or immoderate crowds are permitted.

“*Whereas* likewise the heathenish customs of loud cries and howlings at wakes and burials are practised amongst us, contrary to the express commandment of St. Paul in his *Epist. to the Thess.* forbidding such cries and immoderate grief for the dead, as if they were not to rise again, and to the great shame of our nation, since no such practice is found in any other Christian country; and *Whereas* in some parts of this Diocese some have the deplorable vanity in the very time of their humiliation and that God had visited them with the loss of a friend, not only to glory in the number of cries, but in order the more to feed their vanity and add fuel to their pride, do even send far and near to hire men and women to cry and compose vain fulsome rhymes in praise of their deceased friends. It is therefore (*ordained*) and all Parish Priests and religious laymen of this Diocese are hereby strictly charged and commanded, in virtue of holy obedience, to use all possible means to banish from Christian burials such anti-christian practices, by imposing arbitrary punishment of prayers, fasting, alms and such like wholesome injunctions on as many

degree. The sons and daughters of respectable families, before they had attained the years of discretion, were seduced in their affections and decoyed into connexions replete with infamy and ruin; and these were very much facilitated by the opportunities that occurred of being instantaneously united by the ceremony of marriage in the first transport of passion before the devoted victim had time to cool or deliberate on the subject. For this purpose there was a band of profligate miscreants, the refuse of the clergy, dead to every sentiment of virtue, abandoned to all sense of decency and decorum, who plied like porters for employment and performed the ceremony of marriage without either licence or question, in cellars, garrets and alehouses, to the scandal of religion and the disgrace of that venerable function which they profaned, &c.—MULLALA'S *View of Irish Affairs from 1688 to 1795.*”

men and women as will loudly cry or howl at burials. But as to such men and women as will or do make it their trade to cry or rhyme at burials, we decree and declare that for the first crime of this kind they shall not be absolved by any but by the Ordinary or his representatives, and in case of a relapse, the aforesaid criers or rhymers are to be excluded from Mass and the Sacraments, and in case of preseverance in this detestable practice, they are to be excommunicated and denounced.*

“*Lastly, Whereas, a great many are so careless of their salvation as not only to neglect approaching the Holy Sacraments of Confession and Communion often in the year, but, contrary to the express command of the General Council of Lateran, even omit that duty at Easter, nay, what is more deplorable, they pass several years without cleansing their consciences in the laver of penance or feeding their souls with the flesh of the Immaculate Lamb. To remedy therefore so great an evil, we do hereby constitute and decree that as many as will not from the beginning of Lent to Trinity Sunday confess and receive from the hands of their respective Parish Priest or some other of their or the Ordinary’s appointment, shall not be absolved by any but by the said Ordinary or such as he deposes for that purpose, they shall also be excluded from the Sacrifice of the Mass, and if they chance to die in that state, we declare them deprived of the prayers of the faithful and of Christian burial.*”

A.D. 1752. JAMES KEEFFE succeeded. He was Parish Priest of Tullow, in the County of Carlow, and was Vicar-Capitular of the Diocese of Leighlin. He was elected to this See by Propaganda, on the 7th of November, 1751; his Brief is dated January 19th, 1752. (*Brady.*) The following biographical notice of this Prelate is from the pen of his distinguished successor, J.K.L. It is extracted from the “*Diocesan Book*” which has been already referred to:—“James O’Keeffe, appointed to the government of these Dioceses on the 10th of April, 1752,† was a native of these Dioceses and descended of one of the most ancient and respectable families whose branches extended through the County of Carlow and the Queen’s County. I have not been able to ascertain the place of his birth, but I am inclined to think his parents, when he was born, resided not far from Dunleckney, in the direction of Borris, to the left hand of the present public way. He went, at an early age, to Paris, and was greatly distinguished

* For account of the *Caoinan* or ancient Irish Lamentations, and music of same see paper by Wm. Beauford, A.M., in *Transactions of Royal Irish Academy*, Vol. 4.

† The Brief, as already stated, is dated, January 19th; the date here given was probably that of Dr. Keeffe’s Consecration.

during the course of his studies. He took the Degree of Doctor in Divinity at the Sorbonne at a time when that body shone with the brightest splendour. His stature was not large, but his constitution was strong, and, until his sight failed him,—for, like another Tobias, he was led for the latter years of his life,—his labours were uninterrupted. At the time when he was called to the care of these Dioceses, the persecution raged violently, yet his courage and his zeal sustained him. A heavenly prudence seemed to direct all his words and actions. He visited every part of his extensive Dioceses, frequently sojourning for a time at Kildare, again at Tullow, often at Dunleckney, and, still oftener, at the houses of friends, for he had scarcely any income, and when money was given to him he only retained it until he was met by some victim of distress. From his letters, which I have perused, it may be collected that he was often in want of the most common necessities, yet he never complained. Finding that his clergy were few, and almost without fixed abodes or regular organization, he laboured to educate youths of piety and talents, that the number of his fellow-labourers might be augmented; he established Conferences of the Clergy, and seldom failed, at whatever personal inconvenience, to attend them. He prescribed rules and regulations according to which the Clergy were, when it was possible for them, to discharge their duties. He preached the Word of God incessantly, often in glens and bogs, for chapels in his time were few and wretched. The gravity of his deportment, the piety which animated all his words and actions, were such that no person approached to see and hear him who did not depart a better man. In all things he bore the appearance of a “Man of God,” and so gained upon the minds and hearts of those with whom he conversed, whether they were of his own fold or of the strayed sheep, that his virtue stemmed, as it were, the torrent of persecution, and gave peace to his people in his days. Religion seemed to arise at his call from the grave in which she was buried, and the vineyard assigned to him changed from a state of desolation to comparative fruitfulness. God blessed his word and works, in both of which he was powerful. During his Episcopacy it was that the French Revolution commenced, and that the Irish Catholics first conceived hopes of delivery. United by the strictest ties of holy friendship with the Archbishop of Cashel, Doctor James Butler, he laboured with him to unite the Catholics, to appease the inveterate wrath of the Government, and to obtain that the Catholics would be permitted to take an oath of allegiance to the King. He was the soul and the guide of the Irish Prelacy and laity, and drew up the ever-memorable declaration of loyalty

signed by them at Lord Trimbleston's which prepared the way for their Emancipation.* It is presumed, from the ability, talents, learning and prudence of this great Prelate, as well as from that humility which governed him, that he was the Author, though unknown, of many valuable documents emanating at that period from the Catholic body, some of which were published under the names of other persons with whom he co-operated.

As Bishop O'Keeffe advanced to the close of life, the French Revolution became matured and, by that consummate knowledge of the workings of the human mind which he possessed, he was enabled to foresee those awful results which were produced by that revolution. He foresaw that the Church of France, and, with it, the Irish College in that country, would share in the impending general ruin of established institutions; hence he thought of providing at home means whereby his Churches would be supplied, independently of the French Colleges, with ministers, and his flock with Pastors. He thought of erecting in Ireland a College for the training and educating a domestic Priesthood. To effect this object he was possessed of no means; he had no money, no friends able to assist him, no protection from the law, no favour or support from the wise or wealthy. He had only to cast his heart with its concern on the Lord, and to gather from an impoverished Clergy and People a portion of the means two small for their subsistence. But his faith was animated, his confidence in a protecting Providence unbounded. He believed that his design was agreeable to God, and under His favour he feared not to carry it into effect. His strength had now decayed, his age advanced, his frame feeble from disease, his course was nearly run, and his sight, even, had almost failed him. The world was receding from him and he departing from the world; yet this venerable Bishop, whose name should be written on our hearts, proceeded, even against the opinions of those to whose counsel he often had recourse, to command the building of a College at Carlow (having failed to obtain a convenient site for it at Tullow), and, having formed and put into operation a plan for collecting weekly contributions to defray the expenses to be incurred, he laid the foundation of our Diocesan College, and thus prepared for his own Diocese, nay, for the Irish Church, one of the most valuable establishments of which any country

*For text of this Document see Sir H. Parnell's *History of the Penal Laws*, p. 50. Dr. Keeffe also drafted an Address of loyalty, which was presented to the Duke of Bedford, Lord Lieutenant of Ireland, "from the Roman Catholic gentlemen, merchants and citizens of Dublin," in 1759, when a French force under Conflans threatened to invade Ireland. (*Id.* p. 53.)

can boast. He was continued in life until the work was nearly completed, and, when he reposed on his naked couch in a mean apartment in this town to regulate the account of his long administration which he was about to render to the Great Bishop of our souls, he had the consolation of remembering, among the redeeming works of his chequered life, the erection of a house of prayer, a house of learning, a house wherein would be educated the successors of himself and his fellow-labourers in the service of his God. His eyes were dim, and his spirit looked into the world of times to come from the prison of the body which detained it, and saw the advantages ensured to Religion by this heroic enterprise, now almost completed.

"Some years before, this model of Bishops had thought of providing a successor after his own heart to govern the Churches which he had so much loved. He recommended for this purpose the Revd. Doctor O'Reilly, then of Kilcock, but he had scarcely been appointed as his Coadjutor when he was translated to the Primacy of all Ireland, leaving the Venerable Bishop O'Keeffe to provide a successor to him. His choice next fell on the Right Rev. Doctor Delany, then curate in the parish of Tullow, who was appointed his Coadjutor on the 17th of February, 1783.* Thus consoled and assisted, our Venerable Prelate enjoyed some repose. He devoted himself entirely to the exercises of piety, and, thinking with the great St. Augustine that no person, however blameless, should quit this life without doing penance, he exercised that salutary virtue even beyond his strength. I cannot find that he made any Will, unless to desire that his remains should be interred in "*The Graves*," a piece of ground adjoining the town which, in the time of persecution, had been granted to the Catholics for the burial of their dead, their Parish Church and its Cemetery having been appropriated to the use of the despoilers of the country. Here he desired that his remains should be laid amidst the poor for whom he had lived and with whom, after death, he desired to be associated."

"A faithful servant who had long attended him, attached to him more by love than by rewards or gain, had secreted from his

* This may have been the date of his *Postulation*; his appointment by Propaganda did not take place till the 7th of April following. Dr. Delany was consecrated at Tullow on Sunday, the 31st of August, 1783. The following is an extract from an invitation to be present at the ceremony addressed by Dr. Delany to the Rev. Thady Duane, P.P. of Mountmellick, dated Tullow, 17th August, 1783:—"Permit me to acquaint you that the Bulls have arrived, and that Sunday, the 31st inst. is appointed for the performance of a ceremony at which you are warmly invited to assist. Be assured, your presence on the occasion could not fail to give me the most unfeigned pleasure."

master for some time, five pounds,—he had rescued it from the hands of the poor for whom it was destined, and reserved it to purchase a coffin and shroud for their Father when he should be laid in the tomb. These five pounds defrayed the funeral expenses of Bishop O'Keeffe, one of those great and good men who do honour to nations, who deliver peoples from bondage, who shed lustre on the highest station, who exemplify the divinity of true Religion, who inscribe their own names in the Catalogue of the Just. O'Keeffe died, but his memory still lives. I have often visited his naked grave and heaved a sigh to heaven over so much worth. I have enclosed with a railing the sod which covered him, and raised a stone and inscribed his name on it over the spot where he lies entombed. I desire that my remains be gathered to his, in the hope of accompanying him at the general resurrection to the presence of our Lord."

Dr. Keeffe died on Tuesday the 18th of September, 1787; in the Diocesan Visitation Journal of Dr. Patrick Joseph Plunkett, Bishop of Meath, the following entry appears:—"19th of Septr., 1787, I set out from Kilkenny to Carlow, where, on the 20th, in company with Dr. Troy, Archbishop of Dublin, Dr. Butler, Archbishop of Cashel, Dr. Egan, Bishop of Waterford, Dr. Moylan, Bishop of Cork, Dr. Caulfield, Bishop of Ferns, Dr. Delany, Bishop of Kildare, Dr. Teahan, Bishop of Kerry, and Dr. Dunne, Bishop of Ossory,—consecrated the previous Thursday,—I assisted at the funeral office and interment of Dr. Keeffe of Kildare, who died on Tuesday, the 18th, at the age of 85, a model of disinterestedness and piety." (*Cogan's MEATH, Vol. 2., p. 200.*)

The following is a copy of the inscription on the tomb placed by Dr. Doyle over the grave of Dr. Keeffe:—

"H . S . E . JACOBVS . LVCAE . F . O'KEEFFE . QVI . PONTIFICAT . DARIENS .
ET . LEGLIENS . SANCTISSIME . GESSIT . ANN . XXXVI .
ET . PRAETER . ALIA . MVLTA . IN . RELIGIONEM . MERITA . SCHOLAS .
CARLOVIENSES . INVENTVTI . AD . SACERDOTIVM . EDVCANDAE . VNA .
D . O . M . OPE . FRETVS . CONSTITVIT . DECESSIT . IN . PACE . A . D . VI . KAL .
SEXTIL . A . MDCCLXXXVII . V . A . PLVS . MINVS . XC .

TITVLVM . DIV . PRAETERMISSVM . NE . TANTI . SVI . ANTECESS .
MEMORIA . INTERCIDERIT . JACOBVS . F . DOYLE . PONT . DARIENS .
ET . LEGLIN . ADIECIT . A . MDCCCXI ."

There is extant a MS. copy of some twenty short sermons written by Dr. Keeffe; they treat chiefly of the Sacraments and some special Feasts, and are exceedingly simple, practical and instructive. He also wrote a Catechism for the use of his Diocese, but did not publish it for reasons given in the following



*your devoted affectionate Father in our
Lord—
Dan: Delany*

THE RIGHT REV. DANIEL DELANY. D.D.

BISHOP OF KILDARE AND LEIGHLIN

extract of a letter from him to his intimate friend Dr. Butler, Archbishop of Cashel, dated Tullow, Oct. 7th, 1777:—"I can't here forbear paying you my sincerest compliments for the most excellent Catechism you publish'd for your Diocess. I had, almost finish'd one for my own and intended publishing it in a very few days. But upon seeing a copy of yours, just from the Press, with Mr. Field to be corrected, I grew ashamed of my own Performance and accordingly dropt it. I believe the like has happen'd Dr. Carpenter. For he also was about publishing a Catechism for his own Diocess, when I was last in Dublin; and here I must tell you of a droll adventure which happen'd on the occasion. I was present when an Augustinian Friar came to request his approbation of a Catechism he had made. The Dr. told him he had made one for his own Diocess and wou'd allow of no other. The Friar then urged that he look at his Catechism, ready printed; he open'd it and found on the Title Page: *Permissu Superiorum*; he asked who these Superiors were, 'Our own Regular Superiors,' quoth the Friar. 'Go then,' said the Dr., "teach it to your own Regulars, and let me hear no more about it.' But the last time I saw the Dr. he told me he read your Catechism, liked it mightily, adopted it for his own Diocess, and recommended to me to do the same, wch he needed it not. I expect it will become the standing Catechism of the whole Kingdom. That you may long live to be its chief ornament, shall be the constant Prayer of, my dear Lord, your ever faithfull and most obedt. hble. servt., JAMES KEEFFE."

The REV. RICHARD O'REILLY was appointed by Propaganda, Bishop of Orope, *in partibus*, and Coadjutor Bishop of Kildare and Leighlin, on the 23rd of April, 1781, and his Brief was dated June 20th, following. He had made his studies in Rome at the College of the Propaganda, on his return from which he devoted himself with zeal to the laborious duties of a missionary priest in his native Diocese. He was Parish Priest of Kilcock and Vicar-General of Kildare and Leighlin. His Consecration took place in his own parish Chapel of Kilcock, the consecrating Prelate being the Archbishop of Dublin, Doctor Carpenter, assisted by Doctors Troy of Ossory and Plunkett of Meath. (*Brenan's Eccl. Hist.* 2, 331.) Two years afterwards Dr. O'Reilly was made Coadjutor and Administrator of Armagh *cum jure successionis*, being then but 37 years of age. He died, Nov. 11th, 1817, according to the Propaganda Archives, or, according to Stuart's *Armagh*, on the 31st January, 1818, and was interred at Drogheda. (*Brady.*)

DR. DANIEL DELANY was appointed Coadjutor to Dr. Keeffe

by Propaganda, on April 7th, 1783, and the appointment was approved by the Pope on the 13th of the same month. His Brief for the Coadjutorship and the See of Dansara, *in partibus*, was dated May 13th, 1783. (*Brady's Ep. Succn.*) He received faculties as Bishop of Kildare, in audience of February 17th, 1788. (*Brady.*) Dr. Doyle, in the MS. work already referred to, says of Dr. Delany:—"He was a native of the Queen's County, passed through his studies with great distinction, in the College called 'Of the Community,' in Paris, and was endeared to his Bishop by the most fervent piety as well as zeal which distinguished him from the period of his arrival in Ireland. Dr. Delany was a person gifted with rare endowments. His person was dignified and engaging, his talents brilliant, his compositions in verse and prose spirited, and abounding in the most luxuriant but chaste imagery. His powers of conversation were unrivalled; wit, satire, elegance of diction, and illustrations of the most varied kind, flowed from his lips; he was the delight of all who approached him, the kindness and tenderness of his heart caused him often to be too indulgent to others, he imposed restraints only on himself. He was most happy at all times in evolving the most solid religious reflections with gaiety and vivacity of thought and language, and was one of the few men who never failed to employ such talents and dispositions as he possessed to render virtue attractive and vice abhorred."

"During his administration, the circumstances of the Catholics improved through the relaxation of the Penal Laws, and with unwearied zeal this Bishop, aided by them, laboured successfully to rebuild chapels, to increase the number of the clergy, and to promote religious instruction, by means of schools, confraternities, and the circulation of useful books. He held in his hand, as it were, the hearts of his flock, and moulded them as he pleased, or, rather, as God required of him to do. He built and endowed two Convents of women, one at Tullow, another at Mountrath; he also laid the foundation of the two Monasteries of men in the same towns, which he partially endowed. He prescribed Rules for both Congregations, he founded two Chaplaincies attached to the Convents just mentioned, with several other religious works or Institutions. His labours were unceasing, and an ardent love of God, with a tenderness and compassion for sinners, seemed to be the characteristic virtues of his life. St. Francis de Sales was the great model of his private and Episcopal labours, and, like him, he became the instrument whereby the Almighty wrought numerous conversions, as well from heresy as from vice. His habits were frugal, his demeanour condescending; humbly he

made himself all to all that he might gain all to Christ. He died at Tullow, after enduring a long and painful illness, and is interred in the Chapel of that town which he himself had raised from the foundation."

From a short biographical sketch preserved at the Monastery of Tullow and also from the Annals of the Sisters of St. Brigid, we learn some further particulars regarding this Prelate. He is stated to have been born in 1747 at Paddock, near Mountrath. His parents, who were of the wealthy farming class, had two sons, Daniel and John. Whilst they were yet young, their father died, leaving his children in charge of their mother and their maternal aunts, Mrs. Corcoran and Miss Fitzpatrick. John died young, after which all their love and care were given to the young Daniel, who was a boy of uncommon quickness and cheerfulness. He was very fair and handsome, with a most amiable disposition, and a great love for God and his neighbour.

When he had attained to the age of sixteen he was sent to St. Omers, where he grew in grace and learning. From thence he must have proceeded to Paris for the completion of his studies, where, it appears, he remained, probably attached to the staff of some of the ecclesiastical educational establishments of that city, until he was thirty years of age. He returned to Ireland in 1777, when he went as curate to the Right Rev. Dr. Keeffe, who resided in Tullow. In April, 1783, on the translation of Dr. O'Reilly, Coadjutor Bishop, to the Primatial See of Armagh, Dr. Delany was appointed his successor.

Dr. Delany's ardent devotion towards the Real Presence of our Lord Jesus Christ in the Holy Eucharist prompted him to avail himself of every means and to use every opportunity to draw all hearts to adore and pay loving homage to that consoling and life-giving Mystery. When Coadjutor to Dr. Keeffe he commenced the Procession and the Adoration of the Blessed Sacrament during the Octave of Corpus Christi. These devotions were continued until they were interrupted by the insurrection of 1798. On the completion of the new church in 1805 these devotions were resumed. In laying out the walks in the Convent grounds Dr. Delany had specially in view to accommodate these Processions. The Temple, still standing within the Convent enclosure, was erected in 1809 in honour of our Lord Jesus Christ really present in the Holy Eucharist, and was intended to serve as a Station for Benediction at the Procession of the Most Holy Sacrament. Early in the year 1812, the health of the Bishop, which had been for some time previously in a failing state, showed symptoms of an alarming nature. Hitherto some hopes were entertained that his disease would, in time, yield to the remedies prescribed, but it now

baffled the skill of the physicians. Symptoms of apoplexy appeared, and he had also much to suffer from acute pains, particularly in his neck, which was bent from excessive and continual pain, so that, like St. Alphonso Liguori, his venerable head nearly rested on his chest. The Feast of Corpus Christi drawing near when,—besides the Adoration of the Most Holy Sacrament, which was kept up day and night during the entire Octave,—he was accustomed to have three Processions, one on the Feast, another on the Sunday within the Octave, and a third on the Octave day; fearing that he would not be able himself to carry the Blessed Sacrament in these Processions, he thought of inviting one of the neighbouring Prelates to attend in his stead. When, however, the time arrived, such was the ardour of his devotion that he could not bring himself to resign to another that holy office in which his very soul took delight. Consequently, notwithstanding his sufferings and weakly state, he proceeded as usual with the ceremonies. It was an edifying, yet an afflicting sight to behold him struggling between pain and debility; after each Procession he was much exhausted, but also exceedingly gratified at having been able to go through the duties of the day. From this time he was daily losing ground, and, on the 2nd of July, his sufferings were increased by an alarming attack of apoplexy. His state became, every day, more alarming; he was almost insensible except for short intervals. A few days previous he had sent for the Superior of Mountrath Convent; she on her knees begged his last blessing and asked for some message of consolation that she might bring to her Community. “Tell them,” he said, “to love God, and live in peace and charity.” On the 8th, he was visited by Archbishop Troy with whom he was able to hold a short conversation. Shortly after, he fell into his agony, which continued till 2 o’clock on Monday the 9th, when he calmly departed this life whilst Mass was being said in his room and his bed surrounded by many of the clergy and all the Religious, both of the Convent and Monastery. On the third day after his death his Obsequies were performed in the Parochial Church, four Bishops and a great number of priests being present. His remains were then laid in a vault on the Gospel side of the High Altar, over which a monument was afterwards erected bearing the following Epitaph, composed by the Rev. Mr. Prendergast, P.P. of Bagenalstown :—

“HIC . UBI . ELEGIT . JACET .
 REVERENDISSIMUS . DN^{US} .
 DANIEL . DELANY .
 EPISC . KILDARIENSIS . ET . LEIGH .
 PRÆSUL .

PIETATE . FIDEI . ZELO . AC . RELIGIONIS . AMORE .
 PRAECLARUS .
 SPECIE . ANGELUS . ANIMO . PONTIFEX . VITA . SACERDOS .
 HUMILITATE . MORUM . SUAVITATE . AC . SERMONIS . LEPORE .
 OMNIUM . CORDA . CONCILIAVIT .
 MAJORI . DEI . GLORIAE . PROMOVENDAE . JUGITER . INTENTUS .
 TEMPLUM . HOC . A . FUNDAMENTIS . EREXIT .
 CENOBIIUM . MONIALIUM . CONTIGUUM . EXTRUXIT . AC . DOTAVIT .
 IN . OPPIDO . MOUNTRATH . SUO . NATALI . SOLO .
 AEDEM . QUOQUE . MAGNIFICAM . DEO . SACRAM . CONDIDIT .
 SODALITATES . AD . ERUDIENDOS . PAUPERES . PUEROS . AC . PUELLAS .
 INSTITUIT . AC . REDDITIBUS . AUXIT .
 PLURA . ALIA . RELIQUIT . PIETATIS . MONUMENTA .
 PERTRANSIENS . BENEFACIENDO .
 CLERO . ET . POPULO . IN . VITA . CARISSIMUS .
 ALTIS . UTRIUSQUE . SUSPIRIIS . AC . INFANDO . DOLORE .
 IN . MORTE . FLEBILIS . NUNQUAM . SATIS . PRO . MERITIS . DEFLENDUS .
 OBIIT .
 EXPECTANS . CARNIS . RESURRECTIONEM .
 ANNO . AETATIS . 67 . EPISCOPATUS . 31 . INCARNATIONIS . 1814 .
 MENSE . JULII . DIE . 9 .
 R . I . P . "

The Clergy of the Diocese unanimously recommended the *Rev. Arthur Murphy*, Parish Priest of Kilcock, and Vicar-Capitular, for the vacant See. His appointment as Bishop was made by Propaganda on September the 19th, 1814, and was approved by the Pope on the 29th of the same month, but Father Murphy declined the proposed dignity.

THE REVEREND MICHAEL CORCORAN, P.P. of Kildare, was elected Bishop by Propaganda, on March 6th, 1815, and approved by the Pope, March 12th, in the same year. Dr. Doyle thus writes of this Prelate: "Michael Corcoran, born in the Queen's County, succeeded to the Sees of Kildare and Leighlin on the 12th of March, 1815. This Prelate had been for several years Rector successively of the Parishes of Ballina and Kildare. When appointed, his health was infirm, and his years far advanced. He was educated at Paris, and possessed a mind strong and discriminating, and a heart filled with benevolence. He was exceedingly charitable and humane, his manners, at once dignified and conciliating, ever inspired those who approached him with love and respect. I was honoured with his friendship, and, notwithstanding the disparity of our age and station, I know not whether veneration for his virtues or personal attachment towards him prevailed more in my mind. His health declined from the period of his appointment; so that he was unable to realize those wise views for the improvement of Ecclesiastical discipline, the education of youth, and the more regular fulfilment of every duty by the clergy and laity, which he had formed.

He departed this life at Tullow in 1819." In a letter addressed to his brother, Mr. E. Corcoran of Raheenduff, Queen's County, dated Tullow, 5th of February, 1819, Dr. Corcoran says: "I wish you would come here for a few days to pay me your last visit. I feel myself growing weaker every day, and am endeavouring to prepare myself to quit this world without regret. A few days retirement from your daily cares may be of use to you who cannot now expect to remain in this deceitful world long after me." Dr. Corcoran died on the 22nd of February, 1819, and was interred in the Parish Church of Tullow on the Epistle side of the High Altar.

The following is the inscription on his tomb:—

"H. S. E.
MICHAEL . GULIELMI . F . CORCORAN .
DOMO . MARIOPOLI . IN . AGRO . REGINAE .
INGENUA . STIRPE . ORTUS .
DIVINIS . LITTERIS . LUTET . PARISIORUM .
EGREGIE . INSTITUTUS .
SACERDOTIO . PLURES . ANNOS . FIDELITER . TUM .
DUBLINI . TUM . AGRO . DARIENSI . GESTO .
PRAEFECTUS . BALLINAICAE . PARAEOLAE .
DIFFICILIMO . R . P . TEMPORE .
SEDANDIS . CIVIUM . MOTIBUS .
OPERAM . NAVAVIT .
IMPIGRAM . SALUTAREM .
QUI .
OB . ASSIDUA . IN . ANTIQUAM . CHRISTI .
RELIGIONEM . MERITA . PIO . VII . PONT . MAX .
IN . PONTIFIC . DARIENS . ET . LEIGHLINIENSEM .
COOPTATUS .
AUGUSTOQUE . MUNERE .
DIGNE . SAPIENTER . PIE .
FUNCTUS .
DISCESSIT . IN . PACE . ANN . M.D.CCCXIX .
VIXIT . A . LXI . M . XI . D . XI .
IN . PONTIF . A . HEU . PAUCOS . III . M . VI .
VENERANDO . ANTISTITE . PATRUO . AMANTISSIMO .
MICHAEL . EDMUNDI . F . CORCORAN .
CUM . LACR . P ."

REV. JAMES DOYLE. On the 23rd of March, 1819, the Clergy of the Diocese assembled for the purpose of nominating a successor; the Rev. James Doyle, an Augustinian, and Professor of Theology in Carlow College, was recommended as *dignissimus*. Dr. Doyle was elected by Propaganda, and was approved by the Pope on the 8th of August, in the same year.

[The following brief Memoir of the Right Rev. Doctor Doyle is compiled in great measure from the *Life of that Prelate*, by W. J. Fitzpatrick, Esq., LL.D., New Edn., 1880; and also from a *Short Life*, excellent in its way, by the Author of "*The Priesthood Vindicated*."]]





J. Doyle



THE RIGHT REV. JAMES DOYLE. D.D.
BISHOP OF KILDARE AND LEIGHLIN.

JAMES WARREN DOYLE was born at Donard, otherwise called Ballinvegga,* within six miles of New Ross, where his parents resided, in the Autumn of 1786. James Doyle, his father, was already six weeks dead when the future Bishop was born. He received his first instruction from his mother, Anne Warren, who is represented as having been gifted with good natural abilities and more than ordinary attainments. At twelve years old he was sent to a school kept by a Mr. Grace from which, after two years, he passed to a school lately opened at New Ross by Father Crane, O.S.A. Indications were already observable of his leanings to the ecclesiastical state which, no doubt, were fostered by his teacher and ever-devoted friend. In a letter to Dr. Gibbons, dated 17th October, 1823, Dr. Doyle expresses the high esteem and affectionate reverence in which he held Father Crane: "There is no person now living," he writes, "with the exception of my brother, to whom I have been so long allied by affection and friendship, or to whom I am under more weighty obligations." (*Life*, Vol. 1, p. 11.)

Having made choice of the ecclesiastical state, James Doyle in 1805, entered the Novitiate of the Augustinians, at Grantstown, a place on the Wexford coast, in the direction of Carnsore Point. Here he made his profession, in January, 1806, and, some months later, he set out for Coimbra, where he took up his residence at the Augustinian College *de Graça*, which was annexed to the great Portuguese University.

The invasion of the Peninsula by Napoleon in November, 1807, disturbed the course of the young Augustinian's studies; in the year following he took an active part with the natives and their English allies in ridding the country of the invader.

James Doyle returned to Ireland in December, 1808, and shortly afterwards proceeded to the Convent of the Order at New Ross. His ordination as priest took place at Enniscorthy on Rosary Sunday, October 1st, 1809, Dr. Ryan, Coadjutor to the Bishop of Ferns, being the officiating Prelate. After his ordination he continued attached to the Community at Ross, engaged in the study of Theology, whilst, at the same time, he acted as Professor of Logic, and also took his part in the clerical duties attaching to his position.

In July 1813, Dr. Doyle first became connected with his future Diocese, by his appointment to a Professorship in Carlow College. His first chair was that of Rhetoric; on the death of

* Ballinvegga was the scene of an engagement in 1642, between General Preston and Ormond, in which the former was defeated.

Dean Staunton in the following year, Dr. FitzGerald was appointed to the Presidency of the College, and Dr. Doyle succeeded him as Professor of Theology.

Dr. Corcoran, Bishop of Kildare and Leighlin, died on the 22nd of February, 1819; on the 23rd of March following, the clergy of the Diocese met for the purpose of nominating a successor, when Dr. Doyle was chosen *dignissimus*, with the hearty concurrence of the Bishops of the Province. On the 8th of August the Holy Father confirmed his election by Propaganda Fide, and on the 14th of November, the Feast of the Patronage of the Blessed Virgin, Dr. Doyle received Episcopal Consecration in the Parish Church of Carlow, the officiating Bishops being the Metropolitan, the Most Rev. Dr. Troy, his Grace's Coadjutor, the Most Rev. Dr. Murray, and the Bishop of Ossory, Right Rev. Dr. Marum, the Archbishop of Cashel, Most Rev. Dr. Everard, and the Bishop of Ferns, Dr. Keating, were also present.

"Ardent piety, splendid talents and superior judgment, were soon manifested by Dr. Doyle in the government of his Diocese. To reform abuses, advance piety, dispel ignorance, destroy vice, secure confidence, forward education, promote a love of learning among his clergy, and to improve in every way the spiritual and temporal condition of his people, were his unceasing objects. The strict duties which he imposed upon his clergy, and the severity with which he visited any who, unmindful of the sanctity of their office, mixed themselves too much in secular affairs, soon procured for him the character of a disciplinarian. His ministry, however, was not a ministry of words. He well studied and practised the admonition of St. Paul to Timothy: 'Let no man despise thy youth, but be thou an example in word, in conversation, in charity, in faith, in chastity; attend unto reading, to exhortations, to doctrine. Neglect not the grace that is in thee, which was given thee by prophecy with imposition of hands of the priesthood. Meditate upon these things, be wholly in these things, that thy profiting may be manifest to all.'"—1 *Tim.* iv. 12 *et seq.* (Short *Life*, Chap. 3.)

Immediately after his consecration, Dr. Doyle set himself to reform certain abuses that had crept into the Diocese, chiefly occasioned by, and arising out of the state of serfdom in which the Catholics had been kept by the iniquitous penal laws, almost up to the period when he entered upon its government. He issued Instructions to the clergy in which rules were laid down for their guidance in the discharge of their various duties, and some objectionable customs were reformed. As was to be expected, these changes were viewed with apprehension and disfavour by some of the clergy. The Very Rev. John Dunne

P.P. of Kilcock, and Vicar-Forane, placed before the Bishop the thoughts of some of the Clergy respecting these changes; replying to which Dr. Doyle thus writes, under date Christmas Day, 1819 :—"When I published these regulations I anticipated that their observance would be attended with some inconvenience to a few, for there is no change which does not produce inconvenience, nay I expected more,—that a few would feel discontented, and whisper their discontent to others; but knowing the zeal and piety of the great body of the clergy, I hoped (and indeed my hopes have not been disappointed) that they would carefully conform to the regulations which are only transcripts of the Gospel or of the laws of the Church. I studiously avoided every innovation, and omitted things which I wished to insert, lest our circumstances were not fitted for what otherwise would be desirable. . . . Nothing is prohibited but what is bad or which at least has a tendency to evil; nothing enjoined but the laws of God and the Church. . . . What man with an ecclesiastical spirit will think it a grievance to instruct in the plain and simple manner prescribed,—to observe decency in offering the Holy Sacrifice,—to administer the Sacraments as the Church has ordained,—to avoid simony, as it is declared by the organ of the Holy Ghost,—to preserve the decency and decorum of a gentleman and a priest, by abstaining from an excess of social freedom on the days when he is employed in bringing sinners to repentance? Or will a priest suffer by avoiding those occasions, those occupations, which the Church, ten thousand times, has declared to be incompatible with our profession? . . . Let us have but one spirit, as we have but one end;—soothe the discontented, reprove the disaffected, preach to the young and to the old obedience to the constituted authority, and in a little time these things which now excite your apprehension will have disappeared." (*Life*, Vol. 1., p. 111.)

On the approach of Lent, 1820, Dr. Doyle issued a Pastoral to the faithful of the Diocese, setting before them the merit and necessity of practising works of mortification. Appended to this document were the "Regulations to be observed during the present Lent, and hereafter, if no different regulations should be made," from which the following are culled :—"All the faithful (except those hereafter mentioned), are to fast on one meal and a collation, and to abstain from flesh-meat, during the entire Lent. The use of eggs is permitted to all, except on Fridays, on the three days following Ash-Wednesday, and on the last week of Lent; on Sundays they may be taken more than once. Milk-meats are prohibited on Ash-Wednesday, and on Wednesday and Friday in Holy Week.

"All persons, whether tradesmen or others employed at hard labour,—the poor, whose ordinary diet is not good,—persons feeble through old age, or otherwise infirm, or who have not arrived at the age of twenty-one years,—women who are bearing children, or nursing them at the breast; all those, though obliged to abstain, are exempted from the obligation of fasting, but should occasionally retrench a portion of their meals when they can do so without prejudice to their health.

"Persons who are sick or convalescent, those who live chiefly by alms, servants who cannot conveniently get fasting fare, are permitted to eat flesh-meat as at other times of the year.

"And as the chief Pastors of the Church, or those commissioned by them, are alone entitled to interpret or dispense in her laws, all persons who may be in doubt as to whether they are included in the above exemptions, or otherwise entitled to an exemption from the laws of fast or abstinence, shall apply for such exemption to Us, or to their respective Parish Priests, who will not refuse the indulgence sought for if there be sufficient reason for granting it; taking care, at the same time, to enjoin some pious, charitable, or penitential work, suited to the circumstances of the person applying to him. *Note.*—No person can be permitted to eat flesh-meat more than once a day, or to use it on the same day with eggs or fish, not even Sunday excepted."

Early in the year 1820, Dr. Doyle proceeded to make the Visitation of his extensive Diocese. This duty,—at all times one of a very laborious nature,—was rendered especially so in this instance, as, owing to the advanced age and infirmity of his predecessor, and other causes, a large amount of deferred duty had to be gone through. A synopsis of the state of the Diocese, drawn up from the Returns obtained by Dr. Doyle on the occasion of this Visitation, still exists in the Bishop's own handwriting.

The practice, now so universally observed, of having annual Spiritual Retreats for the Clergy in each Diocese, was but little attended to previous to the time of Dr. Doyle. One of his first cares was to establish this salutary usage; accordingly, we find him arranging for the holding of two Retreats in July 1820, both of which he conducted in person. Writing on the 15th of July, Dr. Doyle remarks:—"I am going to prepare for our two Retreats; the first begins on Monday. Drs. Troy, Hamill, Blake, all the most respectable clergy of Dublin, some from Meath, and all our own priests attend this week. I am left alone to instruct, but trust in God who is the strength of the weak. When those are ended I must go to each of our five Conferences, and give Confirmation in a few parishes." (*Life*, 1, p. 131.)

If there was one thing more dear than another to Dr. Doyle's heart, it was the proper religious education of youth. He regarded the ignorance of the people as the source of most of their crimes, and considered early culture as the best means of destroying vice and wretchedness in the bud. Hence, from the commencement of his Episcopate, he made it imperative on his Clergy to establish schools in every parish and district where they had not been previously in existence.

Towards the end of 1819, Cardinal Fontana, Prefect of Propaganda, published a letter condemning the Bible Societies, which he addressed to the Bishops of Ireland. Some Catholics, particularly Lord Fingal and O'Connell, had been induced to become members of the Kildare Place Society at its foundation on the faith of distinct promises made that, whilst it instructed the poor on the best elementary principles, it would not interfere with the religious principles of the children. It was soon discovered that these promises were not observed, and that the Society had combined with the Hibernian Bible Society to produce proselytes. When O'Connell, at one of the public meetings, attempted to recall the original intention of the Society, he was hissed, after which, in a letter to the Catholic Prelates, he denounced the body as one that had broken its pledge, and with which the Catholic body should have no connexion. From that moment, such schools as had been in connexion, in which Catholic children were taught, commenced separating from the Kildare Place Society; and the Bishops, amongst whom Dr. Doyle was prominent, denounced it as unworthy of Catholic sanction or Government support. The Catholic Prelates, clergy, and laity, met in Dublin, in 1821, and formed a Society for the education of the people. Dr. Doyle, individually, and in conjunction with the other Prelates, petitioned unceasingly for aid, but years rolled on before aid would be allowed. The Kildare Place Society having reported that several of the Schools in Dr. Doyle's Diocese were then in connexion with the Society, he caused official and authentic Returns to be made by his Clergy, and by this means proved the falsehood of this charge (*Short Life*, c. 3.) These Returns, forming a great pile of MSS., are still in existence.

It was in the year 1821 that Dr. Doyle may be said to have commenced his public career. The Irish Catholics were, at that period, subject to many great and galling disabilities. They had to struggle, not merely for political liberty but for the common rights of conscience. Under these circumstances, with an inborn love of truth and justice and an earnest desire for the freedom and happiness of his country, Dr. Doyle felt himself called upon

to join in exposing and refuting the calumnies heaped upon his co-religionists, and to labour for their liberation from the civil and religious disabilities from which they suffered. In March, 1821, Mr., afterwards Lord, Plunkett having introduced a bill into Parliament purporting to be for the removal of Catholic disabilities, it was soon found that its appendages of boards, veto, and influence to the Crown, would not only be injurious to religion but incompatible with political liberty. Whilst O'Connell denounced it as a "bill of pains and penalties," and the Rev. Richard Hayes boldly condemned it as a libel on the religion and people of Ireland, the Bishops, clergy and laity in each Diocese and district petitioned and protested against it. The Clergy of the Archdiocese of Dublin held a meeting at the Presbytery, Lower Exchange-street, on the 21st of March, 1821, the Archbishop, Dr. Troy, in the chair, and condemned the bill "as one that would press upon their Order, and upon the essential exercise of the Roman Catholic ministry with great, unnecessary and injurious severity." Dr. Doyle attended this meeting, and, on the 6th of April, he presided at a meeting of the clergy of the Diocese of Kildare and Leighlin, held in the Chapel of Carlow College, when the Resolutions passed at Dublin were reiterated against the bill and against vesting in the Crown a negative in the appointment of the Irish Catholic Bishops. There was not a Diocese, and indeed scarcely a parish in Ireland, which did not join in reprobating the contemplated veto, boards and pensions, and to this unanimous feeling may be attributed, in a great degree, the defeat of this project so fraught with danger to the religion of Ireland. (*Short Life*, c. 4.)

Dr. Doyle resided at Carlow from the time of his consecration until June, 1822, when he removed to Old Derrig. Writing to a friend on May 25th, he says:—"I am leaving Carlow, having taken a house and 13 acres of land, a mile and a half distant from it, in the beautiful country that lies beyond the river. This house, avenue and garden are fine, and will enable me to indulge that love of solitude which has grown with me from my youth." (*Life*, 1, p. 198.)

On Thursday, the 24th of October, 1822, Dr. Magee, the Protestant Archbishop of Dublin, delivered a primary Visitation Charge in St. Patrick's Cathedral, Dublin, in which, at great length and with great elaborateness, he assailed the teachings of the Catholic Church. Four days later, a spirited reply appeared, which attracted general attention; it was from the pen of Dr. Doyle, but was signed only with the initials J. K. L., then used for the first time. In December, the Charge was issued in an authorized shape, with copious notes. A rejoinder from J. K. L.

immediately followed. To discuss the merits of these or the other writings of Dr. Doyle would be outside our present purpose which is to touch in briefest form on the chief features of his distinguished career.

The next work of general interest from the pen of Dr. Doyle was his "Vindication of the Religious and Civil Principles of the Irish Catholics, in a letter addressed to his Excellency the Marquis of Wellesley, Lord Lieutenant of Ireland." This work contained the author's first noted protest against the iniquitous tithe system. It rapidly passed through three editions.

Early in 1824, Dr. Doyle published his "Defence of the Vindication," etc., in which he replied to the attacks of various antagonists, and refuted their objections.

On the 22nd of June, 1823, Dr. Doyle addressed a Pastoral to the faithful of his Diocese regarding a miraculous cure wrought, twelve days before, through the intercession of the Rev. Prince Alexander Hohenloe, Dean of Bamberg. "We announce to you, dearest brethren, with great joy," the Bishop writes, "a splendid miracle which the Almighty God has wrought even in our own days, and at the present time, and in the midst of ourselves. We announce it to you with a heart filled with gratitude to heaven, that you may unite with us in thanksgiving to the 'Father of mercies, and God of all consolation, who consoles us in every tribulation,' and who has even consoled us by restoring miraculously Miss Maria Lalor to the perfect use of speech, of which, for six years and five months, she had been totally deprived! Our gracious God 'who causeth death and giveth life, who leadeth to hell and bringeth back therefrom,' has been graciously pleased to have regard to the prayers and the faith of his servants, and looking to the sacrifice of our altars, and to the merits of the Blood which speaketh from them, better than the blood of Abel, to loose by His own presence and His own power, a tongue whose functions had been so long suspended. But we hasten, dearly beloved, to impart to you, as it is the duty and privilege of our office to do (*Trid. Sess. 25, Decret. 2.*), the particulars of this prodigious cure." (The particulars of this miraculous cure are given in *Life*, Vol. 1, p. 245, *et seq.*)*

* Archbishop Murray, on the 1st of August following, authenticated a like miraculous cure in favour of Mrs. Stuart of Ranelagh Convent. These and the many other miracles which it pleased Providence to perform during the preceding four years through the instrumentality of Prince Hohenloe, and usually through the tremendous Sacrifice of the Mass caused a great and widespread sensation at the time. The following is a copy of a letter from Daniel O'Connell to Dr. Doyle, seeking his lordship's mediation in behalf of an invalid therein referred to:—

"Limerick, 1st August, 1823.

"My Lord,—

"I beg your kind attention to a circumstance which may, in the hand of God, be of use to his Church in Ireland.

During the year 1824, Dr. Doyle published letters on many subjects of public interest. Early in 1825, at the request of a friend in England, he wrote his twelve "Letters on the State of Ireland," which appeared under the now famous initials J.K.L. These letters extended over 400 pp. 8vo, and dealt with nearly all the religious and political questions that then agitated the public mind.

In March, 1825, the Bishop of Kildare and Leighlin was summoned, with some of the other Irish Prelates, to give evidence before the Lords and Commons, in Committee on the State of Ireland. The evidence of Dr. Doyle had a powerful effect in disabusing the English mind of preconceived erroneous opinions and deep-rooted prejudices about the Catholic religion and the condition of the Irish people. The tone and manner in which it was delivered excited astonishment. With a self-possession, dignity of character, and clearness of judgment, rarely evinced, Dr. Doyle added such a love of truth and, withal, such a respect for the judgment of others, that he made an impression on the minds of even the highest intolerants which all their bigotry was not proof against. (*Short Life*, c. 14.) On his return to Ireland, in May 1825, meetings were held in various places to congratulate him on the support he had given to the cause of religion and liberty. The Clergy of his own Diocese assembled and presented him with the following address:—

"There is in this town a Miss M—— F——, a near relation of the late and present Earl of C. (We suppress the full names.) She is a Catholic, a convert I believe,—and is a lady of rare and most exemplary piety. She has resisted many temptations and some minor persecutions to desert 'the ancient faith.' Her Protestant relations are of two classes—the one liberal, and so inclined to Catholicity as to be won over by any striking event,—that is, as far as human means could assist their conversion. The other class of relations are very inimical to the Catholic faith, and have shown,—as I am informed,—much animosity to this lady for her fidelity and zeal in the cause of truth.

"This lady has been afflicted, for some time, with a cancerous tumor, and has been pronounced, by her physicians, incurable.

"Her spiritual director, the Rev. Mr. Coll,—a man of the most exemplary piety and of apostolic zeal, accompanied with that simplicity which belongs to a heart full of divine love,—has *made* me promise to write to your Lordship on this subject, principally to put him in the way of having a discreet and proper application made to Prince Hohenloe for his intercession on her behalf.

"Should it please God to restore this lady through the intercession of that holy Clergyman and by the efficacy of the pure Sacrifice, it would, probably, be a mercy to many and many who are now in error. It is not for such as me to estimate the divine bounty, but as far as human reason can see darkly into the ways of Providence, it would appear that this is an occasion in which much edification and consolation may be given to Catholics, and an evidence afforded to Protestants which it would be difficult to resist. . . .

I have the honour to be, my Lord,

Your Lordship's most respectful humble Servant,

DANIEL O'CONNELL."

"To the Right Rev. James Doyle, Bishop of Kildare and Leighlin.

"MY LORD,—It is now more than six years since the Clergy of Kildare and Leighlin gave the strongest proof of their admiration of your talents, and their reverence for your many virtues, by selecting you as their Bishop, and since that time, the intercourse which they had with your lordship has powerfully contributed to increase their respect and to strengthen their attachment. The unwearied zeal which you have exhibited in the work of the ministry—the powerful talent and extensive learning which have distinguished you as a preacher and writer, and the apostolic disinterestedness and contempt for the things of this world, which have uniformly marked your conduct, have all combined to render your character beloved and revered by all who know you, but particularly by the clergy and people of these dioceses. The perfect spirit of a Christian pastor, which has caused you to resign everything in this world, in order to devote your whole existence to the glory of God and the service of religion amongst us, has long since filled the hearts of your clergy with sentiments of veneration and affection, to the expression of which no words could do justice.

"Fortunately for the Church of Ireland, your Lordship has been lately called upon to answer for your religion and your country before the highest tribunals of the empire. We do not think it necessary to describe the evidence which you gave and the light which you diffused on that memorable occasion, because the whole Kingdom has already stamped it with the seal of their admiration and approval; but we do think, that those who have the good fortune to be placed under your Lordship's jurisdiction, and who have, more than all others, reaped the fruit of your labours, are called upon to give some permanent mark of their affectionate regard. It is, my Lord, necessary to let posterity know with what feelings you were regarded by those whom God has committed to your charge.

"A meeting of your Lordship's parochial clergy was held on this day, and it was unanimously resolved, 'That anxious to signify to our revered Prelate, the Right Rev. Doctor Doyle, the sincerity of our attachment and gratitude, we do forthwith institute a subscription in order to procure for him such a residence as will fix the attention of posterity on the period and on the Prelate.' The numerous disadvantages of your present abode would at all events have rendered some change necessary; and we considered that the most proper means of giving expression to our feelings would be by procuring a residence which, while it is absolutely necessary for your Lordship, will be hereafter a permanent advantage to the diocese, and will serve to remind future bishops of your eminent virtues and of our grateful affection.

"We trust our Resolution will be acceptable to your Lordship, and that you will receive it as a testimony of our profound respect and unalterable attachment. We earnestly pray that the same bountiful Providence which has placed you over us, will preserve and prolong that valuable life which is so necessary for the improvement and happiness of your Lordship's children in Christ.

"Signed on behalf of the Meeting,

"MICHAEL PRENDERGAST, V.G., Chairman."

REPLY.

"VERY REV. AND DEARLY-BELOVED BRETHREN,—Your presence and your address, unexpected at the close of our religious exercises, have

greatly affected me. You have brought to my recollection the period when your partiality contributed to impose upon me a burden to be dreaded, as the Spirit of Truth declares in the S. Council of Trent, even by an Angel. That zeal for the house of God, that eminent piety and disinterestedness which then prompted you to select for recommendation to the Holy See, the person whom you consider most worthy to preside in these ancient and venerable churches, caused you to prefer to clergymen distinguished for every virtue, a stranger who had been but a few years resident amongst you, and whose faults and infirmities, on account of the seclusion in which he had lived, were hidden from you.

"Your wishes, beloved brethren, were fulfilled, and I submitted to a yoke, which if I rejected, I feared might oppose the will of heaven. In seeking to discharge the duties imposed on me, I have not, through the grace of God, yielded to flesh and blood; nor have I made my life more precious than my soul, provided I could finish my course and the ministry of the word, which, through the successor of Peter, I have received from the Lord Jesus. In feeding the flock of Christ confided to me, your faith, your patience, your labours, your example, have excited me to do so, not by constraint, but willingly—not for filthy lucre's sake but voluntarily—not as lording it over God's inheritance, but seeking, through his aid, to be a pattern to the flock from my heart.

"You have referred to a late occasion, when I was called upon to give evidence, a portion of which related to the doctrines and discipline of our church. I should repute myself happy if I were made the occasion of refuting some portion of the calumnies—any part of the foul misrepresentations which, commencing in crime, supported by power, upheld by pride, by self-interest, and a wilful opposition to the known truth, have continued for three centuries to keep a fine people—a great nation, estranged from the faith; and our church and our country obscured, persecuted, divided and oppressed.

"The intention you have expressed, Dear and Very Rev. Brethren, of providing a suitable residence for me and my successors, is worthy of you, and of these dioceses so dear to my heart. Were I the sole object of the generous offering you propose to make, I should undoubtedly decline accepting of it, for my soul abhors gifts, and I desire not to have here a lasting abode, I rather look in hope for one that is to come; but I shall view with pleasure such a record of your zeal for religion, and of your attachment to your bishop, that the world may know that we are *His* disciples whose last and best commandment was, that we would love one another—that we would be *one* in mind and in affection, as He and His Father are one in nature, and in substance.

"You desire for me, beloved Brethren, length of days. Length of days is not computed by the number of our years; we may in a short time fill up many of them by holiness of life; it is this you pray for, and in your prayer I earnestly concur; but whether the days of my pilgrimage be shortened or prolonged, they will, through the grace of our Redeemer, continue to be devoted to the advancement of God's glory, of the interests of religion, and, in seeking to promote your spiritual welfare, your honour and your peace, as well as the happiness and welfare of that numerous people, whom the Holy Ghost has committed to our common care.

"Very Rev. and Rev. Brethren, accept my best thanks, and believe me your ever devoted servant in Christ Jesus,

"JAMES DOYLE."

In accordance with the Resolution above referred to, Braganza,—a fine mansion, built by Sir Dudley Hill, beautifully placed on the bank of the Barrow, just outside the town of Carlow,—was purchased as a residence for Dr. Doyle and his successors in the See of Kildare and Leighlin.

The Cathedral, Marlborough Street, Dublin, was consecrated on the Feast of St. Laurence O'Toole, the 14th of November, 1825; Dr. Doyle preached on the occasion. His sermon has, fortunately, been preserved in MS., and will be found in the Appendix with some other selections from Sermons of this Prelate. The present revered Bishop of Kildare and Leighlin thus describes Dr. Doyle as a Preacher:—"His eloquence was of the most nervous character; it is impossible to convey an adequate notion of it. To comprehend it fully, he should be seen and heard. It illustrated whatever it touched,—it set truth in a bold and attractive relief,—its force was irresistible. We love to dwell upon the memory of our departed Prelate, who 'shone in his days as the morning star,' and 'honoured the vesture of holiness' in which he was robed." (*Life*, 2, 472.) Dr. Doyle's services were eagerly sought on occasions when the cause of charity was to be advocated; and the promoters of those good works esteemed themselves, and with justice, as most fortunate when they had secured him as the Preacher.* With few

* Amongst the applicants to Dr. Doyle in this respect we find O'Connell, whose letter will be read with interest:—

"Merrion Square, 26th January, 1823.

"MY LORD,

"I cannot refuse the President and members of one of the very meritorious Orphan Charities of this city to obtrude a request upon your Lordship. The Charity I allude to is the Summer Hill Female Orphanage. A few—indeed very few, individuals have, by personal exertions, sustained this 'amiable and useful Charity,'—for many years. I need not tell you that amongst the miseries of the present period, one of the bitterest, to some minds, is, that the very sources of Charity are dried up, and that more hands which *would* distribute cheerfully, are empty. The result of such a state of public and private affairs does,—without any of the exaggeration *supposed* to be usual on such occasions,—leave this charity almost entirely dependent on the produce of the next annual Sermon which is fixed for Sunday the 13th of April, being the Sunday after Low Sunday,—I fear an unpropitious time for my request, to which I now return. It is, an earnest but most respectful entreaty that you, my Lord, would be pleased to preach that Sermon, unless it should interfere with some of those sacred duties which belong to your venerable office. With these I do not, and I would not interfere. But if with perfect safety to them, your Lordship could allow us to announce your name as the Preacher, you would not only do an essential and vital service to an interesting Charity, but—what is of infinitely less value—leave another and a deep impression of gratitude on the mind of one who has the honour to be, with sentiments of profound respect and esteem, my Lord,

"Your Lordship's most obedient, faithful and devoted Servant,

"DANIEL O'CONNELL."

"To the Right Rev. Dr. Doyle, &c., &c."

exceptions, Dr. Doyle did not write out his sermons. Bishop Clancy, his contemporary at Carlow College, is accurate when he states of him that "he seldom or never composed or wrote out his Sermons, but generally took notes of the leading points, their order and division, and thus furnished, he was able at the shortest notice to preach on any subject of doctrine, morality, or discipline." (*Life*, 2., 475.) The notes of sermons above referred to, still exist; they number fully 150, and were prepared evidently with very great care, and arranged so as to be readily available when required.

In May, 1826, Dr. Doyle addressed two letters to the Editor of the *Dublin Evening Post*, in defence of the doctrine of Transubstantiation. They arose out of a controversy then taking place between O'Connell and the Rev. Robert Daly. These letters of Dr. Doyle were reprinted in the following year. On the 4th of September, 1826, the Bishop of Kildare and Leighlin addressed a Pastoral to his flock on the subject of the education of the poor. In this letter he gave a graphic sketch of the various anti-Catholic Societies which had, for the preceding century, disturbed the peace of Ireland. In the same year, Dr. Doyle published his famous "Essay on Catholic Claims," in the form of letters addressed to the Earl of Liverpool. In 1827, several public letters appeared from the pen of this Prelate,—one on Education, addressed to O'Connell; a letter in favour of the Catholic Book Society; a letter on the subject of the Second Reformation, addressed to Lord Farnham, the fanatical supporter of that movement; and a reply to a second charge by Archbishop Magee. In 1827, Dr. Doyle revised and published an English translation of Dr. Tuberville's "Abridgment of the Christian Doctrine;" this, he intended to serve as a work for the more advanced instruction of those who had mastered the *Catechism*, previously published by him and which has since continued to be the text book for the Diocese.

Dr. Doyle had long entertained an earnest desire to replace the old parish chapel of Carlow by an edifice worthy to serve as a Cathedral for the Diocese. At length, in March, 1828, he proceeded to carry this purpose into effect. In his "Diocesan Book," writing under date the 14th of December, 1831, he gives the following particulars regarding the building of the Cathedral: "The Cathedral Church of the Assumption of the Blessed Virgin Mary was commenced and the first stone of the building laid on the 18th March, 1828. At the commencement our means were very limited. We had already established a weekly collection through the town, and had purchased several hundred cart-loads of stone which, with about sixty pounds sterling in cash, com-

posed our entire fund. We had also obtained of the several Convents or Nunneries in the Diocese and that of St. Joseph at Ranelagh, that they would assist us by daily prayer to be offered by these several Communities to God in honour of the Blessed Virgin that she might protect and assist, by her powerful intercession, our feeble efforts to promote the honour of her name and the glory of God. We were assisted by her beyond our hopes, and it is owing to her intercession that the good work has prospered even in our hands, and is likely to be completed beyond all the expectations we had formed.

Our first efforts were greatly delayed and embarrassed by the water from the quarries gushing in with great violence upon the newly opened foundations, so as to cause us to deliberate about relinquishing the attempt already made. We persevered, however, and succeeded through God's assistance. The plan of Mr. Joseph Lynch, on which we proceeded for the first year, appeared to us too contracted. We laid it aside, and obtained from the College and Convent space at either side to extend the Transepts. We then employed Mr. Thomas A. Cobden as architect, who, since then, has designed and directed all the works. Our funds consisted of the weekly and annual contributions of the Parishioners; of donations from persons well disposed towards us; and of a general contribution by the people of the two Dioceses, especially by those of the Diocese of Leighlin. Be it remembered that we have also received, in addition to many contributions of from ten to twenty pounds each from several members of the same family, the sum of two hundred pounds sterling from Mr. Patrick Maher of Kilrush.”* The new Cathedral was completed in 1833, nine thousand pounds having been expended on its erection, and was dedicated to the service of God on the 1st of December, being the first Sunday of Advent, in that year. Writing to a nun, on the 10th December, 1833, Dr. Doyle tells her, “We had a Solemn Mass in our new Church on the first Sunday of Advent. I was (thank God) enabled to assist thereat and participated largely in the satisfaction felt by all who were present. After six years of care and toil we saw our task accomplished, and all our anticipations realized. ‘How good, O Israel, is God to the upright of heart!’ I wish He would increase our faith in Him,

* A contributor writes thus to Dr. Doyle:—“Oct. 10th, 1829. My Lord,—As God gave a blessing to my industry and left it in my power to do some matters in charity, inclosed is one hundred pounds for the new chapel of Carlow. . . . I would rather the money for the chapel, should not be mentioned publicly.—Your Lordship's obedient servant,

and we could say to a mountain, 'Rise and be cast into the sea.'"
(*Life*, 2., 484.)

Letters on various subjects of public import appeared from Dr. Doyle in the years 1828-29. On the 19th of June, 1828, he addressed a letter to the Duke of Wellington "On the Catholic Claims"—which contributed in no small degree to influence his Grace and Sir R. Peel—both previously strenuous opponents of the measure,—to bring forward the proposal of Catholic Emancipation. The result of the Clare election proved the turning-point of the Catholic question. On the 27th of June, 1828, Dr. Doyle wrote thus to O'Connell:—"MY DEAR SIR,—It is when difficulties press on us that we should increase our exertions, and exhibit in our conduct that decision which is the harbinger of success. I am unable and unwilling to calculate the consequences which must result from your contest with Mr. Vesey FitzGerald, but I am satisfied these consequences will be useful, as they must be important, if the lovers of civil and religious liberty in Clare do their duty to the sacred cause to which you have devoted anew your time, your talents, your fortune, and your life.

"Farewell, my dear friend: may the God of truth and justice protect and prosper you."* (*Life*, 2., 75.)

O'Connell's exclamation on reading this letter was, "If I had spent twenty-eight centuries, instead of twenty eight years, in the service of my country, the sentiments expressed in that letter would amply repay me." (*Life*, 2, 76.)

O'Connell thus writes to Dr. Doyle, on the 4th of February, 1829:—

"We are ardently desirous of Emancipation, but we would not attain it by any species of condition which could in any, even the remotest degree, infringe on the discipline of the Catholic Church in Ireland, or upon its independence of the State or of temporal authority. This being the

* The following from Richard Coyne, dated Dublin, June 26th, 1828, led to the writing of the letter given above:—

"MY LORD,—O'Connell has just left me, to whom I communicated your Lordship's views and sentiments relative to the expediency of his standing as a candidate for Clare. I mentioned to him that your Lordship will subscribe £10 towards helping to defray the expenses. £1,000 have been collected this forenoon for that purpose. Shiel, Rev. Mr. Maguire, and Ronayne leave this on to-morrow. Counsellor O'Connell requested, nay, I may say, supplicated me to write and send my young man, in the hope that your Lordship will write to him by the bearer,—approving and encouraging the undertaking. He should be off in the morning, but awaits your Lordship's letter upon, which he calculates that it will procure him ultimate success; the great object is its publication. O'Connell states that, if he is returned, all Parliament can do is to fine him £500 for not taking the oath,—which sum he is ready to pay himself—and that he will still retain his seat in the House. Dan Flanagan will wait all night if necessary, to afford your Lordship time to write."

determination of the Catholic Association, I venture to request a continuance of your Lordship's countenance and protection. The reports about an Emancipation Bill are true. I believe the Clare contest has greatly contributed to this result. If so, the blessing you bestowed on its infancy has prospered. If I get into the House, Catholic Education will have an unremitting and sincere advocate. I refer you to the *Register* of Saturday for my law argument:

"With the sincerest and most affectionate respect and veneration,
"DANIEL O'CONNELL"

In 1831, Dr. Doyle wrote his letter to Mr. Spring Rice, on the establishment of a legal provision for the poor, and on the nature and destination of church property. Whatever may be the opinion as to the policy of Poor Laws for Ireland, it is admitted that this pamphlet contains a most powerful defence of the rights of the really necessitous, to a permanent and legal support. In the following year Dr. Doyle wrote a "Letter in Reply to Mr. Senior, on the Poor Laws;" correcting mis-statements made by that gentleman regarding Dr. Doyle's evidence and opinions. (*Short Life*, c. 28.)

"On one subject more," (says Bishop Kinsella), "he published his opinions, strongly and perseveringly; he advocated the claims of the poor to a permanent support, or to the means of obtaining it; and can it be said that such a subject was unconnected with the duties of his office? To whom are the poor to look, if not to the ministers of religion, for support and protection? Before a Bishop receives the imposition of hands, he solemnly and publicly promises to be a protector to the widow and orphan,—a guardian to the poor and helpless. What wonder, then, if your holy Bishop, who knew so well the condition of the poor,—for they were the most beloved part of his flock,—who was compelled to witness every day such a mass of misery; who saw the spirit of outrage and insubordination to which hopeless want and bitter suffering were driving the people; what wonder if he boldly and powerfully advocated their claims and proved to demonstration, that every motive of justice, of interest and of policy, were combined in requiring some legal provision to be made for them? But he ventured, in his ardent zeal for the impoverished people of this country, to go one step farther; and this it was that brought a tempest on his head. He suggested that there were certain public funds, a part of which was originally destined for the support of the poor, and he claimed for the poor that these funds should be appropriated to their original object. This was the sin that self-interested persons never forgave; it was by touching this sore point that he raised up a host of enemies, who never ceased to malign his motives and to misrepresent his actions."

In 1831, the *Diocesan Statutes* were published, and promulgated in each of the Dioceses of the Province of Dublin, in the fourth week of July. These Statutes were drawn up by Dr. Doyle, with the exception of the sixth chapter, which was written by Dr. Kinsella, Bishop of Ossory.

In February, 1833, Dr. Doyle was, once more, summoned to give evidence before a Parliamentary Committee, on the subject of Tithes, on which occasion he repeated the memorable declaration which he had previously uttered to the people of Ireland:—"May their hatred of Tithes be as lasting as their love of justice."

In 1833, we find our Prelate editing, with an Introduction, a new Edition of Alban Butler's *Lives of the Saints*; he had previously performed a similar service in favour of a re-issue of "Gahan's Sermons."

From 1831, Dr. Doyle's health had gradually declined,* but, in 1833, his illness developed into a fatal consumption. Feeling that his end was fast approaching, he made application to Pope Gregory XVI. for liberty to convene his clergy, for the purpose of naming a Coadjutor. The Pope having, in April, transmitted the necessary permission, Dr. Doyle proceeded to act upon it, and accordingly addressed the following letter to each of those entitled to take part in the nomination:—

"REV. SIR,—His Holiness, the Pope, by virtue of a rescript, directed to me, bearing date the 9th of March last past, having graciously permitted me to convene a meeting of the parochial clergy of these dioceses, to be held in the manner and form prescribed by the Decree of the Congregation of the 17th October, 1829, at such time and place as I might appoint, conformably to the said decree, for the purpose that the said clergy would commend, by their suffrages, three ecclesiastical persons to his Holiness, of whom he might be pleased to appoint one my Coadjutor, with a right of succession in these Sees. Now these presents are sent to apprise you of the above, and to require your attendance at a meeting of the aforesaid clergy, to be held in our Cathedral Church in Carlow, for the purpose above-named, at the hour of 10 o'clock in the forenoon, on Monday, the 21st April, instant.

"Dated at Carlow, the 3rd day of April, 1834.

"✠ JAMES DOYLE."

* He seems to have had an early apprehension of the grave nature of his disease. Amongst notes made by him in the inter-leaves of his *Latin Ordos*, is one dated 20th December, 1831, providing for the expenses of his funeral and payment of some debts. The jottings referred to, contain many items calculated to interest and edify. It appears to have been the Bishop's custom to select, or have selected for him, two Patron Saints for each year. These he noted down at the commencement of his Ordo, with a *Practice* in which he was to aim at an imitation of their characteristic virtues. Thus, in the Ordo for 1829, we find his Patron Saints to be—St. John Chrysostom:—"Be eloquent," he adds, "in the praise of God, and in promoting His glory, by every means in your power, particularly by teaching the ignorant the way to heaven." The second Patron was St. Charles Borromeo, and the *Practice*:—"Submit to external humiliation with patience and silence."

On the day named, 43 Parish Priests assembled; Dr. Doyle was too unwell to take any part in the proceedings. The Archbishop, Dr. Murray accordingly presided at his request. The Rev. Edward Nolan, Professor of Theology, Carlow College; the Very Rev. M. Flanagan, V.G., P.P., of Ballina; and the Rev. D. Lalor, P.P. of Bagnalstown, were chosen by the votes of the clergy, and their names forwarded to the Holy See.

The touching and edifying details of the last illness and the holy death of the great Prelate of Kildare and Leighlin are related by Dr. Fitzpatrick in the last chapter of his Work. "Never in my life," says Bishop Kinsella, "was I so edified as by the death of that Prelate. The firmness of his faith,—the ardour of his hope,—the fire of his charity,—gave the fullest manifestation of his being about to take possession of a better life. Like St. Paul, he was burning with anxiety 'to be dissolved and be with Christ,' but he was contented still to linger in pain, that he might be more like his dying Saviour. He died, and he went to receive 'an imperishable crown' from the Master whom he had so long and so faithfully served." The present revered Bishop of Kildare and Leighlin, the kinsman of Dr. Doyle, stood by his bedside the whole of his last night in this world. To the last his mind was perfectly clear and collected. Having detailed several directions which he wished to have carried out, he gave his thoughts entirely up to God, and made use of many ejaculatory prayers. "He made his confession to Dr. Nolan," continues Dr. Walshe, "and received the Holy Eucharist and the Sacrament of Extreme Unction. The fervent piety, the touching sentiments of lively faith, hope, and charity with which the dying Prelate received these last rites can never be forgotten by those who witnessed the striking and edifying spectacle. May my last end be like to his!" (*Life*, Vol. 4, p. 506.) Dr. Doyle expired at nine o'clock on the morning of Sunday, the 15th of June, 1834, in the forty-eighth year of his life and the fifteenth of his Episcopacy. On Thursday, the 19th, the solemn Obsequies took place in his Cathedral Church. His Grace, the Most Rev. Daniel Murray, Archbishop of Dublin, presided; there were also present the Most Rev. Michael Slattery, Archbishop of Cashel, the Right Rev. John Murphy, Bishop of Cork, the Right Rev. D. Keatinge, Bishop of Ferns, and the Right Rev. William Kinsella, Bishop of Ossory. The select choir was composed of the Rev. Messrs. Dwyer, Tierney, Brennan, Nolan, Muldowny, and Keating; the Antiphonarians were the Rev. Dr. Cahill and Rev. P. Brennan, P.P. of Kildare. There were in attendance about 150 priests; and the number of the laity who took part in the

funeral procession was estimated at 20,000. The remains of Dr. Doyle were interred in the Cathedral in front of the High Altar, a black marble slab, in form of a Cross, has been placed over them, bearing the following inscription :—

“I.H.S. Underneath are deposited, in the Hope of a Glorious Resurrection, the Mortal Remains of the Right Revd. James Doyle, Bishop of Kildare and Leighlin.

“He was Consecrated, on the 14th of Novr., 1819, and Died on the 15th of June, 1834, in the 48th year of his Age.

“The Powerful Energies of his Great Mind were Unremittingly Exerted for the Interests of Religion and his Country; but the special Objects of his Public labours and Pastoral Solitude were the Poor. And it was his Dying wish that they should be Reminded, by a Simple Inscription on his Tomb, to pray for the Repose of his Soul.

“Eternal rest give to him, O Lord, And let perpetual light shine unto him.”

“If ever mankind had just reason to solemnize and commemorate the premature death of an individual, distinguished above all others for sterling patriotism, unostentatious charity, profound ecclesiastical and political learning, originality of conceptions and boldness in the expression of them, the Irish Catholic public should exhibit every symptom of exterior sorrow and interior piety which their religion prescribes and which gratitude demands on this most melancholy occasion.” (Thus writes one who knew Dr. Doyle well.) “He was raised up by heaven, in critical times, for extraordinary circumstances; and whether we consider his character in an ecclesiastical, literary, or political view, we cannot withhold from it the loftiest tribute of our admiration. He was literally the Bossuet of the Irish Church in our days,—the successor and the superior of Arthur O’Leary, in the number and character of those pointed, timely, and fearless pamphlets and letters, under the immortal signature of J.K.L., and in his memorable examination before the Lords and Commons, on Tithes, Poor Laws, and Emancipation. Whatever progress the two former questions have made amongst parliamentary men, or in the public mind, must be attributed to his private correspondence, and his invaluable publications. There was a simplicity and strength in his conversation and compositions, which is generally the mark of great genius. From 1812, when he commenced his career as a Professor of Divinity, to the last half-year of his fatal illness, he was ever ready, able, and willing to pour the majestic torrent of his reasoning and sarcasm against the enemies of his creed and his

beloved country. It was truly and aptly said, by a venerable ecclesiastical friend of his, that the most expressive epitaph which could be inscribed over his tomb, would be: 'J.K.L., whose love of his country was only exceeded by his love of God.' His influence as a writer and politician of the 19th century, will be long and usefully felt, not only in Great Britain and Ireland, but in America, and on the Continent of Europe; in fact, in every part of the habitable globe, where a love of practical and rational liberty can exercise its mighty and useful dominion over the human mind, in checking the inroads of despotism, or extending the boundaries of social freedom. His history is a glorious and fitting theme for some future biographer; and he who undertakes to write it, cannot fail in seizing upon every point of his character, to exhibit to future ages as perfect a combined model of Christian perfection in private, and genuine patriotism in his public career, as God, in his love to mankind, ever formed for the imitation and admiration of the human race." (*Short Life*, c. 4.)

On the 17th of July, 1834, the Month's Memory Office of the deceased Prelate was celebrated in the Cathedral of Carlow, at which a large number of his brother Prelates and a vast number of priests assisted. The Right Rev. W. Kinsella, Bishop of Ossory, the bosom friend of J.K.L., delivered a magnificent Oration on the occasion, from which extracts are here given.

"His first public writings" (says Bishop Kinsella), "were in defence of the faith which he professed. The church, of which he was an ornament, was assailed by the most gross and unfounded calumnies,—he wrote to undeceive the credulous—to silence the calumniator—to clear away the base and foul charges brought against the religion he professed.

"But there was a temporal object in the view of those who misrepresented us,—they were anxious to deprive us of our fair share of constitutional rights, under the pretence of religion—they represented our doctrine and practice to be such as rendered us unworthy and unfit to enjoy the full benefits of civil freedom, and thus were we suffering persecution for our religious tenets. Was it so unreasonable in an eminent Catholic Prelate to undeceive those who had the power to exclude us or to admit us within the pale of the constitution? He laboured to do so—he flung off, with bitter scorn, the foul calumnies unjustly heaped upon us—his language in doing so was strong, for he felt deeply; but those who criticise such language would do well to consider how hard it is to bear unmerited reproach, particularly when injury is added to insult.

"Dr. Doyle had to bear the shafts of calumny, because he was

too sincere and too firm. Had he been a time-server, he would have had fewer enemies—had he flattered the powerful, he might have had more of their friendship—had he deserted what was just, to pursue what was expedient, he would have had less to annoy him—had he abandoned principle, he might have enjoyed an inglorious peace. But he acted a more noble part; with talents that few could equal—with a fortitude that none could excel—with a degree of perseverance that a just cause alone could uphold—he defended the doctrine which he taught; he preserved from the contagion of secular intermeddling the church which he loved; he was to his last moment the undaunted and unflinching advocate of the poor man's right. He has left for our imitation a glorious illustration of a noble maxim, 'Be just and fear not.'

"Without using a term unworthy a scholar or a Christian, his phillipics against Dr. Magee, Lord Farnham, and the other enemies of his religion and country are, perhaps, the most severe that were ever penned by man. With indomitable energy he assailed the citadels of bigotry, and unmasked the unholy hypocrites who, under the name of religion, outraged every principle of morality and honour. With a mind of light and a pen of fire he exposed the sophistries of error and refuted the calumnies which interested bigots cast upon his divine religion. Never the aggressor,—when truth was outraged and justice was assailed, he came forth in all the dignity of his character, with a shield of faith which nothing could conquer, with a strength of language which no fallacy could resist, with a power of argument which no sophistry could answer, and with evidence, precedents and facts which brought conviction to every mind. With resources unbounded and diversified—with a taste elegant and cultivated—with a judgment solid, acute, and penetrating—with a memory clear and lasting, he combined a versatility of genius, and originality of conception, and a depth of thought rarely equalled, and perhaps never excelled.

"The extensive and powerful intellect which he possessed has not been exceeded by any; his writings have made it known to every quarter of the globe; his sermons proclaimed it to all who heard them, even his familiar conversation gave ample proof of it. But we must keep in view the words of the apostle: 'Do not err, my dearest brethren. Every best gift, and every perfect gift, is from above, descending from the Father of lights, with whom there is no change, nor shadow of alteration.' (*James i. 17.*) For such extraordinary talents no praise is due to man—they are not a matter of imitation; for few indeed possess them—we may admire them, but the glory is due to God alone. But cultivation

and application of them is a subject of praise and imitation. To cultivate them carefully, and to apply them to their proper object was the study of your bishop. Early devoted to the clerical state, he sedulously improved his natural powers—he did not wrap up his talents in a napkin—he applied himself, as a duty, closely and sedulously to acquire knowledge. What knowledge? The knowledge of his profession, and that alone—no idle, though curious research; no useless, though brilliant acquirements. Some there are who do not cultivate the talent which God gives them. Others may improve that talent, but employ the gifts of God in opposing his divine will, and thus by a strange perversion employ for the worst purpose what was given for the best. I know well what were the studies of your holy prelate; it was not the idle nor the curious which occupied his mind; the hours, the days, and months he spent in pursuit of the more solid acquirements. He kept solely in view the manner of promoting the glory of God, and laid up those treasures of knowledge which he afterwards employed for your sanctification. He has left you a useful lesson, to have the glory and honour of God alone in view, and to labour solely for that object.

“While thus devoted to the special duties of his state, he never forgot that he was by profession a preacher of the gospel; hence his abundant charity extended itself to Carlow and its neighbourhood; and the intervals of teaching theology in the college were filled up by the preaching of the word of God, and by the administration of the sacraments. The principal object of his life was in doing good, and labouring in the vineyard; and whether in the pulpit or elsewhere, his sole and only object was to make men virtuous. I know I am surrounded by hundreds who knew him well, and who are well acquainted with his merits.

“Neither does any one take this honour to himself unless he be called by God as Aaron was,—and, as the apostle says, even Christ did not take the office of high priest until called by his Father. So your bishop never aspired to the honour he attained. When called by his superiors he received the gift ‘with fear and trembling,’ and devoted himself to that object for which he was ordained. You, my brethren, knew him; but there are strangers here who did not. His first act was to disengage himself from all sublunary objects—he recollected that the Holy Ghost, when calling Paul and Barnabas, ordered them to be separated; and this spirit of separation from worldly affairs Dr. Doyle possessed in an eminent degree. He fulfilled to the letter the words of Christ, wherein he says, ‘Leave father and mother, brother and

sister, to follow me.' Also 'no one, being a soldier to God, entangleth himself with secular business.'

"He held but little communication with those relatives whom in social life he so much esteemed, and esteemed because they were so worthy of esteem—whom he loved because they were worthy of his affection. Like St. Paul, 'he knew no man according to the flesh.'

"He lived for his flock and for none else. For fifteen years he filled your church as bishop—during that period you best knew his merits. Since the creation of Adam there never was a man more disinterested—more entirely devoted to the service of his people. His objects were only to glorify God, and to labour for the salvation of souls.—Some there were who repaid his labours with ingratitude; yet he forgave them and smiled at their folly. Yes, after fifteen years that he laboured, he might appeal like another Samuel: 'Judge me before the Lord, have I taken any man's goods?' You yourselves know that, like another Paul, he could say: 'I sought not to gain any thing by you, but to gain your souls for God;—witness his extensive charities—his exertions and generosity in raising this noble edifice. He might well ask, have I taken any man's property? and say justly that he had laboured without seeking any worldly reward, for he lived and died poor!

"The spirit of zeal and labour which animated his bosom is too well known to require any comment. 'Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy, but being made a pattern of the flock from the heart.' (1 *Peter* v.) Such was the maxim—such the fundamental principle upon which your bishop acted. While I had the happiness to live as a priest under his jurisdiction and fostering care for ten years, never did he ask a priest to discharge a duty of which he had not first given the example—never did he impose a burthen on another which he had not borne himself.

"You know as well as I do, how incessantly he laboured—continually engaged in preaching, in visiting his diocese, in hearing confessions, in works of religion and mercy—he seemed lost to all earthly objects. Even when his body was worn out by a lingering disease, how often have you seen him in the confessional soothing the conscience of the afflicted sinner! Well might he exclaim: 'I will seek out that which was lost, and that which was driven away I will bring back again, and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve, and I

will feed them in judgment.' (*Ezek. xxxiv.*) He cared not for the weakness of his constitution—he looked only to the salvation of souls.

“Often have I implored of him to spare himself, when he would answer—what am I made a bishop for? Why did I take the office if not to lay down my life for my flock? Was I not sent ‘to preach to the poor, to seek the sheep that was lost? Woe is unto me if I preach not the gospel.’ Had he loved himself better, and you less, he would be alive to-day—but no—his exertions overpowered him. Though expansive his mind, he did not confine himself to general exertions and public instruction. He looked around him, and offered consolation to each afflicted individual; he carefully inquired into every case of sin and misery, and applied the proper remedies. He was a father who went to look for the prodigal child—a shepherd who sought even one sheep. He strictly adhered to the words, ‘Be thou vigilant, labour in all things, do the work of an evangelist—fulfil thy ministry.’ He was a stern and upright man—for there are many disobedient who must be reproved.’ He acted as a bishop should in those respects. He could be mild and gentle; indeed it was his natural disposition—but he could be the opposite when his duty required it. He was required by God ‘to rebuke, exhort, and reprove’ those rebellious children of the world when they err. But if his zeal compelled him to reprove strongly, his charity led him to treat with kindness the penitent, and always the poor. It was against the powerful, and not the poor, he manifested severity—the humble and the penitent were always his friends and favourites—he wished only to see and make them happy—it was the haughty he wished to humble. There are many points on which I might speak, but have only selected these as an illustration of his morals and worth. I might well say with St. Paul: ‘He has fought the good fight—he has finished his course—he has kept the faith; for the rest, there is laid up for him a crown of justice.’”

The Anniversary Requiem Office for the repose of the soul of Dr. Doyle took place in the Cathedral, Carlow, in July, 1835. On the invitation of the Bishop of Kildare and Leighlin, the Right Rev. Edward Nolan, Monsignor William Meagher, late P.P. of Rathmines, preached the panegyric of the deceased Prelate. The preacher, himself, gracefully and apologetically explains why he had consented to the task:—“One only justification,” he says, “can I allege, nor would I ever have dared to employ my poor efforts in his praise, but for an influence too difficult to resist. The influence of ancient and cherished friendship,—which rendered it a duty to meet the wishes of him

whom it is the pride of my heart, as I know it is the interest and the happiness of thousands, to behold seated on the throne last occupied by the Bossuet of Ireland." This sermon has been preserved in MS., from which, extracts are here inserted; it is well deserving of preservation, not only for its own literary merits, but even still more, because it is, as has been well remarked, "the studied expression of a man of position, addressing an audience fully acquainted with the subject, and expressing the matured opinion of the time."

Extracts from the Sermon of Monsig. Meagher on Dr. Doyle.

"If the display of eminent mental endowments, exercised upon an ample field and in the pursuit of difficult and momentous objects: if learning, eloquence, activity, success, entitle an individual to the appellation of a great man, it is not difficult, especially at periods when the human mind is raised to unusual energy, to discover many such. And, if eminent moral worth, the noble qualities of a heart that aims at everything useful and just, and recoils from all that disgraces or demeans; if disinterested generosity and warm benevolence, the love of our fellow-man, the love of God, constitute the good man, in spite of all the corruption amidst which we live, religion daily presents us with numbers in whom the bright requisites combine. But, while there are good men beyond counting, and great men not a few, how seldom has the world been blessed with that approximation to the perfect man, which consists in the union of both; such men as Providence, when it wishes to reintegrate a people, raises up for its benign designs, and between the periods of whose appearance upon earth centuries oftentimes have intervened. Happy the country that can boast, even once in a hundred years, of giving birth to such a man, and happy, beyond the usual measure of human happiness, the persons who have lived in his day! Rejoice! my brethren, to you the enviable privilege has belonged. In your illustrious Bishop the world beheld such a character. The loftiest powers of humanity were his, and by him successfully exercised to promote the noblest ends for which talents were ever bestowed. God, our neighbour, and ourselves, these three words comprise everything. To advance the glory of God—to forward the welfare of our fellow-man,—to improve and sanctify ourselves—is the end of our existence. He who fulfils the commission faithfully is a just man, and he who employs uncommon powers to promote these objects in an uncommon degree, is a hero. We have lived in extraordinary times, and extraordinary men have claimed our attention, but, among all the sons of fame, how few have shone like James Doyle! How few have thought, and spoken, and acted like him! Well for the world if there be even a few! The wise, and vigorous, and immaculate patriot;—the zealous, and enlightened apostolic Bishop;—the humble, and mortified, and sanctified Christian man; these were his claims of distinction among his countrymen, these his titles to their gratitude, these are the works which have ennobled him in heaven with his God! He was a patriot. Next to his God, his country was the idol of his heart; next to their salvation, the earthly honour and prosperity of her sons was his sleeping and waking dream. To her he dedicated the energies of his mighty intellect, for her he developed the grandeur and beauty and truth of his magnanimous soul, for her he deemed no sacrifice too great which honour could brook, and spared no

efforts which devotion to her rights and hatred of the injuries she endured, could inspire ; he sympathised in all her wrongs till every pang she suffered became personal to himself and stung him to the soul's core ! ' In the day of sorrow he met her, and on the precipice of danger he embraced her,' and took his fearless stand by her side, attracted, by his example, accessions of irresistible power to her cause, poured, by his inspiring voice, redoubled vigour into her defenders' hearts, nor ceased to aid them by the counsels of his wisdom till, through mazes of difficulty and hazard, she was conducted to security and fame and certain prospects of eventual and lasting repose. It has been said that Ireland has not supplied materials for history. It is false ! The transactions in which this great man bore so distinguished a part would form a history of which any country on earth might be proud. Our latter destinies were mournful, no doubt, but that only evinces the fortitude of a spirit which no ills could overwhelm, nor oppressions demean, nor torture subdue to any conqueror's unjust decree. Many a hero that served her is forgotten and many a laurel withered, because misfortune robbed her of hands that could bind them into an immortal crown. But enough remains to, at least, establish the reputation of a people, the last remnant of an ancient and singular race whose tribes once spread themselves over half the earth. Yes, Ireland has her history and her heroes, and among the brightest names on the tablet of her glory, and the foremost of those who guided the most extraordinary and honourable movement that ever shed lustre upon her history, is enrolled the name of your immortal Bishop. The designs of Providence were matured in his day, and the hour of his country's liberation came, and it came with a tide of fortune and renown equal to the length of her unexampled sufferings and matchless fidelity. The nation rose as to a man, and in the face of insult and oppression vowed itself to be free, but vowed to achieve its victory by means as singular and as sure as they were unpractised among men before ! No brutal struggle—no lawless violence—no field of blood. No, the men who wielded their country's destinies had bosoms as chivalrous and arms as strong as ever struck for liberty, and they saw behind them throngs as numerous as ever battled against injustice ; but, while they hated oppression, they loved humanity, and adopted the blessed principle that freedom itself is too dearly purchased at a price of blood. They infused no vulgar terrors, they proclaimed no sanguinary threat, they asked no vengeance, they sought no ascendancy over their fellow-citizens ; but they maintained the public tranquillity, they obeyed the law, they respected the constituted authorities, they revered the rights of every individual, how hostile soever or violent against their claims, they husbanded with wisest economy the scanty rights which they had already wrung from their oppressors, and called, with a voice like inspiration, upon earth and heaven to behold and redress their wrongs ! It was a holy cause, and pursued by holiest means, such as the most timid conscience could not censure, such as the meekest man of God did not fear to join. While yet success was more than doubtful, while this combination of patriotism and wisdom looked formidable enough to infuse awe and awaken suspicion and threaten perhaps eventual confusion an accession of strength arrived of overwhelming importance, and from that hour no man doubted of the result. That accession came from your illustrious Pastor ! Oh, shall Ireland ever forget the day when he added his honoured name to the list of her patriots, and all the prelates of the land and all the ministers of the Faith followed in his train ? At once every village and hamlet, and district, found in its Priest a leader, active

to stimulate and cautious to restrain. But, above all, the voice was heard of the venerable Bishop of Kildare and Leighlin exhorting, warning, guiding, inspiring, hurling the thunders of an eloquence almost divine against every barbarous tyranny that loaded his country with woe: exposing every base contrivance, removing every honest misconception, explaining every seeming difficulty, and driving from the field of reason every foe to honour and justice and truth! Can we ever forget our joy when he stood, a giant of intellect and eloquence, before the councils of the nation, and spoke for his country and his faith, undaunted by all the nobles of the land, *Loquebar de testimoniis tuis in conspectu regum et non confundebar*? Can we forget how every opponent of that country's just demands quailed in his presence, and every reviler of that hallowed Faith shrunk away silenced and abashed? Or, how honest but mistaken legislators were convinced of their error and converted by his testimony into enthusiastic and permanent friends? Where, among all the lands of fame, ever occurred events so astounding as followed fast upon the delivery of that magnificent defence of conscience and country thus maintained by your illustrious Prelate and his venerable companions? The joy of the nation was unbounded, for it saw its cause triumphant, long before the struggle had closed. The energies of the people were redoubled, the soul of the nation was awoke, her noble genius was developed, talents of the highest order were displayed where they were never suspected to exist, the public vices which centuries of misrule had fostered were purged away, dissension, Ireland's heaviest curse, was forgotten, the liberal and high-minded of every creed, the noble and virtuous of every rank and profession, hurried to unite themselves with the fortunes of their country, and amid the tones of eloquence, and the hymns of praise, and the benedictions of Religion, one loud and fervid cry for justice was lifted to the skies, and penetrated to the remotest habitations of civilized man! It pervaded every corner of enlightened Europe, it crossed the Atlantic wave, it was echoed back by emancipated millions in cheers of encouragement and blessings of applause! The eyes of the civilized world were turned once more to the Sacred Island of the West, and the cause of Ireland became the cause of men. Gracious Lord, in whose hands are the destinies of men, Thine be the praise, all the honour Thine! What a termination didst Thou not decree this magnificent array! Not alone opposition became powerless, not alone intolerance was struck dumb, not alone, the ruling powers stood awe-struck and confused, not alone they who had registered in heaven vows of deathless opposition to Thy people's claims vanished from the earth, not alone the shackles of bondage were shattered and measures of justice dealt out, ample and complete, but, as if by a miracle of that Providence which laughs at all human calculations, the very rulers who had spent years in defeating the people's rightful hopes, Thou didst take into Thy hands and bend them into the very instruments by which these hopes at length were accomplished! And they who never bent to mortal man before, the conquerors by whom regions were overthrown and empires dissolved, and the foremost man of all the world bowed before the might of a united people, united for justice, for freedom, and for Thee! Oh, illustrious Prelate, these works are thine! In a high degree, the fruits of thy genius and toils are there! *Per quem liberati sumus*, by whom we are free, and free without a crime; by whom we are free, and free without a tear! Let other nations point to fields of carnage, and count their heroes of blood. Ours is the purer and the better fame; the exposure of falsehood, the detection of sophistry, the branding of corrup-

tion, the calm discomfiture of intolerance, the tranquil victories of justice and truth! I might proceed, my Brethren, still further to detail the works by which this great and good man has advanced the interests and fame of his country. I might recount how, after having contributed so largely to set her free, he laboured to make her freedom a substantial and not an empty gain; how he strove, and strove successfully, to root out the cruel abuses which ages of misfortune had sown in the institutions of the land; the efforts he made to better the condition of her impoverished inhabitants, and wrest from selfish opulence the pittance of the poor; the pains he took to extend the blessings of order and diffuse the light of useful information among the people, that, having won the boon of freedom, they might appreciate its value and improve its advantages, and learn to shun the errors that could expose them again to its loss.

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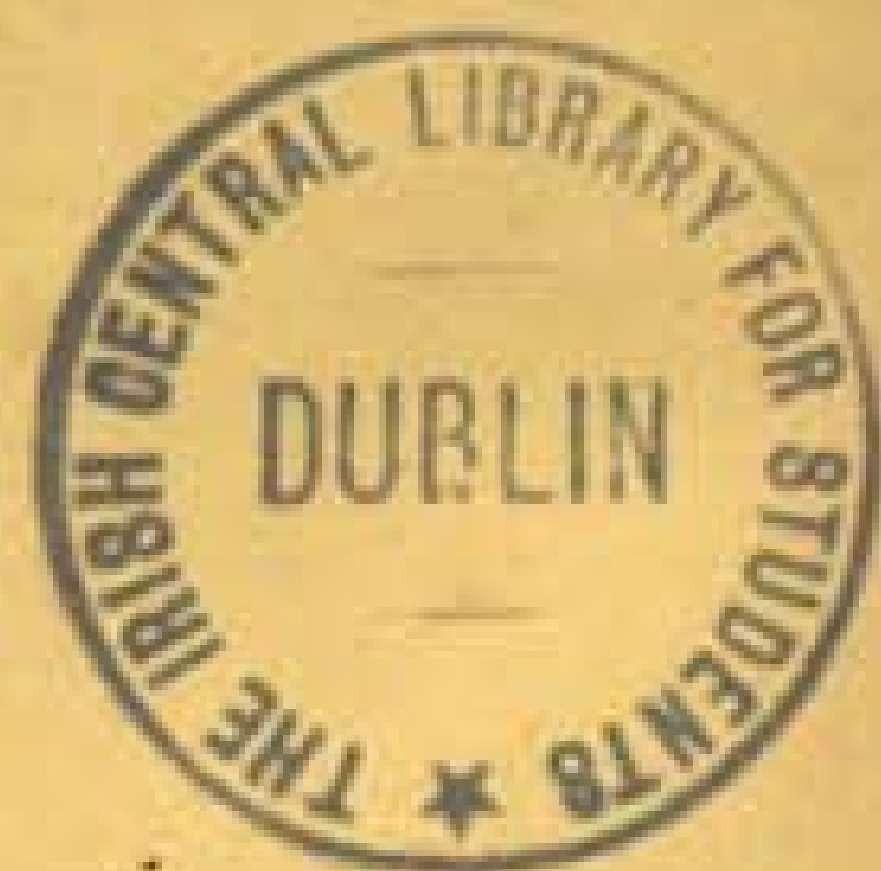
“After having intruded on your patience so long, my Brethren, I am unwilling to detain you by any vindication of this great man from the foul charges which, like every such great man, he was doomed to endure. To one such accusation, only, shall I allude. He was reproached with being a Politician. A Politician? Yes, he was a Politician; one of those men who are born to redeem that honourable appellation from the infamy which injustice, and corruption, and knavery, so often have cast upon it. In its loftiest, and noblest, and most philanthropic, and most useful sense, he was a Politician. A man who takes part in his country's interests, not his own: whose views are directed for the amelioration, moral and civil, of his fellows, and not for the exaltation or aggrandizement of petty self. The honest, straight-forward, single-minded, single-hearted politician was he! What sought he by his politics but the performance of a duty, and,—unless the approval of his own mind, and the love of his country, and the applause of every good man,—what gained he by his interference in public life but slanders, and vituperation, and obloquy? What statesman or party did he flatter? What favours did he ask? What pension or place for himself or others did he obtain? None! But the counsels of his mind he dealt out unceasingly, and disinterestedly, and undauntedly, for his country's welfare; told princes their faults and peasants their duty, and even purest patriots warned of what he deemed their mistakes. But his soul sickened at injustice, it abhorred oppression, however practised and wherever met, and, on the shores of a distant land, to roll back its torrent from unoffending strangers, in the generous ardour of youth and, ere yet, he had wedded himself inseparably to the meekness of Religion, he laid down, for a season, the cowl and took up the sword. He returned to his country, and found her a waste of ruin and a wilderness of confusion; he felt within himself the powers to assist her, and he would have been a traitor to Him who gifted him with their possession had he failed to exert them. ‘But he was a Bishop, and therefore should not have meddled in politics.’ Nay, but this was the very reason why he was obliged, imperatively obliged, to become a Politician. It was not his country alone, that lay prostrate, but he saw his divine Religion bleeding before him. And should not a Bishop battle for his Faith? Is not a Bishop the guardian of his people's morals? Did he not see these morals daily crumbling away under the pressure of a grinding and a barbarous code? Did he not find his countrymen too outrageously trampled on, to be any longer peaceable; and too enlightened, any longer to be slaves? Should he have waited until,—to use nervous words,—he saw men tearing from their

bosoms the human heart, and substituting the hearts of tigers in its stead,—till afflicted humanity, maddened by its sufferings, should rise up and wreak upon its oppressors a wild and wicked retribution, and Religion, and virtue and country all expire on one common pile? ‘A Bishop should not be a Politician.’ Ordinarily speaking, such is the truth, nay, it is only in extremities that he should be forced to become one; and no mortal man felt that truth more cogently than he, and no one more grievously lamented the lot which constrained him and his fellow-prelates to mingle in the busy din of political strife, or more joyously hailed the prospect of the returning tranquillity which would liberate them from the dire necessity, than he did. A Bishop, rarely indeed, should be a politician, ’tis true, and strange would it be if such truths were known to his revilers and yet concealed from him. He was a politician, but did he ever forget he was a Bishop, or compromise the dignity of his exalted rank, by word or act? Did he ever, through all the progress of the eventful struggle, mingle in the uproar of a popular assembly, one single moment excepted, when he deemed it imperative to rectify mistakes in which the honour of the Episcopacy and the priesthood was involved, to fling from his sacred order the vile suspicion of a wish to have their hands contaminated by a bribe, and the shackles of their country transferred upon their faith? Yes, he was a politician, and we love him the more for that; and, oh! whenever a Christian land shall be suffering as ours has suffered, may a kind Providence never refuse to its people’s prayers such a Bishop, and such a politician, to achieve their deliverance by such means as were used by him!

“Fain, my Brethren, would I go on, recording how, as he shone, the glory of his country as a patriot, and the light of the priesthood as a Bishop,—he displayed in all the tenor of his private life the humble and mortified and sanctified Christian man. Let it suffice to say that, great as he appeared as a public man, to those who knew him well, his domestic virtues were still more wonderful. The noble simplicity of his manners, the bright candour of all his thoughts, the goodness of his warm heart, the charity of his benevolent soul, the tender piety, the ardent devotion, his soaring faith,—all combined to exhibit him even in domestic intercourse a ‘model to the flock.’

* * * * *

“While forced by the circumstances of Religion in Ireland, to forego the peaceful retirement and observant practices of the Convent, the spirit of his Religious engagements never forsook him, never did he abandon the recollection of his early vows nor the fervour of his first devotion. With pain he mingled in the distraction of the world. Solitude was his delight to the last, and prayer filled up with study whatever intervals of leisure he enjoyed. Every day he read the Scriptures on his knees, and there, and at the foot of the Crucifix, he imbibed the lofty zeal that animated all his acts, and the tender unction which flows through all his immortal writings. His ardent and unaffected piety accompanied him everywhere. His devotion to the holy Mother of God and confidence in her power were unbounded; on his knees, three times each day, he recited Her litany. His detachment from the world was complete. Not all the links of tenderest affection which bound him to the members of his excellent family ever led him, in any one instance, to be swayed by considerations of flesh and blood. Rank had no charms for him, and that title, with which the affections of a grateful people still love to salute the prelates of the church, he utterly disliked, and often charged his friends



Yours faithfully in C.
+ E. Nolan

THE RIGHT REV. EDWARD NOLAN D.D.
BISHOP OF KILDARE AND LEIGHLIN.

to abstain from its use towards him ; to be called Father was his utmost ambition, to deserve that endearing appellation, his unwearied aim. Riches he held in utter contempt, unless as far as they enabled him to minister to the suffering members of Christ. But, for the poor, he would have coined his heart. The knowledge of their miseries filled his soul with bitterness, nor is it possible to be conversant with his writings without perceiving a fact, of which all who enjoyed his acquaintance were witnesses, and that was, that the sorrows of the poor often caused him as much, or greater pain than they endured themselves. The resignation which he made in his youth, of all right and title to all earthly possessions, he observed through life most rigorously, and respected it to the last. When about to leave us, he wrote, for form sake, a Will of two lines, and the directions which he gave for the disposition of his property were worthy of his great zeal :—‘All things, that I possess,’ he said, ‘come to me from the Church, and to the Church and to the poor let them all return.’

“When the last sad scene arrived, how were you not edified,—how were we not edified throughout all the churches,—at the accounts we daily received of the fortitude, the resignation, the holy joy, with which he submitted to the stroke of God ! How well, like the Great Apostle of nations, whose character he so much resembled, and from whose inspired and inspiring writings he drew so much of that sublime spirit which breathes through his own ; how well, with St. Paul, might he not have exclaimed :—‘I have fought the good fight, I have finished my course, I have kept the faith, and now there is laid up for me a crown of glory, which the Lord, the just Judge, shall render me.’ But, no ! humble and mortified to the last, he could not endure the utterance of a word which reminded him of any good he had done. To God, alone, he gave all the merit, on God, alone, were all his ideas fixed. When exhausted nature apprised him that the last sad struggle was approaching, he called for the Holy Viaticum. But, recollecting that his Master had expired on the hard bed of the Cross, and anxious to resemble Him even in his end, he ordered his mourning priests to lift him, almost naked, from his bed, and stretch him upon the cold and rigid floor, and there, in humiliation, and penance, and prayer, he accepted the last earthly embraces of his God, and, shortly after, resigned his soul into His merciful Hands !

“One only thing is wanted, and much have I mistaken his grateful and revering people’s generous hearts if it be wanted long. Europe’s proudest artists should work to perpetuate the inspired features and commanding stature of Ireland’s gifted Bishop and unsullied Patriot ! Here should he stand, that when, in after days, your children shall come, pilgrims of devotion and lovers of their country’s glory, to kneel upon his grave, the inspiring marble may cheer them to aspire to what he exhorted their fathers to become.”

The preacher’s anticipations have been fully justified ; the gem and chief ornament of the stately Cathedral,—built mainly through the exertions of Dr. Doyle,—is the monument of that great Prelate, the *chef d’œuvre* of Ireland’s great sculptor, Hogan, raised by the willing subscriptions of the clergy and people of the Diocese and others, at a cost of one thousand pounds.

EDWARD NOLAN.—On the 21st of April, 1834, the parochial

clergy, convened by Dr. Doyle for the purpose of nominating a Coadjutor with the right of succession, placed, by their votes, the name of the Rev. Edward Nolan first on the list of those whom they recommended for that position, to the Holy See. Dr. Nolan was, at the time, Vice-President and Professor of Theology at Carlow College. On the 21st of July he was elected successor to Dr. Doyle by Propaganda; his Brief from the Pope was dated August the 31st, 1834. (*Brady*). The Consecration of the new Prelate took place in the Cathedral, Carlow, on the 28th of October following, by Archbishop Murray, assisted by the Bishops of Ossory and Ferns.

Dr. Nolan was born on the 21st of April, 1793, at Tullow, County Carlow, where his father, James Nolan, occupied a position of respectability. Sir Bernard Burke's "Visitation of Seats, and Arms," page 57, sets forth his descent in a direct line from Cahir O'Nolan of Ballykealy, who died on the 15th of January, 1592. James Nolan who was born in 1758, married, in 1787, Mary Moore of Tullow, and, dying in 1819, left issue five sons, of whom Edward was the second eldest; and two daughters.*

Whilst the mother of the future Bishop was still a girl, Dr. Keeffe, the then Bishop, gave her an episcopal ring, telling her to keep it for one of her sons who should be a Bishop. His mother kept the ring, not mentioning the matter except to her husband, and, upon Dr. Keeffe's demise, gave it to the Right Rev. Dr. Delany, informing him of the circumstances under which it came into her possession. Dr. Delany accepted it, but only in trust, and returned it before his death, in 1814. This ring is still in the possession of a member of the family. At an early age Edward Nolan became a pupil at Carlow College; his name and those of his brothers John and Thomas appear on the rolls of that institution in 1804. Patrick and Daniel also received

* 1. John, born 1792, married, 1820, Catherine Walsh, died 1824, leaving issue two sons, John, and James (Rev.) and one daughter, Mrs. Kehoe; 2. Edward, the Bishop; 3. Thomas, born 3 March, 1795, married, 20 May, 1828, Juliana Mary Agnes, youngest daughter of the late Michael Blount, Esq., of Maple Durham, Oxfordshire, and had an only child, Julia Agnes Mary, who died in 1845; 4. Patrick, born in 1797, studied firstly at Carlow College, afterwards at Trinity College, Dublin, and became an M.D., he died at Rome, 9th of Nov., 1840, where, at S. Lorenzo, a tablet to his memory, bears the following inscription:—"I.H.S. Quieti et Memoriae Patricii Nolan, Edoardi Episcopi Kildariensis Fratris: Medendi artis peretissimi, Ingenio, Comitatus, Religione, Conspicui; In Hibernia natus, Romam, salutis causa veniens, cum acerbo suorum dolore brevi decessit, die nono Novembris, A.D. 1840. Vixit An. 40. Domus et Patriae decus, Bene vale in Pace." 5. James, who died in infancy; 6. Daniel Francis, born 1806, took Holy Orders, became P.P. of Ballyfin, and afterwards of Leighlin, where he died on the 29th of January, 1870. The daughters were married, one, to Francis Heyden, M.D., Carlow, the other, to Mr. M. Bray of Mountrath, each of whom gave a son to the Sacred Ministry.

their education at Carlow. Edward early evinced an inclination to the Priesthood. After some years spent at Carlow, he was sent to the College of Maynooth. There he was assailed with scruples regarding his vocation to the ecclesiastical state, in consequence of which he returned home, where he remained two years. Ultimately at the command of the Vicar-Capitular of the Diocese, the Rev. Arthur Murphy, P.P. of Kilcock, he returned to Maynooth in 1814. He received Sub-deaconship in the Summer of 1818, and the Right Rev. Dr. Doyle conferred upon him the Sacred Orders of Deaconship and the Priesthood in December, 1819. During his sojourn at Maynooth he won the esteem of his fellow-students and of his superiors, especially of the President, the Very Rev. Dr. Crotty, who entertained for him, ever after, the tenderest friendship. Dr. Crotty offered him an appointment in the College, but he declined, preferring to return to his native Diocese. He was at once appointed Professor of Logic in the College of Carlow, and when, some years later, the Chair of Theology became vacant by the appointment of Dr. Kinsella to the See of Ossory, Dr. Nolan was promoted to that position. He was remarkable for his great gentleness and amiability of character. The tenor of his saintly life was uniformly one of great regularity, edification, and devotedness to his several duties. He was regarded by the students of the College, as their model, by the clergy, as their dear and esteemed friend; and by the Bishop, Dr. Doyle, as a man of great theological information and prudence, in proof of which he entrusted him with the direction of his conscience.

On the occasions of the annual meetings of the Bible Society in Carlow, tickets of invitation to be present were issued to many Catholics of the neighbourhood, including the Rev. Professors of the College. On Thursday, the 18th of November, 1824, one of these meetings was held at the Presbyterian Meeting-House, at which some of the Rev. Gentlemen, so challenged—for the invitation to attend could be viewed in no other light,—unexpectedly presented themselves, and claimed the right to be heard, in opposition to the principles of the Society. At first a hearing was refused them, but eventually it was conceded. Colonel Rochfort occupied the chair, and the following speakers took part in the discussion that ensued, and which was continued on the following day:—

Protestant Clergy.

Hon. and Rev. E. Wingfield.
Rev. Mr. Daly.
Rev. Mr. Pope.

Catholic Clergy.

Rev. Mr. McSwiney.
Rev. Mr. Clowry.
Rev. Mr. Nolan.

Rev. W. Kinsella, Rev. T. O'Connell, and Rev. G. Doyle,

P.P., Naas, took a less important part in the proceedings, as did also some Protestant Clergymen on the opposite side,—but the Debate was practically confined to the above-named disputants. A full Report of the Speeches of the Rev. Gentlemen who took part in the proceedings “revised and authenticated by themselves,” was Published in 1824, by Tims, Grafton Street, Dublin. From that Report, which forms a closely-printed Pamphlet of 104 pages, the Speech, delivered by the Rev. E. Nolan, is here extracted:—

“Now, Mr. Chairman,” said the Rev. Gentleman, “will you allow me to state the reason why the Catholic Clergy think they ought to be heard in opposition to the proceedings of the Bible Society? I think we ought to be heard because this is a public meeting, publicly convened, and to which the public are invited. Tickets of admission have not only been given to all who applied for them, but they have been specially sent to the Catholic Clergy who sought them not. Every person invited here has a right to speak. I grant this is a meeting of the Bible Society, but the proceedings of that Society are deeply interesting to the public—and no less to the Catholic public, than to the Protestant. If the object of the Bible Societies was to distribute Bibles without note or comment, amongst the Protestants alone, we (the Catholic Clergy), would never think of interfering with their proceedings. But they openly avow that their object is to distribute Bibles without note or comment, *generally*, among Catholics, as well as Protestants. Here, Sir, we consider it our duty to oppose them, because they attempt to interfere with the duty of the Catholic Clergy, and with the religious principles of the Catholic people. It is our duty, Mr. Chairman, to instruct the people committed to our care, and the Bible Societies have never been able to prove that the Catholic Clergy neglect that duty. What right then have they to interfere with us? I will not now enter particularly into the question of the origin and authority of their mission. This is a question which I know will be considered rather as an unpleasant one, by some, at least, of the Members of the Society. I may, perhaps, have another opportunity of discussing it. Again, we are opposed to them, because they interfere with the religious principles of the Catholic people; and in a manner which is calculated to defeat all the objects of religious instruction, and subvert the principles of the Catholic faith. They attempt to distribute copies of the Bible, which we know are *mutilated* and in many passages *adulterated*—and they distribute them on the principle that the private judgment, the caprice, or the fanaticism of every man, woman, or child, is to be the sole rule of interpreting the Scriptures, and learning the important truths which they contain. If the Bible Society, Mr. Chairman, came to distribute copies of the Bible, even of that version which the Catholic Church approves of, on this principle we should still consider it our duty to oppose them. This principle is abusive of the Scriptures, hostile to the Catholic faith, and prejudicial to the peace and order of society. On these grounds, Mr. Chairman, we are opposed to the principles of the Society, and we claim to be heard in opposition to the business for which this meeting has been called; even if our own versions were given out we should still oppose them. Our object, Sir, is not controversy—we do not seek it—neither do we decline it. Our object is one of practical utility—to oppose proceedings, which we are convinced are prejudicial to the Catholic religion and the good order of

society. We seek not, Sir, to exhibit as theological gladiators in the arena of controversy. The most we could expect from a controversy would be a triumph in argument,—and indeed, when I consider the number, the respectability, and talents of the Gentlemen who have come here to support the cause of the Bible Society, I cannot speak contemptuously of such a triumph. But, I repeat it, Mr. Chairman, our object is to oppose the proceedings of the Society, and claim to be heard on the business for which this meeting has been called. I submit it to you, Sir, that this Society has no right to prevent our being heard. This is not like a vestry meeting, where a few Protestants possess by law a right to tax the Catholic community, where they themselves are not allowed to vote. There is no law operating against us here, no formalities which prevent our being heard upon this business. Were there such a law, we certainly would respect and obey it. The objects of this Society are public—and they are hostile to the interests of the Catholic religion. The mode adopted is in itself subversive of faith, and must not be tolerated. For those reasons, Sir, we claim, as a right, to be heard on the business for which this meeting was called.

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“Mr. Chairman, when the Rev. Mr. Pope, about two hours ago, attempted to prove the uncertainty of ordination in the Catholic Church, from the uncertainty of the intention of the Bishop in administering the Sacrament of Holy Orders, I interrupted him on the grounds of his having made a mis-statement of the Catholic Doctrine on this point. I considered that, in doing so, I acted conformably to the rules of this discussion; but when I proceeded to advance my reasons in explanation, I was called to order. I wished then to state, Sir, that there is no definition of faith in the Catholic Church, regarding the nature of the intention necessary for the valid administration of the sacraments. Whether that intention must be internal or external, is a free opinion among theologians. The opinion of the necessity of the internal intention alone could support his argument. I was therefore justified in contradicting him when he asserted that opinion as an article of Catholic faith. I think it would be irrelevant to the present proceedings to say more on this subject. I now beg leave to remind you, Mr. Chairman, that in the commencement of this discussion I stated that the object which the Catholic Clergy proposed to themselves in coming to this meeting was, not to enter the arena of controversy, but to protest against, and oppose the principles and proceedings of the Bible Society. The controversial discussion, however, has been entered on, and has been conducted until now, at least, (I may say it without the imputation of egotism), with considerable ability. I am happy to acknowledge that the Gentlemen on the opposite side (I allude particularly to the Hon. and Rev. Mr. Wingfield, and the Rev. Mr. Pope) have displayed much talent, learning, and moderation. I am still more happy to bear testimony to the prudent, impartial, and gentlemanly conduct of the Chairman. Indeed, we could not expect any thing less from the well-known character of Colonel Rochfort; but his conduct in the Chair during this discussion must add considerably to the very high estimation in which he is deservedly held by all ranks and persuasions in the county. I cannot be satisfied with the matter-of-course acknowledgments which are generally made to the Chairman at the termination of a Meeting. I cannot help giving special expression to my feelings of approbation of his conduct.—Mr. Chairman, most sincerely do I thank you. I regret, Sir, that this discussion has

taken so wide a range—I regret that the Gentlemen on the opposite side have not confined themselves more closely to the subject on which we are now really at issue. The question before us is, the propriety of distributing the Bible, without note or comment, among all orders of the people; and, on the principle that it is to be expounded according to the private judgment of each individual. Yet, instead of debating this single question, we have been engaged in a tedious discussion on all the subjects of dispute between the Catholic Church and the Societies which have separated from her. The Rev. Mr. Pope has occupied the attention of the meeting for three hours and a half—he ranged at large through the entire field of controversy—he made a great display of learning, and exhibited extraordinary power of lungs. It is not my intention, Sir, to follow him in every step of his devious course—indeed it is not necessary to do so. The Gentleman has saved me a great deal of trouble; he has ably refuted his own principal arguments—and in that elaborate speech has furnished abundant materials to the opponents of the Biblical system. He commenced with a most extraordinary argument. He quoted the 15th verse of the 24th chapter of St. Matthew, where Christ, speaking of the abomination of desolation spoken of by Daniel the Prophet, says—“he that readeth let him understand.” From this text the Gentleman triumphantly concludes that Christ has commanded us not only to read, but to understand—and to understand what, Mr. Chairman? The impenetrable mysteries of prophecy. And, lest we should mistake his meaning, he winds up his argument with an *a fortiori*, that we, by the same Divine command, are still more strictly obliged to understand all other parts of the Holy Scriptures. Now, this is certainly the most extraordinary argument I ever heard used by the advocates of the Bible system. It is not necessary for me to follow the Gentleman, in order, through his long speech. He saves me that trouble; for he has himself fully confuted what he spent much time in endeavouring to prove; and if his general arguments have any force, they sweep away every thing certain in religion. He has denied the necessity of a ministry in the Church; for he has done away with all distinction between the teachers and the taught. The word ‘Church,’ he says, means nothing more than the congregation of Christians. He has denied the necessity of mission in those who preach the gospel without refuting the arguments by which my Rev. Friends had proved that point; and he has asserted that the English Church does not consider ordination essentially necessary in her ministry. This, of course, I will not dispute with him; but I am sure the Dignitaries of his own hierarchy will not feel much indebted to him for giving us this information. He denies the necessity of unity in the Church; and from this conclusive argument—that, although St. Paul compares the mystical Body of Christ to a human body, in which many members constitute but one whole, yet the different members may be clothed in garments of various colours. He has denied the necessity of Catholicity in the Church, because ‘narrow is the way that leads to life.’ He has denied all order and subordination in the Church, by denying the supremacy of St. Peter, contrary to the evident meaning of the text—‘Thou art Peter, and on this rock I will build my Church;’ and that beautiful text, three times repeated in the last chapter of St. John—‘Peter, lovest thou me more than these?—feed my lambs—feed my sheep.’—He has denied the apostolicity of the Church, by broadly asserting that there were no successors to the Apostles. Surely it is unnecessary for me to follow the Reverend Gentleman in all those points. What proves too much, proves nothing. If his arguments have any

force, they carry away everything certain in religion.—In fact, he holds to nothing but the Scriptures; and I think that before I have done I will show that he carries the Scripture away too. He denies and attempted to disprove the authority of tradition: and then, with admirable consistency, he grounds his own arguments upon that same authority. I appeal to all who now hear me, whether the Gentleman did not deduce all his arguments, for the last hour and a-half, from the authority of that tradition which he denied? But, by what arguments does he attempt to disprove the authority of tradition? By tradition itself—tradition *versus* tradition! I will then be allowed to appeal to the same testimony on the other side of the question. My Reverend Brethren, in establishing yesterday the authority of tradition, adduced incontestible arguments from the Holy Scripture. I will meet the Gentleman on the other side, now, with some passages from the Holy Fathers. St. Ireneus, who was Bishop of Lyons, in the second century, and was a disciple of St. Polycarp, in his books *Adv. Hær.*, writes thus:—‘Nothing is easier to those who seek for the truth, than to remark in every Church the tradition which the Apostles have manifested to all the world.’—Lib. 3, c. 5. Again—‘Since it would be tedious to enumerate the succession of all the Churches, we appeal to the faith, and tradition of the greatest, most ancient, and best known Church, that of Rome, founded by the Apostles St. Peter and Paul—for with this Church all others agree, inasmuch as in her is preserved the tradition which comes down from the Apostles.’—Lib. 3, c. 2. And still more emphatically he says, in the fourth book of same work—‘Supposing the Apostles had not left us the Scriptures, ought we not still to have followed the ordinance of tradition, which they consigned to those to whom they committed the Churches? It is this ordinance of tradition which many nations of barbarians, believing in Christ, follow, without the use of letters or ink.’ Tertullian, in his book of *Prescriptions*, says, ‘that the heretics pretend that they ought not to argue upon any other ground than the written documents of faith:—thus they weary the firm,’ &c. I will not occupy the time of the Meeting by replying particularly to the passages from the Fathers, which the Gentleman on the other side so inconsistently produced. It is well known that when the Holy Fathers speak against certain traditions, they must be understood not as speaking of the universal tradition of the Church, but against the false doctrines which some heretics pretended to find in tradition, or of some idle legends. But, Sir, the Gentleman on the opposite side triumphantly challenged us to state a single point of Catholic doctrine, or practice, which is to be found in tradition alone, and not in Scripture. This, Sir, is a very rash and dangerous challenge.—Besides infant baptism and baptism by aspersion, which my Rev. Friend has already instanced, I think I can adduce some points of Catholic faith and practice which are contained in tradition alone, and not in Scripture. All Christians know the third commandment of the decalogue—‘Remember that thou keep holy the Sabbath day.’ All know likewise that the Sabbath day is Saturday, the day which the Jews even still keep holy. Now, let me ask the learned Gentleman, on what authority is it that all Christians keep holy the Sunday and not the Sabbath? Can they point out for me a single text in all the Scriptures which authorises this change in the commandment of the Lord? No—not one. Here then, Sir, is a point of Catholic faith and practice found in tradition alone, and not in Scripture. Again, Sir, we learn from the Acts, that the Apostles, in solemn council, passed a decree, prohibiting the use of ‘blood and things

strangled.'—Acts, 15 c. Let me ask now, do Christians consider themselves still bound by this law? Or do any of the Biblical Gentlemen scruple the use of the gravy which flows from their meat, or blood prepared in any other mode of cookery? Let them now point out to me a single text in all the Scriptures which contains a repeal or dispensation of this solemn decree of the Apostles. Here then, Sir, is another point authorised by tradition alone, and not by Scripture. But, perhaps, Sir, the Gentlemen opposite will consider those very trifling and unimportant matters. Be it so.

"There is still another very weighty and important matter, indeed, another great and essential point of Catholic faith, contained in tradition alone, and not in Scripture—that is, Mr. Chairman, the authority and divinity of the Scriptures themselves. Where, let me ask, do the sacred writings testify their own authority and inspiration?—and, if they did, what weight would such testimony carry with it? Christ did not rely on his own assertion to prove the divinity of his mission. He even says, in the fifth chapter of St. John—'If I bear testimony of myself, my testimony is not true; there is another that beareth testimony of me.' The Father bore testimony of him, and John bore testimony of him, and his works bore testimony of him. The Scripture then must have another to testify its divinity. Talk no longer of its internal evidence. Some parts of the Scripture exhibit nothing of what is called internal evidence; and, in those that do, it is no more than a presumptive proof of their authenticity and inspiration.—But, perhaps, it may be said, that the works of the Bible bear testimony to it. Pray what are the works of the Bible alone?—That multiplied variety of heterogeneous sects which distract and disgrace the Christian world: and shall those works be considered as proofs of the divine origin of the sacred writings? I believe not. But, Sir, I must admit that the Rev. Mr. Pope has very learnedly proved the authenticity and inspiration of the Scriptures from external evidence. He has proved this from the writings of Pagans, Heretics, and Doctors of the Church. It is a little extraordinary to hear a Christian Divine proving the inspiration of the Scriptures from Celsus and Julian the apostate. The authority of the heretics is at least very dubious. However, I acknowledge that the Gentleman has demonstratively proved the point from the doctrine of the Fathers of the Church of every age. But, Mr. Chairman, this is the very thing which we Catholics call tradition—that tradition, the authority of which the learned Gentleman so emphatically denied, and attempted to disprove. But hold!—The Gentleman has given me an answer by anticipation. He tells us that this is not tradition; and why, Mr. Chairman?—He tells us gravely that this is not tradition, because it is not oral. Really, Mr. Chairman, I don't know what to say to this. The doctrine contained in the writings of the Fathers is not tradition, because it is not oral! I protest this is the greatest sophism I ever heard uttered. I am ashamed to hear it from a Gentleman of education—it was unworthy of his talents and learning. After all, Mr. Chairman, it must be admitted that we have no means of ascertaining the authenticity, canonicity, and integrity of the Sacred Scriptures, except the authority of the Catholic Church. Here is the explanation of that well-known text of St. Augustine—'*Non crederem evangelio nisi commoveret me auctoritas ecclesiæ*,' 'I would not believe the Gospel, unless I were moved to it by the authority of the Catholic Church.' Those, therefore, who reject that authority, leave themselves without an argument to prove the authority and divinity of the Gospel. Thus the learned arguments of the opposite Gentleman

carry off in their sweeping course not only the Church, her Ministry, and her tradition, but even the Sacred Scriptures which they profess to venerate. The Gentlemen opposite have spoken much at large of the infallibility of the Church; they seek to disconcert the Catholic, by endeavouring to prove that it is uncertain where the infallibility resides. This is only throwing dust in our eyes. Some Catholic Divines, indeed, maintain that the Pope, in his Ministerial capacity, speaking '*ex cathedra*' on matters of faith, is infallible; and there are others who do not hold this opinion. But all Catholics know and believe that the Church is infallible, whether assembled in a general Council of her Bishops, with the Chief Pontiff at their head, or when dispersed throughout the world, her Bishops receive and assent to the definitions of faith of the Chief Pastor. Every Catholic knows and believes this—because he knows that the Church is founded on a rock, that the spirit of Christ shall never depart from her, and that the gates of hell shall never prevail against her. It is in vain to endeavour to explain away those texts. There must be an authority in religion, and that authority must be such as that it cannot lead to error. It is vain to endeavour to disturb the Catholic in the security of his faith: True, he knows the Pastor is not infallible; but he also knows, that, as the organ of the Church, he communicates to him the Catholic doctrine pure and unadulterated. He knows that the doctrine of the Priest must be conformable to the doctrine of the Bishop, and that the doctrine of the Bishop must be the same as that which is believed and taught by the Chief Pontiff, and all the other Bishops of the Catholic world. In matters which are not of faith, there is liberty of opinion; but the faith of the Church is essentially one, securely resting on the immovable rock of eternal truth. The mark of sanctity is the only one which the Gentleman who spoke last on the other side has thought proper to leave to the Church of Christ; but he and his colleagues have laboured hard to prove that this character belongs not to the Roman Catholic Church. They say the Roman Catholic Church is not holy, because some of her Chief Pastors have been men of immoral lives. I admit the fact; but *quid inde?* Does the conclusion which they assume follow? Did the Church at the time of her origin lose her essential sanctity by the prevarication of St. Peter?—No. Therefore, in subsequent times, she did not lose this essential character by the vices and immoralities of some of his successors. But the Gentlemen appear not to understand in what the sanctity of the Church consists. It consists in the holiness of her head, Jesus Christ, and of her founders, the Apostles—in the holiness of her doctrine of faith, and her discipline of morals—in the means with which she is provided for the sanctification of her children—and in the eminent holiness of numbers of her children in every age. I say not of all her children—for the enemy has been busy sowing tares in the field of the Lord, and they shall not be separated from the good grain, until the great day of judgment and final retribution. Those objections against the lives of some of the Popes prove nothing, unless it can be shown that they were sanctioned by any principle of Catholic faith or discipline. This never was, nor will be, attempted. Some Divines maintain the Ministerial infallibility of the Pope in matters of faith, but none ever pretended to invest him with the prerogative of personal impeccability. When this attack, Mr. Chairman, on the sanctity of our Church, from the vices of some of our Pontiffs, was made by a Gentleman yesterday, he introduced it with a sort of an apology. I must now, Sir, introduce a subject, which, when I consider the audience I address, may also require some apology. I mean

to give one proof of the claims which the Reformed Churches have to the character of sanctity. I assure you, Sir, I don't introduce it merely for the purpose of recrimination, but because it bears strongly on my present argument. I have here, Sir, a copy of a document in which Luther, the great father of the Reformation, together with his council of theologians, gave permission to Philip, Landgrave of Hesse, to have two wives at the same time. I will read, Sir, only the concluding sentence. There are ladies present: and I don't wish to offend delicate ears, or raise a blush on the cheek of modesty:—'Your Highness hath therefore not only the approbation of us all, in a case of necessity, but also the consideration we have made thereupon,' &c. It is dated Wirtemberg, 1539, and is signed by Martin Luther, Philip Melancthon, Martin Bucer, Anthony Corvin, Adam John Leningue, Justus Winferte, Dionysius Melancthen. Now, this is not a personal charge against the moral character of Luther; but a doctrinal decision, given and signed by the father of the Reformation and his theologians in council—a decision most licentious and unholy—most pernicious to society, and destructive of Christian morality. I beg it will be observed, now, that I say nothing of the personal character of Luther. We all know how immaculate that was.—'I can't bear this Jerome,' says he, 'he is so perpetually canting about fasting and continence.'—Serv. Arb. Judge now, where is the claim to the character of sanctity. I regret, Mr. Chairman, that I have occupied the time and attention of the meeting so long, on matters which do not properly belong to the question on which we are now at issue. But I was compelled to it by the mode of argumentation which the Gentleman who spoke before me on the other side adopted. I will now, Sir, come to the point, and bring the question within its proper boundaries. The principal, indeed the only argument, which has been brought forward here to support the Biblical system, is one drawn from the Holy Fathers and the practice of the Catholic Church. Here, Sir, I must acknowledge ourselves indebted to our learned adversaries. I wish particularly to make my acknowledgments to the Hon. and Rev. Gentleman who introduced this argument. I was much pleased with his urbanity and gentlemanly demeanour; but I was sorry to see him, at the close of his speech, descending from the graceful dignity he had assumed, to rake in the mire for filth to cast in the face of his adversaries. I think it beneath me, Sir, to notice farther the circumstance to which I allude. However, I thank him and the other Gentlemen for the argument which they have introduced. It refutes a gross calumny which had been long circulated against the Catholic Church. It has been often said, that it is a principle of the Catholic Church to lock up the sacred writings from her people, that she may keep them in darkness and error. This calumny has been satisfactorily refuted by the Gentlemen to whom I am now opposed. They have proved that the Catholic Church in every age strongly recommends the study of the Holy Scriptures. They have proved it from many Holy Fathers—from the preface to a Parisian Edition of the Bible; and one gentleman has proved it to the present day from a letter of a most respectable Roman Catholic clergyman. Let the foul calumny then be no more repeated, that the Catholic Church is hostile to the Scriptures. But what is the conclusion which the gentlemen deduce from this?—Solid reasoning does not always accompany flippant oratory and graceful gesture. Here is their argument:—The Catholic Church, in every age, strongly recommends the study of the Scriptures; therefore, the Bible Society has a strict right to distribute their own version of the Bible, without note or comment, among the Roman

Catholics, and on the principle that it is to be expounded by the private judgment of each individual. Admirable conclusion, indeed! The gentlemen are scholars, and I am sure they are well versed in logic. I would ask them then, is this conclusion contained in the premisses? It is one thing, Mr. Chairman, to recommend the reading of the Holy Scriptures, and quite another to inculcate the principles of private judgment in expounding them. Those two things ought to be always carefully distinguished. The Catholic Church has always kept them separate; but the advocates of the Biblical system always studiously confound them. Thus they reason:—The Holy Fathers recommend the reading of the Scriptures; therefore they authorise the right of expounding them according to the private judgment of every individual, no matter how that judgment may be obscured by ignorance, prejudice, or passion. The Holy Fathers, Sir, knew this distinction better. Knowing that ‘all Scripture divinely inspired is profitable to teach, to reprove, to correct, to instruct in justice,’ they exhort the faithful to the study of the sacred volume. But knowing also that the weakness of human reason is not to be the judge of the truths of divine revelation—knowing that there are many parts of the Scriptures which the ‘unlearned and unstable (those who, rejecting authority, are liable to be carried away by every wind of doctrine) wrest to their own destruction,’ they strongly insist on the necessity of studying them in submission to the authority of the Church, in the unity of her doctrine, and under the guidance of her teachers. This, Sir, will appear clearly from a few passages which I will take the liberty of reading.—[Here the Rev. Gentleman read at length passages from Rufinus, 11th Book, 9th c. of his history.—St. Basil, 75th Epist.—St. Epiph. contra hæreses 61.—St. Augustine, on the utility of believing, 7th and 17th chap.—St. Chrysostom, homily on Methusalem.—Jerome, in *Epis. ad Paulinum*, and other authorities.] Thus it appears that the authorities to which the learned gentlemen appeal to establish the principles of the Biblical system, prove directly the reverse, viz.—that there must be a living speaking authority to interpret the Word of God, and preserve the deposit of faith. These are the means which God selected for the establishment of religion, and these the means by which it must be preserved. It is worthy of observation that St. Paul and the other Apostles, who wrote Gospels or Epistles, did not write them for the purpose of converting those to whom they were addressed; but, having first converted them by the living voice of preaching, they afterwards wrote to them on some apparently casual occasions. And it is also remarkable, that St. Peter even then thought it necessary to warn the flock against the danger of private interpretation, telling them that there were some who wrested the Epistles of St. Paul, and the other Scriptures, to their own destruction. Mr. Pope has charged us with some errors in our translations of the Bible from the Greek. Mr. Daly also has charged the author of a new pamphlet, signed J. K. L., with a gross blunder and impiety in perverting the meaning of a text. I suppose, however, when the learned gentleman made this assertion, he had not read sufficiently far in the pamphlet. If he had read two pages farther, J. K. L. would have informed him that the Greek word may be taken in the indicative as well as the imperative mood. I will answer Mr. Pope upon one point, and refer to where he will get a satisfactory explanation in all the others. He says, we improperly translate the verb μετανοειν, ‘to do penance,’ instead of ‘to repent.’ The gentleman is right in his explanation of the etymology of the word; but he ought to know, that in its use and application it means not merely a change and sorrow of

mind, but also the performance of the penitential works which necessarily accompany and follow a sincere change and sorrow of heart. In other parts of the Scripture the same word is used to signify penitential works.—Mat. xi. 21; Luke x. 21; and the Greek ecclesiastical writers use it in the same sense. To these authorities we may add the poet Ausonius:—

*' Sum Dea, quæ facti, non factique, exigo pœnas;
' Scilicet ut pœniteat, sic μετανοια vocor.'*

I now refer him to the preface to the fourth edition of Ward's *Errata of the Protestant Bible*, the book which I now hold in my hand, for further information on this subject, and for an ample refutation of all the objections of this nature which he proposed. The arguments of the Roman Catholics against the principles of the Bible system, from their absurd and pernicious consequences, have been answered this day in a manner which appears to give great satisfaction to the Gentlemen opposite. It has been said, Sir, that 'we argue against the Word of God, from the abuse of it.' This is specious, Mr. Chairman; but it is a sophism. The Roman Catholics do not argue against the Word of God, but against the abuse of it. We want to guard against the abuse of the Holy Scriptures, and to secure the proper and salutary use of them, by the guiding and correcting principle of a competent authority. We do not argue directly or indirectly against the Divine Word; but we argue directly against the principle of private interpretation—a principle which is directly abusive of the Scriptures, subversive of all authority in Religion, and, in its direct operation, productive of all those absurd disastrous consequences to which my Rev. Friends alluded. The Rev. Gentlemen declared, that they don't come here to do us any harm; they disavow all hostile intentions. I don't want, Sir, to deprive them of the credit of their benevolent intentions; I don't want to impeach the sincerity of their declarations. But I say, that their proceedings are essentially hostile to the Catholic Faith. No great body of Religionists, Mr. Chairman, ever made use of this principle, of anarchy and disunion, except in opposition to the Church authority. When the first reformers raised the standard of revolt against the Church of Rome, they proclaimed the principle of 'evangelical liberty,' or, more properly, evangelical licentiousness. But, as soon as they had attracted crowds to their camp, they proceeded to reduce them to regular organization, and to establish in their bodies the principles of authority and subordination. Certainly they could not prevent the working of their own principle, because the authority which they established was incompetent; hence they were soon divided into a thousand sects. But they did establish an authority. Luther proclaimed his own infallibility, and consigned all who opposed him to reprobation. Calvin established a tribunal, which brought Servetus to the stake for presuming to act on the first principle of Calvin. The Church of England established an authority and order more perfect than any other reformed Society. Thus, all those Societies establish among themselves a principle of authority; but, when they take the field against the Catholic Church, they unfurl the banner of evangelical licentiousness. When we see, then, a powerful Society advancing towards us with such principles and such arms, we want no prophet to warn us of the danger. Many of the individuals who support it, I am sure, are actuated by good motives; but the principles and the object of the Societies are essentially hostile to the Catholic Faith. I will now conclude, Sir, by repeating my protest against the principles and pro-

ceedings of the Bible Societies, and entreating those respectable individuals who have lent themselves to that cause, to desist ere much evil may be done. The principles of the Bible Societies prove too much; and we have the authority of a Protestant Dignitary for asserting, that they will work too much. It is Dr. Balguy, I think, who says, 'that the English Church is like an oak which is shivered into pieces by a wedge which was cleft from its own trunk.'

Those who have studied the history of the period—particularly in relation to the evils and outrages consequent upon the attempts to enforce the payment of tithes,—will readily comprehend the motives which prompted the Bishop of Kildare and Leighlin to address the following Letter to his Clergy. In June, 1834, a Resolution had been carried in the House, by a majority of 396 to 120, "Praying his Majesty to appoint a Commission to enquire into the state of the (Protestant) Church, and of Church property in Ireland; and also to enquire into the proportion, in numbers and endowments, between the Roman Catholics and Dissenters and the Establishment of the Protestant Church." The Protestant clergy, in alarm, met and adopted an Address to the King, which was signed by 1,400 clergymen, and was presented by the Archbishop of Armagh. To, this, his Majesty replied stating his "determination not to allow a single privilege of the church to be touched." Earl Grey, having resigned the Premiership, was succeeded by Lord Melbourne who decided upon making concessions to the Catholics on the tithe question. His Tithe bill, after passing the Commons, was rejected by the Lords. During the Parliamentary recess which followed, numerous meetings took place in Ireland at which the undying hostility of the people to this odious and iniquitous impost was expressed in no uncertain terms. On the 14th of December, the King summarily dismissed the Melbourne ministry, and sent for Sir Robert Peel. Parliament was dissolved on the 30th of December, and the writs for the new house of Commons were made returnable on the 19th of February following. The dismissal of the Melbourne Cabinet had greatly exasperated the liberal and Catholic party, who had no hope of redress of their grievances from the party who were thus placed in power, chiefly with the view of opposing their just demands. Such were the circumstances under which this letter was issued. The result of the General Election was that, Sir Robert Peel, after holding office for only three months, had to resign, and the King was compelled to recall his former ministers, the Earl of Mulgrave being appointed Lord Lieutenant of Ireland, with Lord Morpeth for his Secretary; Lord Plunket becoming Lord Chancellor, and Mr. Perrin and Mr. O'Loghlen respectively Attorney and Solicitor-General for Ireland.

“Braganza House, Carlow, January 7, 1835.

“DEAR REV. SIR—Having been consulted by some of our Clergy, on the expediency of our taking a part in the present Elections, I deem it necessary to address my answer generally to the Priests of, at least, this part of the Diocese.

“My wish, as it is the expressed wish of all the Catholic Prelates of Ireland is, that we should, if it were possible, keep aloof from all interference in political concerns. This, however, must be subject to the modification of circumstances: and I am decidedly of opinion, that the present critical and most important juncture of public affairs, not only justifies, but imperatively calls for, our most active and energetic exertions. I will state my reasons briefly—

“The best and dearest interests, religious as well as political, of our people and country, are at this moment at stake. A new administration has been called into power, avowedly for the purpose of supporting the temporalities of the Church by law established, and the principles of the Tory, anti-reforming, or Conservative party in England and Ireland.—His Majesty, desiring to ascertain whether a Ministry formed for such objects, and on such principles, shall be likely to possess the confidence of the nation, has dissolved the late Parliament, and calls on the Electors to make known to him their wishes and opinions, by the free and independent exercise of their legal right of choosing their Representative for a new one.

“The present general Election then, is the most important that, perhaps, ever occurred in this country; for on its result depends the future improvement, peace, and prosperity of Ireland, or the perpetual continuance of the poverty, misery, and degradation of her people.

“Shall we, then, stand by, as idle spectators of so momentous a contest? We, who are so completely identified with our people, in all their interests, and all their sufferings. I answer, emphatically—no! The people stand in need of our assistance in this emergency; and we owe to them our most zealous co-operation, in an object so evidently good, as their peaceful and legal endeavours to free themselves from the thralldom of Conservative oppression, and the crying grievances of an unjust and sanguinary Tithe system. We are bound to give them our assistance, by instruction, advice, exhortation—and it is necessary to explain to the Electors the real nature of the question which they are now called on to determine by their votes.

“The question before the Electors now is, not whether this or that Candidate be a man of wealth, or limited fortune—a man of amiable manners and private worth, or a haughty aristocrat and bad landlord—a man of mental powers, and literary acquirements, or a half educated squire; but simply this, will they, by their votes, do all in their power, to support an administration which is determined to check the progress of salutary improvement in all the civil institutions of the Empire—to uphold and perpetuate in Ireland the enormous abuses of a Church Establishment, from which the people never received aught but evil—to place the education of our youth in the hands of proselytising fanatics—and to deliver the Catholic population again to the domination of the old ascendancy faction? Need the Electors be informed of the true character of this Ministry? If they be unacquainted with the professed and uniform principles of the men who compose it; passing events will tell them;—two or three sanguinary Tithe-massacres have occurred since the accession of the present Ministry to power—not perpetrated indeed by their orders, but certainly in the well-founded hope of protection and

indemnity from them. Are they to be informed of the Tory or Conservative principles? Surely they cannot have so soon forgotten those notable speeches and resolutions, in which the Catholic tenantry are devoted to extermination from the lands in which they and their fathers have toiled, unless, besides paying their rack-rents, they deliver themselves up in abject vassalage to the lords of the soil.

“Here again is the plain question for the Electors.—Will they give their support to such a Ministry—their sanction to such principles—their approbation to such proceedings? Can any honest, independent, conscientious Freeholder, particularly, can any Catholic Freeholder, who desires to see the reign of justice, charity, and peace in his native land, do so? I should be extremely sorry to answer in the affirmative:

“Let not the Electors be deluded by specious and plausible professions of liberality from any Candidates whom they know to be identified with the party, to whose bad principles and selfish anti-national interest, the new Ministry is pledged. The question, at the present crisis, I repeat it, turns not so much on the personal merits or demerits of any individual Candidate, as on the paramount interests of the country, and the well-known principles of the Tory Government.

“After having explained to the freeholders of your parish the real state of the question on which they have solemnly to decide, your duty, Sir, is to instruct them in the conscientious obligations of Electors: for they are not to understand that the elective privilege is intended by the laws as a matter of traffic, to be disposed of for private emolument or favour; but a sacred trust confided to them for the public good; and, therefore, to be exercised for the public good, with strict adherence to integrity, and according to the pure dictates of conscience.

“Their attention is to be most particularly directed to the nature and obligation of the oaths which are to be administered to them—the Oath of Qualification, and the Oath against Bribery. However, I am so fully convinced of your own competency to give the necessary instructions on this important subject, that I feel it sufficient now merely to advert to it.

“Impress on the minds of your people the great importance of unanimity. Unanimity constitutes our strength; division, always the bane of our unhappy country, would now be fatal. If the honest, independent, freeholders, without distinction of creeds, stand together, with one heart and one mind, in the peaceful assertion of their constitutional rights, they must be triumphant; the power of their opponents shall be as chaff before them; and they may laugh to scorn the vindictive threats of disappointed ambition. The popular Election Committee has already given the example of that unanimity, and a proof of the total absence of all sectarian views and prejudices from their councils; for, though principally Catholics, they have preferred, in their selection of Candidates for the Borough and County (of Carlow), three Protestants to three Catholics of wealth, talent, and respectability.

“Above all things, exhort them to observe inviolably, strict obedience to the laws, and a peaceful, sober, orderly line of conduct. Implore of them to avoid all excess and intemperance—to abstain from intoxicating liquors, and to ‘refrain themselves from all appearance of evil.’ Remind them of the necessity of practising patience and forbearance, lest they should be provoked to a violation of the peace, by designing and evil-minded persons.

“In conclusion, Sir, I do not hesitate to say, that it is at this juncture, indispensably necessary, that we exert, for the common good of our Country, all our energy and zeal. But I trust it shall be with prudence

and charity : and in a manner befitting the sacred station which we have the honour of holding : in order 'that he who is on the contrary part, may be afraid, having no evil to say of us.' 'Be vigilant,' therefore, 'labour in all things,' 'rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil to any man ; but ever follow that which is good towards each other, and towards all men ; and may the God of Peace himself sanctify you in all things : that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord.'"

"I remain dear Sir, your obedient faithful servant,

✠ EDWARD NOLAN, Bishop, &c."

The Episcopal career of Dr. Nolan was of short duration. Whilst engaged in the duty of Visitation, in a remote portion of the Diocese, he caught typhus fever, about the beginning of October, 1837. He at once hastened to Carlow, his illness being seriously aggravated by the long journey. An interval of deep anxiety succeeded, during which, fervent prayers were continuously offered for the prolongation of a life so precious. But God's own good time had come. On Saturday, the 14th of October, 1837, at 7 o'clock in the evening, he breathed his last, his bed being surrounded by several of his priests, and by the Sisters of Mercy, who had attended on him throughout his illness. The Solemn Obsequies took place in the Cathedral, at which several Prelates assisted, the clergy of the Diocese as well as from the Dioceses adjoining, being also present in great numbers. At the termination of the religious Service, the body was borne through the principal streets of the town followed by a vast and sorrowing crowd, amongst whom were many who, though not of his flock, yet were anxious to attest by their presence their veneration for his virtues. The County Carlow Quarter Sessions were adjourned until the interment had taken place, as a mark of respect to the memory of the deceased Prelate. The procession then returned to the Cathedral, where all that was earthly of the gentle and holy Bishop was placed on the right hand of his illustrious predecessor and friend, Dr. Doyle. A black marble monument, has been placed over the grave, bearing a floreated Cross, with the following inscription :—

"Here lie the Remains of the
RIGHT REVD. EDWARD NOLAN,
Bishop of Kildare and Leighlin;
Consecrated, Oct. 28th 1834. Died, Oct. 14th 1837,
Aged 44 years.

Ever from his childhood distinguished for his
Pure piety, his Gentleness, and amiable simplicity of manners,
he was called from a life of beloved seclusion
Congenial to his humble and Retiring Disposition,
to watch over the Church of Kildare and Leighlin,
Which he Governed in Peace and Happiness,

Edifying all by his Saintly Example,
 and Commanding the Cheerful Obedience of all,
 More by the Influence of his Endearing Virtues
 Than by the Authority with which he was Vested.
 Requiescat in pace."

To the Sisters of the Presentation Convent at Carlow, especially, the death of Dr. Nolan was a source of most poignant regret. Immediately after his Ordination he accepted the Chaplaincy of that Community, to which he knew there was no salary attached. In this office he continued until his Consecration, a period of fourteen years, the latter nine years of which he acted as ordinary Confessor. On several occasions he conducted the Spiritual Retreats of the Sisterhood, and he constantly laboured to promote their advancement in the way of perfection, whilst they entertained for him the most reverential regard. From the moment the life, so dear to them, was pronounced to be in danger, they never ceased to importune their Divine Spouse to avert the threatened blow. On the night preceding his holy death, some of the Sisters were permitted to remain in supplicating adoration before the Tabernacle. When all was over, the sad intelligence was broken to them by the present Right Rev. Abbot of Mount Melleray, Dr. Fitzpatrick who, kneeling before the altar, recited the *De Profundis*, the Psalm for the Departed. The Sisters earnestly desired to have, in their chapel, a memorial of their gratitude to their beloved friend and father; this was accomplished chiefly through the liberality of the Very Rev. James Ignatius Taylor and the Rev. Daniel Nolan, brother of the deceased Prelate. The Epitaph was composed by the Very Rev. Dr. Taylor and is as follows:—

"In Memory of the
 RIGHT REV. EDWARD NOLAN, Bishop of Kildare and Leighlin,
 a man of God, a master of the spiritual life,
 meek, humble, pious, retiring, learned,
 Who during fourteen years that he was Professor
 in the College of Carlow
 devoted himself to cultivate in this Community
 the genuine Spirit of the Religious state
 by the zealous exercise of his sacred ministry,
 by his enlightened guidance,
 but still more by his own saintly example.
 This simple tablet is erected by a grateful Community.
 Born 1794—Consecrated 1834—Died 1837.
 May he rest in peace."

Death of the Right Rev. Doctor Nolan.

(From a contemporary Notice).

The young, amiable, learned, wise, and sanctified Bishop of Kildare and Leighlin is no more! At seven minutes to seven

o'clock on Saturday evening last, it pleased Almighty God to summon this excellent Prelate to the reward of his numerous and distinguished merits. In him religion honours another martyr to the boundless solicitude and heroic activity with which the Prelates of the Catholic Church in Ireland devote themselves to the various, painful, and wasting duties of their exalted function. He had but just finished the Visitation of his Diocese, when a typhus fever, brought on or aggravated by the toils of mind and body which he underwent, while progressing through his populous and extensive district, terminated, after a few days' illness, in the catastrophe which it is our present distressing duty to announce. Little more than three years have elapsed since the Catholics of Carlow sustained, in the death of their illustrious Dr. Doyle, the loss of a Bishop high, confessedly, among the foremost Prelates and master-spirits of the nineteenth century; and, now again, they are mourning over one of the meekest and most endeared ornaments of the Christian Hierarchy! over one of whom it may be said truly that, in admiration of his modest but transcendent worth, they felt themselves compensated, as it were, for the towering genius and far spread celebrity of his great predecessor. It was no common merit, assuredly, that could attract admiration in contrast with the glories of the Irish Bossuet; and yet, on the many occasions since his promotion to the Episcopacy, when the name of Doctor Nolan was mentioned in public, it was remarkable how fondly his people loved to couple the names of those two Prelates, in illustration of the enthusiastic estimate which they had formed of the different, but singular excellence of both. Indeed, for many years previous to his demise, Dr. Doyle himself was amongst the warmest and most attached admirers of him whom Providence had designed as his future successor; and, among the chief things that cheered his latter moments, was the knowledge that his noble efforts for the sanctification of his people were to be taken up by one in all respects so capable of perpetuating and extending their benefits. Nor has the event disappointed his expectations. In all the characteristics of a Christian Bishop, Dr. Nolan was worthy to be his successor. None, but they who have frequent opportunity of observing it, can form a notion of the profound veneration which the Catholic Clergy as well as the laity, cherished towards their Bishops, or estimate the ready deference with which all their opinions are regarded, and their wishes gratified; but no change, however flattering to human frailty, could disturb his calm but deep-seated humility. His elevation brought out the more vigorous features of his character when occasion called for their exercise, but, for the

rest, it left him just where he had ever been, the same meek and gentle being all through. His enlightened mind comprehended accurately, the wide extent and arduous nature of Episcopal duties, and his ardent piety forbade him set any limits to the zeal with which he strove to fulfil all their various and trying details. An incessant labourer, it does not appear that for the three years during which he governed his church, he absented himself for a single week from the scene of his pious cares, save only upon matters connected intimately with the important concerns of his flock. Night and day, his thoughts were occupied upon the means of doing good, and those who knew him best can aver, that he seemed not to have an earthly wish to gratify, but the execution of his charitable designs. The interests of the poor, especially, engaged his attention, and many a year must pass before the afflicted friend, who takes upon himself the mournful duty of penning these lines, can forget the glow of benevolent delight with which his placid, but intellectual features kindled up as, on a recent occasion, he related the prospects which Heaven seemed to open to him of realizing some projects which he contemplated for the spiritual, as well as temporal, relief of the indigent throughout his Diocese. But while his people at large, beheld with edification, and acknowledged with ardour, his efforts in the public service, it was only they who enjoyed the blessing, (for by no colder term should it be designated), of his private friendship, that could rightly appreciate this good man's surpassing worth. His tranquil demeanour and amiable modesty, imparted to all who conversed with him, a portion of the happy serenity which his own calm spirit breathed; while the generosity of his sentiments, his firmness of purpose, the zeal with which he embarked, when occasion called for it, in whatever promised to advance the interests of individual friends or the public at large, discovered him to be one of those who, under the meekest exterior, conceal hearts glowing with the warmest sympathies, and souls ready for the noblest enterprise. He was one of those who bear about them, even from childhood, the charm that attracts the love, and inspires the hopes and the wishes of all that approach them. While yet a student in College, he was, not only universally beloved as a companion, but, notwithstanding the most unpretending simplicity of manners, was, in fact, as much revered as a superior; while, even then, there was predicted for him the very course of honour and usefulness which he has now so signally, but alas! so speedily accomplished. For fifteen years or upwards, he presided with signal success over the several departments of study in his native College of Carlow,

during which time hundreds of students, lay as well as clerical, enjoyed the daily benefit of his learned instructions and friendly intercourse, and from those and other circumstances, there are few persons, perhaps, who formed a wider circle of acquaintance than he, and with every security it may be asserted, now that he is gone, that of all who knew him, not one could be found to recollect that ever he received from his lips—not to say an affront or harsh reproof—but even the slightest semblance of an offensive word. Not one who will not grieve for his loss, but many a one who will have many a kind word and gentle deed to recall, and many a wise advice to be grateful for.

FRANCIS HALY.—On the 28th of December, 1837, Propaganda elected Dr. Haly successor to Dr. Nolan, and on the same day his election was approved by the Pope. (*Brady*). Francis Haly was a native of the parish of Doonane, in the Queen's County. The date of his birth is uncertain, but those who knew him from his childhood represent him as being, at the time of his demise, in his 71st or 72nd year,* accordingly he was born about the year 1783. In 1807 he entered the College of Maynooth, where he completed his studies and was ordained priest in 1812. His first appointment was to the Curacy of Rathvilly where he remained one year. In the year following, he was appointed Administrator of Mountrath, which was then a mensal parish. In this position he remained for upwards of eight years, "always displaying the same active zeal, the same assiduous application to the duties of his sacred calling, the same forgetfulness of self, and the same consideration for others, which marked his career to its close." In 1822, he was inducted Parish Priest of Kilcock by the illustrious Dr. Doyle. For 16 years, he laboured in this mission. "A scrupulous exactness in the discharge of his pastoral duties—a capacity for governing, which, without much effort on his part, produced the happiest results for his parishioners—an affectionate solicitude for the welfare of his flock—above all, an enthusiastic devotion to the cause of education—a devotion which never waned, and which died within him only when his heart ceased to beat—distinguished him as a model amongst Pastors, and produced for his people the happiest results."

On the 18th of February, 1824, Dr. Doyle thus writes to the P.P. of Kilcock :—

"MY DEAR REV. SIR,—The death of our good friend the Rev. Mr. Mollowny has imposed on me the disagreeable necessity of seeking

* The inscription on his tomb states that he was in the 74th year of his age at the time of his death.



*Most faithfully
Yours + F. Haly*

RIGHT REV. FRANCIS HALY. D.D.
BISHOP OF KILDARE AND LEIGHLIN.



to provide two Pastors for Ballinakill, henceforth to be divided into two parishes. Mr. O'Connor of Maryboro' will take charge of one of them, and I know of no person whom I would be so anxious to represent our holy Religion and preside over its interests in that county town, as you, should you be disposed to succeed Mr. O'Connor. It is to request that you would consult the Father of Lights on this important subject that I write, hoping to know from you in a few days the determination you will come to."

"I remain, my dear Sir, yours truly and affectionately
✠ J. DOYLE."

The Rev. N. O'Connor, on further consideration of the subject, decided on remaining at Maryborough, and, in consequence, the P.P. of Kilcock was saved the necessity of deciding whether he would accept or decline the proffered translation.

An early and warm friendship had been formed between Dr. Haly and the Rev. Edward Nolan, afterwards Bishop of the Diocese. In the notice of the Life of that Prelate, reference has been made to the Biblical controversies in which he was engaged. His friend, the Pastor of Kilcock, who was also his cousin, took a lively interest in those proceedings, as the following will show:—

From Rev. Francis Haly, P.P., Kilcock, to Rev. Edward Nolan, Carlow College.

"MY DEAR EDWARD,—I received the 'Carlow Post,' with your letter to Mr. Kelly. I was delighted to see you in the field, shivering a lance with some of these Biblical Knights. I admire very much your letter for its temper, its argument, and good style. I was glad to see you draw on the 'Hind and Panther'; the passage you quoted appears to me to be most judiciously applied. Within about 100 lines of the conclusion of the first Part of that celebrated Poem you will find the following lines which may be of use to you when pressing your adversary on the necessity of an authority in the interpretation of the Sacred Volume:—

'As long as words a different sense will bear,
And each may be his own interpreter;
Our airy Faith will no foundation find,
The words a weather-cock for every wind'

If you can find leisure to read it, you will be able to select passages applicable to every subject which may come within the range of the present controversy, however extended it may be. Although Dr. Johnson says: 'The scheme of the work is injudicious and incommodious,' he has the honesty to admit that the author 'seems well enough skilled in the topics of argument, endeavours to show the necessity of an infallible judge, and reproaches the Reformers with a want of unity.' And that, notwithstanding its 'original impropriety and the subsequent unpopularity of the subject, it may be usefully studied as an example of poetical ratiocination, in which argument suffers little from the metre.' I think the following passage from Burke ought to have considerable weight, for he was not a Catholic, and, certainly, no latitudinarian in Religion no more than in Politics. 'The scheme of Christianity is such that it almost necessitates an attention to many kinds of learning. For the Scripture is by no means an irrelative system of moral and divine truths; but it stands connected with so

many histories, and with the laws, opinions, and manners of so many various sorts of people, and in such different times, that it is altogether impossible to arrive to any tolerable knowledge of it, without having recourse to much exterior inquiry.'—See Burke's Works, Vol. 10, Art. *Abridgment of English History*. Quere: Is the unlettered peasant capable of this 'exterior inquiry'?

"I have a 'Congratulatory letter' of the Rev. P. Gandolphy to the Rev. Herbert Marsh, D.D., F.R.S., Margaret Professor of Divinity in the University of Cambridge, on his 'Inquiry into the consequences of neglecting to give the Prayer-book with the Bible.' I wish you had this little pamphlet, but, as I cannot now conveniently accomplish my wish, I will give you two extracts. 'When we consider,' he says (*Inquiry*, p. 4), 'that there is at present hardly a town, or even a village, which is not visited by illiterate teachers, who expound the Bible with more confidence than the most profound theologian; it becomes doubly necessary, if we would preserve the poor of the Establishment in the religion of their fathers, to provide them with a safeguard against the delusion of false interpretation. Under these circumstances, to leave the poor, who, without assistance, cannot understand the Scriptures, as the itinerant preachers themselves admit, by their own practice; to leave the poor, I say, under such circumstances, to be tossed about by every wind of doctrine,—which they must be, unless provided with that authorised exposition of the Scriptures which is contained in the Liturgy,—is, at least in my judgment, such a dereliction of our duty as Churchmen, that I little expected to hear clergymen, within the precincts of the University, reprehend a Professor of Divinity, because he contended that the Prayer-book should be distributed with the Bible.' On this passage, Mr. Gandolphy presses Dr. Marsh severely, by showing him they were perfectly agreed; that the latter had given up,—as your Rev. antagonist has done,—a fundamental principle of his Religion—that the Prayer-book was to the Protestant what the notes and comments are to the Catholic. Hear the Doctor again:—'Are all Protestants alike in their Religion? Have we not Protestants of the Church of England, Protestants of the Church of Scotland, Protestants who hold the Confession of Augsburg? Have we not both Armenian and Calvinistic Protestants? Are not the Moravians, the Methodists, the Baptists, the Quakers, the Swedenborgians, all Protestants? Since, therefore, Protestantism assumes so many different forms, men speak quite indefinitely if they speak of it without explaining the particular kind which they mean. When I hear of a Swedish or Danish Protestant, I know that it means a person whose Religion is the *Bible only*; but the Bible as expounded in the Confession of Augsburg. When I hear of a Protestant of the Church of Holland, I know that it means a person whose Religion is the Bible only; but the Bible as explained by the Synod of Dort. In like manner, a Protestant of the Church of England is a person whose Religion is the Bible only; but the Bible as expounded by its Liturgy and Articles. How, therefore, can we know, if we give the Bible only, what sort of Protestantism will be deduced from it?' I am not done with the Doctor, yet. 'Let me ask,' he says, (*Inquiry*, p. 7), 'whether the Bible itself is not capable of perversion; whether the best of books may not be misapplied to the worst purposes? Have we not inspired authority for answering the question in the affirmative? St. Peter, speaking of the Epistles of St. Paul, said: 'In which are some things, hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.' Would St. Peter, if he lived in the present age,

have thought this admonition less necessary, than in the age of the Apostles? Can Churchmen, then, who know that one party wrests the Scriptures, by the aid of false interpretation, into authority for the rejection of the Trinity, and the Atonement; that another party wrests them into an authority for the rejection of the Sacraments; that other parties, again, on the authority of the same Bible, prove other doctrines which are at variance with our own, think it unnecessary, when they distribute Bibles to the poor, who are incapable, without assistance, of judging for themselves, and who alone are the objects of gratuitous distribution,—can Churchmen, I say, under such circumstances, think it unnecessary to accompany the Bible with the Liturgy, in which the doctrines of the Atonement, the Trinity, the Sacraments, with the other doctrines of our Church, are delivered as contained in the Bible? It is not from the Bible itself, but the perversion of it,—‘the wresting of the Scriptures,’ as St. Peter expresses it,—by the ‘unlearned and unstable’ with whom England now swarms, that the danger proceeds, and the danger must increase in proportion as we neglect the means of counter-acting it.’ I have done with the *Inquiry*, and I would not have trespassed so much on your patience with it but for observing that Dr. Milner, in his 8th letter, only glances at it, and I feared that perhaps you had not a copy. I am inclined, however, to think, from one of Mr. Finn’s letters of last year, that he has the *Congratulatory Letter* of Mr. Gandolphy, and a Sermon of that gentleman proving the inadequacy of the Bible to be an exclusive Rule of Faith. From this latter production, which is appended to the *Congratulatory Letter*, I am about to furnish you with a few extracts from high Protestant authority, which go a great way in support of the principle for which you contend.—Reprobating the system of education introduced by Mr. Lancaster, a distinguished Protestant clergyman writes thus:—‘After the youth has made sufficient elementary progress, the Bible is put into his hands, and, without creed or Catechism or Commentary, he is left to form his own selection of doctrines. How little such a vagrant introduction is fitted to advance the interest of real and practical Christianity, I will leave to the common sense of any man to determine; to me it appears the readiest and shortest of all methods to form Sceptics and Infidels. It is, in truth, no other than the vain delusions of Rousseau reduced to practice. This Philosopher, in his utter detestation of prejudice, thought it best to leave his imaginary pupils entirely to themselves; to let them grasp after wisdom uninfluenced by natural solicitude, and undirected by hereditary information. But it was soon discovered that a savage, not a sage, would be the result of this absence of prejudice, and not a few years must convince the public that any thing but a Christian may be formed from this wild and unbottomed scheme of education. It is a system which, under the pretended garb of Christianity, could only introduce a more probable species of infidelity and scepticism. Call this religious inclination what you may, it is a mere scaffolding for Deism; and if the youth of any country were universally educated in it, we need not hesitate to assert that, within the course of a few years, there would be less of Christianity subsisting in that country than there is in any part of Europe which can be mentioned at the present moment.’—*Crisis of Religion*; by Rev. E. W. Grimfield, pp. 14, 19, 20.

“Another accredited organ of very high church authority expresses ‘astonishment that it could be supposed that the nations of the East might be converted to the religion of Christ, by merely translating the Bible into their several languages, and circulating those translations

among such of them as could read.' 'Were indeed the mere studying of the Bible sufficient to convert idolatrous nations from their errors and to make them members of Christ, children of God and inheritors of the Kingdom of Heaven, why were the Apostles commanded to go into all the world and preach the Gospel to every creature, when they could have written the Gospel in all the languages of the earth, and thus converted the nations by writing, without incurring the dangers to which, by travelling and preaching, they were daily exposed.'—*British Critic*, Vol. 30, p. 584. 'It is vain to say that those who can read, may derive their own religious principles from the Word of God; for a variety of knowledge, to which the lower orders of society can never attain, is necessary to enable any man to extract from the Bible a system of religious principles calculated to direct his conduct in every circumstance which may occur during life.'—*British Critic*, Vol. 39, p. 591.

"I think it most likely, if you have had the patience to follow me so far, that you must feel a good deal fatigued; it is quite certain that I do, at this moment. Since my return from Mountrath I have not had an hour for myself; this being Friday, I took an opportunity of throwing those extracts into their present shape. Perhaps after all my labour I would be more profitably employed at something else. As your warfare with Mr. Kelly is likely to be carried on in no circumscribed way, I think you would do well to read 'The Book of the Church,' by Chas. Butler; you will find a vast deal of important matter in it, compressed into a very small space. The notes and illustrations to *Fletcher's Sermons* contain a great variety of matter which cannot fail to be made available to your present purpose. Lingard, Vol. 4, Reign of Henry 8th, gives a striking instance of the mischief which immediately followed after the Royal Theologian, in his newly-assumed character of Head of the Church, had given permission to his subjects to read and interpret the Sacred Volume according to the feeble lights of private judgment. The indulgence was speedily withdrawn, and the permission, granted to the public, of reading the Bible, was revoked.

"Farewell, and believe me unchangeably yours,

"FRANCIS HALY."

"Kilcock, Friday, March 4th, 1826."

On the death of Dr. Nolan, in October, 1837, Francis Haly was elected his successor; his election was ratified by the Holy See, his Brief was expedited on the 10th of February, and on the 25th of March, 1838, he was consecrated in the Cathedral, Carlow, by the Most Rev. Archbishop Murray, assisted by the Right Rev. W. Kinsella, Bishop of Ossory, and the Right Rev. J. Keating, Bishop of Ferns.

During Dr. Haly's Episcopate, extending over a period of seventeen years, religion made great progress in the Diocese. Many fine Churches were erected, and Religious Communities established, especially those whose chief work is the education of the poor. Of the Presentation Order, five Convents were established by him:—Bagenalstown, in 1838; Clane, in April, 1839; Stradbally, in February, 1852; Mountmellick, in 1854; and Portarlinton, also in 1854. A large wing, intended for the accommodation of Ecclesiastical Students preparing for the

Foreign Missions, was added to the College of Carlow. This holy Prelate's great and abiding interest in the welfare and education of the poor reveals itself in the number of primary schools established during the term of his Administration of the Diocese, in addition to the many that had been previously in existence.

In September, 1844, Dr. Haly set out for Rome to make his official Report of the State of his Diocese to the Holy Father, and to visit the Shrines of the Apostles. The Right Rev. Dr. Moran, Bishop of Ossory, thus kindly notes down his recollections of this visit:—

“I was a very young student in the Irish College, Rome, when the venerable Bishop, Dr. Haly, paid his visit *ad Limina*, in the year 1845. He lived at the College during his stay in the Eternal City, and took part in all the public exercises. He occasionally said the Collegiate Mass for the students at 6 o'clock, a.m., and on these occasions, during the half-hour for Meditation, which preceded Mass, though a *prie dieu* was prepared for him, he was wont to kneel without any support at the foot of the Altar, and to remain in that attitude during the whole time, quite motionless and rapt in prayer. I was at the time the only student in the College from the Diocese of Kildare and Leighlin, and thus I had once or twice the privilege of accompanying him when he visited St. Peter's Church and some other sanctuaries of Rome. He appeared to be quite enraptured at the grandeur of the interior of St. Peter's, and repeatedly expressed his admiration of the wonderful variety of its decorations, and the perfection displayed in its minutest details. He was not a proficient in the Italian language, and it was amusing to see the bewilderment of the Sacristan when the Bishop, most politely and seriously, addressed him in English. I have never forgotten the paternal kindness with which he gave me, as a keepsake, a treatise on Geography recently published, which I highly prized for its intrinsic worth, and still more on account of its venerated donor. All the students held Dr. Haly in the greatest veneration, and throughout the whole time of his stay, he dealt with us all as though he were the humblest individual in the College.”

Dr. Haly was one of the Prelates assembled at the National Synod, held at Thurles, in 1850. His name appears amongst those affixed to its Decrees.

Dr. Haly possessed a very refined and highly-cultured literary taste. He was, through life, a constant reader, especially of the standard English authors. His library, which he bequeathed to Carlow College, displays great judgment in the selection; and,

of the care and attention with which he read, his note-book gives abundant proof. It forms a considerable volume, in the Bishop's own handwriting, made up of choice extracts from the works of Robertson, Pope, Swift, Las Casas, Gibbon, &c., &c., but, most of all, from those of Edmund Burke, of whom and his writings the Prelate was an enthusiastic admirer.

"Why should I say more of this venerable Prelate to this congregation?" (Thus spoke the Rev. John Dunne, D.D., on the occasion of the Bishop's Month's Memory.) "Is it necessary that I should dwell upon his virtues, of which you have been, for 18 years, the eye-witness? Is it proper that, over his tomb, I should venture, for the first time, to descant on his virtues, to which, during his lifetime, I dare not allude? Melancholy is the privilege which death confers—that of speaking the praises of him who, during his life, shrank from all praise. *Lauda post mortem, Magnifica host Consummationem.* It is to me a source of deep gratification, whilst it is quite accordant with the benignity and unceasing gentleness which formed so prominent a feature in our beloved Bishop's character, that I shall not have to mix the bitterness of political contention with the incense we burn upon his tomb. A constitutional disrelish for turmoil made him keep as much aloof as possible from the important political movements which agitated the country. He was far from being insensible to the political grievances under which his country groaned. He condoled with a suffering people in all their sorrows, public as well as private. But he was conscious that his peculiar sphere of duty lay within the sanctuary. Hence his public history is the history of his Diocese, whilst his private history is the record of his personal virtues. During his episcopacy his zeal for the erection of churches and the establishment of schools were productive of glorious and permanent consequences. Convents, whose inmates are devoted to the education of youth, have been multiplied to an extent, I believe, unequalled in this country; of their value for promoting education he had the highest opinion, and his zeal in promoting their spread never tired. It was not confined within the limits of his own Diocese. He sent foundations to many places within these Kingdoms, whilst the religious Sisters of Pittsburg, in the United States, and of Auckland, in New Zealand, will grieve in the distant homes of their adoption, for the death of that beloved Father, who sent them to carry the mercies of God to the ends of the earth. To these establishments the zealous Bishop was always accustomed to refer with delight and with a holy pride. But with greater glory and loftier joy did he always contemplate the Institution for the education of Priests for the foreign Missions which the munificent bequest of the late Parish Priest of Clane enabled him extensively to enlarge in Carlow College. I can speak from my own knowledge of the deep interest which the good Prelate took in this institution, and of the delight he experienced at being enabled to send Missionaries to the remotest ends of the earth—to India, California, the United States, Australia, New Zealand. The favourable reports which the Prelates of these remote countries periodically made of the zeal and piety of the Priests whom they received from Carlow College, were to him a source of the purest and most unmingled pleasure.

"Need I call to your minds, venerable brethren, the anxiety he always manifested for the spiritual advancement of your flocks, and the assiduity with which he laboured in the discharge of his episcopal duties? Need I mention how his affectionate heart bled when he heard of their temporal

misfortune, and how compassion contended with a holy indignation when he heard of their offences? Ah! the struggle was always a brief one, and always did gentle mercy remain victorious. *In fide et lenitate sanctum fecit illum Dominus.*

“How shall I speak of the virtues which adorned the private life of our beloved Bishop? A charming and unaffected simplicity of manner; a courteous and considerate attention to the feelings of all who approached him; a liberal and enlightened appreciation of the good qualities of others, with an enlarged toleration for their deficiencies; a politeness which never failed; a zeal in the service of God which never tired; a boundless, inexhaustible spirit of charity; a fervent spirit of prayer,—made him the living illustration of the virtues he inculcated. With him, as with every true Christian, humility was the basis of his spiritual life. If we wish to construct the spiritual edifice solid, lofty, and permanent, we must commence on the deep and enduring foundation of humility. This he well understood. His unpretending simplicity of manner, which sat upon him so naturally, precisely because it was his nature, received a spiritual elevation and celestial charm from his truly Christian humility. Human praise he despised; he shrank from it with an unconquerable abhorrence.

“In prayer, as in every Christian practice, our beloved Bishop excelled. In this holy exercise, the means of grace to all, but peculiarly necessary for the ecclesiastic, he was blessed with an unction and spirit of perseverance worthy of the Saints of antiquity. How often have we admired this venerable Prelate, heedless of the weight of seventy winters, kneeling in prayer, for a time which would exhaust the strength of the strongest amongst us. It would almost seem that God granted him an unusual strength. Motionless as a statue, apparently unconscious of the flow of time and of the circumstances in which he was placed, this saintly man would kneel at the foot of the Altar, drawing large draughts of strength and love from the inexhaustible charity of that God whom he adored in all simplicity and singleness of heart. His veneration for the most holy Sacrament knew no bounds. He deemed himself honoured by being engaged about the altar, and, with that ardent love for the most Holy Eucharist which characterises the true servant of Jesus Christ, he hastened with holy eagerness to serve Mass for the most humble priest. He saw Calvary on the altar; he apprehended the invisible High Priest, who in this Holy Sacrifice is at once Priest and Victim.

“But, brethren, you are impatient with me—you are astonished that I don't speak of that part of his character with which you were best acquainted, and with which his name shall be always associated. Is it possible that any who knew him can ever forget his unceasing love for his fellow-creatures—his unvarying benignity—the deep compassion with which he listened to every tale of distress, and the eagerness with which he hastened to relieve the suffering? Independently of religion, man has, from nature, a tendency to benevolent action; but this feeling is blended with a large alloy of bitterness. He endeavours to cloak his hatred for one class by an exhibition of great love for the other. This is human nature, not yet purified by grace. Religion loves all for whom Jesus died, since it loves for Jesus' sake. Such was the charity of our venerated Father. Rich and poor—the sinner and the just, were included, though a just discrimination attracted the larger share of his compassion to the more afflicted and the more deserving. With a thoughtfulness and charity peculiarly his own, he exhibited great tenderness to those on whom the hand of sorrow and poverty, to which they had been

unaccustomed, pressed heavily; and when those seasons would come which would remind the bereaved widow of the loss she had sustained, and the fatherless and afflicted of the home which remained for them no more, his kind and generous heart laboured to anticipate their wants—to enliven the loneliness of their condition, and console them under the loss which they endured. With untiring patience and ready cheerfulness, he cordially gave his aid to all who sought to improve their temporal condition; but the poor were the special objects of his care. His munificent charity towards them knew no other limit than his means. I speak in the presence of thousands who know the truth of what I assert. When his private resources were exhausted, he condescended to that which his nature abhorred—he borrowed—nay, he begged, for the poor. That generous soul which knew so well that ‘it is more blessed to give than to receive’—who never, I believe, was known to ask a favour for himself—descended to beg for the humble supplicants that beset his path in our streets. Those who understood not the depth and universality of his charity, were astonished to behold even the dissolute and corrupt included within its range; they thought the good Bishop must be ignorant of the character of those whose distresses he relieved, and they ventured to represent to him that some of the worst characters in the community were the recipients of his bounty. The gentle and humble Prelate received the protest with benignant humility; but he could not deny to the miserable outcast a portion of that charity which, in a faint way, imitated God’s mercy. His observation to one whom he honoured with his confidence was—‘If a Bishop be not merciful to those unfortunates, to whom, under God, can they look for mercy?’ But though he would not exclude the indolent or the depraved from the sphere of his charity, his first care was for the honest housekeeper—the struggling tradesman—the afflicted parent who, shrinking within the recesses of his poverty, from the publicity of open complaint, pined in secret over the miseries of a starving family. For such persons the bowels of his compassion were moved—his heart as he was wont to say, bled for his poor people. His house and his purse were emptied for them, and, when every other resource failed, his hand was extended to beg for them. During the season of famine he not only exhausted his available funds, but incurred heavy debts which pressed upon him for years. Many a soul whose sins have been atoned for by the fearful privations of that dread period, could plead, and doubtless did plead, before the Throne of Mercy, in favour of that venerable Prelate, who laboured like the humblest amongst us—always cheering the afflicted with his word of consolation—always endeavouring to enlarge that wretched allowance of food which prolonged the period of dying rather than sustained life. During his whole life, the poor looked upon his convenience, his time, and his purse as their property. To such an extent was this feeling carried, that if he gave everything he possessed, the recipient was barely thankful; if he had nothing more to give, the disappointed expectant considered that he had been unjustly refused that which belonged to him. Had his charities consisted of isolated acts, they might have been remembered with more gratitude, but because his whole life was unceasing charity, men looked upon his benevolent deeds as a thing of course. Hence, had he been a little less charitable, his charity would have appeared greater in the eyes of men. With the reflecting observer, however, the familiarity of the poor with their venerable Prelate—the claim which they conceived they had acquired upon every thing which he possessed—the freedom with which they forced from him his last

shilling,—spoke a plain tale; it showed that by long practice he had conveyed to them the right to consider everything he possessed as their own.

“On the Sunday immediately preceding his demise, he administered the Sacrament of Confirmation to 450 children in the Chapel of Abbeyleix. On the following day he was seized with the fatal malady which closed his mortal career, and he hastened to Carlow to leave us, alas! but his last sighs. From the Wednesday of that week his medical attendants prepared us for the worst. Death hovered on gloomy wing round his couch and prepared his weapon for the fatal stroke. The clergy who loved him as a father—the venerable Pastors who, under his guidance, governed the faithful—hurried, some from the most remote limits of these extensive dioceses, to look once again in life upon the benignant features of him whom they were about to lose. You, too, my lord Archbishop, hastened from the duties of your Visitation to stand and pray beside the bed of your dying suffragan and friend, and you had the melancholy consolation of administering to him the Sacrament which was specially instituted for the comfort of the dying. This large town was like a family weeping beside the bed of a dying parent. Even those who were separated from him in faith, and who could have known him but imperfectly, exhibited their respect for humanity and benevolence by reverencing the last moments of one in whom through life these virtues had found a most distinguished patron. On Saturday morning he received the Holy Viaticum from the Rev. William Tracy of Kilcock—his friend in life and death—and on the following morning, Sunday, the 19th of August, immediately after the Holy Sacrifice had been offered for him in his own residence, and whilst the Priest was offering the same Holy Sacrifice in this Cathedral for his soul's strength, that pure and holy spirit winged its flight from the turmoil of earth to the peace of God.”

The Month's Memory of Dr. Haly, at which the foregoing was delivered, took place in the Cathedral at Carlow, on Tuesday, the 18th of September, 1855. The following Prelates attended: The Most Rev. Dr. Cullen, Archbishop of Dublin; the Most Rev. Dr. Polding, Archbishop of Sydney; the Most Rev. Dr. Walsh, Archbishop of Halifax; the Right Rev. Dr. Walsh, Bishop of Ossory; the Right Rev. Dr. Murphy, Bishop of Ferns; the Right Rev. Dr. Murphy, Bishop of Cloyne; the Right Rev. Dr. Whelan, Bishop of Bombay; and the Right Rev. Dr. O'Brien, Bishop Elect of Waterford.

The number of ecclesiastics taking part in the function was estimated at 160, including, with some five or six exceptions, all the Parish Priests of the Diocese. Amongst the clergy, not of the Diocese, present, were:—The Very Revds. Dr. Renehan, President, and Dr. Russell, Professor, Maynooth College; Fathers Haly, O'Rourke, Bracken, and Kavanagh of the Society of Jesus; Rev. Dr. Forde, Irish College, Paris; Very Rev. Dr. O'Rafferty, V.G., Tullamore; Very Rev. James Dunphy, V.G.; Halifax, N.S.; Very Rev. Dean Murphy, Glynn, Ferns; Very Rev. Laurence Dunne, P.P., Castledermott; Rev. Mr. Ward, St.

Louis, U.S., &c., &c. The Archbishop of Dublin was celebrant at the High Mass on the occasion, as he had been also on the day of the interment. The Rev. Thomas Power acted as Deacon; the Rev. Messrs. Denis and Jerome Kearney, of the Diocese of Pittsburg, U.S., as Subdeacon and Master of the Ceremonies. The Rev. A. McDonald and Rev. P. Maher were Antiphonarians; and the select Choir was composed of the Very Rev. Dr. Taylor, Mr. C. B. Lyons, Rev. Messrs. Mulally, Wood, Nolan, and Comerford of the College.

The mortal remains of Dr. Haly repose beside those of Dr. Doyle, in front of the High Altar, on the Epistle side. Over them a black marble slab has been placed, which bears the following inscription:—

“Here lie the Remains of the Right Revd. Francis Haly, Bishop of Kildare and Leighlin. He died, 19th of Augt., 1855, in the 74th year of his age, and 18th of his Episcopacy. Consecrated, 25th of March, 1838.

“A faithful and prudent Servant of the Lord, he carefully fed, with the Word and Bread of Life, the Flock confided to him. He edified and instructed by his Example, the Church over which he ruled with Mildness and Wisdom. Amongst the Virtues which illuminated the life of this holy Prelate, a Zeal for Education, a Generous Beneficence to the Poor, and Charity for all men, shone forth with great Brilliancy. Requiescat in Pace.”

JAMES WALSH, D.D.—On Wednesday, the 20th of September, 1855, the Parish Priests of the Diocese, to whom the privilege belongs, proceeded to give their recommendation for a successor to the deceased Bishop. His Grace the Most Rev. Dr. Walshe, Bishop of Halifax, N.S., officiated at the Solemn Mass of the Holy Ghost, at which the Archbishop of Dublin and the other Prelates, and many of the Dignitaries named as assisting at the ceremony of the preceding day, were again present. His Grace the Metropolitan subsequently presided at the meeting of the clergy, the result of whose voting was as follows:—

The Very Rev. James Walshe, D.D., President of Carlow College, *Dignissimus*.

The Very Rev. Philip Healy, P.P., Monasterevan, Vicar-Capitular, *Dignior*.

The Rev. James Delany, P.P., Ballinakill, Queen's County, *Dignus*.

Dr. Walshe was elected Bishop of Kildare and Leighlin by Propaganda, January the 28th; Approved by the Pope, February 3rd; and Decreed, February 14th, 1856. He was Consecrated on Low Sunday, March 30th, 1856, in Carlow Cathedral, by the Most Rev. Paul Cullen, Archbishop of Dublin, assisted by the Right Rev. Edward Walsh, Bishop of Ossory, and the Right Rev. Myles Murphy, Bishop of Ferns. The

Bishops of Limerick, Waterford, Cloyne, and Bombay, were also present.

Dr. James Walshe, son of Philip Walshe, and his wife, Mary Walshe, *née* Doyle, was born at New Ross, County Wexford, June 30th, 1803. The mother of the Bishop was first-cousin to his lordship's illustrious predecessor, J.K.L. He was educated, firstly, at a Commercial and Classical school in New Ross; next, at St. Peter's College, Wexford; and, finally, at St. Patrick's College, Carlow, where he completed his Theological course and was ordained Priest, at Pentecost, 1830. He was appointed, successively, Professor of Humanities, of Moral Philosophy, and Theology, in Carlow College. He then served as Curate and, afterwards, as Administrator, of the Cathedral Parish, Carlow, acting also as Secretary to the Bishop, Dr. Haly. He subsequently rejoined the College staff, as Vice-President and Professor of Greek and Sacred Scripture, and, on the retirement of Dr. Taylor, in 1850, was appointed President. On the death of the Bishop, in 1855, Dr. Walshe, who had been for some time previously his Vicar-General, was advanced to the vacant dignity.

After some years, Dr. Walshe, on account of declining strength petitioned the Holy See to grant him a Coadjutor. His first petition having failed, Dr. Walshe renewed his request, and Dr. James Lynch was appointed to be his Coadjutor, in 1869. (Brady's *Episcopal Succession*, Vol. 1, 359. Vol. 2, 371.)

Dr. Walshe has evinced, on many occasions, a special solicitude for the Promotion of Education, and for the eradication of the vice of Intemperance.

"There is one department of duty to which I wish specially to call your earnest attention,"—his Lordship writes, in his Lenten Pastoral for 1857,—"that is the education of your children. The education of children is a subject of such vast importance—socially, morally, religiously—that we cannot too earnestly or emphatically adjure you, dearly-beloved brethren, who have charge of children, to watch diligently over their education, to teach them by word and example to fear God and abstain from all sin; reminding them that a young man, according to his way, even when he grows old, he will not depart from it; teaching them to have no fellowship with darkness, and abstain not only from evil but what has the appearance of evil. The peace and order of society are, of course, greatly promoted by the proper education of its members. If children be allowed to grow up in ignorance, the growth of vices which spring up spontaneously in the human heart will be greatly fostered: if the moral and religious training be neglected, or performed in an undue and improper manner, the results will be saddening. This religious training should pervade the whole system of education—should hallow it; and if so, it will be to the soul what the due circulation of healthy blood is to the body. It will sustain the various powers of mind in a tone suited to the performance of these duties, in a manner that will

please and sanctify. The neglect of the duty of properly educating children is a fearful crime. If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. Yes, he practically denies the faith, because he disregards the holy duties it inculcates. His imperfect discharge of this duty involves much guilt; let no man deceive you with vain words.

"In this country the facilities for education are, at present, thank God, comparatively great. There was a time, when Catholic education was proscribed, and under penalties which fill us with horror; when our sanctuaries were trodden down, our altars profaned, our religious houses demolished, our places for education seized, and shrubs grew in the courts, now solitary, which were so full of people; and the halls once resounding with psalmody were silent and sad. It is not our wish to descend into the darkness of those dire times, or lift the veil which time and heroic charity have forbearingly drawn over the dark and foul deeds then perpetrated. If we advert to those trials, it is to thank God for our deliverance from them, and for having protected our fathers in the dark hour of their tribulation, and to preserve a grateful remembrance of the enlightened rulers, and statesmen, and patriots, who, like Cyrus and Artaxerxes of old with the Jews, restored, to a great extent, our civil and religious liberties.

"When the brightness of religious freedom rose upon the land, behold how the genius of the nation shewed itself, in establishing schools, and providing places for the cultivation of learning, though without the aid of the means so generously, and with such enlightened philanthropy, given by our ancestors. Though comparatively poor in the wealth of this world, but rich in zeal and generosity, have we laboured to build up the walls of our temples, and of our schools; and the zeal for education and for the dignity of religious worship, burst forth, and illuminated the land like the miraculous fire of which we read in the Macchabees.

"But yet our narrow means were insufficient to enable us to provide for the educational requirements of our people; we required aid, and that assistance the Government, in a spirit of just and wise philanthropy, gave, to a certain extent, and for this we make our acknowledgments, though we regret that there was not the same consideration for the feelings and sentiments of the people in *all*, as there certainly was in *some*, of the grants.

"We deplore that the generous and able statesman who, a few years ago, proposed the plan for Academic education in this country, did not bear duly in mind the religious sentiments and rights of the Irish people. If he had, he would, no doubt, have so constituted the Colleges, as really to meet the wishes, and provide for the wants of the people. It is only just to the memory of the deservedly lamented statesman to say, that we believe that his views were liberal and benevolent, though, from overlooking the condition of the country, he signally failed to practically carry out his good intentions in her regard. The mistake into which he fell was perhaps induced by the success which has attended the system of National Education in Ireland. That system has been productive of great advantages, and we sincerely rejoice at the good of which it has been productive, and we bear a grateful recollection of the judicious and upright statesman by whom it was introduced and upheld. We trust that there will be no change made in its organization or administration, to deprive it of the confidence, *so far as its ordinary schools are concerned*, it enjoys, and to which confidence it mainly owes its success. But the success of this system did by no means warrant the plan proposed for

Academic education. There seems to be in some places, in modern times, a disposition not to allow the Church her legitimate influence over education. At all events, there is manifestly an unwillingness to allow the Irish Catholic Church the influence she ought to have. Hence, the embarrassing character of the proceedings with regard to education in this country. Hence, the anomalous position in which it is in some degree placed, and the failure of some of the measures taken by the Government to provide for education.

“For Protestants chiefly, if not exclusively, there are in Ireland, Trinity College, which is richly endowed, the Royal Schools, the Endowed Schools, the Diocesan Schools which are endowed to some extent. For us Catholics, who are the great body of the population, there is only the grant to Maynooth, and our participation in the grant to the National System of Education. The amount given to us for education purposes is small, indeed, when compared with what is given to Protestants. The smallness of our shares in these grants will appear to be the more marvellous and incomprehensible, when we recollect the vast means and possessions provided by our forefathers for charitable uses. Our right to have a share in the grants and endowments for education is clear. It is idle to say that right is satisfied by the opening of colleges or schools of the constitution of which we cannot approve. We cannot surrender our youth to be taught by those who reject our religious doctrines, or practices, or discipline. To do so would be to expose them unwarrantably to danger in the most susceptible and confiding period of their lives. We believe that to assail their faith is not the purpose of some—we will not say that such is the intention of any of the projectors of this system—but if any did design to filch the faith of the Catholic youth or weaken its force, this system of mixed academic education appears well adapted to secure the success of such a scheme. But with the motives of the projectors we have nothing to do. Let us give them credit for meaning well. It is not with the intentions of those who introduced it, but with the constitution and practical tendency of the system that we have to deal. That constitution is objectionable—that tendency is dangerous.

“But then it has been asked, what has religion to do with the teaching of languages, or history, or science? Why, the very interrogatory is sufficient to show how much has been already done by the anti-Catholic tone of the education to warp men’s judgments, and enervate their religious sentiments. Religion has much in every way to do with the teaching of youth. It has to elevate the motive, to suggest the purpose, to bless the labour of the student. What has religion to do with education? It is strange that any such question would be asked by a reflecting believer. Is it not the light of religion which reveals our origin and our destiny?—which exhibits the causes of our infirmities and the means of cure—which explains the mysterious conflict between our inclinations and our perceptions of duty—which unfolds to us the history of the fall and the resurrection of man—which attests the effects of the ruin and displays the blessings of the redemption—which teaches how our sanctification and salvation are to be obtained—which reminds us that we are here pilgrims and strangers, and that we have not here an abiding habitation, but that we seek another—that we expect Him who will reform the body of our lowliness and make it like to the body of His glory—which teaches us that we are to seek first the kingdom of God and His justice, and that whatever we do in word or work, we ought to do for the glory of God.

“Now, how any one, who believes these truths, can ask what has religion to do with education, is surprising indeed. What is education?

The proper cultivation of the powers and affections of the mind, and the imparting of knowledge. But as we are not like to those who said, "let us eat, let us drink, for to-morrow we shall die," and who thought that would be the end of their being; but as we are to live for ever, and as our mortal life is only preparatory to that which will never end, we cannot, in the regulation of our present course, disregard the light of religion, which announces how it ought to be shaped according to the object for which we were sent.

"Then religion has much to do in every way with education. As well might it be asked, what has the beacon which philanthropy has set to save the weary mariner to do with his navigation on the dark tempestuous ocean. If we were born for this world alone, and that when we die we perish for ever, why then those who ask what has religion to do with education would have some pretext. But there are not, we hope, any, in this land who entertain this cheerless opinion, which even pagan philosophy rejected. It is idle to say that the religious sentiments of the teacher will not radiate upon the pupils. There is much influence—as was well said by an orator of old—in the gesture, in the bearing, in the intonation of the speaker.

"This system is suited to exercise a considerable alterative action upon the minds of youth. That action is of its nature slow. At any given moment, for a considerable time, the amount of it is not very discernible. Hence, to the superficial observer there appears little danger. But its effects become gradually perceptible, and are fully discovered, perhaps, only when it is difficult at least to hope for cure. Notwithstanding that we object to the constitution of the Queen's Colleges, it is now said that the notion is entertained of establishing intermediate schools, upon the same principle, with such a portion of the funds for endowed schools as remains after satisfying the specific trusts and intentions provided for by those endowments. We can hardly believe that any statesman would seriously think of executing such a design; the surplus at the free disposal of Government, after fully satisfying the specific trusts, ought to be applied for the education of Roman Catholics. We trust that such a disposition will be made of it; with anything less we ought not to be satisfied; and if the Government will be advised to extend by this means, or any other, the system of Mixed Education, we must employ all the legal and constitutional means in our power to dissuade them from adopting a course which is in every way inexpedient, if not unjust, which so far from contributing to the peace and happiness of the country, will foment wasting discord, and excite just and bitter discontent.

"The conducting and encouraging of education constitute one great function of the mission of the Church. It is a mission of light, and not of darkness; of real liberty, and not of bondage; of unalterable truth, and not of falsehood, that changes like the moon. And gloriously has the Church of God discharged the duties of that mission. She, elevating the mind of the student, and enlarging his views, directed his course and hallowed his labours; and when tempests of civil and political commotion had obstructed education, she opened a sanctuary for learning, where it was preserved until the waters had subsided, and it came out as the handmaid of religion, to enlighten, to elevate, and to civilize mankind. To further promote and sustain a proper Catholic tone in the education of the country, the Catholic University has been established. This was undertaken under the instruction of the Supreme Pontiff. Mindful of his mission of enlightenment, and treading in the footsteps of his illustrious predecessors, he recommended it. This truly laudable

undertaking you will, I am sure, aid according to your ability. A very small contribution from each whom Providence has blessed with abundance will suffice. Already most, if not all, of you have, according to your means, manifested your desire for the maintenance and success of this important institution. How thankful should we be to God for the comparative facilities we possess for a proper Catholic education, and how diligently should we avail ourselves of such. Be careful not to yield to the allurements held out to induce you to send your children to places, where their religious principles or practices would be disregarded.

“In modern times there is manifested, in some places, a desire to conduct education apart from religion. Such a design is certainly not racy of the English soil. It is, at least, unwise to build up a system of education without religion, as if religion, instead of pervading the whole system, as it ought, was an accidental ornament, which could afterwards be occasionally appended to the scholar. It was not under such a system that our venerable common law grew and prospered, and afforded support to order, liberty, morality, and religion. Now, we have no wish to borrow theories from the rationalism of Germany: we prefer to abide by the old landmarks, and be conservative of the truths of faith and the blessings of religion. In these things, at least, let us be strictly conservative. Unreflecting people talk of this as the age of progress. They do not seem to make any distinction. Well, it is the age of progress; and, in many respects, useful. Men, who speak thus, seem to think we could not proceed too rapidly. However, they will find, if they disregard the guide God gave them, that they will soon career into the icy and dismal regions of infidelity, where there is no hope. And certainly, advancing so far as to dissociate religion from education, would be to make progress contrary to the dictates of right reason, religion, and common sense. There are some things in which progress is practicable, desirable, and beneficial; there are other matters in which there cannot be change: this is the point of which some people are forgetful. Though we have made and are making great discoveries and useful progress in the physical sciences and mechanical arts, who thinks of changing the motion of the earth? In religion, discipline may vary, but the truths and substance of religion are always the same—Jesus Christ yesterday, and to-day, and the same for ever.

“A system of education, apart from religion, under any Government, Catholic or Protestant, is, in our judgment, highly dangerous. It is not suited to the constitution or venerable traditions of our people. If introduced, and fully established, it will, in our opinion, operate as injuriously in a moral and religious, and, I may add, social point of view, as the feudal system, completed by the Norman Conqueror, did in relation to the ancient rights and franchises of the Anglo-Saxon people.

“Then, dearly-beloved, be ever mindful of the great duty of properly educating your children. Remember the facilities with which you are provided, and avail yourselves diligently of them. Let us hope that the Government will, in a spirit of wisdom and justice, increase the means of education, by the adoption of a course of which we will be at liberty conscientiously to approve. We are not now subjected to such trials as our fathers were. But there is, however, the persecution of seduction to be encountered. They who conduct it are artful, like the serpent with Eve. They promise great advantages from the adoption of their counsel, but, like their prototype, they deceive.

“Be diligent, then, to see that your children regularly attend the schools which enjoy the confidence of your pastors, who watch as having

to render an account of your souls. Let no one be beguiled by the attractive golden fruit to systems or places where their holy faith, once delivered to the saints, may be weakened or soiled, if not purloined. 'And what will it avail a man to gain the whole world if he lose his own soul?' We have great reason to be thankful to God for preserving to us the deposit of faith. And, oh! what language can express, or pencil portray, what our ancestors underwent for the preservation of this holy faith? They sacrificed houses, and lands, and titles, and dignities, and even life itself. May the memory of these intrepid confessors be in perennial benediction, and may the light of their example be ever before us. Like the faithful witnesses mentioned in the Epistle to the Hebrews, they suffered with heroic fortitude, they kept the faith, and, we hope, obtained the promises. Therefore we, also, having so great a cloud of witnesses over our heads, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us, looking on Jesus, the author and finisher of faith. . . . think diligently upon Him, that endureth such opposition from sinners against Himself, that you be not wearied, fainting in your minds. (Heb. xii.)"

In his Pastoral for Lent, 1861, Dr. Walshe thus writes on the evils of Intemperance:—

"In admonishing you—according to the injunction of the Apostle—to avoid everything that has the appearance of evil; I desire most earnestly to entreat you to discountenance by word and example, in an especial manner, the vice of intemperance. It is not only criminal in itself, but is the fountain of many, various, and abominable crimes. The approach of this vice is as insidious, as its consequences are calamitous. Like the Serpent with our First Parents, the Devil of intemperance achieves the ruin of its victim under plausible pretexts; and, though the artifice has been often and often exposed, yet the unwary are frequently beguiled by it. Intemperance, like the Dead Sea, is daily poisoning by its exhalations any health, vigour or virtue that come within the range of its deadly action. Who can adequately describe the evils of intemperance? Who can tell their number? They are legion—and they who become their victim, like a herd of swine. 'Who hath wo?—whose Father hath 'wo?—who hath contentions?—who falls into pits?—who hath wounds 'without cause?—who hath redness of eyes? Surely they that pass their 'time in wine and study to drink off their cups.—Look not upon the 'wine when it is yellow—when the colour thereof shineth in the glass—'it goeth in pleasantly.—But in the end it will bite like a snake, and will 'spread abroad poison like a basilisk.'"—(Proverbs c. 23. vs. 29, et seq.) Do we not frequently see graphic disastrous illustrations of these declarations?—Is it not the mind enfeebled—is not the body wrecked—is not the soul degraded and stained—is not the moral constitution deranged—is not religious sentiment weakened and banished, by intemperance? Man is injured and oftentimes ruined in all his relations by intemperance—It not only destroys its immediate victim, but it scatters desolation in the circle in which he moves.

"Intemperance wastes property, and often what remains is consumed by neglect. The Bruchus devours what the locust leaves. The house of the intemperate is miserable—his family sad—upon their homestead no cheerfulness beams—neither peace nor harmony, nor contentment abides there. In that dismal home there is perpetual winter—no ray of kind paternal care to warm—no virtuous example to hallow—no hope to

brighten. Whether that family, tossed upon the dark waters of affliction, reflect on their present, or look forward to their future condition in life, they see nothing within their horizon but present sorrow and impending ruin.

“But the moral evils resulting from intemperance are immeasurably greater than even those which mildew the hopes of individuals and families, and steep them in domestic want and misery. Intemperance leads to the perpetration of many crimes—anger, and quarrelling, and injustice, and blasphemy, and impurity, are often the results of it. This dreadful vice assails order, industry, peace, morality, religion. The course of intemperance may be traced by the physical and moral desolation it leaves after it.

“Then, dearly-beloved brethren, such an evil, every lover of peace and virtue and happiness, should endeavour, firmly and unceasingly, to discountenance. Our efforts should be proportionate to the insidious character of the vice and the enormous magnitude of its evil.

“I have said that the approach of this evil is insidious. Very little reflection is necessary to enable us to perceive this. No one ever yet acquired habits of intemperance suddenly—they advance stealthily, and, under perhaps friendly guise, they take possession of a man and exercise a dreadful despotism over him. It is true, he can lay aside these habits—but it is equally certain, that when they have established themselves in his constitution, he will not, probably, make the exertion necessary for his disenthralment. Ask the unfortunate man who is enslaved by intemperance, how he was thus reduced. He will, in most cases, tell you, that he found himself addicted to drinking before he became aware of his danger. *He had naturally no fondness for it. He began to drink first for the sake of company. He almost imperceptibly acquired a morbid appetite for drinking—his standard of temperance and propriety gradually sank far below the point at which common sense, reason and religion would fix it. Vice took possession of him, and like the evil spirits of which we read in the Gospel, agitated, degraded and injured him, and filled with sorrow and dismay those who beheld him.*

“When a person has become habitually addicted to drinking it is exceedingly difficult, indeed, to reclaim him. Point out to him the bodily evils it produces. He knows them—he feels them—he suffers from them—yet, he is not dissuaded. Tell him the moral evils to which it leads—he acknowledges them—he deplores them—he desires to be freed from them—yet, he will not take the measures necessary for his liberation. Remind him that the drunkard shall not possess the Kingdom of God—he trembles at the announcement, but like Felix before St. Paul, he is not converted. He proceeds from iniquity to iniquity, and, perhaps, consummates the impiety of his life, by the dark and frightful impenitence of his death. Direct his attention to the wretched career and miserable end of some—perhaps, of the companions of his excesses. It is useless; he has followed their remains to the grave to which intemperance had prematurely consigned them, he sighed over their fate and wept over the ruin. Yet, he heeds not the lesson—nor gives up his own intemperance.

“There is nothing in which the saying—prevention is better than cure—so often receives such triumphant attestation as in the matter of drinking habits. It is easy, very easy indeed, to guard against their growth, as it is difficult, exceedingly difficult to eradicate them, when they have been allowed to strike their wasting roots deeply into the constitution.

“Beware then, of drinking usages. Discountenance them—they are

the prolific parents of intemperance. Be not beguiled by the various pretexts by which persons seek to conceal their danger and justify their practice. Beware of a false standard of temperance. Remember that the powerful at drinking are accursed. Remember that drinking freely, begets a love and habit of drinking. Beware of those who foolishly and wickedly imagine that drinking is free from guilt, when it does not amount to actual drunkenness. There are persons who are always drinking and never, perhaps, drunk, in the popular sense of the word, and entail on themselves all the evils of intemperance, and have just reason to fear the curse pronounced against the '*potentibus bibendo.*' Who would avoid intemperance, should keep away from the occasions of it, and should beware of the companionship of those who drink freely. Sit not in the chair of pestilence. Have no fellowship with them—their standard of generosity is excess: They are a sensual and perverse generation, whom no counsel will control—no admonition warn—no example alarm—no punishment reclaim. They are not unlike those of whom St. Paul writes—'that their God is their belly, their glory is in their shame—whose end is destruction.'—(Phil. iii.) In the heated atmosphere of such society good purposes evaporate—the strongest resolutions are molten—the tone of moral feeling is lowered—the vigour of religious sentiment is weakened—the healthy sensibility of conscience is impaired—natural gentleness becomes rough, and vulgarity waxes frontless and offensive—the man who, ordinarily, is agreeable and decent, becomes, under the influence of drink, a boisterous buffoon, or a bitter, acrimonious and quarrelsome companion. His drinking soon leads to other iniquities—the Christian degenerates into the animal man, 'who perceiveth not these things that are of the Spirit of God.'—1st. Cor.

"Then, who would protect himself against the evils of intemperance, should eschew such dangerous society. All should observe most strictly, at least, a rigid moderation. 'By surfeiting many have perished—but he that is temperate shall prolong life.'—Ecc. 37 c., 34 v. And that total abstinence which we could easily shew to be highly useful to all, is absolutely necessary for some whose natural temperament does not admit, with impunity, the use of strong drink even in the smallest quantity. In such instances, there can be no compromise. The moderation should be total abstinence. And, indeed, if all persons would become total abstainers, they would find such abstinence highly advantageous in every way, in relation to their health, comfort and happiness. We have witnessed the marvellous blessings produced by the Temperance movement, not only in reclaiming the intemperate, but also, in breaking down the drinking usages that were so disgraceful and ruinous. But greater blessings, than any of worldly value, await total abstinence. The Almighty blessed the Rechabites for their obedience to the injunction of their Father, to practise total abstinence, as we read in the prophecy of Jeremias (chap. xxxv.) When wine was set before them—'They answered, we will not drink wine, because Jonadab the son of Rechab our father commanded us saying, you shall drink no wine, neither you nor your children for ever.' * * * And Jeremias said to the House of the Rechabites, 'Thus saith the Lord of Host the God of Israel—'Because you have obeyed the commandment of Jonadab your Father and have kept all his precepts, and have done all that he commanded you, therefore, thus saith the Lord of Host the God of Israel—there shall not be wanting a man of the race of Jonadab the son Rechab standing before me for ever.'"

SILVER JUBILEE OF THE RIGHT REV. DR. WALSH.

On the 30th March, 1856, the Right Rev. Dr. James Walshe, was consecrated Bishop of the united Dioceses of Kildare and Leighlin. The 25th anniversary of his consecration, and the festivities usual on so joyous an occasion were celebrated with great pomp and ceremony in Carlow Cathedral, on Passion Sunday, 3rd April, 1881. The celebrant of the High Mass was the Rev. A. Wall, Adm. The Rev. M. J. Murphy, Vice-President, Carlow College, preached, and made graceful and touching allusion to the Bishop's Jubilee. After Mass the "*Te Deum*" was sung, and Solemn Benediction of the Most Holy Sacrament given. The vast congregation seemed deeply earnest and devotional, and there is no doubt that Dr. Walshe is loved and revered by his Carlow children. But not in Carlow only, but through the entire diocese the occasion was one of great rejoicing. His clergy gladly seized the opportunity of presenting Dr. Walshe with an address and testimonial, in token of their esteem and attachment. On Tuesday a deputation, consisting of the Vicars of the diocese, the President and Vice-President of the College, and some of the clergy, waited on his Lordship at Braganza, where, in the name of all the clergy, the Right Rev. Dr. Lynch, Coadjutor Bishop, read the following address:—

"The clergy of Kildare and Leighlin, on the completion of the 25th year of your Lordship's Episcopate, feel it a duty to offer their respectful and cordial congratulations. Mindful of your lordship's disposition to shrink from display, we have dispensed with the ceremonial which is usual on occasions like the present, and we confine ourselves to the simple but heartfelt expression of our respect and filial devotion. Your undeviating fidelity to the duties of your sacred office, your delicate and thoughtful consideration for the wants of others, and the truly apostolic simplicity of your life, have been a source of edification to us all, and we feel that having so long and so constantly experienced your paternal and affectionate kindness, we should be ungrateful indeed if we did not take this opportunity, to assure your lordship of our veneration, grateful respect, and unalterable attachment. We may be permitted also to join with you in thanksgiving for the many blessings coming from the Father of Light, which have enabled you to discharge the onerous and anxious duties of your high office with honour to yourself and advantage to your flock. We pray that you may be long spared to guide us by your wisdom, to enlighten us by your knowledge and experience, and to encourage us by your example, and we hope that this diocese may continue to be blessed with the affectionate union between bishops and priests, clergy and laity, which has characterised your long administration. We know well your Lordship's aversion to receive gifts, and that like St. Paul, you would not be a burthen to anyone, but custom sanctions a free-will offering, which we hope may be worthy of your Lordship's acceptance."

His Lordship replied in the following words:—

"I am deeply moved by this expression of your interest and regard.

To say I am thankful for your kindness but feebly expresses my gratitude. Your generosity leads you to overrate my service very much. You give me credit for devotion to my duties. I am well aware of their importance, and of the weighty responsibility they entail. I am mindful that it is written, 'Judicium durissimum eis qui præsunt.' Although never desirous of this office, which I have the honour to hold, when the Holy Father was graciously pleased to impose the burden upon me, I endeavoured to discharge the duties to the best of my ability, and certainly in a very disinterested spirit. In the example of my revered predecessors, I had much to stimulate and direct me. I had the advantage of serving in the sacred ministry under the last three of them, and of observing their judicious and enlightened administration. Their example afforded a great light to their unworthy successor. I desire to walk in this light—but here—*magno intervallo et haud passibus æquis*. When the approach of infirmity, incident to advanced age, lessened my ability, such as it is, to discharge the onerous duties of my office, I humbly petitioned the Holy Father to allow me to retire, or at least to give me the aid I needed. His Holiness was graciously pleased to send to my assistance the holy bishop whose presence on this occasion imparts great additional value to the most efficient support given to me at all times by his Lordship. The healthy tone of ecclesiastical discipline, the knowledge, enlightened zeal, and piety of the clergy, the love of order and uprightness of our generous, docile, and devoted people, facilitate very much the discharge of the onerous duties of the Episcopacy. I confidently trust that, under the divine blessing, the cordial harmony so happily existing between bishops and priests, secular and regular, and our beloved flock shall be perpetual. I accept your generous offering, which shall be allocated in a way becoming the bishop and clergy."

It will not surprise those who know Dr. Walshe, to learn that the only condition on which he would consent to receive the testimonial was, that he might be permitted to send it to the Holy Father; and the £520, the munificent gift of his devoted clergy, was sent to the Holy See, as an offering from the bishop and priests of Kildare and Leighlin.

Copy of Letter from the Right Rev. Monsignor Kirby, now Bishop of Lita, to the Right Rev. James Walshe, Bishop of Kildare and Leighlin.

"Irish College, Rome, 19th April, 1881.

"MY DEAR LORD,—I feel great pleasure in informing your Lordship that I had the honour and happiness of laying at the feet of His Holiness on Easter Sunday, agreeably with your request, the draft for £520 sent to me by your Lordship. His Holiness was deeply affected by so generous an offering. But his feelings of gratitude were immeasurably enhanced when I informed him that that offering was a present made to yourself personally by your devoted clergy on the occasion of your late Episcopal jubilee. So courteous and disinterested an act on the part of your Lordship on such an occasion filled him with deep emotion, and he was pleased to charge me to express those feelings on conveying to your Lordship his apostolic benediction to yourself and your worthy Coadjutor and entire clergy, who made so eloquent and expressive a manifestation of their love and veneration towards their venerated Pastor on the happy completion of the 25th year of his



+ James Lynch D.D.

• THE RIGHT REV. JAMES LYNCH, D.D.
COADJUTOR BISHOP OF KILDARE AND LEIGHLIN.



Episcopal consecration. 'But,' he added, 'I wish also to have some share in the *feſta*.' So he went into his private closet, and brought me a beautiful gold medal which he deſired me to forward to your Lordſhip as a mark of his participation in the celebration of your jubilee. The medal was ſtruck off by order of His Holineſs to commemorate the renovation of philoſophical and theological ſtudies according to the doctrine and method of the angelic Doctor St. Thomas of Aquin, ſo emphatically recommended by His Holineſs to the Biſhops of the Catholic world, and to all eccleſiaſtical colleges, in his memorable Encyclical letter *Aeterni Patris*. The medal accordingly has on one ſide the likeneſs of the angelic Doctor himſelf, ſtanding between two perſonages, repreſenting reſpectively Theology and Philoſophy. On the other ſide there is a correct likeneſs of the Holy Father himſelf. I have taken the liberty of ſending with it a ſmall ſouvenir which your Lordſhip will kindly accept as a token of my congratulations on the happy event, your Jubilee. It is a ſmall picture of the B. Virgin for your ſtudy table. Perhaps it may remind your Lordſhip ſometimes to ſend up a brief ejaculation to this great Mother of mercy for me who am now in ſo much need for her maternal aid, 'the ſear and yellow leaf' being already at hand. The few beads which are in the little caſe, are all bleſſed by the Holy Father, and highly indulgenced for diſtribution amongſt your friends.

"Again wiſhing to your Lordſhip many happy Eaſters and every temporal and ſpiritual conſolation.

"I have the honour, to be, with profound veneration,

"Your moſt obedient, devoted ſervant,

"T. KIRBY."

(COPY OF CERTIFICATE.)

"Irish College, Rome, Eaſter Sunday, 1881.

"The accompanying gold medal was given to the underſigned on this day by His Holineſs Leo XIII. to be tranſmitted with His apoſtolic Benediction to the Moſt Rev. Dr. Walshe, Biſhop of Kildare and Leighlin, as a token of his Paternal regard on the occaſion of the happy completion of the 25th year of his Epiſcopacy.

"T. KIRBY, Dom. Prelate of His Holineſs Leo XIII."

Locus }
Sigilli }

Doctor Walshe ſtill, happily, preſides over the Dioceſe of Kildare and Leighlin.

QUEM DEUS DIU SOSPITEM SERVET!

RIGHT REV. JAMES LYNCH, Biſhop of Arcadiopolis, and Coadjutor of Kildare and Leighlin; ſon of Joſeph Lynch, M.D., and Mary Anne Scurlog, was born at Dublin, January 12th, 1807. He received his claſſical education at the College of the Fathers of the Society of Jeſus, Clongowes Wood, Ireland; at the termination of which, he proceeded to the ſtudy of Medicine, as a pupil of the College of Surgeons, Dublin. Dr. Lynch afterwards feeling himſelf called to the Eccleſiaſtical ſtate entered the College of St. Patrick, Maynooth, where he completed his ſtudies, and was ordained Priest by Dr. Murray, Archbiſhop of

Dublin, in June, 1833. He then joined a number of Priests who introduced into Ireland the Congregation of the Mission of St. Vincent de Paul. He became attached to the staff of the Vincentian College at Castleknock, County Dublin, and was, for many years a Professor and Vice-President of that educational Establishment. In October, 1858, Dr. Lynch was appointed Rector of the Irish College of St. Patrick, Paris, which appointment he held until November, 1866, when he was promoted to the Episcopate by being nominated Bishop of Arcadiopolis, *in partibus infidelium*, and Coadjutor to the Vicar-Apostolic of the Western District of Scotland. He was Consecrated in the Chapel of the Irish College, Paris, by Dr. Keane, Bishop of Cloyne, assisted by Dr. Gillooly, Bishop of Elphin, and Dr. O'Hea, Bishop of Ross, on Sunday, November 4th. The following is taken from an account of the ceremony, published at the time:—

Carriages with purpled occupants continually drove towards the Irish College, disturbing the monotony of the classic hill. People wondered what it all meant, and the *curiosité Française* was not easily satisfied. However, the secret leaked out on Saturday; and it was not long until it was known, even at the Tuilleries, that the Rector of the Irish College was about to be Consecrated Bishop. Early on Saturday morning, November 3rd, the immediate preparations for the Ceremony were commenced; and, although there was no lack of excitement, the enthusiasm was heightened by the arrival of M. Lacroix, Administrator, accompanied by a complete staff from the Tuilleries, bringing a supply of Tapestry, Draperies, Trophies,—everything necessary for the embellishment of the Court, Halls, and Chapel of the College.

“The College is a fine, old, lofty Building, founded in 1578, by John Lee, and is in good preservation; it forms three sides of a Quadrangle. It is entered from the street, *La rue des Irlandais*, (just beside the Pantheon), by a large folding Door-way in the centre of the middle Wing. In the Wing on the left is the Refectory,—in that on the right are the Chapel and Library. The whole Building is skirted with a Colonnade, rising as high as the first storey. A series of some fifteen columns in bronze, support its arched roofing, which is of green varnished zinc, and plate glass. The interior of the Colonnade was well adapted for displaying, at the Bishop's Consecration, the rich Tapestry sent from the Tuilleries, and for exhibiting the beauty of the groupes represented on them. These splendid Works of art, some of which are 20 feet long by 14 high, were from the celebrated *Tapisserie Imperiale* of the Gobelins, executed in the reign of Louis XIV., of immense value, consisting chiefly of Scripture allegorical Pieces after Raphael, the originals of some of which are to be seen at the Louvre or Tuilleries. These were sent for the *fête*, by the Emperor Napoleon, through the Minister of State, to Canon Owen Lacroix, Administrator of the Irish Establishments in France, and Secretary to the Emperor's almoner. In the niches of the windows of the *Rez-de-chaussee*, and in the spaces between the Tapestries, were arranged piles of standards, representing the Escutcheon of the Napoleon family.

"Over the door, in the centre of the grand court-yard, was raised a Cross, under which were engraved *Protegit una Duas*; on one side the word *France*, on the other *Irlande*; over the whole, the French eagle was supported on each side by tricolor flags. Above, floated the Papal flag, and on the Porch, the Green Flag of Erin, with Harp of Gold.

"On one side of the above was a Scutcheon bearing the Arms of Glasgow, with the Inscription—'*Evangelizare Pauperibus misit me.*' On the other side a Cross, with the Arms of Ireland and Scotland, and the Thistle and Shamrock entwined together.

"There was a time when Scotland had its College, too, in Paris; and not far from the Pantheon, over the gate of a fine old Building, is still to be seen on a black marble Slab, the Inscription in letters of gold, *College des Eccossais*.

"Splendid candelabras between the columns in the great court-yard; tricolor flags floating in the air; the names of every Diocese in Ireland inscribed in letters of gold, (souvenirs of the past), arranged around the canopy, richly ornamented, and raised for the occasion; the names of Scotland, Ireland, and France on every side; the Cross of St. Andrew, and the Banner of St. Patrick, beautifully painted on Scutcheons; the rich and costly Hangings; the gold and silver ornaments;—formed an *ensemble* of decoration rarely seen in France in a private *fête*.

"At an early hour on Sunday morning, the few who were invited to assist at the ceremony arrived in the Chapel of the College. It was ornamented with rich Hangings, in velvet and gold, and decorated with exquisite taste. A canopy of the richest description overhung the High Altar, the folded Hangings just permitting the beautiful marble Statue of the Madonna to be visible. Two fine chandeliers with 16 branches and numerous cut-glass pendants, adorned each side, whilst two others of great beauty were hung in front. The large candles on the Altar were adorned with the Arms of the Consecrating Bishop and Bishop Elect. The carpets on the Sanctuary were of the Gobelins' manufacture. The Tribunes were in keeping with the rest of the Church.

"High Mass and the Ceremony of Consecration commenced at 8 o'clock; the whole community having formed in the Sacristy, whence the Procession started. The Right Rev. Dr. Keane, Lord Bishop of Cloyne, was Consecrator; Right Rev. Dr. Gillooly, Bishop of Elphin, and Right Rev. Dr. O'Hea, Bishop of Ross, Assistant Bishops. These three Prelates were residents in the College in their early days. The chaplains and other officers of the ceremony belonged to the College. There were also present—Rev. Father Jean Baptiste Etienne, Superior General of the Congregation of the Mission; the Rev. Superior of St. Esprit; the Rev. Neil McCabe, the newly-appointed Superior of the Irish College; Rev. Canon Lacroix, Rev. Canon Lynch, Dublin, (brother of the Bishop Elect); Rev. Canon Perraud, Orat., Author of the celebrated '*Etudes sur l'Irlande contemporaine*'; Rev. Father Burke, O.P.; and a number of other distinguished personages, lay and clerical, residing in Paris.

"The Ceremonies occupied more than three hours, and were particularly grand and imposing. The bearing of the revered Ecclesiastic, who has been placed among the number of the Princes of the Church, was most touching and edifying throughout the ceremony. The Mitre was a great blow to the humility of the unassuming Rector;—and, towards the close of the ceremony, when installed on the Throne with Crozier in hand, the strong emotions of his heart were vividly pictured on his countenance. But he looked the Bishop in every sense of the word; and

when he rose to bestow the Benediction on his children, the majesty of the good father impressed all hearts.

"At one o'clock, the Bishop and Dignitaries met in one of the large Halls, together with the Professors and Students. A Presentation, consisting of a superb Mitre and Crozier was made to Dr. Lynch. The Crozier bore the following inscription:—*Rmo. Do. Lynch, Episcopo Arcadiapolitano, Alumni Collegii Clericum Hibernorum, Paris, in signum singularis amoris et gratitudinis, dono dederunt, anno Salutis, 1866.* On the Mitre were the words:—*Memento Alumnorum tuorum Collegii Hibernorum, Parisiis.* An Address was also read, in which the youths, whilst begging the acceptance of their gift and congratulating his Lordship on his new dignity, expressed their sorrow at the great loss they were about to sustain by his removal from amongst them. Dr. Lynch replied with much feeling and warmth. He said, the Crozier, which was the emblem of authority, reminded him of his happy connexion with the Irish College; for, throughout the long term of his government, he was never called upon to exercise any power but the influence of the heart.

"At six o'clock a grand dinner was given in honour of the elevation of the President to the See of Glasgow. It is not often that so many distinguished Irish have met in Paris. Besides the four Bishops, there were the great Irish Preacher, Father Burke, O.P., the Rev. Mr. Hogan, the eminent Professor of Theology at St. Sulpice, the Rev. Mr. Barnard, of the Passionist Fathers, Abbé Perraud, and the distinguished Superiors of the Priests of Saint Esprit. About 160 sat down to dinner. After sunset the Court and Galleries were illuminated. The scene on all sides was magnificent. The light from the chandeliers, falling on the rich tapestries, was reflected out among the long rows of chestnuts planted round the court, and had a very brilliant effect."

After some years, the Bishop of Kildare and Leighlin, Dr. Walshe, on account of declining strength, petitioned the Holy See to grant him a Coadjutor. The first petition having failed, Dr. Walshe, renewed his request, in consequence of which, Propaganda elected Dr. Lynch to be Coadjutor of Kildare and Leighlin, *cum jure successionis*, in April, 1869. The Pope gave his assent, on the 4th of April, at the same time relieving Dr. Lynch from his Scotch Vicariate. The Propaganda "expedited" this appointment on the 5th of April, 1869. (Brady's *Episcopal Succession*, Vol. 2, p. 372.)

COLLEGE OF ST. PATRICK, CARLOW.

By a relaxation in the Penal Laws, effected in 1782, Catholics were enabled to acquire freehold property, for lives, or of inheritance; they were also enabled to establish schools and to educate their youth in literature and religion. (*O'Connell's Memoir of Ireland.*) The Bishop of Kildare and Leighlin, DR. LUKE KEEFFE, at once determined to avail himself of the facilities thus afforded for the establishment of a College in Ireland for the training and education of a domestic priesthood. He was the more urgently impelled to this by the course of political events in France, where the impending Revolution foreboded the ruin of those Colleges in that country in which the Irish clergy had, for the most part, been educated. "To effect this object," writes Dr. Doyle, "he was possessed of no means, he had no money, no friends able to assist him, no protection from the law, no favour or support from the wise or wealthy. He had only to cast his heart with its concern on the Lord, and to gather from an impoverished clergy and people a portion of the means too small for their subsistence. But his faith was animated, his confidence in a protecting Providence unbounded. He believed that his design was agreeable to God, and under His favour he feared not to carry it into effect." Dr. Keefe at first selected the town of Tullow, where he resided, as the place for the Diocesan College; unexpected obstacles, however, having interfered with his obtaining an eligible site there, he ultimately decided on erecting it at Carlow. Such was his anxiety for the success of the undertaking that—though closely approaching his ninetieth year, and nearly blind—he relinquished his home in Tullow and took up his abode in, what Dr. Doyle describes as a "mean apartment" in the town of Carlow, that the rising building might be under his own personal supervision. In reply to certain Queries addressed by Government in 1800 to the Irish Bishops, Dr. Delany, Bishop of Kildare and Leighlin thus refers to this subject:—"No sooner had the repeal of the Penal Statutes taken place than before opposed an inseparable bar to the erection of Catholic schools in this Kingdom, than DR. KEEFFE, late R. C. Bishop, in conjunction with the actual

incumbent (*i.e.* DEAN STAUNTON, P.P. of Carlow), availed themselves of the auspicious moment and, with eager zeal, vigorously set about at once commencing this foundation,—slender means as they could boast at the time, and untoward as the circumstances were in which they then stood for the accomplishment of so very arduous a measure—the united incomes of the two founders, both in capacity of Prelate and Parish Priest, not exceeding the sum of one hundred guineas a year at that period. Nevertheless, by degrees, and generously aided by the joint liberality of the clergy and Roman Catholic laity of the Diocese of Kildare and Leighlin, they at length happily completed their design, and by means of subscriptions universally entered into everywhere through the district, of from a British sixpence and a shilling each up to a guinea and more individually in a few instances, in each parish, combined with hat collection for brass also in every chapel, did they finally execute the work,—a large handsome edifice nearly 120 feet long, 26 wide in the central part, 36 deep in each end or wing, consisting of four stories above the surface, besides underground apartments for servants, kitchen, cellarage, etc., etc., the three upper stories, 17 commodious bedrooms for Superior, Professors, and Students on each floor; 51 in the whole.” (This description refers to the centre house which forms but a small portion of the present pile of buildings.—EDITOR.) “The building stands in a remarkably healthy and beautiful situation in the immediate vicinity of the town, with a piece of ground annexed of four acres and a quarter, the whole recently enclosed on every side by a well-built wall of lime and stone ten feet high. There is also a very elegant chapel lately built within a few paces of the Seminary, and a very neat Infirmary just erected at a more remote distance, but within the enclosure, the entire at an expense little short of £6,000.”

In the College books, under head of Subscriptions, is found an item that reveals the fact that the enclosure of the College grounds and erection of the Infirmary was done at the cost of the VERY REV. DEAN LALOR, P.P. of Allen:—“Augt. 1st, 1798. By Cash received from Rev. Dean Lalor of Allen through hands of Dr. Delany, for enclosing the College field and building an Infirmary, £341 5s 0d.”

Dr. Delany continues:—“The Priests continued to bestow on the College a guinea or half a guinea each after the schools were opened, till it was reckoned to be fully established, when these donations were wholly withdrawn, and it was left for several years back to support itself solely by the surplus profits resulting from pensions paid by students. From these economical

savings have the various expenses of the establishment been defrayed, and on such scanty, fluctuating, and precarious resources has it even in some degree flourished, till the late enormous rise in the price of provisions, fuel, etc., which has given a mortal blow to our funds in this way; whilst her younger but highly favoured sister of Maynooth evidently threatens—is it lawful to say?—to follow it up ere long with the *coup de grace*, by the vast diminution in the number of students, clerical particularly, before resorting to it from every province of the Kingdom, but who do not, however otherwise well-disposed, choose now to pay at Carlow for what they are invited, all both rich and poor, equally, to partake of gratis within the former's privileged walls. In illustration of the truth of this remark, let me here be permitted to state, that a farmer deemed worth from £14,000 to £15,000, sterling, has made instant application to me to name his son to a place in Maynooth. It is needless to add that his prayer was rejected with indignation."

"There are six professors or teachers, resident inmates in the Seminary of Carlow, one of Theology, one of Philosophy, one of Belles Lettres, etc., two, of the Classics, and one of writing, etc. The three first are French Emigrant Priests, at a stipend of fifteen guineas each per annum, as much as could be afforded in the present disastrous circumstances of the house. The Professor of Divinity is nevertheless, a man of distinguished celebrity in his department, and has taught with universal applause in several French Universities. . . . The President, who acts also in capacity of Procurator or Bursar, receives no salary. He is Parish Priest of Carlow." (*Memoirs and Correspondence of Viscount Castlereagh, Vol. 4, p. 143.*)

Though the precise date at which the building of the College was commenced is not on record, yet there is evidence to show that it was begun early in the year 1787. The Lease of the ground on which the College stands, was made to Dr. Keeffe for a term of 999 years, and is dated September, 1786. It was admittedly, the conjoint undertaking of Bishop Keeffe and Dean Staunton, Parish Priest of Carlow. The latter succeeded Dean Gernon as Pastor of Carlow in March, 1787; and Dr. Keeffe died September 18th, in the same year, by which time the building had already made considerable progress.

THE VERY REV. HENRY STAUNTON.

Dr. Staunton was born at Kellymount, in the parish of Paulstown, County Kilkenny; the precise year of his birth is not known. He made his ecclesiastical studies on the Continent, probably at Paris, and, on his return home, was at once employed

in the duties of the mission. Previous to his appointment to Carlow, he had charge of the Parish of Graignamanagh, either as Parish Priest or as Administrator. On the death of Dean Gernon, P.P. of Carlow, in March 1787, Henry Staunton was appointed his successor, being also, at the same time, promoted to the dignity of Dean of the Diocese of Leighlin. At this time the aged Bishop, Dr. Keeffe, was setting about the erection of the College; Dean Staunton entered with zeal into the project and, on the death of the Venerable Prelate on the 18th of September, following, continued the direction of the works till he saw them completed in 1793. Dean Staunton, on the opening of the College, became President, which position he occupied until his death in 1814, remaining, at the same time, Parish Priest of Carlow. The unselfish nature of his interest in the success of the College is evidenced by the fact that from the time of his first connexion with it in 1787 to the period of his death, he never accepted of any salary.

Whilst he presided over the College with great solicitude for its success, Dean Staunton was not unmindful of the interests of the flock committed to his Pastoral care. His zeal for the promotion of education in Carlow, is shewn, by the Free School, for the education of boys, which he erected and established there and on which the following inscription may still be seen:—"I.H.S. This School was erected by the inhabitants of Carlow and its vicinity, under the patronage of the Rev. Dean Staunton;" and, still more, by the foundation of the Presentation Convent and Schools, for the education of the poor female children of the town. In 1810, the Rev. Andrew Fitzgerald, then Professor of Theology at Carlow College, suggested the need that existed of such an institute; the holy pastor at once entered into his views with pious enthusiasm, and handed over to him a considerable sum for the accomplishment of the good work. The first Mass was celebrated in the new Convent by Dean Staunton on the festival of St. Francis de Sales, the 29th of January, 1811. (*Annals of P. Convent, Carlow.*)

The fine cut-stone arch, now at the Convent of Mercy, Carlow, was previously the entrance to the parish Church, and was erected by Dean Staunton, as his initials and the date:—"H. S. A.D. 1792"—testify.

Dean Staunton died on the 1st of September, 1814, and was interred at the Parish Church; when the new Cathedral was commenced, his remains and those of his successor in the Pastoral office, the Very Rev. William FitzGerald, V.F., were removed to the Cemetery of the College. On the 29th of September, 1814, the Month's Memory for the repose of the

soul of the Pastor of Carlow, and first President of the College, took place. It was attended by the Right Rev. Kyran Marum, Bishop of Ossory, the Right Rev. Patrick Ryan, Coadjutor Bishop of Ferns, the Very Rev. Arthur Murphy, Vicar-Capitular of Kildare and Leighlin, and a large concourse of the clergy.

On the 1st of October, 1793, Carlow College was opened for the reception of students, on which occasion the following entered:—

The Rev. John Walsh.
 The Rev. Matthew Reilly.
 The Rev. James Byrne.
 The Rev. William Comerford.
 The Rev. Thady Duane.
 The Rev. Daniel Nowlan.
 The Rev. James Murphy.
 The Rev. John Cleary.

Of the above, the Rev. John Walsh was afterwards P.P. of Borris, County Carlow; Rev. Matthew Reilly was P.P. of Philipstown; Rev. James Byrne, was P.P. of Ballyadams; Rev. William Comerford died at College, 19th April, 1794, and was buried at Clopoke, having been a native of that district; Rev. Thady Duane was P.P. of Clonaslee and Rosenallis; Rev. Daniel Nowlan was P.P., first of Kill, County Kildare, and then of Paulstown, County Kilkenny. The Rev. James Murphy and Rev. John Cleary perhaps were subjects of other Dioceses. The seven survivors of the above appear to have all left Carlow College in August, 1796, probably on the completion of a three years' course of Theology.

The first Professor named in the College books is the REV. DOCTOR KELLY, who became connected with the house on the 20th of October, 1793, and left in the following March. There is reason to suppose him to be the same "Rev. J. Kelly, D.D., Parish Priest of Rathoe and Ballon," who, according to the inscription on his tomb at Kellistown "Departed this life on the 5th March, 1799, aged 43 years."

The next Professors of note we meet with are the REV. MR. NOGIER, who came to the College November 19th, 1794; the REV. MR. LA BRUNE, and the REV. MR. CHABAUX, who came in April, 1795. These were the three French Emigrant Priests referred to by Dr. Delany. They continued at Carlow College for several years, but ultimately returned to their own country. We are indebted to the accomplished Author of "Irish Wits and Worthies," for the following, p. 93:—"The late Very Rev. Dr. Yore was fond of telling the following anecdote: 'One day, when walking in Carlow College park, my letters and the *Evening Post* were placed in my hands, containing the news of

the restoration of the Hierarchy in France. Never can I forget the scene. I meant only to amuse the French priests with an item of ephemeral news; but instead of awakening a momentary interest, I found that I had touched a chord of thoroughly spiritual cadence which vibrated long and sensitively. There, on the spot, they flung themselves upon their knees, bareheaded, and fervently raising their hands and eyes to heaven, they uttered a loud, extempore prayer of thanksgiving, so beautiful and touching, that I have never since recalled the scene without participating in the emotion which had agitated their own hearts."

The REV. PATRICK KEATING became a Professor at Carlow on the 1st October, 1795. He continued at the College until March, 1800. He appears to be the same who died "Parish Priest of Tinryland and Bennekerry, March 19th, 1813, aged 52 years."—*See his Epitaph at Bennekerry Churchyard.*

On the 1st of March, 1800, the Rev. Andrew FitzGerald, O.S.D., entered Carlow College as Professor of Humanity.

THE VERY REV. ANDREW FITZGERALD, O.S.D.

Dr. FitzGerald was the son of James FitzGerald and Mary FitzGerald *née* Knaresborough, and was born in High Street, Kilkenny, in November, 1763. He was lineally descended from the FitzGeralds, Barons of Cluain and Brownsford, of County Kilkenny, a branch of the Desmonds who forfeited title and property on account of their adherence to King James II. Baron FitzGerald, ancestor to the priest, was killed at the battle of Aughrim; after he fell, his horse galloped home, having his master's sword attached to the saddle. This sword is now in the Museum of the Kilkenny Arch. Association. Andrew FitzGerald received his classical education in the College of Kilkenny. In his sixteenth year he became an alumnus of the University of Louvain. It was whilst there that he joined the Order of St. Dominic. After a philosophical and theological course of seven years at Louvain, he proceeded to Lisbon where he passed from the rank of student to that of Professor, being engaged for six years teaching Philosophy. A Document bearing the signature of the Master-General of the Dominican Order at Rome testifies that Father FitzGerald was promoted to the Degree of Master of Arts, on the 4th of September, 1788. He returned to Ireland in 1792 and, shortly after, was placed, with Rev. Patrick McGrath, in charge of St. Canice's Academy, Kilkenny, where he continued, until the 1st of March, 1800, when he became Professor at Carlow College; he there taught successively, the Classics, Philosophy, Theology, and Sacred Scripture.

On the death of the President, Dean Staunton, in 1814, Father A. FitzGerald succeeded him in that office. He immediately arranged to have the College and its property vested in trustees. In September, 1832, he was thrown into prison for refusing to pay the tithes. Dr. Troy, Archbishop of Dublin, offered him an important appointment at Maynooth College, but Father Andrew declined the offer, as he did others of the like nature, and remained at Carlow College till his death, which took place on the 14th of September, 1843. His remains were interred in the Cemetery of the College. (See Paper on "The Catholic Schools of Kilkenny," by Rev. N. Murphy, in *Transactions of the Ossory Archæological Society*, Vol. 2, Part 2. Father Murphy acknowledges to have received his information regarding Dr. FitzGerald, from the late Right Rev. Dr. Kinsella, Bishop of Ossory, and Maurice Lenihan, Esq., J.P., M.R.I.A., both of whom were pupils at Carlow College during his Presidency.)

On the application of Dr. FitzGerald, Carlow College was incorporated, by Royal Charter, with the University of London.

Amongst those who entered Carlow College in 1801, we find the names of William Yore—afterwards Monsignor Yore, V.G., Dublin—and Peter Joseph Kenny, who subsequently entered the Society of Jesus, and was justly regarded as one of the most distinguished ecclesiastics of his time, as a preacher, a theologian, and a master of the spiritual Life.

THE RIGHT REV. KYRAN MARUM.

In the College books, under date, September, 1803, we find the name of "the Rev. Kyrán Marum, Professor of Philosophy." Doctor Marum was born at Rathpatrick, Galmoy, County Kilkenny, in 1772, being the son of Pierce L. Marum and Eleanor his wife, *neé* Fitzpatrick. He made his classical studies at the Academy, James's Street, Kilkenny, from whence he proceeded, at the age of thirteen, to the Irish College of Salamanca. There he completed his sacred studies and passed the required examinations for his degree of Doctor in Theology. He afterwards occupied the position of Professor and Vice-Rector of that College, until he was summoned home by his Bishop, in 1798. He then served in the capacity of curate at Durrow, until his appointment as Professor at Carlow College. At Carlow he filled successively the chairs of Philosophy and Theology. Dr. Marum left Carlow College in 1810, on his appointment to the Parish of St. John's, Kilkenny. On the death of Dr. Lanigan, Bishop of Ossory, in March, 1812, Dr. Marum was selected by the clergy as his successor, but owing to the troubles of the Church at the period, his canonical

election at Rome did not take place till after the liberation of Pope Pius VII., in November, 1814. Dr. Marum died at Kilkenny on the 22nd December, 1827, at the early age of 55. (*Paper on "Catholic Schools of Kilkenny."*)

September 1803, "the REV. JOHN BARRETT, Professor of Humanity."—This Professor's name appears in the College books for the succeeding three years. He was held in high esteem by the President, Dr. FitzGerald, for his great knowledge of the classics, and his skill in the composition of Latin Poetry.

THE RIGHT REV. JOHN ENGLAND.

On the 1st of September, 1803, John England entered Carlow College as an ecclesiastical student. He was born in the city of Cork, on the 23rd of September, 1786. The Bishop gives the following account of his parentage:—"More than 45 years have passed away since a man, then about 60 years of age, led me into a prison and showed me the room in which he had been confined during upwards of four years, in consequence of the injustice to which the Catholics of Ireland were subjected in those days of persecution. On the day he was immured, his wife was seized with fever, the result of terror. Whilst she lay on her bed of sickness, she and her family were dispossessed of the last remnant of their land and furniture; she was removed to the house of a neighbour to breathe her last under a stranger's roof. Her eldest son had completed his seventeenth year a few days before he closed her grave. Two younger brothers and two younger sisters looked to him as their only support. He endeavoured to turn his education to account. It was discovered that he was a Papist, and that he was guilty of teaching mathematics to a few scholars, that he might be able to aid his father and support his family. Informations were lodged against him for this violation of the law, which rendered him liable to transportation. Compassion was taken on his youth and misfortunes, and, instead of proceeding immediately to the prosecution, an opportunity was given him of swearing before a Protestant Bishop that he disbelieved in the Doctrine of Transubstantiation, etc., and the certificate of the bishop would raise a bar to his prosecution. He managed to effect his escape and fled to the mountains, where he remained more than a year, subsisting on the charity of those whose children he had been teaching, but in most painful anxiety about his father, brothers, and sisters. The Declaration of American Independence having led to a relaxation in the penal laws, the fugitive returned by stealth to the city and was enabled to undertake the duties of a land-surveyor, to have his parent liberated, his family settled,

and he became prosperous." Bishop England was the eldest son of this martyr to Catholic truth and sincerity. (*From Memoir, by Mr. G. Read.*)

"A modesty the most sensitive, a kindness of heart the most devoted distinguished John England, even in boyhood, and endeared him to all within his sphere, long before the development of those great intellectual powers that have ranked him with the ablest and most eminent men of his time. It were, indeed, easy to furnish instances from his earliest age, of that fervour of devotion, that greatness of soul, that lofty spirit of self-sacrifice, that ennobled him living, and embalm his memory, dead. Having providentially recovered from a severe fever that attacked him in the seventh year of his age, accompanied by an ulcerous affection of the throat which rendered the removal of one of the tonsils necessary, he received all the advantages of education that the schools of his native city afforded. Dr. Hutch, (*Life of Nano Nagle, p. 36*), states that young England pursued his early studies at a Protestant school, and, being the only Catholic pupil, he was subjected to many galling insults on account of his faith, not only by his companions, but even by his master, whose bigotry got the mastery over his charity and his sense of public duty. Having been withdrawn from this establishment, he had, as private tutor for two years, a barrister then resident in Cork, and it is not unnatural to infer that he was largely indebted to the training received under this gentleman for much of that accuracy of thought and keen logic which distinguished him as a controversialist in later years. Having made considerable progress in his studies, his father became desirous that he should turn his attention to some pursuit in which he could forward him in life, but, when on the eve of doing so, he was agreeably surprised by his son unexpectedly communicating to him his wish to embrace the ecclesiastical state—a wish which he stated to be the result of nearly two years of silent reflection, and on the fulfilment of which he declared his heart to be firmly and unalterably fixed. Mr. England's parents gladly seconded his views. From this time to his entrance at College—a space of two years—he occupied himself in more assiduous application, having, at the desire of his Bishop, the Right Rev. Francis Moylan, placed himself under the particular guidance of the Very Rev. Robert McCarthy, Dean of the Diocese. . . . On the 31st of August, 1803, Mr. England left Cork for the College of Carlow; and in two years after his entrance he commenced delivering catechetical instructions in the parish Church which, not only the children, but the adults of the town and neighbourhood thronged to hear. He likewise devoted much of his leisure time to the religious instruction of the Catholic portion of the Cork militia, then stationed in Carlow under the command of Colonel Longfield. This officer was persuaded by some bigoted fanatics to bring to court-martial the men that attended these instructions, but, to the mortification of the persecutors, the enquiry ended in his sanction and approval of the young apostle's proceedings, who frequently after expressed his delight that his mission, like that of the great Francis de Sales, had its commencement amongst the military.

"His religious instructions was not, however, the sole benefit derived by Carlow from the exertions of Mr. England. Before his departure from it he laid the foundation of a more lasting claim to the gratitude of its inhabitants by procuring the establishment there of a female penitentiary, and the erection of male and female poor schools, which latter institution chiefly suggested the formation of the Presentation Convent.

He took his departure in the year 1808, to the great regret of all, both students and Professors, particularly the Venerable President, who expressed the most unaffected sorrow at their separation—and returned to Cork to receive Holy Orders, for which Dr. Moylan had, without apprising him, obtained a Dispensation from Rome, Mr. England not having attained the canonical age. On the 9th October, that year, he received the Order of Deacon, and Priesthood the following day. Immediately after his Ordination, he again visited Carlow to regulate the affairs of the different establishments there which had been under his superintendence and resign the charge of them. After a stay of a fortnight, he returned to Cork. It will not be amiss to state here the grateful recollection he retained to the last, of what he esteemed the judicious method of his spiritual guardians at Carlow College, whose aim he represented to have been to form their pupils to habits of independent devotion, so that, when they should emerge from the security of the cloister to the exposure of the world, their piety might not fail for want of those accustomed helps of religious Sodalties which, however useful, where they are maintained, are unhappily not often found in these ages of infidelity, beyond the precincts of the Seminary.

“On his return to Cork, Mr. England was appointed lecturer at the Cathedral. The Bishop himself announced the appointment from the altar, and requested the attendance of the congregation at the lectures. At the Bishop’s request he commenced a series of these on the Old and New Testaments. On Sundays, besides the lectures at the Cathedral, he delivered an exhortation in the small chapel of the Presentation Convent, which was crowded. He was at the time, chaplain of that Convent.

“On his arrival from Carlow, the present Magdalen Asylum, built at the expense of Mr. Therry, was in progress of erection. To this he immediately turned his attention and, up to the time of its opening in June 1809, he assembled six of the unfortunate beings who were to be its future inmates, whom, with the assistance of his friends, he supported till the house should be opened for their reception, placing them under the care of the person who was afterwards matron of that institution. Another of his labours at the time was the publication of a monthly periodical, *The Religious Repertory*, which he originated in May of the same year, with a view to diffuse a spirit of piety amongst the people, and to withdraw them from the perusal of books of a dangerous or immoral tendency. He likewise established a circulating Library in the parish of St. Mary’s, Shandon. He next turned his attention to the city jail, and, Government not then allowing a salary for the Roman Catholic Chaplain, gave his services gratuitously for no inconsiderable time. In 1812 he was appointed President of the Diocesan College of St. Mary, opened by Dr. Moylan for the education of Candidates for Holy Orders, and taught in it the Theological course.

“In the commencement of 1814, Mr. England was providentially preserved under the following circumstances:—Having left Cork for Dublin on business of a spiritual nature, a heavy fall of snow, which came on during the night, prevented the Mail Coach, in which he travelled, from proceeding beyond Carlow. Mr. England’s business was urgent and, having no better mode of proceeding, he resolved, with some others, to walk the remaining part of the journey. The snow had fallen to such a depth as to cover altogether the huts on the roadside, and he at one time narrowly escaped fracturing his leg by thrusting it through the chimney of a cottage. After proceeding some distance, and feeling fatigued, he drank of the snow water to refresh himself. This produced

sickness and, unable to keep pace with his fellow-travellers, he fell exhausted on the snow. He reached with some effort, a little elevation, as he thought to expire, and there fell into a swoon. In this state he was fortunately discovered by a countryman, who, with difficulty, restored him so far that he was able to articulate: *I am a priest*. The man assured him that at any risk he would not abandon him, and with the assistance of others who happened to reach the spot, conveyed him to the nearest house. Here he quickly recovered strength and pursued his journey.

"During the year 1814, Mr. England powerfully exerted himself in opposing the *Veto*, which was then the universal topic of conversation amongst the Catholic body both in this country and England. He looked upon it as an insidious attempt to undermine and sap the foundations of the Irish Church, and assailed it incessantly with voice and pen. In the *Repertory*, he warmly espoused the cause of the anti-Vetoists, and he held up to deserved contempt those—and there were high and influential names amongst them—who with the power of constitutionally gaining their rights, would, with fawning servility, accept them as a ministerial boon, and give in exchange the freedom of that religion which their ancestors had preserved with their fortunes and their blood. Happily the boon was rejected, and the *rights* have been obtained.

"On the death of Dr. Moylan, Dr. Murphy, succeeded, and, in 1817, appointed Mr. England to the parish of Bandon, on the death of the Rev James Mahony. He continued in this parish till his appointment to the See of Charleston, in the year 1820, the Bulls of which were expedited from Rome on the 2nd of June in that year. On the arrival of the Bulls Mr. England withheld the knowledge of them from his family for some time, not wishing to afflict them, particularly his mother, his surviving parent. He was Consecrated on the 21st of September, 1820, by the Right Rev. Dr. Murphy, assisted by Dr. Marum, Bishop of Ossory, and Dr. Kelly, Bishop of Richmond, several other Prelates being present. He was entertained at a public dinner which was attended by the most respectable inhabitants of Cork, both Catholic and Protestant. He left for Belfast on the 10th of October, accompanied by his youngest sister, who resolved to be the partner of his privations and perils, and after a delay of a fortnight waiting for the vessel, set sail for the United States. Shortly after putting to sea, the weather became tempestuous, and they were driven into Milford Haven, having narrowly escaped shipwreck, where, after having remained ten days for repairs, they again set sail, and, after a severe passage, reached Charleston on the 30th of December. It would extend beyond our limits were we to enter into the details of Dr. England's successful and distinguished Episcopal career. He died, deeply regretted, on the 11th of April, 1842. A Collected Edition of his writings, extending to five large Vols., has been published in the United States; a Memoir of Dr. England is prefixed, from which the present notice has been mainly extracted."

The name of 'MASTER ROBERT HOLMES, OF DUBLIN,' appears in the list of students at Carlow, under date, the 4th of February, 1802. In little more than a year later, this young man met with an untimely end, being drowned in the river Barrow whilst endeavouring to save the life of a fellow-student and dear friend. In the College Cemetery a tablet has been placed over his grave:—"Sacred to the Memory of Robert Frederick Holmes,

student of Carlow College, who departed this life the 8th of August, 1803, in the 22nd year of his age. This Monument has been erected by the Rev. Henry Staunton, President of said College." Then follows a long inscription, lauding the virtues of the deceased. "Happy," it says of him, "in the accomplishment of his dearest and oft-repeated wish in life, to die in the God-like exercise of Charity, after a generous but, alas! fruitless effort to snatch from the devouring flood, and save his tender, his beloved companion in life, unmindful of his own."

THE VERY REV. NICHOLAS O'CONNOR, V.F.

The College books show that "Mr. O'Connor of Baltinglass," commenced as teacher of classics there, in October, 1804. On his subsequent promotion to Holy Orders, he continued at the College as Professor of the Humanities until he received charge of the Parish of Maryborough, where he also discharged the duties of Vicar-Forane and Master of Conference. He died on the 17th of February, 1855, aged 75 years. "The Monuments of his zealous labours that are to be seen, in the Church of Maryborough which he built, in the other Chapels and Schools of the Parish, in the Presentation Convent, and in the House of the Christian Brothers that he established, will give some idea to a future generation, of his far greater labours for the moral improvement of the Parish, during his long care of it." (*Inscription over his grave.*)

REV. JOSEPH D'RAFTERY.

In 1804, the Rev. Joseph D'Rafferty was appointed on the teaching staff of the College. He was not a native of the Diocese or Province. He acted for some time as Dean of Residence to a house in Browne Street, occupied by a number of ecclesiastical students, for whom there was not accommodation within the College bounds. He continued at the college for many years.

THE MOST REV. MICHAEL SLATTERY, ARCHBISHOP OF CASHEL.

"Mr. Michael Slattery, Diocese of Cashel," appears as a student at Carlow College, in 1805. Dr. Slattery had graduated as Master of Arts at Trinity College, Dublin. On the completion of his ecclesiastical studies in 1809, he was appointed Professor of Philosophy, and subsequently, on the Consecration of Dr. Doyle, he succeeded to the Chair of Theology. On the death of Archbishop Everard, in 1822, Dr. Doyle, who knew so well the eminent qualifications and piety of Dr. Slattery, exerted

himself to have him appointed to the See of Cashel. In this, however, he was unsuccessful for the time. A warm personal friendship founded on mutual esteem was maintained throughout life between these Prelates. When the earthly career of Dr. Doyle was drawing to a close, in 1833, being too unwell to perform the journey to Maynooth, he wrote, strongly recommending the appointment of Dr. Slattery to the Presidency of that College, rendered vacant by the resignation of Dr. Crotty, which appointment accordingly took place. On the death of Dr. Laffan, in the same year, Dr. Slattery was appointed to the Archiepiscopal See of Cashel. His election by Propaganda took place, November the 26th. His Brief was dated December 22nd, 1833, and his Consecration took place on the 24th of February, 1834. He died in 1857. (*Brady's Episcopal Succession.*)

THE REV. JAMES MAHER, D.D.

"He was born at Donore, County Carlow, on the 24th of May, 1793. His parents, shortly after his birth, removed to Kilrush, County Kildare. Young though he was, the unusual occurrences of the year 1798 left a strong impression on his memory; he had a distinct recollection of having spent night after night, with his parents and the other members of his family, in a sandpit situated upon the farm, being obliged to have recourse to this measure in order to avoid the outrages to which even the most peaceable inhabitants were constantly subjected by the brutal yeomanry and soldiery whom the proclamation of Martial Law had practically rendered irresponsible for their conduct. Having received his rudimentary education at a Quaker's School at Ballytore, James Maher entered Carlow College in 1808, where he continued for eight years. Then, after remaining a year at home, he, in June, 1817, set out for the Eternal City, where in the Vincentian House of Retreat at Monte Citorio, he pursued his Theological studies. On the 9th of September, 1821, he received the Order of Priesthood and, some weeks later, set out on his return to Ireland. His first appointment was to the curacy of Kildare, but, after a few months, he was transferred to Carlow. In 1827, Father Maher was appointed Parish Priest of Leighlin Bridge. Towards the close of 1830, he was translated to the united parishes of Goresbridge and Paulstown. In 1833, the Bishop, Doctor Doyle, finding his illness on the increase expressed a wish to Father Maher that he should return to Carlow and take up his abode with him at Braganza. This wish was readily complied with; Father Maher at once resigned his parish and it became his privilege to assist that great Prelate, whom he loved with true filial devotedness, during the last

months of his Episcopate, till his death, on the 15th of June, 1834. Father Maher ever cherished a most devoted affection for the memory of Dr. Doyle; he ever loved to speak of him, and he at all times did so with unbounded enthusiasm. One item of Father Maher's last Will is strikingly characteristic of his attachment to this great Prelate; it was a bequest of £20 "to keep in repair the Statue of the Right Rev. Dr. Doyle," in Carlow Cathedral.

"Father Maher continued to act as Administrator of the Parish of Carlow till the close of 1837 when he was appointed by Dr. Haly to fill the chair of Theology and Sacred Scripture in Carlow College.

"On the 20th of January, 1841, Father Maher was appointed P.P. of Carlow-Graigue. Having suffered in 1844 from a severe attack of illness, the Bishop gave him leave of absence. He proceeded to Rome, where he remained two years. On his return, in June, 1846, he resumed his pastoral duties. Soon after commenced the dreadful famine. Father Maher gave abundant proof of his solicitude in behalf of the starving poor during this most trying period.

"Soon after the Famine visitation, Dr. Taylor, president of the College, invited Father Maher to take up his residence there, which offer, with the approval of the Bishop, he gratefully accepted. He was thus within a few minutes' walk of his parochial Church, whilst he was free from the troubles of house-keeping, and enjoyed moreover the most amiable and literary society that he could desire. He continued to live in the College till a few years before his death, and throughout this long period he was loved and venerated alike by the superiors, professors, and students.

"His last illness was long and painful. He was greatly comforted by the blessing of His Holiness which was notified to him by telegraph a short time before his death. He expired on Holy Thursday, April 2nd, 1874. On Easter Monday his obsequies were solemnly performed in the Cathedral of Carlow. The Bishop of Ossory was Celebrant. His Eminence Cardinal Cullen and the Bishop of Kildare and Leighlin and his Coadjutor, were also present. About 200 priests assisted; at the conclusion of the ceremonies his remains were borne amid a vast and sorrowful multitude to his own parochial Church of Carlow-Graigue where, at the Gospel side of the Altar, they rest in peace."—The foregoing particulars are taken from a Memoir, by the Right Rev. Dr. Moran, Bishop of Ossory, prefixed to a Collected Edition of the Letters of Father Maher, edited and published by his Lordship, in 1877.

THE VERY REV. JOHN THERRY.*

"John Therry of Cork," appears on the Roll of Students in 1812. The Very Rev. John Joseph Therry, the Venerable Archpriest and Apostle of Australia, was born at Cork in the year 1791. He had the inestimable advantage of being born of enlightened and exemplary Christian parents who trained him to virtue and piety from his childhood. In 1812, he entered Carlow College to prepare himself for the priesthood, where he made his course of ecclesiastical studies, having for his Professor of Theology, Dr. Doyle, afterwards the illustrious Bishop of Kildare and Leighlin. During his collegiate career he secured the affectionate regards of his superiors and formed many friendships which lasted for life. He was a class-fellow of the present Patriarchal Parish Priest of Abbeyleix, the Rev. Thomas Nolan, who describes Father Therry as smart and intelligent, but of retiring habits. Even at this early period his mind was strongly directed to that species of labour to which he afterwards devoted his life. He organized, we are told, an Association of young ecclesiastics to engage to recite certain prayers, daily, for the spread of the light of the Gospel amongst those who were seated in darkness. Those young men also offered their lives to God for His service in foreign countries if it should please Him, by any special sign, to manifest an acceptance of that oblation. Father Therry was ordained priest in April, 1815, by the Most Rev. Dr. Troy, Archbishop of Dublin. His first mission was in Cork, the city of his birth. He was attached to the Church of SS. Peter and Paul, where he remained two years. He was then transferred to the Cathedral, where he ministered for three years. During this time he resided with the Bishop, the Right Rev. Dr. Murphy, to whom he was strongly attached, and who loved him with a paternal affection. But in the midst of this happy and useful life in his native city, his mind still retained its early bent; he awaited only the call to a more extended and arduous field of missionary labour. A circumstance occurred at this time that directed his attention to Australia. Walking one day in the streets of Cork, a waggon passed him containing a number of his countrymen hand-cuffed, and guarded by a military escort. On inquiry, he found that they were convicts being conveyed to the hulk, about to sail for Botany Bay. He at once went into an adjoining book-seller's

* This sketch of the Life of Father Therry is kindly contributed by the Rev. Andrew Phelan, P.P., Mountrath, who was personally acquainted with the Venerable subject of it whilst engaged in missionary labours in Australia.

shop, bought some twenty or thirty prayer-books, threw them amongst the convicts, and, then and there, resolved to follow them to the other side of the earth to save their immortal souls from destruction. About this time, too, he made the acquaintance of Father O'Flinn who had been, just before, forcibly expelled from Australia. A few words about the previous history of Australia may be appropriately inserted here. The Colony was founded in 1792; the first batch of convicts and English officials took possession of the country in that year. There was not any Catholic Priest in the Colony till 1801. In December of that year there arrived three Irish Priests who had been sentenced to transportation for complicity in the Rebellion of 1798. Their names were Dixon, Harold, and O'Neill. About a year later, the authorities discovered that they had transported the wrong man in the person of Father O'Neill. He was accordingly sent home and ended his days, it is said, in a Monastery near Mullingar. The other two priests remained in the Colony as convicts, for seven or eight years. During this time they were allowed—it is believed through the intervention of Henry Grattan—to discharge some of their clerical duties, but under the most galling restrictions. Broken down in health and spirits, they left about 1809. The Colony was then without a priest till 1817. In that year there arrived in the Colony a very holy priest, Father O'Flinn. After labouring zealously and efficiently for two years, he was forcibly expelled the Colony by the bigoted Government officials, and sent back to Europe. Soon after his arrival in Cork, he was introduced to Father Therry to whom he gave an account of the state of affairs in Australia. Father Therry recognized this as the opportunity he had been looking for. After some difficulty, he succeeded in obtaining the sanction of his Bishop, the holy See, and also of the English Government. He sailed from Cork early in January, 1820, but did not reach his destination till April. When he started for Australia the voyage was long and perilous; now it is performed in 45 days as a pleasure trip. Affairs in Australia at the time did not wear a cheering aspect. It is a curious fact that the first batch of convicts and officials were, more than once, during their first year there, in imminent danger of being starved to death. They had to depend altogether, for their supplies, on England. Now, they, not only support their own population, but, moreover, send large quantities of corn and meat to the mother country. Father Therry was accompanied by a colleague in the person of the Rev. P. Connolly, who does not appear to have lived many years, as Father Therry

was, for some time, the sole missionary Priest in New South Wales.*

Father Therry, provided as he was with credentials from Church and State, had not much difficulty in entering on the discharge of his clerical duties. He was, however, received but coldly by the bigoted officials of the day, who also placed every obstacle they could in his way. Many interesting anecdotes are related of Father Therry during this time. A priest of the Diocese of Kildare and Leighlin, on his arrival in Sydney about 1862, called on Father Therry. He found the fine old Priest at Balmain, one of the beautiful and picturesque suburbs of Sydney, in an humble dwelling. He received his visitor with great kindness and courtesy. Though naturally of a distant manner, he showed that he had an affectionate and vivid recollection of the old *Alma Mater* and his days there. He asked his visitor where he was about to be stationed, and being told that Maitland was his destination, "It is now many years ago," said Father Therry, "since I celebrated the first Mass in Maitland under very painful and peculiar circumstances. I

* The following letter from Right Rev. Dr. Poynter to the Right Rev. Dr. Doyle will be of interest in connexion with this subject:—

"4 Castle Street, Holborn, London, Oct. 13, 1825.

"MY DEAR LORD,—I have been desired by Earl Bathurst, to find two Roman Catholic Clergymen to be sent to New South Wales. There is one there already, the Revd. Mr. Therry; besides the Revd. Mr. Connolly, at Van Dieman's Land. But it seems that the labours of two more are called for in New South Wales. Not having any clergyman free and proper to be sent on such a mission, I beg leave to ask your Lordship if, from among the prudent and laborious Priests of your Diocese, you could not spare two, who would go and devote their meritorious labours to the great cause of Religion and of the salvation of souls in that distant Colony. The Rev. Mr. Connolly, in one of his letters, observed to me, that it was amongst the zealous and laborious Vicars, working under the Parish Priests in Ireland, that those apostolic men were to be found who are wanted in New South Wales. I need not point out the requisite qualifications of those who are to be selected. Your Lordship's recommendation would be the greatest satisfaction to me. Earl Bathurst expressed a wish, that those who are to be sent should be men who would confine themselves solely to their Religious duties. If it should be in your power to engage two good priests of your Diocese, whom you judge to be duly qualified for this mission, you will confer a great benefit on Religion and a great favour on me. Lord Bathurst has informed me, in answer to the question which I put on the subject, that the clergymen who shall go out will receive £100 each, per annum, out of the colonial funds; that passages will be provided for them at the public expense; and that no objection will be made to their receiving six months' pay in advance, which will be issued to them whenever they may be reported to be ready for embarkation.

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"I have the honour to be with respect and affectionate attachment,

"My dear Lord, your Lordship's faithful and devoted servant,

"✠ WILLIAM POYNTER."

"The Right Rev. Dr. Doyle, &c., &c."

heard that a number of Irishmen were to be executed there at the end of the week. The overland route was then almost impassible. There was only one small Government steamer going to the Hunter River District, in which Maitland is situated, each week. I was refused a passage in the steamer, by the Government authorities. I started on horseback with a trusted Irish friend. After travelling uninterruptedly for a day and night we reached Maitland at five o'clock on the morning fixed for the execution. I at once set about preparing the men for death. I then celebrated Mass, administered Holy Communion to them, and, in a few hours afterwards, attended at their execution." Such was the beginning of the Catholic Church in Maitland. Now, within a few paces of the scene of this execution, there resides an Irish Catholic Bishop, with his College, Convents, Cathedral, and all the luxuries, so to speak, of the Catholic Church.

Another anecdote was related by the Venerable Archdeacon McEnroe, the fast friend and fellow-labourer of Father Therry. One day Father Therry happened to hear that a Catholic soldier was lying dangerously ill in the Barrack at Sydney. He proceeded at once to attend the sick man but, on presenting himself at the small entrance-gate the soldier on guard informed him that he had express orders not to allow him to pass, and, suiting the action to the word, he presented his musket with bayonet fixed, to oppose his entry. Father Therry said he *would* see the dying man or perish in the attempt, and rushed forward. The soldier—it is supposed he was an Irishman—shrank from turning his deadly weapon upon the priest, "and thus," said Archdeacon McEnroe, "Father Therry administered the rites of the Church to the dying man, despite the opposition of the devil and his accomplices, the bigoted military officials."

The following, connected as it is with freedom of education, is worth relating. Father Therry having opened a school in his first temporary Church, the Governor of the day, as soon as he heard of it, sent his underlings at once to shut it up. They expelled Father Therry and his pupils—for, like Montalembert in France, under similar circumstances, he was himself acting as teacher. They closed the school, placing a padlock on the door. In this dilemma the priest went for advice to Mr. Wentworth, a rising English barrister of liberal views. Mr. Wentworth told him that the act of the authorities was illegal; he then returned with Father Therry and, calling for a hammer, himself broke open the door and reinstated the teacher and his pupils. This was the first blow struck for liberty of Catholic Education in Australia: strange, that it should be the act of an Englishman

and a Protestant! Father Therry lived to see the Catholic Church, not only free, but placed on terms of perfect equality with the English Protestant Church, and even endowed by the State. This was the work of a great Irish statesman, Sir Richard Burke, whose memory is revered in New South Wales to the present day. Father Therry, by his conciliatory manner and prudent bearing, contributed much to overcome the bigotry and concilate the prejudices of the English Protestant party then ruling the country. His personal character was above reproach, his zeal for the advancement of Catholic interests was prudent and enlightened. Charity and meekness, combined with firmness were the weapons he made use of in this warfare. He kept entirely aloof from politics, to which he was naturally averse. Besides, the Catholics, at the period referred to, were in such a hopeless minority that any combination or party action of theirs would have been ruinous. The great political movement that soon after was set on foot by the colonists was one in favour of self-government. After a difficult but well-sustained struggle, they succeeded in obtaining a splendid constitution, under which the colony has progressed in a wonderful manner. Father Therry held aloof altogether from political or public matters of a secular nature; he was fully occupied with a higher and holier work, namely, in the building of Churches and Schools. He fortunately secured a most desirable site for his first Church in Sydney; it is a triangular plot bounded on one side by the Government demesne, on another by the public Park of the city, and on the third, by the public Museum and its annexed grounds. On this plot Father Therry erected the first permanent Catholic Church in Australia. It was a large and commodious house of worship, built of fine Sydney granite. He received liberal assistance from his Protestant fellow-colonists. It was built in a great measure by prison labour, the Irish convicts joining in the work as a labour of love. It was the Religious centre towards which the Catholics of this Colony turned with affection for many years. This Church was destroyed by fire on the 29th of June, 1855. The most affecting scenes took place on the night of the burning. The Irish Catholics wept like children; some of those who witnessed it felt themselves forcibly reminded of the description given in Holy Writ of the Jews weeping over the ruins of the Temple. The Catholics of Sydney evinced wonderful faith and courage on the occasion. The fire had scarcely been extinguished when they held a preliminary meeting to take measures for replacing their former Church by a second and more magnificent structure. This is now rising, phoenix-like, from the ruins, and

will be the finest Cathedral in the Southern Hemisphere. A portion has already been completed, and was opened with great solemnity in last September. As in building its predecessor, so also on this occasion, the Catholics have been generously assisted in this great work by their Protestant fellow-colonists. At the first meeting after the fire, held in the Theatre at Sydney, the then Governor, Sir John Young, afterwards Lord Lisgar, proposed the first Resolution in terms that should be gratefully remembered by every Irishman.

Father Therry built many Churches and Schools in Australia, and also in Tasmania. The last Church which he erected was that of Balmain, in Sydney Harbour. There the fine old priest was engaged in ministering, when his summons came to render an account of his stewardship. On the day previous to his death he was fully occupied in the discharge of his priestly duties. In the evening he presided at a meeting of his parishioners held for the purpose of establishing a Branch of the Guild of St. Mary and St. Joseph. He retired to rest seemingly in good health. Towards midnight he summoned his servant and complained of being ill; becoming rapidly worse, and feeling that his end was near, he sent for his esteemed friend and colleague, Archdeacon McEnroe, but before he arrived, the holy old missionary passed away, on the 25th of May, 1864. Had Father Therry any disposition to accumulate money he could have been possessed of immense wealth. The early Irish colonists who had no other friend, bequeathed to him, from time to time, a considerable amount of property. He, however, retained nothing of this, and, when he died he had comparatively but little to bequeath. What he possessed, he bequeathed to the Irish Jesuits. This was the foundation on which some Fathers of that illustrious Order proceeded to Australia. They are now firmly established in Melbourne and Sydney, engaged in the great work of Catholic Education, and the advancement of our Holy Religion.

The Australian Church owes a deep debt of gratitude to Father Therry's *Alma Mater*, Carlow College, and to the Diocese of Kildare and Leighlin. The most laborious and successful missionary, perhaps, that ever landed on her shores, the late Very Revd. Michael McAlroy, Vicar-General of the Diocese of Goulburne, was a priest of the Diocese of Kildare and Leighlin, where he laboured previous to his departure for Australia. His present successor in that office, the Very Rev. T. J. Dunne, is also a native of the Diocese, and completed his education in Carlow College. The Very Rev. Doctor Bermingham, another of the most distinguished clergymen of that Diocese, was also a student and, afterwards, Professor of

Theology in Carlow College. The two principal Churches at present in Sydney are ruled by two Carlow students—Dean O'Brien and Dean Leonard. The Catholic Directory of last year contains an interesting account of the Ceremony of conferring the dignity of Dean on the latter, by Archbishop Vaughan, on which occasion his Grace pronounced on him a glowing eulogium for his distinguished services to Religion. Two other honoured students of Carlow College, Dean McCarthy and Dean White, after the labours of quarter-of-a-century at the Antipodes, returned within the last few years to recruit their shattered constitutions in their native land, but, alas! it was only to die. There are many other holy priests engaged in the labours of the mission in Australia, who made their studies at Carlow College, and who still preserve for that institution feelings of deep reverence and attachment.

THE VERY REV. PATRICK BRENNAN.

In 1812 Father Brennan was appointed one of the Superiors of Carlow College. He was a native of the town of Carlow. He continued at the College until 1820, when he received the pastoral charge of the Parish of Kildare. He was promoted to the dignity of Penitentiary of the Dioceses of Kildare and Leighlin. After a long, laborious and successful pastorate, he died at Kildare in 1864.

THE RIGHT REV. JAMES DOYLE, D.D.

Dr. Doyle joined the Professorial staff of Carlow College in 1813. He was a Professed Member of the Order of St. Augustine, and was then in his twenty-seventh year. His first class was that of Rhetoric, but, on the death of the President, Dean Staunton, and the consequent promotion of Dr. FitzGerald to that office in the year following, Dr. Doyle succeeded to the Chair of Theology, which he continued to occupy until his Consecration as Bishop of Kildare and Leighlin in November, 1819. An outline of his distinguished Episcopal career has already been given in these pages; those who would know more regarding the illustrious Prelate are referred to "The Life, Times, and Correspondence of the Right Rev. Dr. Doyle," by Mr. W. J. Fitzpatrick, LL.D. The project of writing the Life of Dr. Doyle had engaged the attention of not a few others before Dr. Fitzpatrick undertook the task. The following Extract from Sir C. G. Duffy's recently published work, "Four Years of Irish History," in reference to this subject, will prove interesting:—

"Maddyn was still willing to aid us in literary projects, and proposed to write a 'Life of Dr. Doyle.' Dr. Doyle was a Prelate of singular

manliness and liberality of character, distinguished by great gifts, among which a logic that struck like Thor's hammer, and a sincerity that was mesmeric, were conspicuous. He had differed with O'Connell on the proposed Poor Law, and other public questions, and taught his special opinions with a freedom and power which would have been fatal, at that time, to any man on the popular side who was not protected by the episcopal purple. He was probably the greatest ecclesiastic the Catholic Church in Ireland had produced since the Reformation: 'Charlemont and his contemporaries' (Maddyn wrote, in reply, doubtless, to some suggestion of mine) 'has been overdone. The subject has no interest for me. But I would write the life of Dr. Doyle *con amore*. There would not be a sectarian word, or a sectarian thought, in it. Of all modern Irishmen, I think him the most admirable—a far greater nature, though not a greater man, than O'Connell. I think I could do him justice, and that my life of him would be extremely popular.' I encouraged the second project, but not the first. The life of a Catholic Bishop by a writer who had been, and had ceased to be, a Catholic, would be an awkward experiment. An English editor who recognised the sincerity of Father Faber, would scarcely select him to write a life of Cranmer, or even of Laud. Some of my friends regarded the proposal still more unfavourably. Pigot wrote a strong protest, and suggested an alternative which I would have gladly accepted:—'With great pleasure I hear from J. O'Hagan* that he will write a memoir of Dr. Doyle. How could any one dream of giving such a man to the mercies of a cold, peculiar, and un-Catholic Maddyn? Of all works let this chiefest be done by a Believer. But make J. O'H. do it alone, and not join (as he proposes) a Protestant logic-chopper in the same volume. Doyle is quite above the crowd, and, perhaps, in other circumstances would have been entirely a Catholic Swift, whose power he almost equals sometimes, and from whom he differs in being a thorough real Irishman as well as patriot. If you form the Society for Irish History Publications, pray put me on it, and I will work on my return [to Ireland]. Almost my first enterprise was to try to make such a thing long ago.'—*The Editor's Room*, p. 59, et seq.

THE REV. DAVID O'CALLAGHAN appears on the College books as a Professor in 1815, and the two succeeding years.

"1816, the REV. JAMES KINSELLA commenced as Professor of Logic." He was a native of Gowran, County Kilkenny. After two years spent at Carlow, he went to the Irish College at Paris, and subsequently to Rome.

"1816, the REV. JOHN GAHAN, Professor." He was afterwards Parish Priest of Rathvilly, where he died in 1854, aged 70 years.

THE REV. JEREMIAH DONOVAN, D.D.

"1816, the Rev. Jeremiah Donovan commenced as Professor of Classics." Dr. Donovan was a native of Cork; he continued at Carlow until the year 1820 when he was appointed Professor of Rhetoric at the College of Maynooth. He was amongst the

* The present Judge of the Land Court.

most intimate friends of Dr. Doyle whose great affection for him appears in their correspondence. Under date the 13th of February, 1820, Dr. Doyle thus addresses him:—My dear Friend I am truly happy at your appointment. I congratulate the College, Dr. Crotty, and yourself on it. I am satisfied that I myself will derive much advantage from it in the improvement of the young men of this diocese who will attend your lectures on eloquence. . . . The defence of my letter* could not fall into better hands than yours, for if we might compare small things to great, I could say to you as Paul to Timothy, ‘*Consecutus es meam doctrinam, propositum, institutionem* ;’ and hence you could explain my mind when it could not be ascertained otherwise.” Dr. Donovan, under the signature of ‘*Clericus*,’ published several letters in defence of the writings of his Episcopal friend.

On the 31st of December, 1824, Dr. Doyle writes thus to Dr. Donovan:—“MY DEAR FRIEND,—I am jealous of you, and almost angry with you, for not spending a day with me when going to or returning from Cork. I will not forgive you, or be reconciled with you unless you come to spend the Christmas *tête-a-tête* with your old friend. You know there is no place more your home than Old Derrig—none of your intimates more sincerely attached to you than its Hermit. Come, then, and relax that monkish austerity which the *Courier* says binds up all your faculties and almost unfits you for society! How little the block-head knows of your being the very *flos* and *decus* of society!”

In 1829, Dr. Donovan published an English translation of the “Catechism of the Council of Trent.” Previous to doing so he submitted the MS. to Dr. Doyle, who thus expressed his opinion of the original work and the English version of it. “It is difficult to estimate justly the importance and value of the work which you have just translated. The ‘Catechism of the Council of Trent’ is the most methodical, the most scientific, the most full and accurate exposition of the Christian creed and morality which has ever been published in an abridged state. But though it be a summary only of our heavenly code, the doctrines set forth in it, the authorities condensed in it, the proofs adduced in it, and the arguments, as well convincing as persuasive which it presents to the reader, in a style unexampled for purity and precision, are more proportioned to the extent and importance of its subject than to its size or bulk. Be not surprised that I seek to exalt the merits of this work; for, besides the ordinary use which is made of it by all who have care of

*On Religious Education.

souls and are anxious to discharge their duty, it has been to me, for years past, like a dear friend or inseparable companion. Next after the Divine Revelation, I have learned, perhaps more from it than from all the books I have ever perused. My judgment in religious matters has been cast in it, as it were in a mould—my decisions in matters of controversy and morals have been framed on it, and much of the public instruction I have ever communicated has been little more than the unfolding of its doctrines, its authorities, and proofs.

“You know how much I am gratified by your having undertaken the translation of this inestimable work; this gratification has been heightened by the perusal of your manuscript—which, though it is only such as I had reason to expect from your extensive knowledge, your classical and refined acquaintance with the ancient and modern languages, is yet, in truth, the best translation into English of a Latin work that I have ever read.”—(See Dr. Fitzpatrick’s “Life of Dr. Doyle,” *passim*.)

HIS EMINENCE CARDINAL CULLEN.

The future Cardinal entered Carlow College as a pupil on the 17th of February, 1817. He was the son of Hugh Cullen and Mary Maher, and was born on the 27th of April, 1803, at Prospect, County of Kildare. His parents had resided in the Parish of Leighlin until a few years previous to the birth of their son, Paul. They had their full share in the sufferings of the troubled days of 1798. The Bishop of Ossory, (*Memoir of Rev. J. Maher*), tells how on one occasion, Mr. Cullen was made a prisoner in his own house on a charge of affording shelter and assistance to the rebels when, a little time before, they were assembled at the adjoining Rath of Mullaghmast. What made this charge the more offensive was that it was brought by a wounded yeoman, whom Mr. Cullen, after a skirmish near the Rath, had found in a dying state and, bringing to his house, had nursed with the greatest care till he was restored to health. Mr. Cullen was at once conveyed to Naas where the assizes were being held, and tried for his life for the legal offence alleged against him by this ungrateful wretch, but was fortunately acquitted. Mr. Cullen’s brother, Paul, was not so fortunate. Whilst engaged, on a particular occasion, hiring farm-labourers in the neighbouring town of Leighlin-Bridge, one of the men jokingly said:—“Mr. Paul you must be our Captain.” This thoughtless saying being reported to the authorities, he was arrested, tried by Court-martial, and shot!

When not quite fourteen years of age Paul Cullen, as has been already stated, entered the College of Carlow where he

remained until he left for Rome in 1820. Dr. Cullen retained an affectionate regard for his first *Alma Mater* and his Superiors there, especially for Dr. Doyle. Writing to the Author of the Life of J. K. L., his Eminence observed:—"I feel a personal interest in your success. When I was very young, and commencing my studies in Carlow College, I had the happiness of knowing Dr. Doyle, then Professor of Theology, in that noble and flourishing Catholic institution, and of enjoying his instructions, and receiving encouragement from his paternal kindness. I would now consider myself ungrateful indeed were I not anxious that the memory and the good works of so great a man should be rescued from oblivion and recorded by a skilful hand like yours in the Annals of our Church, for the instruction and edification of posterity." (*Vol. 2, p. 145.*)

"On the 29th of November, 1820, Paul Cullen entered the Urban College of the Propaganda. While yet a student in minor Orders he was selected to hold a public disputation before Leo XII. and his Court, on the occasion of that Pontiff's visit to the Collegio Urbino, on the 11th of September, 1828. The Church of the Propaganda was arranged and decorated for the occasion under the superintendence of the Cavaliere Giuseppe Valadier. Invitations were issued by the Prefect of Pontifical Ceremonies to ten Cardinals of the Congregation, who attended in full habit of their rank with their suites. The Pope was met at the doors by the Cardinal Prefect, and conducted to a throne. Dr. Cullen undertook to make a Defence of all Theology and to defend 224 theses." (*Brady.*) "Amongst the crowd assembled on the occasion was a bright-eyed, most intelligent young nobleman of Anagni who had embraced the ecclesiastical state, and who never forgot the profound impression made upon him by the Irish student that day. This was no other than the learned, holy, and illustrious man who now governs the universal Church of God—Leo XIII. The long day passed on, and all, from the Pontiff down, himself a keen and eager theologian, were amazed at the clear, yet deep, copious, accurate learning which was poured forth from the splendid mind of the young Irishman; but far more than the treasures of his knowledge did they admire the profound humility with which he received and acknowledged their acclamations of delight and astonishment. . . . Four years later we find him appointed Rector of the Irish College, and Professor of Hebrew and of Sacred Scripture in the great College of Propaganda. No mere honour this, nor sinecure, to teach Hebrew to youths from Chaldea and Palestine, and in the presence of Mezzofanti; to profess Scripture and illustrate it from its original sources, Hebrew and Greek, in the

midst of the greatest Scriptural scholars in the world. Later on we find him filling the high post of Rector of Propaganda itself, which office he held at the peril of his life during the stormy period of revolution and anarchy in 1848." (*Funeral Oration, by Father Burke, O.P.*) At this time Mazzini became master of Rome. An order was issued by the revolutionary Triumvirate, commanding the students to leave the Propaganda within a few hours. Dr. Cullen knew Mr. Freeborn, the British Consul at Rome, to be a revolutionist, and more likely to assist than oppose the designs of Mazzini; he preferred therefore to apply to the American Minister, Mr. Cass, for protection. Mr. Cass promptly went to Mazzini, and in the name of his Government demanded protection for the Propaganda, on the grounds that several of its students were American citizens. The revolutionists could not afford to quarrel with the American Minister, and accordingly they issued a new order stating that the Propaganda was a literary institution of great merit, that it was the proud privilege of Republicans to foster learning and science, and that therefore the Roman Government forbade any interference with the property of Propaganda. Thus Dr. Cullen succeeded in saving the College by placing it under American protection." (*Brady's Episcopal Succession.*)

When, in April, 1834, in consequence of the declining health of Dr. Doyle, it became necessary to appoint a Coadjutor to the Diocese of Kildare and Leighlin, that Prelate was very desirous that Dr. Cullen should be named for the office. Writing in reply to one of his priests, he says:—"As you wish my opinion as a private friend to assist your own judgment I give it to you in strict confidence. I would greatly prefer to all others Paul Cullen, now of Rome. He is a priest of the Diocese—greatly eminent for piety, learning, and the conducting of the most delicate and difficult affairs, having a good name in Rome and here, and endowed with all the qualities required in a bishop. His not being on the mission is his strongest recommendation in my eyes. Next to him I would select Laurence Dunne of Castledermot, and next, Edward Nolan, or Phil. Healy of Clonmore." (*Life J.K.L. Vol. 2, p. 497.*)

Dr. Cullen, who had been raised by Gregory XVI. to the rank of Monsignor, *cubicularius intimus ad honorem*, was appointed to the Primacy of Ireland by Pius IX. in 1850. He was Consecrated by Cardinal Castracane, assisted by the Bishop of Demerara, Dr. Hinds, and the Archbishop of Jesi, Carlo Luigi Monchini, afterwards Cardinal. The Consecration was performed in the Church of St. Agatha, attached to the Irish College in Rome, on the feast of St. Matthias, February 24, 1850. In

August of same year Dr. Cullen presided over the National Synod of Thurles. By resolution of Propaganda of 1st of May, 1852, he was translated to the See of Dublin. He was created Cardinal in the Consistory of June 22, 1866. He attended the Vatican Council, at which, when the Doctrine of the Infallibility of the Supreme Pontiff came to be defined, the words selected to express the mind of the Church were those of the Cardinal Archbishop of Dublin. In 1875 he presided at the National Synod of Maynooth. He died after a brief illness, on the Feast of St. Raphael, the 24th of October, 1878; his mortal remains repose at the back of the principal Altar in the Church attached to the College of Clonliffe.

"MASTER MATTHEW SAUSSE" appears as a pupil at the College in 1817 and succeeding years. This was Sir Matthew Sausse, afterwards Chief Justice of Bombay. He died in 1867 at Killarney, whilst on a visit to Lord Kenmare, and is there interred. His wife, Lady Charlotte Henrietta Fraser, daughter of Lord Lovat, has erected a Memorial Cross over his grave.

THE RIGHT REV. WILLIAM KINSELLA, D.D.

Dr. Kinsella was a native of the town of Carlow, and was born in 1797. He entered the College at an early age, and was a distinguished member of Dr. Doyle's famous Rhetoric class in 1813. On his Ordination in 1818, he received his appointment as one of the Professors. He continued at the College up to the time of his Consecration as Bishop of Ossory; during that period he filled various positions, including the Chair of Theology, and was, at the same time, frequently engaged in controversy both in the pulpit and the public press. His controversial letters were afterwards published in a collected form, to which the writer added a valuable Appendix. Dr. Kinsella was also ever ready to wield his pen in defence of his friend, Dr. Doyle,—the most memorable occasion, perhaps, of his doing so was in reply to O'Connell, in 1825, on the subject of *the Wings*. On the death of Dr. Marum, Bishop of Ossory, in the last days of 1827, the Rev. Miles Murphy, afterwards Bishop of Ferns, was named as successor, but he declined the proposed dignity. Dr. Kinsella was then appointed chiefly, as it was understood, through the influence and on the recommendation of Dr. Doyle. He was consecrated at Kilkenny, on the 26th of July, 1829, at the early age of thirty-two. Amongst the Memorials of his Episcopate are the noble Cathedral of Ossory, and St. Kieran's Diocesan College, both of which he erected. He acted as President of the College and resided there, for a short time. When the earthly career of Dr. Doyle—the friend to whom he was so

warmly attached—was drawing to a close, Dr. Kinsella was assiduous in his attendance on the dying Prelate; and when the tomb had closed over his remains, the Bishop of Ossory pronounced his panegyric. Extended extracts from this funeral oration have already been inserted in these pages. Again, when Dr. FitzGerald, the President of the College, under whom he had served, rested in death, Dr. Kinsella attended his Month's Memory, held in Carlow Cathedral on the 10th of October, 1843, in company with five other Prelates, and delivered an address on the virtues and good works of the deceased. Dr. Kinsella died December the 12th, 1845.

THE REV. WILLIAM CLOWRY.

Father Clowry appears as one of the Superiors at Carlow College, in 1818. He was principally distinguished, and his services much sought after, as a preacher. He was one of the chief disputants in the memorable Biblical discussion which took place at Carlow in 1824. He became Administrator of the Mensal Parish of Tullow where he died in 1829. Dr. Doyle wrote the inscription which appears there on his tomb; the Bishop refers to him as one "whose talents and virtues came forth with him from his mother's womb, and were cultivated by him with the most assiduous care. His zeal, his eloquence, and polemic writings placed his name, when he had only arrived at manhood, among the most distinguished in the Church of Ireland." He died at the early age of 35.

REV. JAMES McDONNELL.

"1818, Rev. James McDonnell, Professor." He was a nephew of Dr. FitzGerald, President of the College. He left in 1822, and was appointed Missionary Rector at Leamington, England. In 1832, Dr. FitzGerald directed him to return. The Most Rev. Thomas Walsh, Bishop, wrote to Dr. Doyle to remonstrate against the recall under date, 28th May, 1832. "MY DEAR LORD. . . . Last Saturday week I was at Leamington and found the Rev. James McDonnell in much distress of mind in consequence of a letter just received from his uncle, the Rev. Dr. FitzGerald, urging his immediate return to Ireland. Mr. McDonnell's wish is to remain at Leamington, but not in opposition to a superior duty, if there be one, under all the circumstances of the case, that calls him to Ireland. To take that gentleman now from Leamington, where he is doing so much good, would prove a most serious injury to the English mission, for which ten years' residence in England, in addition to his superior education and talent for preaching so eminently qualifies him. His predecessor, the Revd. Mr. Crosbie, has left a debt of £1,000 on the chapel.

Through the exertions of the Rev. Mr. McDonnell, who is so highly respected, that debt might in time be liquidated, whilst his situation would be immediately rendered more comfortable.

"I hope, My dear Lord, that you will take into your charitable consideration the state of the mission at Leamington, which it would be so exceedingly difficult to me to supply in the event of Mr. McDonnell's removal, and that you will induce Dr. FitzGerald not to urge the return of his nephew. I certainly oppose such removal with all the power I have, as, if persisted in, I shall consider it a harsh and unkind measure, for there are so many talented ecclesiastics in Ireland that the situation intended for Mr. McDonnell might easily be supplied on your side of the water; whereas, owing to the peculiar sentiments and feelings of the English, it would not be an easy matter to procure a substitute for that gentleman at Leamington. I leave my case in your hands, My dear Lord, and flatter myself that your kind interference in behalf of poor Leamington will have a favourable result." The remonstrance of Dr. Walsh proved successful, and Father McDonnell remained at Leamington up to the time of his death, which took place on the 26th of June, 1839, in the 42nd year of his age.

THE RIGHT REV. EDWARD NOLAN, D.D.

The Rev. Edward Nolan commenced as Professor in 1819. His first Chair was that of Moral Philosophy from which he afterwards passed to that of Theology. In this position he continued until by the suffrages of the clergy he was selected as Coadjutor to Dr. Doyle. Dr. Nolan was consecrated Bishop of Kildare and Leighlin in Carlow Cathedral on the 28th of October, 1834. He died on the 15th of October, 1837. Further details of his life have been already given.

THE VERY REV. P. MCSWEENY, D.D.

Dr. McSweeney was appointed Professor of Theology in October, 1819, in succession to Dr. Doyle, on his advancement to the See of Kildare and Leighlin. He took a prominent part in the memorable Biblical Discussion at Carlow in 1824. In the year following the Evangelical missionaries wished to renew the controversy. Dr. Doyle prohibited his priests from accepting their challenge. So offensive was the exultation of the Biblical champions at what they affected to regard as fear on the part of the priests to meet them in disputation, that Dr. McSweeney actually resigned his position as Professor at Carlow College, in order to be free to enter the lists, which he professed his readiness to do, single-handed, against the whole six who sent the challenge, or as many others as they might wish to add

to their number. His opponents at first agreed to meet him under certain conditions, but finally they declined. Subjoined is the letter, somewhat curtailed, of Dr. McSweeney on this occasion :—

“To Messrs. Singer, Daly, Hamilton, Pope, Urwick, and Burnet.”

“GENTLEMEN In offering myself at present to your notice, I am not actuated by the hope of being still enabled to force you into an acknowledgment of the truth, or of dissolving that spell, in which the understandings of your admirers in this Country seem to be inextricably bound. No such thing. Your reputation has now become so closely connected with the *continued* support of the Biblical doctrines, that it would be in vain to expect you would renounce them. And as for your followers—the battery of reason has been so often tried upon them to no effect, it only remains that they be left, for the future, to the disposal of a benignant Providence. My attention is now directed to you not on *your* account, or that of your *Irish* adherents. Your and their case I have for a long time been led to regard as hopeless. But there is another class of people—our English brethren—whose peculiar condition claims for them an exemption from that *irremediable fatuity* to which many of the sons and daughters of Erin seem to have been consigned. The English people have had no Bible-battles—they have had no opportunity of witnessing the prowess of the Carlow Priests ; and it is probable that such of them as read of their achievements, had no other means of judging of their deserts, than what were afforded by the garbled report of *The Mail* newspaper, or some other equally fallacious medium of communication. That such a people, either entirely ignorant of, or only slightly informed upon, our objections to the *unrestricted* interpretation of the Sacred Volume, should continue to profess those principles, which they were taught to lisp from their cradles, is not a matter of wonder. In doing so, they are directed by the accidental peculiarity of their education, and not by any obstinate perversion of their faculties, which, in ninety-nine cases out of a hundred, they have never at all exercised on the subject of our disputations. To such persons, Charity opens her arms. They afford a prospect, either that their errors will be corrected, or that they will, at least, be saved from a confirmation in their delusions.

“From what I have said, Gentlemen, you need not put conjecture on the stretch, to guess the object of this letter. You must perceive that I have become warm with a zeal for the conversion of the English Biblicals, and that I intend making you a party to the effectuation of my benevolent purpose. In a word, it must occur to you, that I write to signify my acceptance of your challenge ; and that such is my confidence in the result of the expected Meeting, as fondly to anticipate at the other side of the Channel, the same great revolution in public opinion, which was effected in this country by the memorable Carlow Battle. You shall learn, by-and-by, through what means I shall secure for every part of England as accurate a knowledge of our proceedings, as could be had at the very scene of our contest.

“Before I proceed to state the terms on which I purpose meeting you, it may be necessary to say a word or two on the subject of a letter which issued from the pen of the Right Rev. Dr. Doyle, prohibiting the Clergymen within his jurisdiction, from holding any conference with the adversaries of the Catholic Faith. Of the wisdom of that distinguished

Prelate, no one holds a higher opinion than I do.—Upon the occasion, however, on which he published that mandate, how could he have been directed by the maxima of a cold and calculating prudence? Anticipating, as he did, such another scene of absurdity and contradiction, as was exhibited at the former rencontre, must he not have revolted with horror, at the idea of its repetition? He, in whose mind REASON sits enthroned, in all the glories of her native dignity, must have felt for the honour of this divine principle, and must have been hurried away to study her security from outrage, even when the insult she received could only recoil to the discomfiture of his enemies. Were he to have foreseen, that the refusal of the challenge would be interpreted into a victory—that certain circumstances would supervene to give plausibility to the fabrication, and that the Biblicals would take effectual means of impressing the English mind with the idea of their own triumph, I am of opinion, that so far from preventing his Priests from following their own wishes, he would, on the contrary, (if the thing could possibly be necessary), stimulate them to the combat. As, however, I have had *no communication whatsoever* with Dr. Doyle, and as I am ignorant as to what his views of the matter precisely were, I must be uncertain whether my present conduct shall receive his approval, or be followed by disapprobation. I must suppose the worst; and as I happen to be a subject of his, in order that my offer of battle may not clash with his authority, *I hereby resign my place in the College of Carlow, and withdraw myself from his jurisdiction.* Such persons as know the distinction necessarily to be made between a subject of a diocese, by birth, and a subject, such as I am, merely by domicile, will easily perceive that, in acting in this manner, I do not, by any means, commit a breach of that respect and obedience which a Clergyman owes to his *existing* superior. In thus renouncing my professorship, let it not be supposed that the sacrifice is a trivial one. No; all my worldly happiness was concentrated in the situation, and nothing upon the earth, save the honour of the religion of JESUS CHRIST, could induce me to relinquish it.

“Having now, Gentlemen, obviated the charge of acting inconsistently with my duty to Dr. Doyle, with which I might possibly be visited, it remains that I should state the terms on which I mean that the proposed controversy shall take place. They shall be so reasonable as not to admit of exception, as they regard the combatants—the time and place of meeting—the matter to be contested—the judges, and the termination of the contest.

“First. As to the combatants: I, *alone*, shall advocate the Catholic doctrine, while you *six* may add to your number, if you think proper. The controversy being intended solely with the view of finally settling the question so long agitated between the Catholics and Biblicals, the readiest, and most effectual way of arriving at the truth is to be adopted. Every one is aware that *speaking* answers no useful purpose, and hence, that no time may be lost in this way, the business shall be managed in the form of *question and answer*.

“Secondly. As to time and place. Upon these points I am perfectly indifferent. You may choose the time, and also the place, provided it be somewhere within the United Kingdom.

“Thirdly. As to the matter to be contested.—This, by the acknowledgment of all, is resolvable into the question—*whether every one, by Divine appointment, be constituted the judge of the Scriptures, and should form that faith, necessary for salvation, only by the exercise of their own judgment upon the Sacred Volume.* If I recollect well, instead of this single

proposition, you would have *six* to form the subject of debate. To what purpose? Unless it was to embarrass the discussion, and to protract it into an interminable and fruitless altercation. If it be true, as you contend, that each person is, for himself, the judge of the meaning of the Scriptures, it follows necessarily, that every one *should* read them, that there is no infallible Church, &c., &c. If, on the other hand, it was the design of God that the faithful should, as I maintain, receive their creed from an established authority, it is a matter of course, that they may be restricted in the use of the Sacred Volume; that they cannot be deceived by the injunctions of that tribunal, to which they are bound to submit, &c. Those at your side, or at mine, who, for some time past, have been agitating these questions in the public Papers, without any reference to the *great Cardinal point*, upon which they all hinge, may as usefully have been entertaining the public with a description of the inhabitants of the Moon.

“Fourthly. As to the judges. These, who are to be the only auditors, shall be 100 in number, of known respectability and information, fifty Protestants and fifty Catholics. The Protestants to be selected by me, and the Catholics by you. It will be required of them, that, at the close of our discussion, they will pronounce a conscientious verdict upon the point argued between us, and you and I must sign a declaration of our willingness to abide by their decision. This gagging clause I have thought necessary to add, inasmuch as I find, that some of you, whom I conquered on a former occasion, have again come forward, as if they had never measured their strength with me.

“Fifthly, and lastly, As to the termination of the contest. Having been prompted to enter the lists, with you, solely with the view of dissipating that cloud of prejudice in your favour, which overhangs the minds of our English brethren, I am desirous of making some provision, whereby I may be enabled to put into the hands of almost *every one* of them, an authenticated copy of the result of our proceedings. What I would propose is, that, as I have made some sacrifice, in giving you a splendid opportunity of advocating your doctrines, you should agree, in case of my vanquishing you, to give me some of the hundreds you draw from the Establishment of the Bible Society, for the furtherance of my charitable views. This, however, I do not press. I am sure the Catholics of Ireland will not fail to respond to my wishes in this respect.

“Such, Gentlemen, are the terms on which I am willing to meet you. I shall leave the Public to judge if they be not fair and reasonable. Any communication from you to me, directed to Richard Coyne, 4 Capel-street, on or before the 15th of October, shall be immediately attended to.

“I have the honour to remain, Gentlemen,

“Your obedient humble servant,

“P. M'SWEENEY, late Professor of Theology,
“in Carlow College.”

In September, 1828, Dr. McSweeney was appointed President of the Irish College, Paris, of which Institution he was a judicious and successful Administrator for more than twenty years.

“1820. REV. DENIS RYAN, Cashel, Procurator.” He remained but a short time in this position, as we find in

“1821, REV. MICHAEL RAFTER, Procurator.” Father Rafter

was appointed Parish Priest of Killeshin in 1823, and died there on the 18th of January, 1840.

"1825, REV. MR. O'BRIEN, Dean." This was the Very Rev. Morgan O'Brien, afterwards Parish Priest of Mitchelstown, and Vicar-General of the Diocese of Cloyne.

THE VERY REV. MONSIGNOR L. DUNNE, V.G., ARCHDEACON OF DUBLIN.

The Venerable Pastor of Castledermot has been, during a long and honoured life-time, so identified with Carlow College, that any record of that Institution which did not include a reference to him, would be notably incomplete. Monsignor Dunne made his full course of ecclesiastical studies at Carlow, as to which and the estimation in which he was there held, we have the high testimony of Doctor Doyle. Writing to Archbishop Troy, July 1st, 1822, Dr. Doyle says:—"The Rev. Laurence Dunne, one of your Grace's subjects, who has been lately ordained here, desires that I should introduce him to your Grace. He has been at our College for the last eight or ten years; and in truth, I could not express to your Grace how much the great purity of his life and amiability of his manners endeared him to all his companions and superiors. I have always had a particular affection for him on account of his eminent virtues; his talents and acquirements are very considerable, and I am confident your Grace will find him an ornament to his profession." (*Life J. K. L.*, 2, 497.) When, in 1834, in consequence of the failing health of Dr. Doyle, it became necessary to appoint a Coadjutor for Kildare and Leighlin, the dying Prelate, in compliance with the request of a personal friend amongst the clergy who wished for the benefit of his advice, named the then youthful P.P. of Castledermot as second only to the late Cardinal Cullen for the office:—"Next to him (Dr. Cullen) I would select Laurence Dunne of Castledermot." (*Id.*) Again, when the death of Archbishop Murray, in 1852, made it necessary to appoint a successor in the Metropolitan See, the clergy of the Archdiocese, by their suffrages, decided upon recommending to Rome, again in conjunction with that of Dr. Cullen, the name of the Rev. Laurence Dunne. The endeared relations between Archdeacon Dunne and Carlow College, which began full seventy years ago, have never suffered any change. On every occasion, whether festive, literary, or sorrowful, which called together the friends of that Institution, the revered Pastor of Castledermot was never missing; and his appearance has been always greeted by Superiors and students with the hearty welcome due to an old and valued friend.

THE REV. DANIEL WILLIAM CAHILL, D.D.

Dr. Cahill, who was one of the most conspicuous and popular ecclesiastics of his time, was born at Ashfield, in the parish of Arless, Queen's County, November 28th, 1796. He was the third son of Daniel Cahill, C.E., and Catherine Brett. He received his rudimentary education at Ferris's Academy, Athy. In 1816, he was appointed to a place in Maynooth College by Bishop Corcoran, to whom he was related. On the completion of his studies, he received Ordination at the hands of the Right Rev. Dr. Doyle, and was immediately appointed to the Curacy of Leighlin-Bridge. In 1825 Dr. Cahill came to Carlow College as Professor of Natural Philosophy, which position he continued to occupy until the close of the year 1834. In 1834 he established a school at Carlow; in 1835 he opened a boarding-school at Seapoint, Williamstown, County Dublin; which, in 1840, he transferred to Prospect, Blackrock. About 1850 we find him at Esker, from which time he resided in the vicinity of Dublin until the year 1859; during this period he was constantly engaged, not only in various parts of this country, but also in the chief towns in England and Scotland, preaching charity sermons, and delivering lectures, especially on Astronomy and other philosophical subjects,—his presence in pulpit or on platform being ever sure to bring together an overflowing and enthusiastic audience. He was also, for a short time, Editor of *The Advocate*, a Journal that had but a brief career. In 1859, Dr. Cahill carried into effect a resolution he had formed long before, of visiting America. He visited many parts of the United States and British America, constantly engaged in preaching and lecturing, being received everywhere, especially by his own countrymen, with enthusiasm. Feeling his health failing in 1864, he determined to return to his native country, but Providence ordered it otherwise. After a protracted and painful illness, which he sanctified by the exercise of Christian patience and resignation to the Divine Will, he breathed his last in the city of Boston, on the 28th of October, 1864, in the 68th year of his age. Several of his Sermons, Lectures, etc., have been published in a collected form, making up two portly octavo volumes.* When intelligence of his demise reached Ireland, a Solemn Requiem Office for the repose of his soul, took place in Carlow Cathedral, at which the Bishop, the Right Rev. Dr. Walshe, and a very large number of the clergy of the

* "*Letters and Speeches*:" Duffy, Dublin, 1866. "*Lectures, Sermons, and Letters*:" D. J. Sadlier and Co., New York, 1879.

Diocese and neighbourhood assisted, not a few of whom were attached personal friends of the lamented deceased. Some five years prior to his departure for America, Dr. Cahill, in compliance with an invitation to that effect, visited Carlow, to preach, and also to deliver a course of scientific Lectures. The inhabitants of the town and its vicinity availed themselves of the occasion to present him with the following address:—

“With hearts overflowing with affection and grateful admiration, we come to welcome you, in the name of the people of Carlow, to the home of your earlier years, and the scene of your earlier triumphs.

“Time has not effaced, it has but consecrated the memories of that bright, though distant period. We love still to linger on its thousand cherished associations, and to trace, with fondest pleasure mid its departed hopes and glories the first dawning splendours of your bright career.

“Ah! we know too well how many a change since has been. In the sphere, to which you were even then a glory, how many a well loved voice is now silenced, and how many a fondly venerated form vanished for ever. He whose spirit of light and power had filled the Christian world with his fame, whilst his noble virtues lent a new lustre to the enduring glories of our Church, has fallen, and the drooping genius of religion now mourns by his silent tomb. These recollections impart indeed, a sad, though endearing interest to your presence, yet still we remember too, with pleasure and with pride, that your own genius, like star of kindred heavenly splendour, has brightened into full brilliancy mid the very changes that darkened the scene—

‘To mem’ry ever dear.’

“Genius indeed, we had ever known was yours, genius of the loftiest order, and genius too, with all her lights and glorious aspirations; but we confess ourselves filled with sense of confused, but delighted wonder as we now contemplate its vast and varied comprehensiveness. For you, Sir, no realm of truth remains unexplored or unknown. For you, all that human thought may conceive of religious grandeur and magnificence, all that science has revealed from her first simplest truths to her most recent and most sublime discoveries, all that nature has achieved through her varied worlds, from her lowest organization to the powers that sustain each bright and shining orb, all that History loves to tell of the grand progress of human civilization, all seem ever present to the view blended into one bright vision of magnificence and of glory.

“With genius so vast and so comprehensive, combined with each varied gift that lends grace and dignity to the human form; no wonder, Sir, that captivated thousands should have pronounced you, the most brilliant lecturer and the most splendid orator of our day.

“But, Sir, we have followed you through your series of triumphs with an interest higher than even genius herself can inspire. Your noble devotion to the cause of faith and freedom has lent to your career its crowning splendour, and won for your name the gratitude and love of an admiring nation. Yours, Sir, have been no barren triumphs, yours, no vain displays. Your voice has been borne from the crowded city to the loneliest hamlet on the mountain side—your words are repeated from lip to lip throughout the land with an enthusiasm of delight—they have made every heart of our race to throb with renewed courage and devotion—

they have infused new life into the country's drooping spirit, and contributed to cherish the faith of the noble in truth and justice—the proud hope, and the ennobling aspirations for freedom which it was the 'Liberator's' great glory to have wakened in the land. Yes, and we feel that we speak but the simple truth when we assure you there is now no living one whose sway is more unbounded over the Irish heart, or whose name is more fondly, proudly, cherished, from shore to shore than your own.

"With your brilliant career thus brightening on the view, and proudly conscious that you are yet 'our own,' with a thousand affecting memories crowding round and beholding you again present amongst us—whilst we remember the joyousness, the kindness, the wit, and thousand graces that made your presence a pleasure, and endeared you to every home, and see before us the greatness and fame you have achieved by noble efforts in the noblest cause—when, in a word we remember you the admired and loved of every social circle, and now behold you the admired and loved of an entire nation—with feelings too fervent for words, we bid you again, in the name of your old devoted friends and their no less devoted children, enthusiastic welcome, we offer you the homage of our love and most grateful admiration, and earnestly, fervently, pray, that Heaven, in lending new success to your efforts, may continue to lend new and enduring glories to your career."

The dates, etc., for the foregoing notice have been kindly supplied by Mr. Patrick Cahill, LL.B., nephew to Dr. Cahill, and, himself, amongst the most distinguished alumni of whom Carlow College is justly proud.

"1826, REV. MR. MCLEOD, Professor for the Lay boys." Previous to coming to Carlow Mr. McLeod had been a member of the Society of Jesus. He continued at the College some five or six years, and was esteemed a deeply-read classical scholar.

THE RIGHT REV. WILLIAM CLANCY, D.D.

On the promotion of Dr. Kinsella to the See of Ossory, in 1829, Dr. Edward Nolan succeeded him in the chair of Theology, and Dr. Clancy was appointed Professor of Moral Philosophy and Hebrew. He was a native of the Diocese of Cork, and had served on the mission in that Diocese for seven years before his arrival in Carlow. In 1832, Dr. England, Bishop of Charleston, paid an official visit to Rome, on which occasion he was promoted to the rank of an Assistant Prelate to the Papal throne, and, on his departure, was nominated Legate of his Holiness to the Government of Hayti, in the hope that he might effect some arrangement of the affairs of the Church in that island which, since the Revolution, had been in a most disordered state. In 1833, Dr. England proceeded on this mission and, in the following Spring, returned to Rome to report the result of his negotiations. During his stay in the Holy City, he procured the appointment of Dr. Clancy as his Coadjutor in the See of Charleston, in order that he might be

more at liberty to fulfil his duties as Legate. Dr. Clancy was consecrated in Carlow Cathedral on Sunday, the 21st of December, 1834, as Bishop of Oriense, and Coadjutor of Charleston. The Very Rev. Michael O'Sullivan, himself an alumnus of Carlow College, who was afterwards Vicar-General of Cork and Superior of the House of the Vincentian Fathers in that city, preached the Consecration Sermon. In an address to the Hierarchy, Clergy, and People of Ireland, dated Carlow College, January 1835, asking for aid for his mission, Dr. Clancy writes:—"For himself, individually, Dr. Clancy wants, and asks nothing but the prayers of the pious for his spiritual necessities—a sum sufficient to defray his own personal expenses has been offered by a layman, and thankfully accepted as a loan. By leaving his situation in Ireland, he has already sacrificed as much temporal happiness as it was possible for an ecclesiastic to enjoy in this life. Accustomed to the literary, and moderate habits of an academic career for the last five years—enjoying the confidence and society of the learned, religious, and respected President and Professors of Carlow College (which has been to him truly an Alma Mater,) trained, moreover, to the fatiguing but meritorious duties of a city and country curate, in Cork, for seven years previously—edified by the labours, virtues, and disinterestedness of the clergy of Kildare and Leighlin, and the neighbouring dioceses—honoured, also, by the acquaintance and friendship of that apostolic light and pillar of the Irish Catholic Church, Dr. Doyle, and his able, prudent, and amiable successor. Under the influence of such education and examples, he is, and must be contented, as an American Coadjutor, with much mental and bodily labour, and little or no reward from men—in fact, with food, and raiment the mere necessities of temporal existence; not unmindful, however, of the eternal crown which may await him, and his fellow-labourers, if the Deity sustains such feeble instruments during their transitory duties in his own vineyard." Right Rev. Francis Patrick Kenrick, then Coadjutor Bishop of Philadelphia, writing to the Right Rev. Dr. Nolan, on Ascension Thursday, 1836, remarks:—"Dr. Clancy has returned to Charleston from Hayti, and is now engaged in the Visitation of that wilderness of a Diocese, which has been hitherto the scene of the labours of the illustrious Dr. England. He, no doubt, lets his Irish friends know how inenviable is his lot. I have long regretted that the splendid talents and vast erudition of Dr. England were wasted in the government of a few thousand Catholics, scattered over an immense tract of country; but now two Bishops are to labour on that ungrateful soil. An Irish curacy would give far more employment, and afford much

greater consolation, not to speak of better maintenance ; but the reward must be great to those who, under circumstances altogether disheartening, persevere in sustaining Religion against her untiring adversaries, and devote themselves to the humble duties of a ministry having no earthly attraction."

In 1837, Dr. Clancy was translated to the Vicariate of British Guiana, and about the same time, was created a Count of the Holy Roman Empire. In the following year he visited Ireland, chiefly for the purpose of obtaining priests for his new Diocese. Under date, November 15th, 1838, it is recorded :—"The Right Rev. Dr. Clancy, Vicar-Apostolic of British Guiana, sailed from Liverpool by the *Sandbach*, direct to Georgetown, Demarara, accompanied by six missionaries, three of whom were priests,—Rev. Thomas Morgan, Rev. W. Bates, and Rev. John Cullen ; the other three gentlemen, Messrs Duffy, McDonald, and Craig, are students who, previous to Ordination, will assist in the District as Catechists and teachers. There are four other ecclesiastical students in Carlow College, affiliated to this extensive and newly-created vicariate."

Later on, we find Dr. Clancy thus addressing the Directors of the Association for the Propagation of the Faith :—

"Georgetown, December 10th, 1839.

"GENTLEMEN,—It is now twelve months since, on the same day, our vessel came in sight of this port. The captain without our knowledge, raised on the mainmast, the standard of the cross, intending by this unusual exhibition to honour our ministry, and bring the attention of the city on us. The cross floated from the mast-head, and the cross, that is to say, persecution and sufferings awaited us on shore. We landed few in number—a Vicar-Apostolic, seven missionaries, and an ecclesiastic in minor orders, without a chapel, a school, or any human resources. Such was the feeble colony which was to be opposed, to the Methodists, for a long time previously, masters of the country, and which was to contend against fifty-six Protestant ministers, supported by the authorities, and in possession of more than fifty churches. British Guiana is bounded on the east by the river Corantin, on the west by that of Bargma, the Atlantic washes its northern shores, and to the south its boundaries are lost in the immense forests and savannas which separate it from Spanish Guiana—by its extent, which is more than 200,000 square miles, it might easily receive a population as considerable as that of France.

"Our Catholics are numerous, but for a long time past, were left in a state of the most complete destitution as to their religious instruction. An aged Portuguese said lately, upon seeing one of my priests, 'In truth there were no Christians in Guiana ; it is now twelve years since I could hear Mass.' I, myself, when preaching, not far from the city, to a congregation of two hundred and four individuals, had the pain to learn, that out of that number, three, at most, had been to confession only once in their lives !

"The Protestants, too, are beginning to manifest more favourable dispositions towards us ; they attend in great numbers the instructions we give expressly for them, and many have generously contributed to

enable me to enlarge my chapel ; may we, one day, give them the knowledge of the truth, in exchange for the succours they afford us. I have already received the abjuration of some, may the Almighty complete His work, and bring into the bosom of the church, all our erring brethren.

"I shall never forget the day when I arrived for the first time, in an Indian mission ; we had travelled, with considerable fatigue and danger, more than two hundred miles, in frail barques, when, at nine o'clock in the evening, we discovered a glimmering light in the underwood which borders the forest. In a few moments afterwards our arrival was hailed by musket shots, and a small cannon, which was fired from the banks of the river. About twenty Spanish Indians were here, impatiently awaiting for many days our arrival. All threw themselves on their knees to receive my benediction, and celebrated with every mark of joy, my presence in this distant land, where in the memory of man no Catholic bishop had been seen. The priest who resided with them conducted me to his dwelling. Fancy a barn, open to every wind ; except a hammock, and a common table which served for an altar, with the exception of an ivory crucifix suspended to the wall, it was in vain to look for any other sign of the house of God or of His ministers. 'Is this your church, your schoolhouse, your residence?' said I to the clergyman, 'Yes,' replied he, 'and it will be also the episcopal palace as long as your lordship may be pleased to remain.' This interesting congregation did not confine itself to sterile demonstrations of joy and respect ; a considerable number of confessions heard ; and thirty persons admitted to the sacrament of Confirmation ; baptism solemnly administered to the savage tribe of the Harraws and Arawacks—were the happy results of my visit."

Some years later, Dr. Clancy retired from the administration of the Vicariate of Guiana ; he returned to Cork, where he resided up to the time of his death.

THE REV. DANIEL MCCARTHY.

Father McCarthy was a native of Cork, and was nephew to the Right Rev. Florence McCarthy who was consecrated Bishop of Antinoe *in partibus* and appointed Coadjutor to Dr. Moylan of Cork in 1804, but predeceased that Prelate. Father McCarthy made his ecclesiastical studies at Carlow, and was appointed Professor of Rhetoric on his ordination in 1831. He remained at the College up to the year 1837, when he became one of the priests of the Cathedral parish of which he was subsequently Administrator. On the formation of the military camp at the Curragh in 1855, he was appointed chaplain to the forces. On the death of the Rev. P. Hicky, P.P. of Arless, in November 1857, Father McCarthy was named his successor. He died in 1881.

THE REV. PATRICK BYRNE.

Father Byrne made his full course of ecclesiastical studies at Carlow College, and, on his Ordination, about the year 1831, was appointed to the office of Dean. In this position he continued—forming to God the young levites assigned to his care, not only by word, but, still more potently, by example—until the year

1837, when he retired from the College, probably on account of ill-health. Having served for a short time on the mission in Dublin, his native diocese, he returned, quite broken down in health, to the neighbourhood of Carlow, to Park, where his brother then resided, and there he died on the Feast of St. Joseph, March 9th, 1834, aged 34 years. His remains were interred in the cemetery of the College, where the following inscription appears on his tomb:—

"Hic sepultae sunt reliquiae mortales Rev. Patritii Byrne olim alumni postea Decani in hoc Collegio Sti. Patritii.

"Vere homo Dei! qui in brevi explevit tempora multa et conversatione in coelis continua in scientia Sanctorum ita profecerat ut singulis ornatus dotibus ad efformandum clerum probum ac pium alumnos haud minus quin potius exemplo quam verbo in disciplina ecclesiastica institueret necnon tanta inter moniales prudentia et cura sanctimoniam enutrivit earumque pedes in via salutis direxit ut vitae spiritualis magister merito perfectus haberetur. Obiit die Martis XIX. anno Salutis MDCCCXL, aetatis XXXIV. Requiescat in Pace."

THE VERY REV. THOMAS CANON POPE.

At the same time that the Rev. P. Byrne was Dean of the Ecclesiastical College, the Rev. Thomas Pope discharged the duties of Dean of the Lay College and also of a professor of classics. He left Carlow in 1836, since which time he has been engaged in the discharge of the duties of missionary priest. He is a member of the venerable Chapter of the Diocese of Dublin, and has enriched our Catholic literature with some interesting works,—*"St. Peter's Day in the Vatican," "Illustrated Litany of Loretto,"* etc.

THE RIGHT REV. BARTHOLOMEW FITZPATRICK.

The future Lord Abbot of Mount Melleray was born at Boardstown, County Westmeath, in April, 1813. Having received his rudimentary education at a school in the town of Trim, he proceeded to Paris where he studied, firstly at St. Sulpice, and subsequently at the Irish College. He returned to Ireland in 1834 and became Professor of French, and afterwards, of Logic, at Carlow College. Not having attained the age required by the Canon Law, his Ordination did not take place till December the 17th, 1836, when he was promoted to the priesthood by the Right Rev. Dr. Nolan. On the resignation of Dean Byrne in 1837, Father FitzPatrick was advanced to that office. He left Carlow College in 1841, and was for a short time employed in missionary duties, first at Athy, and afterwards at Booterstown. In May, 1843, he joined the Trappist Community at Mount Melleray, and, in 1848, on the resignation of Abbot Ryan, he was elected to the dignity of Lord Abbot.

Immediately after his appointment the new Abbot sailed for the United States of America, to establish a House of his Order at Kingston, which was styled St. Patrick's Monastery, the Location being named New Ireland. He subsequently established another Monastery near Dubuque, Iowa. Dr. Fitzpatrick still presides over the numerous Cistercian Community at Mount Melleray, whose unceasing prayers and practices of heroic self-denial have proved a source of edification and of heavenly blessings, not only to the immediate locality, but extending far beyond its limits.

THE REV. EDWARD MULHALL.

He was a native of the Queen's County, and was born in 1812. He entered Carlow College at an early age and, on the completion there of his ecclesiastical course, was ordained priest in 1835, from which time until he was obliged to retire through failing health, he filled the position of Professor of Humanity. He died at Mountrath on the 9th of September, 1857, and was interred there. He was possessed of rare abilities, which he sedulously cultivated; he was an accomplished linguist and proficient in sacred and profane literature, and was held in deep reverence for his great piety and the many virtues which adorned his life.

RICHARD DALTON WILLIAMS.

The future poet was born at Dublin about the year 1824. When still a child, his home was changed to Grenanstown, County Tipperary. An article in the *Nation* newspaper, July 26th, 1851,—written, there is every reason to believe, by his school-fellow at Carlow College, and who was sub-editor of the *Nation* then, and until his death in 1853—Maurice Richard Leyne—thus refers to him:—"Williams, studious and fanciful even when a child, had, in the old country house where he was brought up, under the shadow of the Devil's Bit Mountain, in Upper Ormond, fed his imagination by the eager perusal of all the tales of adventure, volumes of verse, repertories of fairy lore, and scanty chronicles of Irish history, which fell into his hands, and in many a visit to the solemn solitudes of the Camailte Mountains, he heard hymns in the winter storms, and peopled the wild fastnesses with beings of his own imagining." He began his education at St. Stanislaus' College, Tullabeg, and afterwards, about the year 1835, proceeded to Carlow Lay College, where he remained for several years. Writing from Spring College, Mobile, to a friend, December 11th, 1853, he says:—"If you ever meet Dr. Taylor," (Professor and afterwards President of Carlow College,) "remember me affectionately to

him. The little he could succeed in teaching so erratic a pupil has enabled me to hold my present professorship (for Tullabeg was only preparatory in my time,) and has left open to me at all times many sources of pleasure and solace for which I can never be too grateful." It was from Carlow College that, in 1843, he sent his first Poem to the *Nation*. An article in that paper, written in 1851, on the occasion of Williams' leaving for America, says:—"Early in the first year of the *Nation*, a poem reached us from Carlow College. . . . It proved to be a ballad of surpassing vigour, full of new and daring imagery, which broke out like a tide of lava among the faded flowers and tarnished tinsel of minor poetry. And the vigour seemed to be held in check by a firm and cultivated judgment; there was not a single flight which Jeffrey would have called extravagant, or a metre to which Pope could object. It was the *Munster War Song*, Williams's first Poem in the *Nation*." And again, in a review of the Poems of Williams in the *Nation* of July 26th, 1851, the writer remarks:—"There is more imagination in this vehement Tipperary singer than would form one hundred of the ordinary rhetoricians who attempt 'the toil divine of verse.' His intellect is robust and vigorous; his passion impetuous and noble; his perception of beauty most delicate and enthusiastic; his sympathies take in the whole range of human affection; and his humour is irresistible. . . . We see reason to think that Shamrock," (the *nom-de-plume* under which Williams wrote), "was an unambitious writer. He did not work for fame. To help a good cause, to raise a pleasant smile or healthy laugh by honest humour, to give to his own nature the fine sense of pleasure that flows from the happy exercise of a delightful gift—these were the inspiring motives of the poetry of Richard Dalton Williams."

The following Address from the Students of the Lay College to O'Connell, belongs to the Leyne-Williams period, and was drawn up, most probably, by either, or, perhaps, conjointly by both:—

CARLOW COLLEGE.

LAY STUDENTS' ADDRESS TO DANIEL O'CONNELL, ESQ.

"HONORED AND BELOVED SIR,—We, the Lay Students of Carlow College, though fully aware of the engrossing nature of the subjects which at present engage your attention, yet feel emboldened by your well-known anxiety for the diffusion of the light of virtue, literature, and liberty, to confess, that we dare not meet the future reproaches of our hearts should we allow this happy occasion to pass without assuring you, beloved Sir, of our fullest gratitude for those invaluable blessings of right and liberty procured for us by your exertions—of our deep veneration for your virtues—and of our love, our growing love for you, our

Country's Liberator—for you, the unrivalled advocate of universal liberty and Catholic truth.

“If wisdom commanded at all times its votaries—eloquence its admirers—if religious excellence had its temples, its altars, and its shrines—oh ! beloved father of our country, by wisdom ennobled, in eloquence unrivalled, by religious exactitude hallowed, and for it revered, shall we not be permitted with exulting pride to admire you for your wisdom, exalt you for your eloquence, and rejoice with holy joy with you and for you, that, blessed by God with all those gifts which, whilst ennobling, too often delude, you, dearly beloved Sir, have enjoyed the great prerogative to recognise in the grandeur of the gifts, the goodness of the Giver—to read impressed on your intellectual powers and innate integrity, Heaven's kind decree, bidding you to your country's liberation—bidding you to wield your giant arm for your country's freedom, for your country's faith.

“Happy lot was yours ; for lifted above the rank of vulgar minds by your surpassing intellectual energy, and radiant in fame (whose lustre history proves to have ever warmed into madness the dizzy head encircled by its halo), you, and you alone, beloved Sir, are chastened by the influence of pure religion unto Christian lowliness, undazzled by your splendour, uncorrupted by your renown.

“Great, indeed, have been your exertions, lurking and terrific your perils, numerous and powerful and implacable your enemies, much have you encountered and much endured ; yet countless and unceasing as have been the trials through which your every virtue has been doomed to pass—now, beloved Sir, now that you stand greatly triumphant, undismayed by the thunder and unscathed by the lightning of a wicked faction's hate, are not your days glorious and happy beyond the sons of men, living beloved by those who used to hate you, admired by those who oft reviled you, breathing the heartfelt blessings of a holy people, and resting on the bosom of a nation's love.

“Too freely have we expressed our veneration, our gratitude, and love ; and despairing of interpreting more successfully our sentiments, and fearing to trespass on your kind indulgence, we shall conclude in a manner which we feel must be pleasing to you—we shall conclude by pledging ourselves before you, whose presence awakes the impulse of freedom, to imbibe with every draught of literature the inspiring breath of liberty, till filled with its spirit and purified by its fire we may be worthy to appreciate your labours, and humbly but steadfastly follow your great example by endeavouring to make our country all that we could wish her—to make her worthy to be called the native land of O'Connell, the Liberator of his Country, the Champion and Glory of her Faith.”

Mr. O'Connell seemed much affected and greatly pleased by the Address. He immediately gave a verbal answer, with an appositeness of thought, sentiment, and language, so peculiarly his own. He told them he could easily pardon them for the too glowing colours in which they had drawn the picture of his life, knowing that they, in forming their estimate, consulted not the cold dictates of reason, but the generous feelings of their hearts—that yet, exaggerated though it was, he regarded it as a consolation to his heart in the strife of politics to have deserved by

his labours so warm an esteem, a love so genuine, from young gentlemen so numerous, so respectable, and whose hearts, yet untainted by the duplicity of the world's artifice, spoke as they felt, and felt because they loved. He pointed to himself as an instance of how much one man can effect when strongly aroused by horror of slavery, and fully enamoured with the charms of liberty. From this thought he passed with easy transition to address, with much earnestness of manner, a warm exhortation to the young students, to induce them to repeat frequently the pledge given in the address, to labour for their country's complete emancipation from every remaining link of slavery—remembering that their fathers, being born slaves, became, by great exertions, comparatively free; but that they having been born freemen, should never rest content till every remaining badge of ancient thralldom had been removed—till every trace of former bondage had ceased to disfigure the fair form of their country, too lovely to generate a race of slaves—with a population too great, too temperate, and too brave, to brook any longer insult or oppression.

Having made choice of the medical profession, Williams settled in Dublin to attend lectures. The Hospital with which he became connected was St. Vincent's, under the care of the Sisters of Charity. The Sisters who knew him, retain the kindest recollections of the shy youth in spectacles who was known to be a poet, and whose poetic gifts they pressed into their service, as several compositions of his in the "Manual of the Sisters of Charity," published in 1848, testify.

"At the point we have reached," writes the Rev. M. Russell, S.J.,* "Williams became an editor; yet to this stormy period of his life belong some incidents which might occur in the life of a Saint. 'He was more ready,' says Mr. Sullivan, 'to visit the sick and dying, than to join the not unfrequent symposia of his literary and political friends. From one of the two or three companions, who had personal knowledge of the fact, we have heard of his having left for covering on the bed of a poor sick woman whom he was called on to visit in one of the purlieus of Dublin, the inner and outer coats which he had brought on him, and returning to his home, on a winter night, in his shirt sleeves. This act would surprise no one who knew him; it was

* *Relics of Richard Dalton Williams*; a Lecture delivered in 1876, by Father Russell, and published in the *Irish Monthly* for March, April, May, and June, 1877. The present brief Memoir has been compiled chiefly from Father Russell's interesting Lecture, and from the Preface to the *Collected Poems of Williams*, published at the *Nation* Office.

quite in keeping with his character.' This incident took place probably while Williams was discharging his self-imposed duties as a member of the Society of St. Vincent de Paul. He was one of the first of the young men who aided in establishing it in Dublin, to which it found its way, not many years after it was first founded in Paris by that pious and gifted Frenchman, Frederic Ozanam."

"The Famine came," writes Mr. T. D. Sullivan, "and the Continental revolutions, and John Mitchell's *United Irishman*, and under the combined influence of these the Irish national party were taken somewhat off their feet." Early in 1848, Williams, in conjunction with Kevin Izod O'Doherty, established the *Irish Tribune* which, after a short career of six weeks, was suppressed, and Williams was arrested. On the 2nd of November he was tried on a charge of treason-felony. He was defended by Mr. Samuel Ferguson, Sir Colman O'Loughlin, and Mr. John O'Hagan. In the course of his speech Mr. Ferguson said:—"Gentlemen, I am not a member of that ancient and venerable Church within whose pale my client seeks for salvation, and has found tranquillity and contentment in affliction. But I would be unworthy of the noble and generous Protestant faith which I profess, if I could withhold my admiration from the services which, I am instructed, he has rendered to the cause of religion and of charity, not only by his personal exertions in distributing the beneficence of one of the best and most useful charitable institutions existing in our city, but also by his pen in embodying the purest aspirations of religion in sublime and beautiful poetry. When I speak of the services he has rendered to religion by his poetry, allow me also to say that he has also rendered services to the cause of patriotism and of humanity by it; and permit me to use the privilege of a long apprenticeship in those pursuits by saying that, in my humble judgment, after our Poet Moore, the first living poet of Ireland is the gentleman who now stands arraigned at the bar."

The jury were at first for finding him guilty of publishing the *Irish Tribune*, but not of an intent to depose the Queen; this not satisfying the judge, they were sent back to reconsider their verdict, which resulted in a verdict of acquittal. Sir C. G. Duffy in his recently published work, "Four Years of Irish History," gives a strange account of the trial of Williams, and the means by which his acquittal was brought about. "Count Dalton visited the prisoner and assured him that he should be acquitted. 'The chances are ten to one, you won't be condemned,' he said, 'nay a hundred to one,' 'Kemmis' (the Crown Solicitor) 'is a friend of mine, and he tells me you were seldom at the office of

the *Tribune*, and that the only evidence against you is the MS. of one of the articles in your handwriting. But this shan't harm you, he will pin the paper between two others, so that no witness will be able to see it. Kemmis is determined you shall escape, and you may be assured it will happen as he wishes.' . . . The trial of Williams immediately followed, and ended as he had foreseen. His domestic servant proved that he was detained at home by illness during the fortnight before his arrest, and persons connected with his printing office gave corroborative evidence. A clergyman and a doctor described his religious and benevolent character. The indictment did not charge that any of the articles were in his handwriting, and no witness was called upon to identify his manuscript. Mr. Ferguson, who was his leading counsel, made a persuasive and sympathetic speech, but the Crown Solicitor had rendered his task easy. The jury wished to return a verdict of publishing, but not with the intent imputed in the indictment, but the Court would not receive it, and after a slight delay they declared him not guilty."—*Chapter on "Trials at Clonmel and Green Street."*

After this, Williams attended the medical schools of Edinburgh, where he took his diploma, and, returning to Dublin, practised his profession for a short time. In the Summer of 1851 he bade "Adieu to Inisfail" and left for America. A short time afterwards we find him filling the position of Professor of Belles Lettres in Spring College, Mobile, Alabama.

On the 8th of September, 1856, he married a Miss Connolly of New Orleans, and removed to that city, where he practised medicine for some years, contributing meanwhile to some of the leading journals and periodicals. Later on he removed to Baton Rouge and thence to Thibodeaux, Louisiana, where he died on the 5th of July, 1862. By a brother-bard, Thomas D'Arcy McGee, the sad event was sung in the following beautiful verses:—

The early mower, heart-deep in the corn
Falls suddenly, to rise on earth no more;
The lark he startled carols to the morn,
The field flowers blossom brightly as before,
Gay laughs the milkmaid to the shouting swain,
Who calls the dead afar, but calls in vain.

Thus in the world's wide harvest-field doth life,
Unconscious of the stricken heart, rejoice;
Thus, through the city's thousand tones of strife
The true friend misses but the single voice;
Thus, while the tale of death fills every mouth,
For us there is but one—fallen in the South.

One that, amid far other scenes and years,
 Leal memory still recalls full to our view,
 Ere life as yet had reached the time of tears,
 When many hopes were garnered in a few—
 Blithe was his jest in those fraternal days,
 Before we reached the parting of the ways.

They were a band of brethren, richly graced
 With all that most exalts the sons of men—
 Youth, courage, honour, wit, well-placed—
 When shall we see their parallels again?
 The very flower and fruitage of their age,
 Destined for duty's cross or glory's page.

And he, our latest lost among them all,
 No rival had for strangely-blended powers—
 All shapes of beauty waited at his call:
 Soft Pity wept o'er Misery in showers,
 Or honest Laughter, leaping from the heart,
 Pealed her wild note beyond the reach of Art.

Meekly o'er all, the rare and priceless crown
 Of gentle, silent Pity he still wore—
 Like some fair chapel in the midmost town,
 His busy heart was holy at the core;
 Deep there his virtues lay—no eye could trace
 The Pharisee's prospectus in his face.

Sleep well, O Bard! too early from the field
 Of labour and of honour called away;
 Sleep, like a hero on your own good shield,
 Beneath the Shamrock weathed about the bay.
 Not doubtful is thy place among the host
 Whom fame and Erin love and mourn the most.

While leap on high Ben Heder the wild waves,
 While sweep the winds through storied Aherlow,
 While Sydney's victims from their troubled graves
 O'er Mullaghmast at midnight come and go,
 While Mercy's sisters kneel by Misery's bed,
 Thou art not dead, O Bard, thou art not dead.

A few months after his death, some companies of Irish-American soldiers, engaged in the civil war then raging in America, were encamped in the neighbourhood. Having heard of the recent death of the Irish patriot poet, they determined to erect a suitable monument over his grave. This consists of a massive Cross and plinth of Carara marble, and bears the following inscription:—

“ Sacred to the memory of
 RICHARD DALTON WILLIAMS, .
 The Irish Patriot and Poet,
 who died July 5th, 1862. Aged 40 years.
 This stone was erected by his countrymen serving in
 Companies C and K, 8th Regt. N. H. Volunteers,
 As a slight testimonial of their esteem
 For his unsullied patriotism and his exalted devotion
 To the cause of Irish Freedom.”

This graceful and touching act drew from the friend who had mourned his death in plaintive verse, another poem of which the following is an extract:—

God bless the brave ! the brave alone
 Were worthy to have done the deed.
 A soldier's hand has raised the stone.
 Another traced the lines men read,
 Another set the guardian rail
 Above thy minstrel—Innisfail !

A thousand years ago—ah ! then
 Had such a harp in Erin ceased
 His cairn had met the eyes of men
 By every passing hand increased.
 God bless the brave ! not yet the race
 Could coldly pass his dwelling place.

The following Poems composed by Williams, are selected, not so much as favourable specimens of his genius for poetical composition as of that deep devotional feeling which was a leading and abiding characteristic throughout his chequered but truly Christian life:—

ADORO TE DEVOTE.

O hidden God ! devoutly I adore Thee
 Beneath these figures truly, though concealed :
 My heart bows down undoubtingly before Thee,
 Lost in the marvel Thou hast here revealed.

Sight, taste, and touch in vain the mind deceive,
 Thy word alone suffices, Lord, for me—
 Whate'er God's Son hath uttered I believe ;
 Nought than the word of Truth can truer be.

Upon the cross a cloud Thy God-head wore,
 Here thy humanity is shrouded too ;
 Yet both confessing truly I adore,
 And what the good thief prayed I humbly sue.

Thy wounds, like Thomas, I do not behold,
 Still I confess Thee God, all Gods above ;
 Grant me still more this fixed faith to hold,
 In Thee to hope—Thee always more to love.

O sweet memorial of Christ's death for me,
 True living bread, conferring life on man,
 Grant that my soul may ever feast on Thee,
 And taste Thy sweetness as Faith only can.

O pious pelican, Lord Jesus ! hear,
 Cleanse me, a sinner, in Thy healing blood,
 One drop of which, or even one sacred tear
 Could save the world—yet Thou wouldst shed a flood.

For only this sufficed Thy love to show,
 And thus the frozen heart of man to gain—
 From all Thy wounds the willing fountains flow,
 A thousand tongues in every bleeding vein.

Sweet Jesus, whom I now behold concealed,
 What I so thirst for hasten, I implore,
 That, seeing Thy bright countenance revealed,
 My happy soul Thy glory may adore
 For evermore !

BEFORE THE BLESSED SACRAMENT.

Teach me, O God, the truest adoration :
 Give me to know, in Thy mysterious ways,
 Shall hymns of joy and fervent aspiration,
 Or tearful silence, best proclaim Thy praise ?
 Whene'er I bow in humble prayer before Thee,
 So great my load of sorrow and of sin—
 So great my joy one moment to adore Thee—
 Sobs and hosannas strive my heart within.

Wo for the soul that cannot here discover
 Her own Creator and the angels' King—
 King of the angels—but man's more than lover,
 Tortured and slain for our vast ransoming !
 And yet the vilest dust concealeth wonders,
 Teems with strange marvels—miracles indeed :
 And heaven hath distance, splendour, time, and numbers
 The lordliest mind shall never grasp and read.

Still man, who sees Thee in the humblest flower,
 Who knows so little round him or above,
 While he perforce admits Thy boundless power,
 Presumes to set a limit to Thy love !

Had heaven to me the shining sceptre yielded
 Of some strong angel, whose bright throne may be
 O'er many a starry myriad lightning-shielded,
 In glory marching through eternity—

Oh! happier far, in humble adoration
 Were I, to bend my pride, head, heart, and knee,
 And feel, no more a discord in creation,
 My soul in harmony with her and Thee!
 Before Thee then this world seems cold and narrow,
 The spirit blossoms like the prophet's rod,
 And every sigh becomes a burning arrow
 Whose bright point flashes through the heart of God!

Thou hast unnumbered Seraphim to sing Thee
 Adoring canticles from pole to pole—
 But we, alas! faint praise, poor offering bring Thee,
 Yet Thou has died for this—the human soul!
 Oh! make it Thine by grace and tribulation,
 And when life's brief calamity is o'er,
 Crown us in love's sublimest adoration,
 Where faith is lost in vision evermore!

THE REV. JAMES HAMILTON.

The Rev. James Hamilton was a native of the County Kerry, and was born about the year 1813. At an early age he entered Carlow College, and during a distinguished career he won the highest collegiate honours. His superior talents and virtue attracted the attention of the great Bishop, Dr. Doyle, who ambitioned to have him for his own, and, with the consent of Dr. Egan, Bishop of Kerry, he was affiliated to the Diocese of Kildare and Leighlin. Whilst still in Deacon's orders he acted as a Professor of Classics at the College. He was ordained priest, on the 20th of December, 1836, by Dr. Nolan who had been his professor, and who remarked on that occasion that of all the students who had graduated under him, the most gifted was James Hamilton. Having served on the mission in the parishes of Mountrath, Bagenalstown, and Rathvilly, Father Hamilton was recalled to the College, as Professor of Natural Philosophy, in August, 1842, in which position he remained during the succeeding nine years. His brother, REV. PATRICK HAMILTON, was Lecturer in Natural Philosophy at Carlow College in 1833 and the two following years. He died young and whilst still a Deacon. In June, 1851, Father Hamilton resumed missionary duties in the parish of Tullow. In January, 1856, acceding to the request of the Catholic Young Men's Society in Dublin, he delivered a course of four lectures in the Rotundo, on the "Structure of the Heavens," which attracted much attention.

The following details are extracted from a contemporary account:—

CATHOLIC YOUNG MEN'S SOCIETY.—*The Rev. Professor Hamilton's Lectures.*—"Last evening the first of a series of lectures on astronomy was delivered by the Rev. Professor Hamilton in the small concert-room of the Rotundo, before a numerous assemblage of the members of the society, several clergymen and other distinguished visitors. The Rev. lecturer commenced by stating the great truths which the science of astronomy was calculated to teach—its practical uses, and its power in leading the student or observer from the contemplation of physical nature to the great source of all creation. He confined himself to the subject of the annual and diurnal motion of the earth, and, as he proceeded, illustrated his views on the subject in a clear and comprehensive manner. He was listened to throughout with marked attention. As a lecturer we have seldom heard any one more philosophic, eloquent, and erudite in this, perhaps, one of the most practical and instructive lectures we have heard for a long time. The second lecture is announced for to-morrow evening."

Professor Hamilton's Second Lecture.—"Yesterday evening the Lecture-room of the Rotundo was crowded with a most respectable audience who assembled to hear Professor Hamilton's lecture on the Planets. The reverend gentleman was clear, eloquent, and philosophical in his explanations of the various motions of the planets, and his profound and erudite explanation of Nature's great laws was occasionally relieved by the narration of interesting anecdotes and circumstances connected with the lives of the celebrated astronomers. The history of the discovery of Neptune was made interesting to a wonderful degree by the admirable clearness and eloquence of the lecturer. The various allusions to the beauty of the system, and the grandeur of Kepler's laws, and the utility of astronomy in leading the mind to contemplate Him who is the origin and author of all law and all order, were given with fervid and glowing eloquence—the audience listening with breathless attention for two hours, interrupted only by bursts of applause, which were sometimes reluctantly withheld through fear of losing one sentence of the lecturer."

Third Lecture.—"The reverend gentleman had an exceedingly numerous and respectable auditory yesterday evening at the Rotundo. The eloquent lecturer was peculiarly felicitous in his explanations of the laws of the heavenly bodies. His memoir of Newton, interspersed with an account of his scientific discoveries, partook of the nature of an *éloge* pronounced by an academician. The latter part of his lecture was directed to the question—Are the planets inhabited? During the progress of his various arguments there burst from him a most spirit-stirring and eloquent passage on the evidences of design in the earth, and the different orbs that roll in distant space. He sat down amid vehement cheering."

Fourth Lecture.—"The Lecture Room of the Rotundo was crowded to excess last evening to hear this eloquent gentleman deliver his last lecture. The subject was the fixed stars. The lecturer gave a most lucid and beautiful description of the solar system, tracing the various planets in their course round the sun; and, having clearly fixed in the minds of his auditory, by peculiar felicity of language and illustration, these motions and relations, he then opened to their view the sidereal system, passing in review binary and multiple systems, and pointing out the

conformity of computed and observed distances, thereby demonstrating that the same law which made the apple fall extended to realms in space, and from this view he raised the minds of his auditory to contemplate the goodness and power of the Great Creator. He then passed to an extremely interesting explanation of complementary colours in optics, and illustrated the matter by giving lists of double stars. His account of periodic stars was received with no less applause than the eloquent description of the nebulae. In the course of the evening he did ample justice to the Hanoverian band-boy (Herschell), giving the interesting incidents in his splendid career. The reverend gentleman took his seat amidst the warm applause of his numerous auditory. The President read an address to the eloquent lecturer on the conclusion of the course, to which Professor Hamilton replied in most happy and graceful terms."

On the occurrence of a vacancy for a military chaplain at the Curragh Camp in December, 1857, the Bishop, Dr. Walshe, appointed Father Hamilton to the office. He afterwards officiated at Woolwich, and was then ordered on foreign service, and was for several years stationed at Bermuda. Writing from St. George's, Bermuda, to a friend, on the 7th February, 1866, he thus describes the place:—

"These islands they say are in number 365. To make up that fanciful number, though, mere specks on the water are counted. They are all composed of a kind of sandstone, whitish, porous, granular, and so soft that it is cut into shapes for building purposes with hatchet and saw. This is not a little odd to a new comer. The rock is everywhere, and makes its appearance everywhere, giving to the surface of the islands a rocky character. That surface, again, is but a confusion of little hills, none half as high as the hill of Allen, but still hills in endless variety of form and combination. Over all the islands you would not find, I do believe, one quarter mile of level ground. All hills. But, strangest of all, these hills and their hollows, and a full three-fourths of the islands, are covered with cedar trees. The whole place might be called a plantation of cedars,—everywhere you go, cedars, cedars on hills, cedars in valleys, cedars by rocks on shore, cedars, cedars everywhere. Alas! though, they are not what you imagine cedars to be, trees lofty and magnificent. They are little stunted trees, very like the Scotch firs of the bleak hills over with you.

"And is not the soil cultivated? Literally so. A patch here and there in a sheltered hollow may be sown with onions or potatoes, sweet or Irish, or arrow-root or some such thing, but that is all. None of the cultivated patches is as large as a good field in Ireland, and of these you would not find a dozen between this and Hamilton, a distance of twelve miles. Except for the cedars, then, the land is perfectly unproductive. Why? Various reasons are given—no market, none nearer than New York—high price of labour, and a thousand other reasons—but the fact is what I say, no cultivation. Hence, though the country grows oranges, a good orange will cost you more, far more than in London. No cultivation, no crops, perhaps for this reason, no birds, none worth noticing. I have not seen a dozen since I came—of the few I did see some are red, some blue, and some, again, little brown doves. Sometimes quails and crows get blown over from America, but only occasionally and in small numbers. I saw a crow the other day; my heart warmed to him, as it struck me he might be of the old country, but he passed on without

minding me. Instead of birds, we have ants in myriads—on drawers, on tables, on the bread you eat. At first I did not like it, now I go on eating and let them look to it. Other insects, too, are well represented, particularly *cockchaffers*, horrid looking things. I saw three of them the other day, they excited a kind of horror; had they stood their ground I should have fled; they ran, though, and I killed them. We shall have them, and other like gentry, in squads in Summer.

“Houses all white—white walls and roofs, white from bottom to highest top. This is to throw off the summer rays. The little town here is just as if it were covered with snow. The houses over the island, gleaming in their white 'mid the dark green cedars, have an animated, cheery appearance. No thatched cabins here, not one; no houses again to compare with the mansions of the gentry in Ireland. They have, the best of them, a good deal the appearance of the loftier and better class of farm-houses in Ireland. Many, though, have verandahs and all have green wooden blinds outside the windows; this gives them an appearance blank as the face of a blind man. The town of St. George's is situated on the very edge of a beautiful bay and surrounded closely by a line of hills, themselves, too, dotted over with white houses. The town of Hamilton is rather larger and is the seat of Government. Hamilton is a pretty place, on a beautiful bay, too, with beautiful scenes and walks all round. Indeed I can give you no idea of the singularly picturesque, beautiful scenes that the thousand bays, channels, etc., with their islands, present to view. So, too, with the hills—they sometimes blend into forms and combinations, charming indeed. You have every form of the beautiful that wood, water, and hill, in their various combinations, can produce.

“The population, some 11,000 or 12,000, are of two classes, one, the white, the other the coloured people. These last are the labourers, the artizans, the boatmen, the fishermen, in one word, the mass of the population. They are some 8,000 or more of the whole number. They are of various shades of colour, some as black indeed as your boot, a shiny black, too, shining with a greasy lustre, with the features of their race strongly, coarsely marked. The others are of various shades of brown. They seem to me a gentle, affectionate, most inoffensive race, fond of music, fond of ornament, and fond of dress. They are nearly all—at least the young men and women—of light elastic form and most graceful carriage. No appearance of poverty or destitution amongst them. On two occasions I saw them turn out at funerals, 80 or 100 on each occasion; there was no man there not dressed in black, and, as far as I could judge, dressed as well as myself. In England I never saw labourers or artizans turn out half so respectably, and what is more, never saw a procession move on in better order or in more becoming silence. Indeed there is a natural politeness about them you will not find elsewhere. On the whole, they appear a comfortable, contented, and, in their way, a very respectable people. Though at first the coloured face, and particularly the glare of the white eye, may seem strange, after a while, you get reconciled to them and find there an expression soft and pleasing. And the little things, well they do sometimes look so serious, with a strange expression of sadness, but then, let them hear music or laugh kindness at them, they are up in a moment, every feature warming in joy, and they themselves as merry as monkeys. Of a truth, they are an amiable, interesting race.

“The whites, well, they are a fine looking people. There are no gentry here. They are, 'tis true, the proprietors of the soil, but all either are or

have been engaged in trade, and have or have had stores, that is, shops. Store-keeping then is not proscribed here as it is in England. You must not call them shop-keepers, no, not that,—'twere offensive,—but store-keepers. What the difference may be I cannot conceive. These give balls, large ones sometimes, have the officers of the Garrison at them, and are themselves invited to the Governor's balls. And well they may be, for they are the kindest, most hospitable, and most generous people you could desire to meet. They will ask you to come to their houses every evening you like, and they mean and wish it. They are a most refined class, and the refinement is heightened by the natural simplicity and kindness of those far removed from large cities. When they entertain they do it splendidly. At other times fish is the staple of their food, meat is almost unknown, and for a good reason, because it cannot be got. I have not seen, since I came, two dozen cows, I do not remember to have seen a single sheep. Cows and sheep are imported here from Halifax or elsewhere for the army. All our supplies come from Halifax, as a rule. There is no regular steamer to New York or any other city. Things then are not first-class, but exorbitantly dear. There are none of our Northern fish here, the fish are firm and strong, I do not like them. No spring water here, not a drop; no rivers, of course, not a streamlet even. The rain-water is saved in tanks, every house has one, sometimes they throw a handful of lime into the tank, the water is pleasant enough to drink—how it is so I cannot tell.

“The islands are surrounded by coral reefs extending, sometimes, miles from shore. The passages through them for ships are most intricate and difficult. Yet, it was a special Providence that placed these islands here. Not a storm occurs that we have not, soon after, some disabled ships seeking shelter and repairs here; some of their adventures are most touching. For this reason, as a place of refuge, these islands are so valuable to England.

“The weather is very like a wettish summer at home, not so cold as some cold summer days though. It is moist, too, but, with these slight differences, as far as a climate goes, you might easily fancy yourself in England or Ireland. They tell me some of the flowers are very beautiful in summer. I saw to-day a garden of potatoes as grown and green as they would be over with you in July. Potatoes are dug out to-day and fresh ones planted in the same ground to-morrow.”

The parish of Philipstown falling vacant in October, 1866, the Bishop offered it for Father Hamilton's acceptance. He accordingly tendered his resignation of the chaplaincy to the Horse Guards, but the authorities there expressed their high estimate of his services to the troops and their regret at his thought of leaving them, and requested of him to reconsider and withdraw his resignation. On his compliance with their request they brought him home and promoted him to the rank, pay, and perquisites of a major in the army; and, had he survived a few years longer, he would have attained to the rank and pay of a Lieutenant-colonel. He was attached, on his return, to the South Camp at Aldershot. When, in September, 1873, in consequence of failing health, he presented himself at the War Office to solicit sick leave, the military officials, who at once saw

his precarious state of health, expressed their deepest sympathy, and immediately gave him leave for six months, allowing him to retain full pay, and if, at the expiration of that time, he should be invalided, securing to him an ample pension for life. He came to the home of his brother, Dr. W. Hamilton of Tarbert, where all that a brother's and sister's loving-kindness could do to assuage the sufferings of an incurable malady was done. He expired on the 20th of December, the 36th anniversary of his Ordination, 1873, in the 60th year of his age. His remains were interred in the Parish Church at Tarbert. On Wednesday, the 21st of January following, a solemn Month's Memory Office and Requiem Mass for the repose of his soul took place in the Cathedral, Carlow, at which his former fellow-professor and life-long friend, the Right Rev. Dr. Walshe, presided, assisted by a numerous attendance of the clergy of his adopted Diocese, and also from that of Dublin. Amongst those present were the Very Rev. J. J. Taylor, D.D., V.F., Very Rev. Archdeacon Dunne, V.F., Very Rev. P. Morrin, V.F., Very Rev. D. Kane, D.D., Very Rev. J. B. Kavanagh, D.D., Very Rev. Canon Pope (cousin to the deceased), etc., etc.

As a writer, Father Hamilton commanded great felicity of expression and elegance of style; he was an eloquent and effective lecturer and pulpit orator, and in classics, and more especially in the knowledge of the Natural Sciences, had few compeers. A good Religious with whom Father Hamilton maintained a correspondence, has kindly supplied notes which she fortunately made from his writings. From these notes some extracts are here given; they will serve as illustrations of his style and *spirit*:—

“Why is it that all that is beautiful is doomed so soon to fade? Smiles all, all gone—every look faded—many a head drooping, and some fallen and for ever! The sight might well have made one sad.—And how like life! Youth passes, its joys and dreams, and high hopes and generous sentiments—all pass—and the beautiful feelings and glow of young life pass, too, and decay. What remains! what remains? All of worth remains—truth, religion, virtue, and virtue's own bright queen, Charity, all remain. Aye, more than remain; like summer flowers, they go on brightening in new splendours till one other change impart to them the full richness and glory of enduring perfection. Thank God! there be some objects still in this world of change, unchanging still, and worthy the soul's noblest thought, and the heart's noblest affection. There is joy and consolation in the thought.”

“I feel a high satisfaction in calmly contemplating that beautifully wise dispensation of suffering which once did seem so incomprehensible to earlier years. Suffering! strange, mysterious word. Oh, I do remember well how surprised I once had been at the law which doomed ‘the disciple to mourn whilst all beside should rejoice’—made sufferings the

gifts of love Divine, and the portion of those whom Heaven loved the best. If surprised, though, it was only for the season; with other years came clearer views of the religion of the Cross and the heart of man, and with them, too, the conviction that suffering, with grace, were the richest treasures Heaven could bestow. Without them there can be no true perfection, no true Religion, if perfection and religion be the love of the One Great Being with the whole and unstinted heart, with the whole soul and whole being. To love Him so, we must in truth become dead to ourselves, and to all around. And how may this be done without suffering, how else can we become detached, disengaged, how else be rendered indifferent to things of time, how else restored to that freedom of spirit which recognises no submission to ambition, vanity, or the thousand other dispositions that seem of themselves but of little harm, yet fetter the spirit and all its affections to earth. How else can we be introduced to that pure and perfect peace which neither joy nor sorrow of earth can disturb—that peace which follows the completed triumph over ourselves—that pure peace which in humble hope and confidence reposes in God and *God alone*—that peace which the disengaged heart alone can know and which the pleasures of a thousand worlds cannot bestow. If it never had been written, experience of the human heart itself would tell, that it is impossible to be in full enjoyment of honour, fortune, or the world around, without being more or less attached to them. Ah! who could preserve that perfect purity of spirit which knows no shade of earthly affection, which beams in purest splendour of Divine love,—mid the honours, riches, health, happiness of the world? Many will, I know, flatter themselves they do so; what extraordinary graces may do I know not, but of a truth I believe their pleasing persuasion to be but a delusion. But how beautifully does suffering achieve the task despite of ourselves. It mars every enjoyment of earth; it guards the freedom of the heart; it prevents the spirit from being dazzled, blinded, captivated; it affords season for calm pure thought; it teaches, in accents that may not be mistaken, that Earth is not our home, and that all around is vain and passing. How easily, gently, yet effectually does it thus wean the heart from affection to earth, from esteem, applause, distinction; how beautifully does it purify the heart from each inordinate affection, and prepare a temple of purity and love where the Deity Himself may repose. Did you ever mark the calm, beautiful light that seems often shed over the spirit of the tranquil sufferer; how, 'mid what seems wreck and ruin of existence, the spirit rises in newness of life and light and beauty, and how, too, 'mid what seems all wretchedness and gloom, the whole being seems lighted by beam of bliss from Heaven. Then, again, what better calculated to teach the other Christian virtues, than suffering,—humility, hope, patience, and, above all, perfect conformity with the will of God. Do they not all go hand in hand with suffering? In one word, surely it is suffering, and suffering, alone, can plant and cherish in the heart the virtues of the Cross, and impress upon the soul the full likeness of the Crucified. Oh! yes, if it be the most painful, it most assuredly, is the most profitable exercise of the Christian. When does virtue purer beam than mid suffering? Anyone could engage in a dazzling enterprise, anyone could embark in an applauded undertaking, any one could undergo pain and toil and sacrifice when an admiring world looks on with approbation—all those things I feel I could do from sentiment of nature alone, and, in doing so, would have but little merit. But, to feel the frame sinking in weakness, to be confined day after day to the cheerless solitude of sickness, to feel pain after pain, and

pain again without end, to feel hope herself faint, and to see existence around shaded in gloom, and all this with none to admire, few to sympathize—to feel and endure all, because 'tis His Will, to submit, and harder still, to continue to submit cheerfully and willingly to His appointments, not for applause of the world, not for own's sake alone, but wholly and entirely, and simply, and purely in obedience to His Will, in submission to this Providence, O, that, that is virtue indeed, true religion, the spirit of the Cross.

“O, don't then say life is weary and passing fruitlessly away. It is, to be sure, the sentiment of the zealous spirit, but still it can but disturb peace and distract resignation. No, your life is not weary, useless or dark, that one spirit of resignation will sanctify its every hour, shed light of Heaven on its every instant, and impart to it an excellence which other more active and more striking lives may never attain. ‘But had I health,’ you say, ‘Oh! how I could devote myself to charity, religion's noblest virtue.’ It is, in truth, religion's noblest virtue, 'tis itself religion on earth as 'tis in Heaven. But in what does its excellence, merit, glory, consist? in this, and this only, that 'tis the Will of God. From that it borrows all its splendours, in that it wholly and entirely consists. Ah! why then uneasy and depressed? Surely, since your present delicacy has been sent you by the hand of God, since 'tis His Will that you bear it, surely, by doing so you fulfil that Will, you comply with His wishes, you please Him just as much, and perhaps more so, than if you were to engage in loftiest enterprises of charity. ‘*Thy Will be done.*’ 'Tis perfection in the sick room as well as on the foreign mission, in the calm silence of suffering, as well as in the excitement of toil and danger.”

“Charity, divinest spirit of Heaven, thou art indeed our light and life and only hope, in this land of exile, the merit of our every action, the soul of our every virtue, our only true, enduring peace and bliss on earth, bliss and brightest glory in Heaven.

“God! Ah, is He not, Himself, infinite perfection and most deserving the heart's fondest, tenderest love! He is—yet how? Infinite, Eternal, and Divine, He may not be represented to the mind in sensible form of grandeur or of glory. Infinitely do His perfections transcend all of beauty or of glory that material nature has revealed, or mind itself conceived. Yet, still, material Creation may aid the darkened, trembling spirit to form some idea of the beauty and grandeur of Divine Majesty. What are, after all, its varied glories and magnificence, but faint reflections of the splendour on which ‘mortal may not gaze and live.’ The sun himself enthroned—ah! yes, in dazzling effulgence, what is he but an image, faint and shrouded too, of His Glories—the Heavens, vast and immeasurable, but an image of His Immensity—their unchanging youth and freshness, of His Eternity—the varied forms of breathing life that swarm around, but evidence of His Goodness and tenderness,—and all Creation, one vast and glorious monument of His Wisdom, Providence, and Power. Pursue the thought still, till wearied thought sink bewildered and fatigued. We may adore, but surely we will not wonder that this glory of perfection, dimly seen as in a glass, should have imparted bliss unspeakable to God's own favoured servants on earth, that it should be bliss unbounded to Cherub and glowing Seraph, or that every heart of man should be sweetly borne by instinct of its own nature and suggestion of its own thought, to pay Him the purest homage of its fondest and tenderest affection. *God, is a God of unspeakable goodness. This*

truth is told in every form of material creation. For *us* has He reared the beautiful Temple in which we dwell, radiant in beauty and in glory. For *us* he made suns of summer shine, and flowers of spring in softest fragrance bloom. For *us* has He clothed mountain and vale in richest, varied luxuriance of forest, garden, grove. But pause. He it was, of His own goodness, built up this material frame, breathed into it a soul of Angel dignity, of hope, and excellence immortal. He, of His own goodness, has watched over me, with more than parent's tenderness, from infancy's first and helpless hour, preserved my being through each moment of existence, guarded me against a thousand dangers, showered on me every favour that now lends light to being and charm to existence. Oh, yes! of His own goodness He has imparted to me health and strength, and gifts of fortune, and hope, and happiness. Nay more, the flower may bloom in beauty, but 'tis doomed to fade; the sun may shine in dazzling glory, but it, too, ah! is it not doomed to pass; but to *me*, on *me* has He conferred higher and nobler destinies, a higher and nobler existence, a higher and more enduring grandeur. Flowers may bloom, and suns may fade, my existence knows no end. For *me* an existence, glorious as immortal, expands to view, for *me* has sphere of being and bliss unchanging and undecaying, been destined, for *me* has Hope immortal beamed, for *me* has been prepared a region of light and glory, where, 'mid glowing host of Angels, Archangels, and Sainted Spirits. I, too, am destined to be sharer for ever of the glory that neither eye hath seen, nor ear heard, nor heart of earth conceived. Oh! surely, were love to be proportioned to goodness the love of man should be as unbounded as his destinies.

"God is a God, not alone of beneficence and of goodness, but of love— infinite love, love Divine. Time was when man had forgotten his God, and idolatry covered the face of the earth. Did God—our God—then launch the lightning of His justice and consume the world man had profaned? Did He hurl the terrors of His vengeance and annihilate the guilty race? He might have done it—'twere justice—but did he do so? Go to Calvary's rugged steep and what do you there behold—who is He nailed to an ignominious Cross, with hand and foot mangled, body gashed from head to foot, tortured head pillowed on the hardness of the Cross, and life blood streaming in gushing tides from the expiring Heart. Gaze still, and as you behold that Sacred Victim—the Incarnate Word, the well beloved Son of the Father, the Figure of His Substance and the splendour of His glory, as you behold Him expiring in more than mortal agony, the bleeding Victim sent by God himself to reconcile a guilty race, and restore hope and peace to man, Oh! well indeed, may we exclaim with Heaven's astonished Hosts 'God is a God of love,' of love unspeakable, infinite and unbounded. And why all this? Ah! not only does He permit, but He invites, commands, ask our love, asks it by every motive that can sway the heart, and offers in return peace and bliss on earth, peace and glory everlasting in heaven. My God, then do I desire to love Thee with my whole heart and soul, and, Oh! do Thou from Thy bright throne above send down Thine own spirit to enlighten, inspire, animate, fill my heart and soul and whole being with Thine own Divine Love, and grant, Oh! grant, in life and death I ever, ever may be thine! Amen."

"I have an unoccupied hour; I cannot better employ it than in penning you these lines. The setting sun, the closing day, the universal

repose, all invite to thought. None but a fool will fail to see that sanctification and salvation are the only great objects of existence,—that for them existence, thought, feeling, affection, time, all have been given, and to them all should be dedicated. In them, with them, existence receives its last, highest perfection and glory ; without them all else is vain, worse than the flower that fadeth, as grass that withereth. It is so indeed,—there is but one true, one only grand, one only noble, one only happy object of existence, call it by what name you will—sanctification, perfection, religion—and the reason is plain, 'tis the only object for which we were created, the one that fulfils the grand designs of Infinite Goodness in our creation. 'Tis an object, too, most easily within our own reach, one on our own threshold, one within the reach of every created being no matter how poor, how weak, how powerless, how unprotected. Not on the wide surface of the earth, not beneath yon wide beautiful blue canopy of Heaven is there one to whom it is denied. And what is it ? It is called by different names—religion, perfection, conformity with the will of Heaven, and so on—'tis simply *the love of God*. It is simply the sentiment that seeks in Him, and sees in Him, though for the hour, but dimly and darkly too, the soul's supreme, chief bliss,—that desires to please Him, serve, obey Him, that seeks, in thought, word, action, affection, feeling, only what He wills and because He wills. Every heart was formed for love, every heart can love, every heart knows how to love, and it were waste of time to tell what is *love of God*. It may be felt, it cannot well be told. Is there any heart that would not love God ? I presume not ; the sentiment is one implanted in every being by nature, breathed into us with existence, the first, purest, holiest, tenderest association of infant years, one, like the fragrance associated with the beauty of the flower, that still survives through decay, and change and ruin. Does every heart love God ? Alas ! I fear me, no. With what wonderful beauty of wisdom was this being of ours designed, organized. Destined to exist for a season in this world of probation—we see the soul endowed with loftier aspirations and higher thoughts to bear it on to its future and enduring region of unchanging bliss, and, at the same time, with sensibilities to created things designed to render the days of its exile, like the days in Eden, days of bliss. A foreign hand spoiled the beautiful harmony of the work and darkened the purer lights of the spirit and weakened the whole beautiful being. But still the beautiful goodness of God, in imparting these sensibilities and in scattering around us created objects that might well please if they did not captivate, is not the less apparent, less manifest, less adorable, though, alas ! the very provisions for our happiness become our most serious difficulties, and those very sensibilities with their accompanying weakness and darkness, our greatest trials. And thus, alas ! has it become the law of our fallen existence that sensible objects most do affect us and excite the liveliest, most sensible feelings in the heart, even whilst the higher objects, to which our whole will, and heart, and feelings tend, are scarcely felt. The loss of friends or of fortune, sickness, some petty annoyance, will be more felt than objects for which friends and fortune would gladly be sacrificed, sickness and trials endured for ever. The pious have ever felt, Saints have borne, and reason and religion weep over the strange contradiction in our existence. "This, however, the law of one being and all should know and remember it.

"And, returning once again to this *love of God* which all revere and desire to have,—some, alas ! from ignorance, bad education, or other circumstances, are hurried along far from God and the love of God.

Heaven look on them with an eye of pity ! And other some,—more blessed, oh ! infinitely more blessed—tend on to the noble object, and meet various difficulties in their path. It is no easy task to centre the whole being in God, to direct to Him every affection and feeling, and train one's self to wish only what God wills and because He wills it. It is a task that will only be accomplished with time, one that, on this earth never will be perfectly accomplished, one to which a thousand lives may well be devoted, one which never will be attained without prudence. He who seeks to attain it in a day is not prudent. A tree will not grow in a day, the various dispositions will not be formed in a day. Gradually and beautifully does every form of being expand into its full perfection beneath the fostering Providence of Divine Power and Goodness, and gradually, too, will every virtue grow, and *but* gradually, into its full perfection beneath the genial influence of Divine Grace. There must then be patience as well as zeal ere the Sanctification of the soul or perfection be attained. He who grows discouraged at trials or temptations or imperfections, is not prudent. Many a cloud, and many a cold wind, and many a storm will pass over the tree, but yet it will produce its fruit. 'Tis law of nature that pass, they should, and equally law of existence and nature and religion, too, that there be trials and temptations many.—'Life is the warfare to the end.' They will be there then. And what is the soul to do? To stand alarmed—to gaze amazed—to yield discouraged? Ah ! not so, but simply to bow in humility to the law, labour in humility to correct, and, in humility and hope to look to Heaven for support. *Hope*—without that all is vain. 'He must persevere in good hope if he would reach the Crown,' says the Imitation, and never was truer sentiment uttered. Hope, and hope alone can cheer, animate, encourage, sustains us in the contest. Hope is courage, light, life, strength, peace ; it is buckler, helmet, shield, armour, all beside. What is Hope? The daughter of Faith, the beautiful spirit that, looking beyond the trials and miseries of life, sees everywhere scattered in light and glory, through nature and religion, unnumbered monuments and wonders of Divine goodness, mercy, love ; believes what it beholds revealed ; regards the Supreme God as Parent, Benefactor, Friend, and relies upon Him with the simple, confiding affection of the child, because He is good."

REV. M. F. CUMMINS, D.D.

This gentleman came to Carlow College as Professor of Theology at the commencement of the year 1836. He had made his studies in France, and had passed many years in that country subsequent to his ordination, engaged in the great work of education. Previous to coming to Carlow he had filled the position of Vice-President in the College of Pontlevoy. His stay at Carlow College was but short—not extending beyond a year ; whilst there he was chiefly instrumental in establishing the literary Society called *THE ACADEMY*, which, as it has, since that time, been one of the standing institutions of the College, deserves a passing notice :—

"*THE ACADEMY OF CARLOW COLLEGE* was founded on the First of March, 1836, and was instituted to develop in the pupils

of the College the love of Virtue, of Science, and of Country. It is composed of Dignitaries, and of Ordinary and Honorary Members. The Dignitaries are three; a President, a Vice-President, and a Secretary, these, as also the Ordinary members, are chosen by ballot. The Honorary members are such gentlemen as may accept this title, thus associating their names and literary labours with those of the Academicians. This title confers upon them the privilege to correspond with the Academy, to receive communication of its proceedings, and to take part in its exercises. At the public meetings of the Academy, appointed to take place on the first Sunday of each month, are read the Compositions which have been admitted to this distinction by the Council of Direction, composed of the Directors and Professors of the College. The exercises of the Academy may be diversified by Declamation, by Dramatic Scenes, by Vocal and Instrumental Music, and other interesting exhibitions, in the performance of which, not only the Members of the Academy, but also the other pupils may share. It may prove of interest to old Carlovians to have the names of the original members of the Academy recorded; they were the following:—

Dignitaries—CHARLES SUGRUE, *President*; JOHN O'SULLIVAN, *Vice-President*; EDMUND RYAN, *Secretary*.

Ordinary Members—CHARLES MCMANUS, RICHARD KELLY, PATRICK O'SULLIVAN, JOHN O'MEARA, and DENIS O'MAHONY.

Honorary Members—REV. JAMES MAHER, REV. LAURENCE DUNNE, DOCTOR TUOMY.

On the occasion of the first meeting of the Academy on the 6th of March, 1836, Dr. Cummins contributed the following translation, in Latin Verse, of Campbell's "Exile of Erin;" it is inserted as a Souvenir of the foundation of the Academy:—

THE EXILE OF ERIN,

IN LATIN VERSE.

Erigenes Exul mœrens ad littora venit,
 Ros tenuem densus gelidusque gravabat amictum;
 Lugebat Patriam, primo dum luminis ortu
 Lustraret solus ventosa cacumina montis.
 Jamque Aurora recens blandè pia lumina traxit,
 Assurgebat enim Patriæ natalibus undis,
 Fervidus et juvenis, quâ decantare solebat
 Sublimes modulos: *sis semper, Hibernia, victrix!*

Dura mihi Fata! exclamat mœstissimus Hospes,
 Silvarum hospitio cervique lupique fruuntur;
 Ast mihi nil superest nisi dira pericla famesque,
 Nevè Lares almi, dulcis nec Patria restat!

Umbram nec nemoris viridem captare licebit,
 Quà vixêre patres, horas nec ducere gratas,
 Simplicibusvè Lyram florum vincere corollis :
 Heu ! Citharæ resonare nefas *modulamen Iernes !*

Oras sæpe tuas, tristis licet atque relictus,
 Patria, dulce solum ; noctu per somnia lustrò.
 Somnus abest—iterumque alieni littoris hospes,
 Absentes ploro quos non visurus amicos !
 Extorrem Patriâ, Fatum ! nunquamnè repones,
 Tutus ubi possim soles decurrere lætos ?
 Fasnè erit amplexu tenero constringere fratres ?
 Nunquam ! me plangunt vivi—aut periêre tuentes !

Rustica statnè domus, viridi quæ proxima silvæ ?
 An, Pater, eversam luxisti, vosque, Sorores ?
 Mater ubi, puero mihi quæ vigilare solebas ?
 O ubinam ante alias dulcis dilectaque Conjux ?
 Cur ego, cui misero tam longum ignota voluptas,
 Thesauri fragilis vixi dulcedine captus ?
 Plurimus, instar aquæ, lacrymarum defluat imber,
 Nec bona, nec formam poterunt revocare venustam !

Hæc tamen oblitus, languenti pectore vocem
 Pro Patriâ effundam carâ moriturus——et exul
 Vota pius, Mater, natus tibi solvet, Ierne !
 Deliciæ patrum ! *sis semper Hibernia, victrix !*
 Artus dum gelidè jaceant, tumuloque sepulti,
 Stent virides campi semper, dulcissima ponti
 Insula ! te citharâ celebrent, te carmine vates !
Vivat in æternum, carissima vivat Ierne !

THE REV. JAMES O'BEIRNE, B.A.

Father O'Beirne, a native of the Parish of Monasterevan, was Professor of Natural Philosophy from 1838, the period of his promotion to the priesthood, to 1842, when he entered on missionary duties in the Diocese. On the incorporation of Carlow College with the London University in 1840, Father O'Beirne became a graduate, and in due course, took his B.A. degree with marked distinction. He was endowed with talents of a very high order, possessed a clear and vigorous intellect, and an accurate and retentive memory, which was well stored with the results of careful and extensive reading. He died December 24th, 1882.

VERY REV. JAMES IGNATIUS TAYLOR, D.D.

Dr. Taylor, the son of Joseph and Anne Taylor, was born at Gardiner's Place, Dublin, in July, 1805. Previously and until a short time before his birth, the family of which Dr. Taylor was a member had resided at Nonsuch House, Castlepollard, County Westmeath. He became a pupil at Carlow College in 1822, at

which time his brother, the REV. JOHN B. TAYLOR, was a Professor in that institution. This latter, who had made his studies with distinction at Paris, continued at Carlow for some years, and, on leaving it, became one of the priests attached to the Cathedral, Marlborough Street, Dublin. He died young, of fever caught in the discharge of his clerical duties. On the completion of his studies at Carlow, Dr. Taylor was ordained priest on the 28th of May, 1831. He was at once appointed Bursar of the College, and, on the Consecration of Dr. Nolan in 1834, succeeded to the Vice-Presidency. Later on, he acted as Professor of Sacred Scripture, and in 1841, the College having been shortly before incorporated with the University of London, he graduated as Bachelor of Arts. On the death of the President, Dr. FitzGerald, in 1843, Dr. Taylor succeeded to that office. In 1847 he paid a visit to the Eternal City, having had the Degree of Doctor in Theology conferred on him shortly before. In 1848 he was elected a Member of the Royal Irish Academy. In July, 1850, Dr. Taylor joined the Fathers of St. Vincent de Paul, and took part in several of the Missions conducted by that body. Subsequently he became Secretary to the Archbishop of Dublin; in January, 1853, he was appointed Secretary to the Catholic University; and in June of the same year he acted as Secretary to the Synod of the Province of Dublin in conjunction with Dr. Woodlock. In 1854, Dr. Taylor received the appointment of Parish Priest of Rathvilly, and, on the death of the Very Rev. N. O'Connor, P.P. of Maryborough, the following year, was translated to that Parish, being also at the same time advanced to the dignity of Vicar-Forane and Master of Conference. He died on the 5th of February, 1875, in the 69th year of his age.

Amongst the memorials of his successful Administration of Carlow College was the acquisition of the mansion and lands of Knockbeg, and the establishment there of ST. MARY'S PREPARATORY SCHOOL in connexion with the Lay College. This fine old place had been the residence of the Carruther family, and further back, of the Bests. It is mentioned in the MS. notes of "Journey to Kilkenny in 1709," by Dr. Thomas Molyneux.*

* *Edited by Dean Greaves, and published in the Journal of the Archaeological Society of Ireland.* The tour of Dr. Molyneux was commenced on Tuesday, the 8th November, 1709, on which day he left Dublin, and in five hours' time, came to Naas where he lay the night. He then passed through Blessington, Ballymore-Eustace, Dunlavin, Timolin, and Kilkea, and so to Bealin, "a fine improved seat of Mr. Stradford's,"—about an hour from whence he crossed the Barrow "at a very deep ford at Shroule," and, half a mile from thence, to "Cousin Best's at Knockbeg in the Queen's County." From Knockbeg he made some excursions, amongst others to the ruins of Killeslin which he describes, and, returning again, stayed there till the 19th.

The existing buildings at Knockbeg proving insufficient for the number of pupils, a new wing has been added, dedicated to St. Joseph, the foundation stone of which was laid by the Right Rev. Dr. Walshe, Bishop of the Diocese, on the 15th of May, 1879.

The subjoined notice appeared on the occasion of the announcement of Dr. Taylor's death, and was penned by one who had known him long and well:—

“On Friday morning, the death of the Very Revd. Dr. Taylor took place at the Parochial house, Maryborough. Far beyond the limits of the diocese of which he was one of the most distinguished priests the melancholy announcement will awaken feelings of the deepest sorrow. During the greater part of a life that has ended in its 69th year, Dr. Taylor was engaged in ecclesiastical duties of so wide a range and so varied a character that he may be cited as an eminent instance of that happy versatility that is the product of a clear intellect, warmed by zeal and stimulated by piety, and that finds itself equally at home in the discharge of every duty which has God's honour for its ultimate end. For many years—indeed, from his very boyhood—identified with the interests of Carlow College, whether as Professor or as President, he added one more to the great names which that venerable institution has contributed to Irish ecclesiastical history. Nor is it less worthy of record how, when called to the pastoral office, he for 20 years filled the position of parish priest of Maryboro' in a way that won for him an abiding place in the affection and in the memory of the people.

“Schools raised, churches embellished, every interest of religion carefully secured, a convent nearly completed, which, that he did not live to complete was the final cross, patiently borne, with which God ended his labours—these are monuments conspicuous in the sight of the world of his 20 years in Maryboro'. But those who knew him know there are other monuments of his fatherly charity, less conspicuous, but not less substantial, which only the eye of God can see in the grateful hearts of those who found in him a friend when friends were hard to find, and a father whose acts as well as his office made him a fitting representative of their Father in Heaven. Doing well the part of a good and faithful servant, so far from letting anything interfere with his proper work, it was a marked feature in Dr. Taylor's character—a feature of which those who had the privilege of being his friends will fondly cherish the remembrance—that every claim, social and political, that was made upon him was tested first of all by its estimated bearing on the interests of the Church and the glory of God. An accomplished scholar, a polished gentleman, a true friend in that elevated sense which religion alone can bestow upon the word, a counsellor whose rare prudence was a light in very darkness, a lover of God and a worker for men, a holy priest and a good pastor—the people of Maryboro', the Diocese of Kildare and Leighlin, the Irish Church have lost in Dr. Taylor one whose loss will be deeply mourned and not easily supplied.”

THE REV. JOHN MAGEE, D.D.

Dr. Magee was born in the parish of Borris, County of Carlow, about the year 1812. He made his studies, first, at Carlow College, and afterwards at Maynooth, where he was a member

of the Dunboyne Establishment. On leaving College, after being employed for some few months in the discharge of missionary duties in the Parish of Portarlinton, he was appointed to the Chair of Theology in Carlow College, which position he retained from 1839 to 1862 in addition to that of Vice-President, to which he was advanced in 1856. He retired from the College in 1862 on his promotion to the Parish of Stradbally, Queen's County, where he died on the 15th of October, 1881, in the 69th year of his age. Dr. Magee was justly esteemed as a high authority on all matters appertaining to Theology and the Canon Law; he was a ready speaker and clever controversialist. He projected several works on theological and other subjects, and made considerable progress with some of them, but he lacked the plodding perseverance to bring any to completion.

THE REV. JAMES HUGHES.

Father Hughes was born at Carlow in March, 1810. He received his education in the Lay and Ecclesiastical College of his native town, and was promoted to the priesthood in June, 1833. He acted as Professor of Natural Philosophy at the College in 1835-6, and also, for some time, had the charge of the Carlow Classical Academy. He served as Curate in the parish of Maryborough, and, again at Kilcock, whither he went in 1837. In 1841, Abbot Fitzpatrick having resigned the office of Dean of the Ecclesiastical College, was succeeded by the present much respected P.P. of Kilcock, the VERY REV. THOMAS GEOGHEGAN, V.F., to whom after the lapse of some months, Father Hughes was appointed successor, and, in which position he remained until 1855 when he became Administrator of the Cathedral Parish of Carlow. In December, 1858, he was promoted to the Pastoral charge of Naas, where he died in May, 1876. Father Hughes made the Ceremonial of the Church a special study; he compiled or translated "The Ceremonies of Low Mass," "The Ceremonies of High Mass," "Pontifical Ceremonies," etc.

THE RIGHT REV. JAMES WALSH, D.D.

The present venerable Bishop of Kildare and Leighlin, Dr. Walsh, having made his ecclesiastical studies at Carlow College, was ordained priest in 1830, and appointed Professor of Humanities, and subsequently, of Moral Philosophy and Theology. In 1837, he became Curate of the Parish of Carlow of which he was afterwards Administrator, at the same time acting as Secretary to the Bishop. In 1843 he returned to the

College as Vice-President and Professor of Greek and Sacred Scripture. In 1850, Dr. Walshe became President in succession to Dr. Taylor, and in 1856 he was consecrated Bishop of Kildare and Leighlin.

THE VERY REV. JOHN DUNNE, D.D.

Doctor Dunne was born at Ballinakill, Queen's County, in July, 1816. He was descended in the third generation from John Dunne of Brittas, who was despoiled of his property in the Penal times in consequence of his adherence to the Catholic Faith. The Right Rev. Dr. Dunne, Bishop of Ossory from 1787 to 1789, was son to this John Dunne and great-uncle to the President of Carlow College, to whom his portrait, still preserved, displays a singular resemblance. John Dunne, Dr. Dunne's father, and his brother Matthew were receiving their education at Lille when the outbreak of the French Revolution compelled ~~them to fly for their lives~~. Mr. Dunne was summoned on two occasions to give evidence before Committees of the House of Commons on the state of the country. Dr. Dunne received his early education, firstly at home, and afterwards at a classical school at Ballyroan. He entered Carlow College in 1834, from whence in 1837, he proceeded to Maynooth where he completed his ecclesiastical course—during the latter portion of which he was a member of the Dunboyne Establishment. He was then appointed to the Chair of Moral and Mental Philosophy at Carlow College; in 1850 he became Vice-President, and, in 1856, on the Consecration of Dr. Walshe, he was advanced to the Presidency. He preached on the occasion of the Month's Memory of the Right Rev. Dr. Haly, from which sermon, lengthened extracts have been already given in these pages. He was appointed Parish Priest of Kildare in July 1864, where he died July 25th, 1867.

On the 28th of May, 1840, her Majesty the Queen was pleased to grant a CHARTER associating CARLOW COLLEGE with the UNIVERSITY OF LONDON.

THE REV. TIMOTHY CONNELL, D.D.

Dr. Connell, who afterwards became so celebrated as a Preacher, chiefly in and about Dublin, was Professor of Logic at Carlow College in 1841-2. He was a native of the Diocese of Waterford; his brother who was an M.D., taught Physiology and Chemistry, also at Carlow, about the same time. The former left at the end of the year; the latter in May, 1843.

THE REV. J. McINERNY, D.D.

Dr. McInerny was born in the Diocese of Cork, and received

his ecclesiastical education at Rome. He Professed Greek, Latin, and Italian at Carlow in the year 1845-6.

THE REV. JOHN DOYLE.

Father Doyle, who was born in the parish of Naas, entered Carlow College when a young boy, and was a bright and distinguished student. He volunteered for the American Mission where he served under Dr. England, Bishop of Charleston, and shared to the full in the many trials and privations with which the early career of that great Prelate was beset. He returned to Ireland about the year 1844, his health greatly impaired, and was appointed Prefect of the Lay College; but his health continuing to decline, he had to relinquish this appointment after little more than a year. He ended his days at the residence of a relative in Monasterevan, 1st October, 1845, aged 51.

THE REV. JAMES NOLAN.

Father Nolan was a subject of the Diocese of Kildare and Leighlin, and was nephew to its saintly Bishop, Dr. Edward Nolan. He made his studies, firstly, at Carlow College, and afterwards at the Irish College, Paris, on his return from which in 1845, he received an appointment in the Lay College. On the establishment of St. Mary's School, Knockbeg, in 1848, Father Nolan was placed in charge of that institution, where he continued up to his death.

THE REV. JOHN BARRY, D.D.

Dr. Barry came to Carlow College as Professor of Rhetoric, in 1846, and left in 1849, returning to Cork, his native diocese. He afterwards set sail for Australia to assume the position of Rector of St. John's College, in connexion with the University of Sydney. On landing at Melbourne, Dr. Goold the Bishop (now Archbishop) of Melbourne, prevailed on Dr. Barry to relinquish his engagement at Sydney, and remain with him. He was appointed to the Church of St. Francis, then the principal Church in Melbourne, and afterwards became President of the Diocesan College. In carrying out extensive improvements in that institution he incurred a considerable amount of debt which led to a misunderstanding between him and the trustees. He next accepted a mission in the Diocese of Westminster, under Cardinal Wiseman, but after some time resigned it and proceeded to America. He came as consulting Theologian, with his Bishop, to the Vatican Council in 1869; he got seriously ill at Rome during the sitting of the Council, in consequence of which he removed by slow stages to his native city of Cork, where he shortly afterwards died.

THE MOST REV. T. W. CROKE, ARCHBISHOP OF CASHEL.

Dr. Croke was Professor of Humanities at Carlow College in 1847, and left, early in 1849, for the Irish College, Paris, having been appointed Professor of Dogmatic Theology in that institution. His Grace is a native of County Cork, having been born near Mallow, May 19th, 1824. He entered the Irish College, Paris, in 1839, whence he removed in 1845, to become Professor of Rhetoric and the Mathematics in the *College Episcopal de Merun*, near Courtrai, in Belgium. In November, 1845, he proceeded to the Irish College, Rome, took his Degree of D.D. in the Roman College, and was ordained priest on the 28th of May 1847. On relinquishing his Professorship at Paris, Dr. Croke returned to Ireland, where he served on the Mission for about six years. He was afterwards President of the newly-established College of St. Colman, Fermoy, in which position he continued for the succeeding eight years, at the termination of which time he received the appointment of P.P. of Doneraile. Four years later he was chosen by the Holy See as Bishop of Auckland, New Zealand, and was consecrated on the 10th of July, 1870, in the Church of St. Agatha, Rome, by his Eminence Cardinal Cullen, assisted by Dr. Murphy, Bishop of Hobartown, and Dr. Quinn, Bishop of Brisbane. In June, 1875, Dr. Croke was appointed Archbishop of Cashel, in succession to the Most Rev. Dr. Leahy. —(BRADY'S *Episcopal Succession*, Vol. 2, pp. 31 and 374.)

"Ante mortem ne laudes hominem quemquam."—The remaining Notices, as they relate, with only two exceptions, to those now living, contain no more than the briefest record of facts.

THE VERY REV. DENIS KANE, D.D., V.G.

Dr. Kane was educated, firstly, at Carlow College, afterwards at Maynooth. Returned to Carlow in 1848, as Dean of the Lay College and Professor of Humanity—succeeded Father Hamilton as Professor of Natural Philosophy in 1851,—left the College in 1857. Was engaged in missionary duties at Leighlin, then, as Administrator, at Tullow—appointed to Parish of Philipstown in 1866, from whence he was translated to Baltin-glass on the death of the Rev. Daniel Lalor. Was advanced to the dignity of Vicar-General in 1878, in succession to the late Very Rev. P. Healy, P.P. of Monasterevan.

THE VERY REV. JAMES B. KAVANAGH, D.D.

Dr. Kavanagh, who is a native of the Diocese of Ferns, was educated, firstly, at St. Peter's College, Wexford, then at Maynooth. Came to Carlow College as Professor of Rhetoric

in January, 1850—left in July, 1853—returned, September 1854. Appointed Dean of the Ecclesiastical College and Professor of Moral Philosophy in 1856—Professor of Natural Philosophy in 1857—Vice-President and Professor of Theology in 1862—President in 1864—succeeded Rev. John Nolan as Parish Priest of Kildare, December, 1880. Dr. Kavanagh has published "A Reply to Mr. Gladstone's Vaticanism," Dublin, Duffy, 1875,—*"Solar Physics,"* Dublin, Dollard, 1877, *etc.*

REV. PATRICK BERMINGHAM, D.D.

Dr. Bermingham studied at Carlow and Maynooth. Was appointed Dean of Lay College and Professor of Humanity, 1851—left for Australia, July, 1854—returning some eight years later, took his D.D. degree at Rome—served on the mission at Maryborough—returned to the College in September, 1864, as Vice-President and Professor of Theology—left a second time for Australia, July, 1871.

REV. RICHARD COFFEY,

Educated at Carlow College—appointed Dean of Lay College November, 1851—Bursar, 1853—left, July, 1873. Served as Chaplain to the Curragh Camp, from which he was promoted to the Parish of Rosenallis where he died.

REV. ANDREW PHELAN,

Educated at Carlow and Maynooth—appointed Professor of Rhetoric, September, 1856—left in October, 1857—served as Curate at Baltinglass—afterwards on the Australian mission—on his return became Administrator of the Cathedral Parish, Carlow,—appointed P.P. of Philipstown, 1878—translated to Mountrath, 1880.

REV. THOMAS A. TYNAN,

Educated at Carlow and Maynooth—appointed Dean of the Ecclesiastical College, and Professor of Moral Philosophy, 1857—Vice-President, 1871—left same year—served on mission of Goresbridge and Rathangan—appointed to the pastoral care of the parish of Arless, from which he was translated to Leighlin-Bridge in 1880.

REV. PATRICK FITZSIMONS,

Educated at Carlow and Maynooth—appointed Dean of Lay College and Professor of Classics, 1858—Professor of Natural Philosophy, 1862—left July, 1871. Was Administrator of the Parish of Tullow, where he died.

REV. THOMAS BURKE,

Succeeded Father Fitzsimons as Dean of Lay College and Professor of Rhetoric in 1862—left July, 1863.

REV. JAMES COLGAN,

Appointed Dean of Lay College and Professor of Rhetoric, 1863—Professor of Canon Law and Hebrew, 1866—left 1872. Served on mission in Parish of Goresbridge until 1882, when he was promoted to the Parish of Stradbally.

REV. JOSEPH FARRELL,

Educated at Carlow and Maynooth—appointed Professor of Modern History and English Literature, September, 1865—left December, 1868—contributed many Articles in prose and poetry to the *Irish Monthly* and the *Irish Ecclesiastical Record*. His "Lectures by a certain Professor" have been republished.

REV. EDWARD LOUGHREY

Appointed Dean of Lay College, September, 1866—left, July, 1868.

REV. LAURENCE WYER

Succeeded Father Laughrey as Dean of Lay College and Professor of Rhetoric, 1868—left in January, 1870, returning to Meath his native Diocese.

THE VERY REV. EDWARD WILLIAM BURKE

Was educated at Carlow and Maynooth—appointed Dean of Lay College, 1st February, 1870—Dean of Ecclesiastical College and Professor of Moral Philosophy, October, 1871—Vice-President, 1st January, 1874—Professor of Sacred Scripture, 1st September, 1876, and succeeded Dr. Kavanagh as President, December 16th, 1880.

REV. MICHAEL J. MURPHY,

Educated at St. Kieran's College, Kilkenny, and Maynooth—appointed Professor of Theology and Sacred Scripture, 1st September, 1871—Vice-President, December, 1880.

REV. JEREMIAH NEVILLE,

Appointed Dean of Lay College, October, 1871—Professor of Natural Philosophy, January, 1872—left, July, 1874.

REV. LAURENCE HOSEY,

Succeeded the last-named as Dean of Lay College in January, 1872—left, September, 1873.

REV. HUMPHREY O'RIORDAN,

Dean of Ecclesiastical College and Professor of Rhetoric, September, 1872—left, July, 1873.

REV. RICHARD BYRNE,

Appointed Dean of the Ecclesiastical College and Professor of Rhetoric, September, 1873—left, July, 1875.

REV. EDWARD KAVANAGH,

Appointed Dean of the Lay College, September, 1873—left October, 1874.

REV. WILLIAM P. BOURKE,

Appointed Professor of Natural Philosophy, September, 1874—Rector of St. Mary's, Knockbeg, 1877.

REV. PATRICK BYRNE,

Appointed Dean of the Lay College, November, 1874—left, July, 1882.

REV. JAMES V. COYLE,

Appointed Dean of the Ecclesiastical College and Professor of Rhetoric, September, 1875—Professor of Moral Philosophy, 1876.

REV. GEORGE P. BYRNE,

Appointed Professor of Humanity and Bursar, 1875—left, 1881.

REV. PATRICK FOLEY, B.A.,

Appointed Professor of Natural Philosophy, September, 1881—is a Graduate of the London University.

REV. JOHN DONOVAN,

Appointed Dean of the Lay College and Professor of Classics, September, 1882.

Amongst the Alumni of Carlow College who have been advanced to the Episcopate in recent times, are

The RIGHT REV. THOMAS JOSEPH POWER, D.D., B.A., Bishop of St. John's, Newfoundland, Consecrated in 1870;

And the RIGHT REV. PATRICK J. RYAN, Bishop of Tricomia, *in part. infid.*, and Coadjutor to the Archbishop of St. Louis, U.S.A., Consecrated the 14th of April, 1872.

APPENDIX TO PART FIRST:

TAXATIONS OF THE DIOCESE OF KILDARE.

I.

From a Roll in the Exchequer Office, London, (A.D. 1294?)

* * The modern names, in brackets, have been added by the Editor.

| | £ | s. | d. |
|---|-------|------------|------|
| Taxatio bonorum Episcopi Darensis | lxxii | ix | ii |
| Prebenda Decani | " | liii | iiii |
| Archidiacon. cum Procuracione sua | xviii | vi | viii |
| Precentoria | " | xxvi | viii |
| Cancellariatus | " | xxvi | viii |
| Thesaurariatus | " | xxvi | viii |
| Prebenda Magistri Ade de Clane | " | xxvi | viii |
| " Magistri Joannis de Conal | " | xxvi | viii |
| " Domini Willelmi de Clere | " | xxvi | viii |
| Communa Ecclesiae Darensis | | viii marks | |
| Ecclesia de Kylros (<i>Kilrush</i>) Prebenda Darensis | | xls | |
| " de Rathemegan (<i>Rathangan</i>) Prebenda | | xl marks | |

[From COTTON's "*Fasti.*"]

TAXATION BY COMMISSIONERS OF HENRY VIII.

From Original, in the King's Books, Published in Appendix No. 6
Seward's *Topographia Hibernica*.

DIOECESIS DARENSIS.

EXTENTA ET TAXATIO FACTA TEMPORE REGIS HEN. VIII.

(Transcribed from Original Record in Chief Remembrancer's Office.)

| | £ | s. | d. |
|--|----|----|----|
| Episcopatus de Kildare | 69 | 11 | 4 |
| Decanatus ibidem | 8 | 10 | 1 |
| Archidiaconatus ibidem | 15 | 3 | 2 |
| Preb. de Ballysonan, (<i>Ballyshannon</i>) | 20 | 4 | 0 |
| " " Donada, (<i>Donadea</i>) | 2 | 0 | 0 |
| " " Lalyaghmore, (<i>Lullimore</i>) | 0 | 13 | 4 |
| " " Donmorkill, (<i>Dunmorchill</i>) | 0 | 6 | 0 |
| " " Rathangan | 40 | 0 | 0 |
| Ecclesia Cathed. de Kildare | 49 | 6 | 8 |
| Custod. S. Magdalensæ ibid. | 1 | 4 | 2 |
| V. de Kilcock | 4 | 3 | 4 |
| " " Balrayne, (<i>Balrahin</i>) | 8 | 4 | 4 |
| " " Carne (<i>Carna</i>) | 3 | 1 | 0 |

| | £ | s | d |
|--|----|----|----|
| V. de Ratherny, (<i>Rathernan</i>) | 3 | 8 | 8 |
| " " Kerogh, (<i>Carogh</i>) | 10 | 0 | 10 |
| " " Kill | 6 | 13 | 4 |
| " " Ley | 4 | 0 | 0 |
| " " Cloneshamboe, (<i>Clonshambo</i>) | 5 | 19 | 8 |
| R. de Donmory, (<i>Dunmurray</i>) | 4 | 17 | 4 |
| V. de Bondymgiston, (<i>Bodenstown</i>) | 6 | 1 | 5 |
| V. de Clane | 10 | 4 | 0 |
| R. de Pollardstown | 0 | 16 | 4 |
| R. de Lyons | 6 | 2 | 0 |
| V. de Mayman, (<i>Mainham</i>) | 6 | 9 | 0 |
| " " Donada, (<i>Donadea</i>) | 1 | 3 | 0 |
| " " Donys alias Downings, (<i>Downings</i>) | 9 | 0 | 0 |
| " " Deficullen, (<i>Feighcullen</i>) | 6 | 17 | 4 |
| R. de Walterstown | 3 | 0 | 0 |
| V. de Lackagh | 2 | 0 | 0 |
| R. de Kilbrackan | 3 | 6 | 8 |
| " " Ballysax | 5 | 0 | 0 |
| " " Carnalway | 4 | 14 | 1 |
| " " Callonestown | 3 | 0 | 2 |
| " " Tymeghoo, (<i>Timahoe</i>) | 1 | 6 | 8 |
| " " Naas | 10 | 8 | 1 |
| " " Donnen, (<i>Doneany</i>) | 4 | 7 | 8 |
| " " Rathangan | 12 | 6 | 8 |
| " " Knawenstown, (<i>Knavenstown</i>) | 2 | 16 | 8 |
| " " Kilmage | 1 | 15 | 0 |
| " " Balimastolk (probably <i>Scullogestown</i>) | 2 | 0 | 2 |
| " " Castlecarbery | 26 | 13 | 4 |
| R. de Thomastown | 5 | 12 | 0 |
| V. de Killosy, (<i>Killeshee</i>) | 7 | 15 | 4 |
| V. de Ballyfas, (probably <i>Ballynafah</i>) | 7 | 7 | 0 |
| Cantuaria B. Mariae in le Naas | 6 | 17 | 9½ |
| R. de Henriestown, (<i>Harristown</i>) | 6 | 0 | 0 |
| V. de Henriestown | 2 | 6 | 8 |
| V. de Cloncurry | 4 | 0 | 0 |
| R. de Norny, (<i>Nurny</i>) | 4 | 0 | 0 |
| V. de Norny | 1 | 0 | 0 |
| V. de Oughtrard, (<i>Oughterard</i> , Parish of Kill) | 6 | 13 | 4 |
| R. de Kilclonfert | 12 | 0 | 0 |
| R. de Haynestown | 6 | 0 | 0 |

*All Irish.**Taxatio aliorum Beneficiorum, 28 Eliz.*

| | | | |
|--|----|---|---|
| R. de Killadory, (<i>Killaderry</i>) | 18 | 0 | 0 |
| V. de Killadory | 9 | 0 | 0 |
| R. de Croghan | 12 | 0 | 0 |
| V. de Castle-Peter, alias Dromcowley | 10 | 0 | 0 |
| V. de Kilclonfert | 7 | 0 | 0 |

| | £ | s | d |
|---|----|----|----|
| R. de Rathdrome, <i>alias</i> Ratheromoyne (<i>Rathernon</i>) | 8 | 0 | 0 |
| <i>Taxatio facta 14 Jac. I.</i> | | | |
| Preb. de Geshill | 26 | 13 | 4 |
| V. de Geshill, ultra omnes alloc. et deductiones | 14 | 3 | 0 |
| R. de Williamstown, ultra, etc., (<i>BallymacWilliam</i>) | 21 | 9 | 6 |
| R. de Prymult, ultra, etc. | 44 | 5 | 0 |
| „ „ Castle-Peter, ultra, etc. | 20 | 16 | 0 |
| V. de Ballynekill, ultra, etc. | 16 | 13 | 6 |
| „ Ardea, ultra, etc. | 10 | 3 | 0½ |
| „ Oregan, ultra, etc. | 12 | 3 | 0½ |

All Sterling.

TAXATIONS OF THE DIOCESE OF LEIGHLIN.

I.

The following is the only return of the ancient Taxation of the See and Chapter of Leighlin which appears in the Exchequer Roll.—

Taxaciones bonorum Epi. Leghlin, & omnes redditus proventus quoscunque
Epi. Leghlin. *liii xviii xi*
[Cotton's "Fasti."]

II.

DIOECESIS LEIGHLINENSIS.

Extenta et Taxatio, de antiquo facta et Taxata.

| | £ | s | d |
|--|----|----|---|
| Episcopatus | 50 | 0 | 0 |
| Decanatus | 5 | 6 | 8 |
| Praecentoriatus | 3 | 0 | 0 |
| Cancellariatus | 5 | 6 | 8 |
| Thesaurariatus | 2 | 0 | 0 |
| Archidiaconatus | 6 | 13 | 4 |
| Praeb. de Illand, (<i>Ullard</i>) | 1 | 6 | 8 |
| „ „ Tullaghmaghma, (<i>Tullamagyma</i>) | 2 | 0 | 0 |
| „ „ Hahold, (<i>Ahold</i>) | 2 | 13 | 4 |
| V. de Carlagh, (<i>Carlow</i>) | 6 | 13 | 4 |
| R. de Hurclene, (<i>Curclone</i>) | 5 | 6 | 8 |
| V. de Ramore, (<i>Rathmore</i>) | 1 | 6 | 8 |
| V. de Tullaghfellym, (<i>Tullow</i>) | 6 | 0 | 0 |
| R. de Temple-Peter | 2 | 13 | 4 |
| V. de Chaliston, (<i>Kellistown</i>) | 4 | 0 | 0 |
| „ „ Ballyellan | 4 | 0 | 0 |
| „ „ Thomolinge, (<i>St. Mullin's</i>) | 5 | 6 | 8 |
| „ „ Kyktenan, (<i>Kiltennell</i>) | 0 | 13 | 4 |
| „ „ Clonagne, (probably <i>Cloneygoose</i>) | 0 | 13 | 4 |
| „ „ Lurner, (probably <i>Lorum</i>) | 4 | 0 | 0 |

| | £ | s | D |
|---|---|----|---|
| V. de Barraghe, (Parish of <i>Clonegal</i>) | 0 | 13 | 4 |
| R. de Misill, (<i>Myshall</i>) | 2 | 0 | 0 |
| V. ejusdem | 1 | 6 | 8 |
| V. de Ballon | 2 | 0 | 0 |
| R. de Ballyenecarge, (<i>Ballynacarrig</i>) | 2 | 0 | 0 |
| R. de Ballycaroghe, (<i>Ballycrogue</i>) | 1 | 0 | 0 |
| V. de Hacha, (<i>Agha</i>) | 2 | 13 | 4 |
| „ „ Dunlekeney | 5 | 6 | 8 |
| „ „ Leguffye, (<i>Sliguff</i>) | 3 | 6 | 8 |
| „ „ Powerstown | 2 | 13 | 4 |

*All Irish.**In Lexia, anglicé Queen's County.*

| | | | |
|---|---|----|---|
| V. de Galyn, (<i>Disert Gallen</i>) | 4 | 0 | 0 |
| „ „ Cloneheyn, (<i>Clonaheen</i>) | 1 | 6 | 8 |
| „ „ Clonekeynagh, (<i>Clonenagh</i>) | 3 | 6 | 8 |
| „ „ Ballyroyne, (<i>Ballyroan</i>) | 2 | 13 | 4 |
| „ „ Disertenys, (<i>Disert Enos</i>) | 4 | 3 | 4 |
| „ „ Killcolmabane, (<i>Kilcolmanbane</i>) | 2 | 0 | 0 |
| „ „ Borres, (<i>Maryborough</i>) | 2 | 0 | 0 |
| „ „ Straboo, (<i>Straboe</i>) | 2 | 13 | 4 |
| „ „ Shankyll, (<i>Shanakill</i>) | 3 | 6 | 8 |
| „ „ Kiltale, (<i>Kilteale</i>) | 2 | 0 | 0 |
| „ „ Moyhanna, (<i>Moyanna</i>) | 2 | 13 | 4 |
| V. de Noyhwayle, (<i>Stradbally</i>) | 2 | 0 | 0 |
| „ „ Themoke, (<i>Timoge</i>) | 2 | 0 | 0 |
| „ „ Tymghoo, (<i>Timahoe</i>) | 4 | 13 | 4 |
| „ „ Ballyaquilian | 1 | 6 | 8 |
| „ „ Rathaspucke, (<i>Rathaspic</i>) | 0 | 10 | 0 |
| R. de Killabane, (<i>Killabban</i>) | 4 | 0 | 0 |
| V. ejusdem | 2 | 0 | 0 |
| R. de Killossen, (<i>Killeslin</i>) | 2 | 13 | 4 |
| V. ejusden | 1 | 6 | 8 |
| R. de Slete, (<i>Sletty</i>) | 0 | 13 | 4 |
| V. de Cloydagh | 0 | 13 | 4 |

Taxatio parcellae Dioec. praed. jacentis in praed. Comitatu, facta
28mo. Eliz.

| | | | |
|---|----|----|---|
| R. de Dysarte Ennys, (<i>Disert Enos</i>) | 20 | 0 | 0 |
| „ „ Burresse, (<i>Maryborough</i>) | 20 | 0 | 0 |
| „ „ Kiltelye, (<i>Kilteale</i>) | 15 | 0 | 0 |
| (R. de) Clonenaghe, (<i>Clonenagh</i>) | 25 | 0 | 0 |
| „ „ Straboe, prope Shyan (near <i>Shaen</i>) | 18 | 10 | 0 |
| „ „ Ballyrone, (<i>Ballyroan</i>) | 10 | 2 | 0 |
| „ „ Kilcolmanbane | 10 | 0 | 0 |
| „ „ Fonston <i>alias</i> Ballintobber | 10 | 2 | 0 |
| „ „ Moyanra, (<i>Moyanna</i>) | 6 | 0 | 0 |
| „ „ Noghwall, (<i>Stradbally</i>) | 20 | 0 | 0 |

| | £ | s. | d. |
|-------------------------------------|----|----|----|
| R. de Clonkyne, (<i>Clonkeen</i>) | 20 | 0 | 0 |
| V. ejusdem | 10 | 0 | 0 |
| Praeb. de Teckaline | 3 | 0 | 0 |
| V. de Ballintobber | 5 | 1 | 0 |

All Sterling.

[*Seward's "Topographia Hibernica."*]

REPORT BY DR. RAM, PROTESTANT BISHOP OF FERNS AND
LEIGHLIN, 1612.

[*From the "Liber Regalis Visitationis" in the Prerogative Office.*]

A true accompt of the Bishop of Fernes and Leighlin; how he hath performed those duties wch the Right Reverend father in God the Archbp. of Dublin, being his Metropolitane, undertook unto his Majesty for him and the rest of his suffragans; made this first of September, 1612.

1. Concerning the order and course which I have holden for the suppressing of popery and planting the truth of Religion in each of my Dioces, it hath been of two sorts—ffirst being advised by some in authority (unto whom his Mjs. pleasure and the state of those times were better known then unto me) to carry myself in all mild and gentle manner toward my diocesans and circuits, I never (till of late) proceeded to the excommunication of any for matter of Religion, but contented myself only to confer with divers of each dioces both poore and rich, and that in the most familiar and kind manner that I cold, confirming our doctrines and confuting ther assertions by the touchstone of all truth the holy Scriptures. And for the poorer sort, some of them have not only discovered unto me privately their dislike to popery and of the masse, in regard they understood not what is said or done therein, but also groaned under the burthen of the many priests in respect of the double tithes and offerings, the one paid by them unto us and the other unto them. Being then demanded of me why they did not forsake the masse and come to our church, ther answere hath bene (wch I know to be true in some) that if they shold be of our Religion, no Popish marchant wold employ them being sailors, no popish landlord wold let them any lands being husbandmen, nor sett them houses in tenantry being Artificers. And therefore they must either starve or doe as they doe. As for the Gentlemen and those of the richer sort I have alwaiss found them very obstinate, wch hath proceeded from the priests resorting unto ther houses and company, and continuall hammering of them upon ther superstitious anvell. Touching the second course, since the time that his Mty. signified his expresse pleasure that the censures of the church shold be by us practised against recusants after often
(*torn*) plain and mild manner, but all to no purpose, I
. (*torn*) to repair to ther parish Church on daies
. (*remainder of sheet destroyed*) Sheriff, I caused to be

brought before me, hoping then that my perswasion and reasons, together with their apparent and present danger, wold make them relent; myself prevailing nothing wth them, I entreated ther landlord Sir Henry Wallop to try what he could doe wth them, but all in vaine: this done I singled them out one by one and offered them this favour to give them any reasonable time to bethink themselves, upon these Conditions, first that they wold repair to ther curates house twist or thrist a week, and heare our service privately in his chamber read unto them, next, that they wold putt me in good security for the delivering of ther bodies unto the Sheriff, at the end of the time to be granted, if they conformed not themselves; but they jumped all in one answere as if they had known beforehand what offer I wold tender unto them and had been catechised by some priest, what answere to make, viz:—"That they were resolved to live and dy in that Religion, and that they knew that they must be imprisoned at the length, and therefore (said they) as good now as hereafter."

2. I have contenually resided either in the Diocese of Fernes or Leighlin, sometimes in the one sometimes in the other, And in wch soever myself have been I have exercised the ecclesiastical jurisdiction in person, when I was not, mine officiall supplied my roome.

3. Having been about VII years Bishop, I have every yeare visited each of my dioces in person, and have called before me my clergy in each deanery, and two at the lest of the laity out of each parish for sidesmen upon their oaths to detect all the offences and defects of ecclesiasticall cognisance committed wthin their several parishes, and have accordingly proceeded therein.

4. If I be authorized under the seale to tender the oath of allegiance to every man of sort within my diocesses, I am most reddy and willing to put it in execution, to persuade them in the best and serious manner that I can to take that oath, and duely and truely to certify the L. Deputy from time to time the names both of the takers and refusers thereof.

5. There was never any yet admitted by me or mine officiall unto any spiritual living wthin either of my dioces, but he did distinctly wth his mouth pronounce and (I doubt not) but truely and willingly wth his hart embrace and take the oath of supremacy.

6. Having as dilligently as I can enquired what priests, &c., resort each of my dioces and who are the ordinary harbourers of them I
 followeth

[*The portion of this Report which relates to the Diocese of Ferns is omitted.*]

IN THE DIOCESE OF LEIGHLIN.

1. * Sir Laghlin Oge, keeping for the most part either at the house

* Sir, Prefixed to a priest's name indicated that he was a secular priest, as distinct from *Father*, by which the Regular clergy were designated. *Oge*, means *own ge r*, or *junior*.

of John Browne in the towne of Caterlogh, or at the house of Marget Archer, widow, or at the house of Walter Butler of Caterlogh, merchant.

2. Sir Murthogh O'Dowling, a Vicar-General of the Dioces of Kildare, coming by starts, is harboured at the house of William Dun of Binnekerri near Caterlogh.

3. Luke Archer, vicar General for the dioces of Leighlin, keeping for the most part in Kilkenny; at his coming into the County of Caterlogh resotg unto the house of Edmond McTirielogh of Ravilly.

4. Sir Christopher Priest, sometimes keeping at the house of Nicholas Caffory of nere Leighlin, but I heard not of his resort thither of late.

5. Sir Thomas Reugh, priest, keeping about a XII month since at the house of Garrat McTeg of Ratellick in the parish of Killaban: wher (his arm being broken) he lay at cure, but since I have not heard of him.

6. Sir Mortogh Dun, priest, coming by starts into this Dioces, but residing ordinarily wth his brother James Dun at Dunmannock* in the dioces of Kildare.

7. One Gilloduff, a young priest, roaving hether and theter.

8. Sir Patrick Oge, keeping hear and ther in and about the parish of Tullegheleim.

9. Sir Thomas Oge O'Hinnagan, frequenting the house of Garrat McKilpatrick in the Rahen in the parish of Clonmore.

10. Sir Molrony McGrew, priest, keeping in the parish of Raville in no certain place that I can yet lerne, but as his occasions lead him.

7. No popish priest hath ever been admitted either to church living or cure wthin either of my diocess during mine Incumbency; nether (God willing) during my time ever shall.

8. All the churches wthin both my Diocess are builded accordinge the country fashion, or bonds taken for the building of those few that are unbuilded, except some few parishes, wherein there is yet little or no habitation, and except the Cathedral of Fernes, which having been burnt by Feagh McHew in the time of Rebellion, is so chargeable to re-edify, that the Deane and Chapter are not able to compasse that work; neither is it indeed fitt that the Cathedral Church shold be at Fernes, being now but a poor country village, but either at Wexford or at New Rosse, being both incorporate townes, very populous of themselves, especially Wexford, and of much resort by strangers. Yet there is an ile of the Cathedral Church builded, wherein divine service is duely celebrated.

9. There is in each of my dioces a free school, the one in the towne of Mariborough for the Diocess of Leighlin. The schoolmasters are maintained by myself and my clergy accordinge the statute. Neither have I ever licenced any schoolmaster to teach but such as have first

* Dunmannoge.

entered bonds to teach none other books but such as are agreeable to the King's Injunctions. But these schooles established by authority are to small purpose if all the popish priests in the Kingdome, take that course (as in all probability they doe) which a priest called Laghlin Oge took not long since, after the celebration of his masse; for he taught the people first, that whosoever did send ther children or pupils to be taught by a schoolemaster of our Religion, they are excommunicated ipso facto, and should certainly be damned wthout they did undergoe great penance for ther so doing. Next (though not appertaining to this Branch) that the infants wch were by us baptized, if they were not brought to them to be rebaptized, both the parents so doing, and the children so baptized were damned.

10. Lastly, though I have used my best endeavour according to my simple skill to reform recusants, yet have I come farre short of what I ought to have done; and I must needs acknowledge myself to be an unprofitable servant. But by the grace of God I am what I am, and by the said grace assisting me, I will endeavour myself daily more and more to root out popery and to sow the seed of true Religion in the harts of all the people committed to my charge; wch though I have no hope to effect as I wold, yet, est aliquid prodire tenus cum non datur ultra.

The humble answeere of Thomas Bishop of Fernes and Leighlin, to his Mty^s Instructions and Interrogations lately sent unto the Archbishops and Bishops of this Realme.

Concerning the true valew of the Benefices of each diocess aforesaid, and the names and qualities of the present Incumbents, they are (so neere as I can lerne) worth communibus annis as followeth.

Bishopric of Fernes.

The present Incumbent thereof is Thomas Ram who at his comynge to the place found it worth by the year, one hundred mks, sterlinge penny rent. But by his recovery of the manor of Fithard, by a longe and chargeable suit at lawe (though ended by composition at length) is now bettered p. annu by £XL. The Bishoprick hath bin worth fouer or five hundred pounds by the yere, but by the many fee farmes made thereof by his predecessors, especially by Alexander Devereux and John Deverux to their kindred and bastards, at very small rents, it is reduced unto this small pittance aforesayd. The Bishoprick of Fernes and that of Leighlin lie both together, and the dwelling-houses of them both, viz: Fethard (seated in the remotest part from Leghlin of the whole dioces of Fernes) and Old Leighlin, are but 27 English miles asunder.

[Here follows Return of names of Benefices, names of incumbents, and value of livings in time of peace and reduction propter rebellionem. This not being thought of sufficient interest to our readers, is omitted.]

Bishoprick of Leighlin.

The present Incumbent thereof, Thomas Ram holdinge it by

unyon with the Bishoprick of Fernes, "durante vita," by vertue of His Maties Lres patent. The annual rent thereof is £24 ster. besides the demesnes wch are very large, if the Bishop might enjoy his right. But in respect they are almost all mountany grounds, and much of them is withholden by the neighbours thereof, yeld very little profit. The deteyners of the demesnes of Old Leighlin are, Sir Richard Butler of Polestone, Knight, Richard Comberford of Ballerloghna, Esqr., Willyam Fannyng of Ballecloghna, Gent., who taking advantage of Rebellion in theis parts and of the often and long vacancy of this poore Bishoprick, had deteyned (and still so doe) almost three miles of land belonging unto it. The Incroachers of the manor of Shanecourt als. Woodstock in the Queen's County are Sir Richard Greame of Ballylehan, Knight, and Piers Ovington of Amorstowne Esqr., who have the one of the one side and the other of the other side so encroached upon the sayd mannor, that whereas it consisted of eight score acres arable land in the fift yere of Edward the first as by the Excheter then beinge, his accompts appeareth in the King's rowles, and so much hath bin in possession with the Bishop of Leighlin his tennaunt within fiftie years last past: they have left with the house but one acre of land. If I hoped that theis lands could be recovered in lawe by any reasonable charge, [*remainder of sheet destroyed.*]

[Here follow, as before, list of Benefices, names of Incumbents and value of their livings tempore pacis and reduction propter Rebellionem. The Benefices range generally between £10 and £15, some eight of them exceed that amount, the highest of them being £20 except in the case of "Rectoria de Roslare cum capella de Balle-moore," which amounts to £30. The Reduction *propter Rebellionem* is generally, at least one half—and many are returned as valued at Nihil, under that heading.]

3. At my first preferment unto these Bishopricks and finding such want of clergymen within both my Dioces especially of Leighlin, that some of the parishioners being by me blamed for carryeing their children to popish priests to be christened, answered (thoug rather for Excuse, as I found afterwards in that they reformed not themselves, than for conscience sake) that they were compelled so to doe in regard they had no Curate of our Religion neere unto them; in imitation of the Reverend Bishops living in the beginning of the reigne of our late Queene of happy memory, I entreated 3 or 4 men of English birth of staid carriage and good report, being well able to give an account of their faith in the English tong, and to instruct the people by reading, to enter orders of the Church, and provided for them first Cures amongst the English parishes, afterwards small Vicarages which they enjoy at this time, and reside upon them. And Whereas 2 or 3 of the natives of this country beinge well able to speak and read Irish unto ther Countrymen, sought unto me for Holy Orders, I thought likewise fitt in the great scarcity of men of that quality to admit them thereunto (being likewise of honest life and

well reported of amongst their neighbours), and to provide them some small competency of living in the Irish parts; furthermore being desirous, serere alteri seculo, by providing a lerned Ministry weh shall be able to preach unto the people hereafter, I have accordinge the auntient custome of my dioces dispensed with 3 or 4 youths of XV or XVI years of age, to hold each of them a church living under £X in true value, studii gratia, having taken order with the churchmen adjoining to discharge the cures of the same, and having had a watchful ey over these young men that they did and doe bone fide follow (rest of sheet mutilated), may be dealt withall to authorize one or two of the Bishops choise and nomination for the executing of the writs de excommunicato capiendo. Next that none be suffered to be goalers or inferiour officers unto them, but sush as resort unto our church without the former the excommunicats for matter of Religion will hardly be attached; without the latter they being attached and committed will be encouraged in their obstinacy.

&c., &c., (Signed),

THO. FERNESS & LEIGHLIN.

PROVINCIAL SYNODS.

Four Synods of the Province of Dublin were held during the Seventeenth Century,—the first assembled at Kilkenny, on the 22nd of June, 1614; the second at Tyrcogir, in the Diocese of Kildare, on the 29th of July, 1640; the third at Dublin, on the 24th of July, 1685; and the fourth also at Dublin, on the 1st of August, 1688. A summary of the Statutes, etc., enacted at these Synods, in which the Bishops and other Dignitaries of the Dioceses of Kildare and Leighlin took part, is here given, being extracted from a collection entitled:—“*Constitutiones Provinciales et Synodales Ecclesiae Metropolitanae et Primitialis, Dublinensis*,” printed in 1770, the name of the Editor not being given nor the place of publication.

SYNOD OF KILKENNY.

The Provincial Synod held at Kilkenny, in 1614, under the Presidency of the Most Rev. Eugene Mathews, Archbishop of Dublin, commenced its sittings on the 22nd of June, and closed on the 27th of the same month. “This,” writes Dr. Moran (*Bishops of Ossory*, in Transactions O. A. S. Vol. 3), “was by far the most important Synod that Ireland had witnessed since the beginning of the sad era of persecution, and its Statutes mark the renewal of such disciplinary observance as the difficult circumstances of the times permitted. The Synod was probably held in Mr. Edward Rothe’s house, and besides the Archbishop of Dublin and Dr. Rothe, there were present Robert Lalor, Vicar-Apostolic of Kildare; Luke Archer, Vicar-Apostolic of Leighlin; and James Walsh, Vicar-General of Ferns.”

The Fathers of this Provincial Council state, not without reason, in their opening remarks, that their purpose of assembling was fraught with all manner of difficulty, danger, and obstacles, so much so, indeed, that they came together at the imminent risk of their

liberty and their lives. They express their regret that, owing to the evil state of the times, they cannot venture on the publication of the Decrees of the Council of Trent in their fulness ; this they were most desirous of doing had circumstances rendered it possible. They, however, receive the exonerating decrees of that Council abolishing various prohibitions, and restricting the impediments of matrimony, etc., which that Council had so wisely enacted.

Regarding the appointment of Pastors.—The Vicars-General were, as far as it was possible, to appoint to each parish, suitable pastors ; but should it be not in their power to assign a priest to each separate parish, then it would be for the Ordinaries to make such provision as should be possible, at least by commending and assigning the care of such unprovided parishes to the neighbouring pastors until such time as priests could be obtained to take charge of them. The priests so appointed by the Vicars-General obtained no title therefrom to the parishes, but were movable at the will of those appointing them ; but at the same time, no other priest, even though duly approved, could administer Sacraments in such parishes or exercise any of the functions proper to parish priests, without the leave of such pastor. Any one infringing this rule was required to refund to the pastor such emoluments as might accrue from such ministrations, and was obliged, in addition, to hand to the Vicar-General an equal amount, to be applied to pious uses.

Besides instructing the faithful each Sunday and Holyday on some point of the Christian Doctrine, pastors were admonished, when going from place to place in their parish or passing the night at the houses of their parishioners, to avail themselves of such opportunities to instruct those most in need of instruction, and in presence of the others, in the Lord's Prayer, the Apostles' Creed, and such other practical and essential matters, according as opportunity should permit. Priests were forbidden, unless through urgent necessity, and even then, not without leave from their Superiors, to be present at fairs or marriage festivities, nor were they to attend at funeral or anniversary offices unless specially invited or by reason of being personal friends, and with leave of Superiors.

Vicars-General and Forane were directed to arrange, as far as it was possible, that in each Deanery and town, or, at least in each Diocese and city, there should be appointed a Preacher, approved as such by the Ordinary, who, as often as time and convenience should permit, was to preach the Word of God to the people. Arrangements were to be made with the Superiors of Religious Orders so that fit persons should be appointed to this office ; and both the Ordinaries and pastors were to admonish the faithful that such approved preachers were entitled to a decent maintenance.

Baptism.—Pastors were charged to have provided, in those places in which they for the most part resided, a Baptismal Font, securely covered and locked, and in no other place or vessel should they baptize, unless in case of necessity. If, however, through necessity,

they had to make use of another vessel, to guard against irreverence, they were forbidden to mingle the Holy Oils with the Baptismal water. The following passage shows that the form of Baptizing *by immersion* had been extensively in use in Ireland up to this time. The *Umarbaisdidh* or Baptismal trough, so frequently met with in connection with ruins of old churches throughout the country, is further proof of it:—"Various and just reasons determine us, and especially to guard against the danger of suffocation and of contracting infirmities which, in the opinion of those qualified to speak on such matters, are liable to result from the practice of *immersion* in Baptism; conforming to the usage of many other portions of the Christian world, we decree that from the Kalends of October next of the present year, 1614, no priest shall make use of the form of *immersion* in baptizing infants, but shall in every case,—the Sponsor holding the child over the font,—pour water from the font on the head of the infant saying, etc." That the conferring of private Baptism by the laity on children in danger of death might be the more securely provided for, priests were directed to instruct lay persons, and particularly those females who usually were present when such necessity arose, to express the form in these words, making use of the mother tongue, either Irish or English,—*I do baptize thee in the name, etc.*, and to warn them against the use of the form *I do Christen thee*; "for though this latter mode of expression be found in the ancient Sarum Manual, we do not consider it sufficiently approved or safe to employ." The Baptismal garment or *Pannus Chrismalis* must not be applied to any secular use or given to the poor. If it can be used about the altar, it may be done, otherwise it is to be burnt. They who should exact dues on occasion of Baptism, from the really poor, were to be mulcted in four times the amount, this sum to be applied by the Ordinary to pious uses, and should payment of this fine be refused, the delinquent was to be suspended until such time as he should comply with the obligation.

In all that concerned the administration of the Sacraments, the forms prescribed by the Roman Ritual were adopted by this Synod; "and from the 1st of October next succeeding, these and no other forms shall henceforth be employed throughout this Province, nor shall it hereafter be lawful to make use of the Sarum or any other Manual."

The Holy Sacrifice of the Mass, and the Sacrament of the Blessed Eucharist.—It was decreed that no chalices shall be consecrated henceforth unless the patena and cup, at least, be of silver, and, if possible, gilt inside. The pewter Chalices already consecrated, may still be tolerated until they appear to the Vicars-General or Forane to be unfit for use, when they shall be broken up.

As the calamity of the times made it necessary that priests should celebrate Mass in unconsecrated places, it was desired that those places be preferred where this could be done the more decently; and, to provide against the risk of dirt falling upon the altar or corporal,

priests were directed to have a cloth or curtain suspended over the altar. In case of its being necessary to celebrate Mass in the open air (*sub dio*) they were to provide so that the table of the altar should be protected and secured,—above, at the back and at each end,—against wind, rain or other atmospheric disturbance. No priest was to attempt to celebrate Mass without two, or at least one, wax light. The custom of giving the *osculum pacis* at private Masses was ordered to be thenceforth discontinued.

“And as it is plainly but little removed from sordid questing and avarice to bring about, for the purpose of collecting alms, sacred Relics, ancient Memorials of the Saints or their Images, such practice tending to irreverence towards those sacred objects themselves and also to bring discredit upon the entire clerical body, and that, too, not only in the eyes of heretics but censure also from Catholics, as was found by experience,” it was consequently decreed that, for the future, no Relic, Image, or other Memorial of the Saints, should be allowed to be removed from its proper place for such purposes, unless with the express leave of the Ordinary, obtained in writing, to be given only for a specified time,—any, even immemorial custom to the contrary notwithstanding. A desire was also expressed that an objectionable custom be discontinued, as savouring more of superstition than piety, by which laics, in some places, used to bring about such ancient Memorials of the Saints; immersing them in water and repeating on the occasion certain prayers, then sprinkling people and cattle with this water.* The ecclesiastical authorities were also charged to reform certain abuses and superstitious usages practised by ignorant persons assembling at wells and trees. If it appeared that there were any healing effects produced by such springs, whether proceeding from their natural properties or from the invocation and patronage of certain Saints, access to the water was not to be prohibited but only abuses and superstitious practices in connection with them.†

Holy Communion.—Pastors were enjoined to provide themselves with a Pyx or small vessel of silver, duly blessed, wherein to reserve and bear the Blessed Eucharist to the sick; on no account were they to use for that purpose a vessel of wood, or to fold the Blessed Sacrament in a corporal, or commit it to a lay person, unless in the case of those detained in prison, in danger of death, and, not having the opportunity of Confession (Contrition being pre-supposed) who should be desirous of partaking of the Most Holy Vaticum. In such case it was declared permissible to allow a lay person to bear it to

*The ancient Memorials here referred to were the Bells, Croziers, Books of the Gospels, etc., which had belonged to the Saints of Ireland, and which the people held in peculiar reverence.

†The abuses here censured were chiefly those that sometimes occurred on occasions of *patterns*, that is the Festivals of Patron Saints, and Pilgrimages made to wells and other places held sacred in consequence of having been identified with those Saints.

them in a Pyx. As to the prisoners themselves; if priests, they were to communicate themselves, but if clerics of a lower grade or lay persons, they were not to touch the Blessed Sacrament with the hand, but were to take it reverently from the Pyx with the tongue.

Pastors were directed to instruct their flocks that the period appointed by the General Law of the Church within which the faithful are obliged to make the Paschal Communion is between Palm Sunday and the Sunday after Easter. It having been represented at Rome, that, in consequence of the persecution then raging in Ireland and also on account of the fewness of the priests, it was very difficult for the faithful to fulfil the Easter Precept within the prescribed time, his Holiness Pope Paul V., by a Rescript dated the 28th of March, 1607 (quoted at length in these statutes) granted an extension of the time from Ash-Wednesday to the Feast of the Ascension, provided, however, that such was found necessary.

The Sacrament of Penance.—In consequence of the circumstances of the times, it was decreed that no sins be reserved except those reserved by the Common Law of the Church, and, in addition, the sin of such as should join with heretics in religious worship.

Regulars.—The unhappy state of the country rendering the observance of the ordinary exercises of the religious life impossible, it was determined that, during the great deficiency of secular priests that existed, local Ordinaries might arrange with the Superiors of the Religious Orders, so that Regulars might have assigned to them the pastoral care, so far as it could be discharged without detriment to regular observance.

Abstinence from servile work on Festivals of obligation.—Various opinions having been held with regard to the time during which, on those days, the faithful were enjoined to refrain from servile work,—some holding that the obligation commenced after mid-day on the day previous, others, at the third hour, others, at the sixth hour, or at sunset,—to set the question at rest for the future, the Synod declared that the period within which to abstain from labour was between midnight and midnight. And as it sometimes happened that, in harvest time, a necessity arose, of labouring, in order to save the crop from perishing, priests were directed to give leave to the faithful to engage in servile work under such circumstances, enjoining that Mass be first heard when possible, and ordering all who should make use of such permission, to offer prayers for the welfare of the Church and the country, or to perform some other pious work. Priests were exhorted, however, to be very chary of allowing such servile work to be done on Sundays unless under the most urgent necessity.

Days of Obligation.—The following were declared to be days, on which, from Law or custom, an obligation existed to abstain from servile works,—All the Sundays of the year, the Circumcision, Epiphany, Feast of St. Brigid Virgin, (throughout the Diocese of Kildare), Purification of Blessed Virgin, Feast of St. Matthias,

Apostle, Feast of St. Patrick, the Annunciation of the Blessed Virgin, and the Monday and Tuesday after Easter, the Feasts of St. Mark Evangelist, SS. Philip and James, Invention of the Holy Cross, Ascension, Monday and Tuesday after Pentecost, Corpus Christi, St. Barnabas, Nativity of St. John Baptist, SS. Peter and Paul, St. Mary Magdalen, St. James Apostle, St. Laurence, Martyr, Assumption Blessed Virgin Mary, St. Bartholomew, Nativity of the Blessed Virgin, St. Matthew, Dedication of St. Michael Archangel, St. Luke, SS. Simon and Jude, All Saints, St. Martin, Bishop, St. Laurence O'Toole, St. Andrew, Conception of Blessed Virgin, St. Thomas Apostle, Nativity of our Lord, St. Stephen, St. John Apostle, Holy Innocents. To these were added, the Feasts of St. Joseph, St. Anne, and St. Sylvester.

The following were declared to be Feasts, not of obligation, but of devotion :—The Feast of St. Brigid, through the rest of the Province, Visitation of the Blessed Virgin, Exaltation of the Holy Cross, Commemoration of the Souls in Purgatory, up to mid-day, and St. Catherine, Martyr.

The Synod decreed that the Feast of St. Patrick should be observed in the city of Dublin as that of Patron, and throughout the rest of the Province as a double of first class; that the Feast of St. Bridget, general patron of the whole Kingdom and special one of the town and Cathedral of Kildare, be observed according to the rite of Patron, in that town; through the rest of the Diocese of Kildare, as a double of first class, and through the rest of the Province, as double of 2nd class; that the Feast of St. Columbkille, third General Patron of the Kingdom, be observed throughout the Province as a double of 2nd class; that the Feast of St. Laurence, Archbishop of Dublin, be observed throughout the Province as double of 2nd class; that the Feast of the Dedication of a Church be celebrated on the Sunday following the feast of St. Remigius, 1st October, or on that feast itself should it fall on Sunday, with the customary Octave.

Observance of fasting and abstinence.—From the time of St. Patrick, the Irish were remarkable for the observance of rigorous fasts and acts of mortification. It had been the custom to abstain from flesh meat on all Wednesdays; and on Fridays,—and, in some places, also on Saturdays—to abstain, not only from flesh meat, but even from eggs and whitemeats. The unhappy condition of the country rendering the continuance of these austere observances difficult, if not impossible, Pope Clement VIII., in response to an application from the Irish Prelates, issued a Bull, on the 13th of March, 1598, granting power to the Bishops and their Delegates throughout the Kingdom, to commute these fasts and abstinences into other pious works. Finding that no uniform mode had been observed in exercising these delegated powers, and that doubts and scruples had, in consequence, arisen, to settle the question for the future, the following general rule was decided upon :—The Archbishop of Dublin received the afore-

said Indult, and, by virtue of the Apostolic Authority thus vested in him, he delegated to each and every ecclesiastical dignitary throughout the Province, to all Vicars-General and Forane, to all Preachers approved by the Ordinaries, and to all priests having the cure of souls, power to commute the abstinence, so as to allow the use of white-meats, including cheese, on all the days in Lent (except Ash-Wednesday, and Wednesday and Friday in Holy Week), and also on all Fridays and Saturdays throughout the year; those, however, who should avail themselves of these relaxations were enjoined to recite, on each day on which they exercised this privilege, five Paters and Aves for the good estate of the universal Church, the restoration and free exercise of the Catholic Faith in these Kingdoms, the conversion of sinners, and for the public weal, or, should they prefer it, they were to hand to the local Ordinaries, one shilling yearly, to be applied to pious uses. The Archbishop would not for the present undertake to commute the abstinence from flesh meat on Wednesdays or eggs on Fridays outside Lent, nor would he delegate this power to any other, but if it be found expedient, he will do so later on, according to the tenor of the aforesaid Brief.

[* * * Later on, namely by a Brief dated the 14th September, 1671, Pope Clement X. dispensed in the obligation of abstinence from flesh meat on Wednesdays, and from eggs on Fridays and Saturdays (except in Lent and on special days). This Bull was received by Archbishops Oliver Plunkett and Peter Talbot, in November, 1671. They substituted for the aforesaid abstinence, the recitation of five Paters and five Aves and the Creed, once a week, for the exaltation of the Catholic Faith, or the giving of some alms instead. Dr. Plunkett declared that the recitation of the aforesaid prayers was not obligatory under pain of sin.]

Days on which there exists an obligation to fast on one meal.—Every week day in Lent, the Quatuor Tenses, the Vigils of the Feasts of St. Matthew Apostle, Pentecost, SS. Peter and Paul, and of all the other Apostles, of St. Laurence Martyr, of St. John the Baptist, but should this fall upon Corpus Christi, then the fast and office of the Vigil were to be observed on the previous Wednesday; the Vigil of the Feasts of the Assumption of the Blessed Virgin Mary, of All Saints, and of Christmas Day. “And whereas, after diligent enquiry, there does not appear to exist an established custom obliging the faithful to fast on Fridays throughout the year, the Prelates declare and wish their priests to make it known, that no such obligation exists.”

Fasts of devotion.—Days which, without an obligation, many are accustomed to observe as fast days:—The Vigils of the Purification of the Blessed Virgin Mary, (which, however, out of respect for the Feast of St. Brigid, is observed on the day previous), of the Annunciation (occurring outside of Easter week), of the Nativity and the Conception of the Blessed Virgin Mary; and all Fridays throughout the year.

Days of obligation to abstain from flesh meat.—Every Friday and Saturday, except when Christmas Day falls on either of these days, the Rogation Days, namely the Monday, Tuesday, and Wednesday preceding the Feast of the Ascension; and St. Mark's Day, unless it should fall within Easter week or on Sunday, in either of which cases the abstinence does not bind.

SYNOD OF TYRCOGIR.

A Provincial Synod was held, on the 29th of July, 1640, at Tyrcogir, a Church still existing in ruins, near the town of Portarlinton. The text of the ACTS of this Synod has been inserted with the Memoir of Dr. McGeoghegan, Bishop of Kildare. The following is a *résumé* of the enactments of this venerable Assembly:—

1. That uniformity be observed by the Pastors of the Province in the administration of the Sacraments and in Ecclesiastical Discipline; that with regard to Marriages, the publication of Bans on three successive festival days be observed, in accordance with the Decision of the Council of Trent; that should a Dispensation in Bans be required by the subjects of two different Dioceses, it should be sought from the Ordinaries of both Dioceses. Any Parish Priest omitting the publication of Bans, to be punished, by a fine of ten shillings for the first time; twenty shillings, for the second; and suspension for the third.
2. That no Ordinary grant a dispensation in the Impediments of Matrimony to the subjects of another Diocese without the approval and on the application of their own Ordinary.
3. That no Ordinary Communicate Faculties to the priests of another Diocese unless with the consent of the Ordinary of the Diocese in which the person seeking faculties resides.
4. That no priest celebrate the Marriage of those not of his parish without the consent of their own Pastor or Bishop, under pain of suspension, *ipso facto*.
5. That any Catholic receiving Tithes or other Ecclesiastical Revenues, shall pay to the Ordinary the twentieth part of those already received and the tenths of such as shall be received in the future. Those who should act to the contrary, to be punished in such wise as the Ordinary shall decide. All Confessors to make known this regulation to their penitents.
6. That the deserted Monasteries shall be subject to the Visitation and in all respects to the Correction of the Ordinary; and that any Dispensation in regard to the Revenues of said Monasteries pertains to the Ordinary.
7. That neither by Law, Privilege, or Custom, is it permissible for Regulars to administer the Viaticum, Extreme Unction, or Baptism, or to solemnize Marriage, without the Consent of the Pastor or of the Ordinary.
8. That the Chaplains of the Nobility shall not administer the

Viaticum, Extreme Unction, or Baptism, neither shall they solemnize Marriage, without the consent of the Pastor; any person acting to the contrary shall restore to the Pastor any emolument received for such ministrations, and shall moreover be punished at the will of the Ordinary.

9. That Priests in this Province, having the Cure of Souls, are hereby declared to be real Pastors, and to be regarded as such.

10. That the Venerable William Devereux, who has been constituted by his Grace of Dublin, Vicar of the Church of Ferns, is the Ordinary for the administration of the Sacraments (except Confirmation and Orders), according to the intent and meaning of the Faculties granted to the Irish Missionary Clergy and approved by the Sacred Congregation of Cardinals some 18 years since.

11. That as it is one of the chief duties of Bishops to provide parishes with enlightened pastors, it is incumbent on them to see to the management and maintenance of the Colleges established for the education of the Irish clergy; that as, moreover, those Colleges were established for the good of the country at large, the just claims of each Province should be duly considered in the admission of subjects. Some irregularities in this respect having come to the knowledge of the Fathers of the Synod, it was decided to take measures for their correction.

12. Confirms anew the *Acta, Conventa et Decreta* of the Provincial Synod held at Kilkenny in June, 1614, and also of a Provincial Synod held at Dublin under the present Metropolitan: "*Quae postea confirmata sunt in Concilio Provinciali habito Dublinii sub praesenti Metropolitano.*"*

F. Thomas, (Fleming) Archiepiscopus Dubliniensis.

David, (Rothe) Ossoriensis.

Rochus, (McGeoghegan) Kildariensis.

Gulielmus Devereux, Vicarius Fernensis.

A Decree of a Diocesan Synod held at Dublin, 23rd of May, 1665, under the Presidency of James Dempsy, Vicar-Apostolic, declares that, on account of the great extent of various parishes, it is lawful to celebrate Mass, twice, on Ash-Wednesday, and also on All Souls' Day.

SYNOD OF DUBLIN.

On the 24th of July, 1685, James II. being on the throne and the public exercise of the Catholic Religion restored, a Synod of the Province of Dublin was convened and celebrated with the due

* The Acts of the Provincial Synod here referred to as having been held at Dublin, sometime between October, 1623, and July, 1640, have not been handed down to us.

formalities at Dublin, the Archbishop, Patrick Russell, presiding, and all the Suffragan Bishops and also the Representatives of the respective Diocesan Chapters being present. The following Decrees were enacted at this Synod :—

1. St. Laurence O'Toole, Archbishop of Dublin being, not only the General Patron of the entire Province, but also the special Patron of the City and Diocese of Dublin, it was enacted that his Feast, falling on the 14th of November, was in future to be celebrated as one of Precept, in the City and Diocese of Dublin, and as a feast of devotion throughout the rest of the Province.

2. It was similarly enacted that the Feast of the Immaculate Conception of the Blessed Virgin Mary, the General Patroness of the entire Kingdom, was to be observed as a Feast of Precept throughout the whole Province, and that consequently all should on that day, abstain from servile works.

3. In order to remedy abuses which had arisen with regard to the celebration of Marriage, it was ordained that any priest celebrating marriage as well as those contracting it, unless with the express permission of the Ordinary or the Parish Priest, were, by the fact, excommunicated, which was moreover reserved to the Ordinary.

4. The Decrees of the Council of Trent were formally received, except the Decree annulling clandestine Marriages ; and that enjoining the conferring of Benefices by Concursus, the enforcement or otherwise of this being left to the prudence of the Ordinary.

5. Each Parish Priest was ordered, under pain of suspension to keep Registers of Births, Marriages, and Deaths.

6. For the future no chalices were to be consecrated unless they were composed of gold or silver.

7. To guard against irreverence and to remove abuses arising from the celebration of Mass in the open air and in unsuitable places, it was ordained, that in future each Parish Priest should have within his parish an Oratory for the decent celebration of the Holy Sacrifice.

8. That when the third prayer in the Mass should be *ad libitum*, it was desirable that the celebrant should frequently select the prayer *Pro Rege* ; at other times, that the prayer *Et famulos tuos*, etc., be added, after the last Post-Communion.

9. Forbade any Catholic to be present at Protestant service, or to assist as sponsor for Protestants, or to contract Marriage before a Protestant clergyman ; anyone acting to the contrary was to understand that he incurred the guilt of a grievous sin which was reserved to the Ordinary.

10. Every secular priest, being in danger of death, was directed to make his Will, and to appoint a secular priest of his own Diocese as Executor, with whom, if he pleased, he might associate one or more laics.

11. Regulated the Mass to be said on the Festival of St. Patrick.

12. Re-enacted a previous Decree inflicting excommunication against *raptores feminarum*, and all who should in any way aid or abet the same.

13. All who should neglect compliance with the Paschal Precept, after three admonitions, were to be publicly excluded from the congregation until they did penance and publicly acknowledged their crime. Should they continue impenitent, they were to be excommunicated at the will of the Ordinary.

14. Any Priest, secular or regular, even though acting as chaplain to the nobility, presuming to invade the privilege of the Pastor by administering the Paschal Communion, without having obtained the express permission of said Parish Priest or of the Ordinary, was *ipso facto* suspended, and also subject to further punishment at the will of the Ordinary.

15. Any Parish Priest who had not obtained formal Institution, was ordered to apply for same within six months from the date of the publication of this Decree; otherwise he was to be deposed.

16. Declared that it was not permissible to celebrate Mass in the private houses of the nobility, or of others, without the express leave of the Ordinary. The enforcement of this Decree was left to the discretion of the Ordinary.

The Acts of this Synod conclude with a confirmation of those also passed at the Synods previously held at Kilkenny, in 1614, and at Tyrkogir, in 1640, and enjoin on those concerned, the speedy execution of those Decrees.

Patritius Russell, Archiepiscopus Dubliniensis, Hiberniae Primas.

Jacobus Felan, Episcopus Ossoriensis.

Lucas Waddingus, Episcopus Fernensis.

Edvardus Wesley, Episcopus Kildariensis et Administrator Laghliniensis.

Quibus astiterunt tanquam Theologi deputati Capitulorum :—

D. Edmundus Duin, pro Capitulo Dubliniensi.

D. Gulielmus Daton, Decanus Ossoriensis, pro. Cap. Oss.

D. Michael Rossiter, pro. Cap. Fern : Vicarius Generalis.

D. Jacobus Russell, Decanus Dubliniensis et Protonotarius Apostolicus, pro Cap. Kildariensi.

D. Morganus Cavanagh, pro Cap Laghliniensi.

D. Edvardus Morphij, Secretarius.

A Synod of the Diocese of Dublin was held on the 10th of June, 1686, the Archbishop, Dr. Russell, presiding, at which no less than forty-one Statutes were made and promulgated. The 31st,—after enacting that Marriage should, when convenient, take place at the time of Mass, and the blessing be pronounced over the newly-married couple, in accordance with the Rubric,—continues, “We will, moreover, that the white cloth, symbolizing the Mystery of cohabitation, be placed over the heads of the married pair, according to the

ancient custom of this country. . . . Should Mass be omitted, the priest is to recite the three prayers which are to be found in the Mass *pro sponso et sponsa*. The white cloth is to be placed over the heads of the newly-married couple at the *Sanctus* of the Mass and removed at the Communion; outside of Mass, it is to be placed on their heads at the words: *Confirma hoc Deus*, etc., they being on their knees; and we will that this be uniformly observed.*

No. 33 enacts that he who has had the Cure of Souls in the Diocese of Dublin for five years, shall bestow on the Diocese a silver Chalice and Pyx. If he have so served for ten years, he shall, besides the foregoing, give to the Diocese a Missal and a proper suit of Vestments. The Bishop shall have the right to bestow those articles on such places as he shall think proper.

SECOND SYNOD OF DUBLIN.

A Provincial Synod was held at Dublin, over which the Archbishop, Dr. Patrick Russell, presided, on the 1st of August, 1688. Having referred to the Decree of the Council of Trent enjoining the holding of Provincial Councils every three years, and expressed their thanks to God that the favourable circumstances of the time permitted of the fulfilment of this obligation, the Prelates proceeded to the following enactments:—

1. That it belongs of right to the Parish Priest to administer all parochial Sacraments to soldiers whilst in garrison unless their Chaplains shew and prove a special privilege to the contrary.

2. That every Priest say Mass once a week for the prosperity, health, and preservation of the King and Royal family, and for Richard, Earl of Tyrconnell, Lord Lieutenant of Ireland.

3. It having been decreed at the preceding Provincial Council that those who should neglect the fulfilment of the Paschal Precept were, after three admonitions, to be excommunicated; and a doubt having arisen and having been submitted for explanation to this Synod, namely, when, and within what time those admonitions were to be delivered. By the present Statute it is determined that the periods for those admonitions, of which the first is to be private, are the three weeks immediately following the Feast of the Ascension.

4. That no priest shall presume to wear false hair (commonly called *periwigs*), without express leave of the Ordinary.†

* In the *Ordo ad faciendum sponsalia* of the Sarum Manual, the bride and bridegroom were directed to prostrate themselves on the altar-steps after the *Sanctus* and four clerics were to hold a cloth over them by the four corners, unless either of them had received the nuptial blessing before. The prayer over them was to be said by the priest after the fraction of the Host, but before the *Pax Domini*. After the *Agnus Dei* the cloth was removed, the married couple rose, and the bridegroom received the *Pax* from the priest, and gave it to the bride "kissing her and no one else, neither he nor she." *Prohibetur et reprobatur usus veli albi explicandi super sponso.* *S. Congr. Rit.* 7 Sept., 1850, in *Rupellen*.

† This law must have soon fallen into dissuetude. The absurd fashion of wear

5. That each Ordinary is free to dispense, for a just cause, in each and every Statute enacted at this and all previous Provincial Councils held in this Province, provided it be done only in respect of their own subjects and within the limits of their respective Dioceses.

6. That each Parish Priest explain some one point of the Christian Doctrine, or address a short exhortation, each Sunday to the people, immediately after the Gospel, under pain of suspension.

7. That the Statutes of the previous Provincial Synods of Kilkenny, Tyrcogir, and Dublin, are hereby ratified and confirmed.

Patritius Russell, Archiepiscopus Dubl. Hiberniae Prim.

Jacobus Felan, Episcopus Ossoriensis.

Quibus adstiterunt procuratores a Capitulis deputati:—

Jacobus Russell, Decanus Dubliniensis.

Gulielmus Daton, Decanus Ossoriensis, pro Capit: Ossor.

Bernardus Molloy, Vicarius Generalis, pro Capit: Kildar.

Conallus Morus, Vicarius Generalis, pro Capit: Laughlin.

Jacobus Prendergast, Deputatus a Capit: Fernensi.

Edwardus Murphy, Sacretarius,

EXILED PRIESTS OF KILDARE AND LEIGHLIN.

From State Papers, Ireland, Anno 1621.

In a List of Irish Ecclesiastics exiled for the Catholic Faith and maintained by Cardinal de Sourdis, Archbishop of Bordeaux, are the following:—

Father Michael Rothus, Priest, Theologian, Kildare.

Father Walter Geraldrip, Priest, Theologian and Abbé, Kildare.

Father Vitus (*White?*) Priest, Casuist, Kildare.

Father Richard Gerrott, Priest, Casuist, Kildare.

Father Thomas Eustace, Kildare.

Father Thomas Eustace, Kildare, (2nd entry).

Father Claude Nersui, Leighlin.

CHURCH SITES IN DIOCESE OF KILDARE

A List of the sites of the ancient Parish Churches, and of the Chapels, in the Diocese of Kildare; drawn up for Father Colgan, O.S.F., Author of the "Acta Sanctorum Hiberniæ," etc., by Dr. Roche MacGeoghegan, Bishop of Kildare, 1629-1644. [The modern names, as far as they could be ascertained, are added in Italics.]

ing wigs without any need for doing so, prevailed up to the commencement of the present century. Many are familiar with the portraits, so frequently met with in the houses of old Catholic families, of some of the distinguished ecclesiastics of those times,—the Venerable Dr. Betagh, the Rev. Arthur O'Leary, etc., figuring in all the glories of full-bottomed wigs. The author of *Irish Wits and Worthies* tells that "Dr. Betagh wore a remarkable looking bob-wig, which, after his death fell into the hands of Dr. MacKeever, by whom a few years ago it was presented to the nuns of George's-hill Convent, where it is now preserved as a sacred relic."—p. 146.

DECANATUS KILDARIENSIS.

Ecclesiae Parochiales :—

Ecclesia Cathedralis Kildariensis.

- “ de Tully. *Parish of Kildare.*
 “ Dunona. *Dunany, P. of Monasterevan.*
 “ Dunmurry. *Dunmurry, P. of Kildare.*
 “ Ballyknavin. *Knavenstown, P. of Kildare.*
 “ de Loaghagh. *Lackagh, P. of Monasterevan.*
 “ de Balle Thomas. *Thomastown, P. of Kildare.*
 “ Rathangan.
 “ de Balle-nowlan. *Ballynowlan, W of Rathangan.*
 “ Clunsast. *Clonsast, P. of Clonbullogue.*
 “ Maglyhy, sive de Clun . . . *Moyligh, Bar. Coolestown, King's County.*
 “ de Cluncurry. *Cloncurry, P. of Kildare.*
 “ de ffithcullyn. *Feighcullen, P. of Allen.*
 “ de Rathernine. *Rathernon, P. of Allen.*
 “ Karmaog. *Kilmaogue, P. of Allen.*
 “ Ballypollard. *Pollardstown, P. of Allen.*
 “ Ballymoristanvillar. *Morristown-Biller, P. of Newbridge.*
 “ Athgarvan. *P. of Newbridge.*
 “ Ballysax. *P. of Suncroft.*
 “ Ballysonan. *Ballyshannon, P. of Suncroft.*
 “ Kilurigh. *Perhaps Kilrush, P. of Suncroft.*
 “ de Urny. *Nurny, P. of Monasterevan.*
 “ Bolathbroakaine. *Ballybracken, P. of Monasterevan.*
 “ Ballyhoury. *Harristown, P. of Monasterevan.*
 “ Monasteriensis. *Monasterevan.*
 “ de Log. *Ley, P. of Portarlinton.*
 “ de Cuilbaonchoir. *Coolbanagher, P. of Emo.*

Capellae :—

Capella S. Brigidae, Kildariæ.

- “ de Rathbride. *P. of Allen.*
 “ de Knocknagallaogh. *P. of Kildare.*
 “ de Killorais, Sti. Laurentii. *Kilrush, P. of Suncroft.*
 “ S. Michaelis de Ballyellis. *Ellistown, P. of Kildare.*
 “ de Killoshair. *Not identified.*
 “ alia ibidem dicta Teampull-anure. *Ballynure, N.W. of Rathangan.*
 “ de Grainsoach-clare. *Grangeclare.*
 “ de Kilmugny. *Kilmony, P. of Rathangan.*
 “ Teampul-na-Sumai, (vel Suimai) juxta Rathangan. *Probably Kiltahane.*
 “ Prope Cuilangogaine. *Coolygagan, N. W. of Rathangan.*
 “ Insulae S. Baruchani juxta Dyre-na-mullyn. *Derrymullen, P. of Allen.*
 “ de Clunmore. *Clonmore, P. of Clonbullogue.*
 “ de Cuasan Caoimgin. *(Kevin's Grot.) Not identified.*

- Capella de Clunbolge. *Clonbullogue.*
 „ de Lullymore. *P. of Kildare.*
 „ S. Patritii in alonia de Carrickmore. *Cross-Patrick, P. of Allen.*
 „ de Ballymuillyn. *Milltown, P. of Allen.*
 „ de Carne. *Carna, P. of Suncroft.*
 „ de Ballemanny. *Ballymanny, P. of Newbridge.*
 „ de Ballynamona. *Perhaps the Yewtree, P. of Monasterevan.*
 „ de Ballevalter. *Walterstown, probably in P. of Allen.*
 „ Stae Brigidae quae dicitur Cill Brigidae. *Kilbride.*
 „ de Kildaigan. *Kildangan, P. of Monasterevan.*
 „ de Tyrchogar. *Tierhogar, P. of Portarlinton.*
 „ quae dicitur Teampull-mic-andamna. *Perhaps Ballyadan, P. of Emo.*
 „ de Kilmolahyne. *Killmullen, P. of Portarlinton.*
 „ Sti Joannis Baptistae de Imo. *Emo.*
 „ Stae Brigidae de Moyrgath. *Morett, P. of Emo.*
 „ de Kilmoynan. *Kilmainham, P. of Mountmellick.*
 „ de Kilmon . . .
 „ de Portnhynsy. *Portnahinch, P. of Mountmellick.*
 „ de Dyrrenly. *Derrylea, P. of Monasterevan.*

Cæmeteria, ab Ecclesiis disjuncta:—

- „ de Balle-brune. *Brownstown.*
 „ de Crockanillar. *Crochanella, or rather, Glanmagho, P. of Monasterevan.*
 „ de Kill-balle-barruin. *Barronstown, P. of Allen.*
 „ de Kilnoanloigue. *Perhaps Kilmalogue, P. of Portarlinton.*
 „ de Killroabain.
 „ de Inis. *Probably the Welsh Island.*

DECANTUS NASSENSIS.

Ecclesiae Parochiales:—

- Ecclesia Sti Davidis de Nasse. *Naas.*
 „ de Fornoghts. *Forenoughts, P. of Kill.*
 „ Sti Joannis Baptistae, Villae S. Joannis. *Johnstown, P. of Kill.*
 „ Sti Laurentii de Ballakerdiss. *Kerdiffstown, P. of Kill.*
 „ de Sheir-logs-town. *Sherlockstown, P. of Kill.*
 „ de Balliboudon. *Bodenstown, P. of Kill.*
 „ Templi albi. *Whitechurch, P. of Kill.*
 „ de Killy. *Kill.*
 „ Stae Mariae de Lyons. *Lyons, P. of Kill.*
 „ de Killysy. *Killishee, P. of Newbridge.*
 „ de Carnalua. *Carnalway, P. of Newbridge.*
 „ de Ballenamnamatha.
 „ de Seanchanail. *Old Conall, P. of Newbridge.*

Capellae:—

- Capella Stae Trinitatis de Naas.
 „ de Higginstown. *Hainestown, P. of Kill.*

Capella de Ladycastle. *P. of Kill.*
 „ de Bishopscourt. *P. of Kill.*
 „ de Ballevartine.

DECANATUS KILLIHENSIS.

Ecclesiae Parochiales:—

Ecclesia Stae Brigidae de Rossanollis. *Rosenallis.*
 „ Sti Finnani de Royramore. *Rerymore, P. of Clonaslee.*
 „ de Kilmanman. *P. of Clonaslee.*
 „ Stae Mariae de Castlebroak. *Castlebrack, P. of Mountmellick.*
 „ S^{ti} Danielis* de Killyhy. *Killeigh.*
 „ Sti Columbani de Cluinyhorke. *Clonyhurke.*
 „ de Urny, sive Ballycunneen. *Urny, P. of Killeigh.*
 „ Sti Conalli de Balleantoampuill. *Ballintemple, P. of Clonbullogue.*
 „ Stae Mariae de Geshill. *Geashill.*
 „ Stae Brigidae de Ballycomain. *Ballycommon, P. of Philipstown.*
 „ de Killadurry. *Killaderry, near Philipstown.*
 „ Sti Colmani de Kilclunfoart. *Kilclonfert, P. of Philipstown.*
 „ Sti Patritii de Cruoghain. *Croghan.*
 „ de BallemacWilliam. *Ballymacwilliam, P. of Rhode.*
 „ Sti Michaelis de Ballevirly. *Ballyburley, P. of Rhode.*
 „ de Ballenakilly. *Ballinakill, P. of Edenderry.*
 „ de Monistereffiuris. *Monasteroris, P. of Edenderry.*

Capellae:—

Capella de Killurine. *Killurine, P. of Killeigh.*
 „ de Broakluain. *Bracklone, P. of Portarlinton.*
 „ Sti Joannis Baptistae de Toberdala. *Toberdaly, P. of Rhode.*
 „ Sti Colmani de Ballenacilly. *Ballynakill, P. of Mountmellick.*
 „ de Ballykein. *Ballykean, P. of Killeigh.*
 „ quae vocatur Teampull Firtu, in Parochia de Clonehorke.
 „ dicta Teampull Seanaide, Parochiae de Nurny. *P. of Killeigh.*
 „ dicta Kilmalmoge ejusdem Parochiae. *Kilmalogue, P. of Portarlinton.*
 „ de Killerane, in Parochia de Ballycommaine. *P. of Philipstown.*
 „ Sanctimonialium de Killyhy. *Nunnery Chapel, Killeigh.*

DECANATUS CLAONENSIS.

Ecclesiae Parochiales:—

Ecclesia Claonensis. *Clane.*
 „ Templi Stae Brigidae. *Brideschurch, near Sallins.*
 „ Stae Mariae de Koarhnagh. *Caragh.*
 „ Sti Joannis Baptistae de Koalla-bogga. *Killybegs, P. of Caragh.*

* This is most probably in mistake for *Dasenchels*, “the two Senchells,” the Patron Saints of Killeigh.

Ecclesia Sti Ffearanani, vel Fferrarrani de Dunings, vel Dunpesan.

Downings.

- „ Stae Mariae de Moyna. *Mainham, P. of Clane.*
- „ Sti Muchuo de Barryn. *Balrahin, P. of Clane.*
- „ Sti Galli* de Kilcoke. *Kilcock.*
- „ Sti Germani de Cluenseanoo. *Clonshambo, P. of Kilcock.*
- „ Sti Petri de Dunagheaha. *Dunadea, P. of Clane.*
- „ Stae Mariae Ballynaffayhy. *Ballinafagh, P. of Clane.*
- „ Sti Kynogi de Tymochuo. *Timahoe, P. of Clane,*
- „ de BallynaScolloigy. *Scullogstown, P. of Kilcock.*
- „ de Clonconnery. *Cloncurry, P. of Kilcock.*
- „ de Carbry. *Carberry.*
- „ Ballyamoyler. *Mylerstown, P. of Ballyna.*
- „ de Ardchoil. *Arkhill, P. of Carberry.*
- „ de Dunfeart. *Dunfierth, P. of Carberry.*
- „ de Ballymacadam. *Cadamstown, P. of Ballyna.*
- „ de BallynaDrymny. *Ballynadrimna, P. of Ballyna.*
- „ de Killycogny. *Perhaps Coonough, P. of Carberry.*
- „ de Carrisk. *Carrick, P. of Carberry.*

Capellae:—

Capella S. Mariae Magdalenae juxta Clane.

- „ in Koarnogh, juxta fluvium Liffei. *Yeomanstown, P. of Caragh.*
- „ de Ballyhingerr, alias Gingerstowne. *P. of Caragh.*
- „ de Stevenstowne. *Stephenstown, near Naas.*
- „ de Ballybarry. *Barrelstown, P. of Caragh.*
- „ de Rathcoffy. *P. of Clane.*
- „ de Larhagh. *Laragh, P. of Kilcock.*
- „ de Grangamore. *Grangemore, P. of Kilcock.*
- „ Sti Patritii de Killieghterhyey. *Kill-eighter, P. of Kilcock.*
- „ quae vocatur Teampull Domnoill agus Snada. *Probably Dunamurchill, P. of Clane.*
- „ Tiogh-Kenyodin. *Ticknevin, P. of Carberry.*

REPORT ON THE STATE OF POPERY IN IRELAND, ANNO 1731.

“His Grace the Ld. Primate in the Chair. By the Lords Committees appointed to enquire into the present state of Popery in this Kingdom, etc. Die Sabbi. 6 Die Novris. 1731.

“It is ordered by the said Lords Committees that the High Sheriff of each county and the mayor of every county of a city or town within this Kingdom doe returne to their Lordships on Monday fortnight an acct. of wt. reputed Fryerys and Nunnerys are in their

* St. Coca, V., is the Patron of Kilcock; the above seems to be a Latin play upon the name.

respective Counties and Counties of Cities and Townes, and what number of Fryers and Nunns are reputed to be in each of the said Nunnerys and Fryerys respectively.

“HU. ARMAGH.”

A similar order was addressed, at the same time, to the Protestant Archbishops and Bishops.

“1731. 6 Dec. Report on the State of Popery. The Lords Committees appointed to enquire into the present state of Popery in this Kingdom having for their better information therein, ordered the High Sheriffs of the several Counties and the Chief Magistrates of every county of a city and county of a towne within the Kingdom to make returns of the reputed Fryerys and Nunnerys in their respective counties and counties of cities and counties of townes and the number of Fryers and Nunns which were reputed to be in each of said Fryerys and Nunnerys respectively, and the said Lords Committees having at the same time ordered the Lords the Archbishops and Bishops to communicate same to the several parish ministers in their respective dioceses, thereby to be informed of the number of Mass-houses, popish chapels and the number of priests in each of said mass-houses and chapels, and also the number of reputed Fryerys, Nunnerys, and popish schools that were in their respective parishes. Upon the Returns already made, their Lordships cannot omit observing, that the insolence of the papists throughout the nation is very great. In defiance of the laws, several pretended Popish Archbishops, Bishops, and their officials, exercise ecclesiastical jurisdiction; great numbers of Popish priests, particularly monks, fryers, and jesuits, are everywhere dispersed, to the great danger of the peace of his majesty's Protestant subjects; and many public mass-houses, private chapels and convents of fryers and nuns have been created and supported.”

The following Returns, made by the Protestant ministers throughout the Diocese of Kildare, in obedience to the foregoing, have been copied from the originals preserved in MS., in the Public Record Office, Dublin :—

BALLYSAX.

State of the Parishes of Ballyshannon, Ballysax, and the adjacent parish of Kilrush to which I am curate. There is no Mass-house in any of the aforesaid parishes, but the papists in each do resort to a place where Mass is said in a neighbouring Parish. There is one priest only that I can hear of that takes upon himself the name of Parish Priest of these parishes and who says Mass, as I am told in the neighbouring Parish aforesaid. There are no private Popish chapels or reputed Nunnerys or Fryarys or Fryars in any of said Parishes that I can hear of, nor are there any Popish schoolmasters.

Signed,

Ed. Lyndon.

DUNADA.

I find that my parish of Dunada, not being able to support a

Priest, has always been annexed to the Parish of Clane, where one Kedagh Molloy lives and has held it these forty years. He says Mass in the Parish of Dunada, sometimes at one house, sometimes at another, but there is neither Mass-house, private chapel, nunnery, fryary or Popish school (that I know of) in that parish. In my parish of Balrahin Francis Dillon lives and has been the Parish Priest these ten years. There is a private Popish chapel at Rathcoffy in ye said Parish, where he constantly officiates, and no other Mass-house, nunnery or Fryary or popish school. These Kedagh Molloy and Francis Dillon are the only Popish priests that officiate in my parishes, (the parishes are very small), that I have heard of.

Signed, *S. Winter*, (Dean).

CLANE.

1st. There are three Mass-houses in my parishes, one at Clane, one in Menham, and one in Clonshamboe.

2. The said three Mass-houses were built, as I am informed, since the first year of King George 1st.

3. One priest officiates constantly in each Mass-house, and sometimes ten or twelve priests at Menham, upon solemn occasions.

4. There is no private Popish chappel in any of my parishes except one at Castlebrown in Menham.

5. There is no nunnery nor Fryary in any of my parishes.

6. There are three Popish schools, one at Clane, one in Menham, and one in Clonshamboe.

Dated, Clane, 27th Nov. 1731.

John Daniel.

BALLYSCULLOGUE.

Ballyscullogue hath no chapel or Mass-house, nunnery, or Fryary or Popish schoolmasters, but public Mass is said on Sundays by Andrew Egan, at the house of Mr. John FitzGerald, Ballynafah. Hath no nunnery, Fryary or school, nor private chapel, but they are building a Mass-house, and Kedagh Molloy is their Parish Priest.

Nov. 15th, 1731.

Thos. Baylie, Vicr., Kilcock.

KILCOCK.

Kilcock hath a Mass-house built before the reign of his late Majesty, King George. One Murphy is lately come there and officiates as Parish Priest. I suppose his Christian name is Luke, but could not be certainly informed. There is another who goes by the name of Father Waldrum Kelly, who lives at Mr. Reddy's, but whether he officiates publicly or privately I cannot tell. No fryary, Nunnery, schoolmaster, nor private chapel.

Cloncurry hath a Mass-house as old as Kilcock, is served by Andrew Egan, a Popish Priest. There is another, called John Cormick, who says private Masses in their familys. There is here no popish chapel, Fryary nor Nunnery, but one Patrick Ryly, a Popish schoolmaster, teacheth young children English.

Thos. Baylie, Vicr., Kilcock.

CARBRY AND KILREANY.

There are in the Parish of Carbry and Kilreany and the Parishes thereunto united six reputed Mass-houses, each of them built since the reign of King George 1st. There are three Priests, viz.:—John Delahunty, Lewis Dempsy, and Robert Cormack, who publicly reside in said parishes and officiate in each of the aforesaid Mass-houses. 'Tis moreover common for other young priests and Fryars to perform their services in private familys, making their abode for sometime with them to cultivate and improve them in the principles of their religion. These are likewise frequently admitted by the said Priests to officiate in their chapels, where they appear as mendicants in order to obtain money from the several inhabitants for the maintenance and support of themselves and the Fryaries which they have in some of the adjacent Parishes. There are in the aforesaid Parishes five Popish schools wherein the children of Popish parents are carefully educated.

Clonmeen, Dec. y^e 10th, 1731.

Thos. Heany.

CAROGH.

There is a large Mass-house within a few yards of the church of Carogh and another large one close upon the high road in the parish of Downings, within less than two miles of the other. The former repaired and the latter built since the 1st year of King George 1st; both served by one Noon or Nooney, the reputed Parish Priest of Carogh. Many Fryars are said to come preach in them. Besides this, there is a private Popish chapel in the house at Yeomanstown in the Parish of Carogh, within half a mile of the Church, said to be constantly served by another person whose name I do not know. I know no reputed Nunnery in the parish or Union of Carogh, but there is a house on Captain Eustace's land of Yeomanstown, in the Parish of Carogh, and within less than half a mile of the Church, which goes by the name of the Fryary of Carogh, and has usually been said to be inhabited by Fryars. How many are now in it I cannot certainly tell. There is a Popish school constantly kept in the Mass-house by the Church of Carogh. I know no Mass-house, private Popish chapel, Fryary, nunnery, nor Popish school in the Parish of Brideschurch. Given under my hand, this 4th Novr., 1731.

Adam Lyndon, Vicr. of Carogh, &c.

CASTROPETRE.

There is no Mass-house established publicly in this parish, but one priest settled, of what order I cannot tell, not registered, who celebrates Mass after a private manner. There are no private fixed Popish chappels nor reputed nunnerys or Fryarys; no Fryars, to the best of my knowledge, or nuns. Of Popish schoolmasters but three, who only teach the English tongue. Dated, Wednesday, Novr. 7th, 1731.

Willm. Rous, Curate of Castropetre ali Monsteroris.

NEWBRIDGE.

As it was doubtless y^e intention of y^e Lords to have their order

thoroughly answered, I could not, till this week, give y^e return required, having been in search of a Popish schoolmaster whose name I was, but yesterday, informed of. I am now able to answer your Lordship's commands by letting you know that there are two Masters of that religion in the Parishes of Great and Old Connell whose names are Bryan Connor and Denis Norton. There is also a Mass-house in the former Parish, erected near a year since, instead of one which I had pull'd down, it standing in the direct road to my church and not far from it. This new one adjoins Newbridge, and, I believe, hath been built larger.

Naas, Decr. y^e 9th, 1731.

John Spring.

MONASTEREVAN.

I have made a strict enquiry and cannot find that there are any Popish chapels, reputed Nunnerys, Fryarys, or Popish schoolmasters in the Parishes of Harristown, Kelbracken or Monasterevan.

Novr. 27th, 1731.

Philip Herneley.

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| <i>In the Parishes of Kildonfert and Killaderry.</i> | } Anthony Higgins, Priest, Roger Heffer- nan, Popish schoolmaster; no Mass- house, Fryary or Nunnery. |
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| | |
|---------------------------------------|---|
| <i>Parish of Ballymackwilliam</i> | } Thomas Nugent, Priest, one Mass-house, built about four years since. No Fryary or nunnery. |
| <i>Parish of Timahoe</i> | |
| | } Kedagh Molloy, Priest, with Andrew Egan, Curate; no Mass-house, Fryary or Nunnery. |

24th Nov., 1731.

Willm. Preston, Vicar of Killaderry.

KILL.

Return, etc., within the United Parishes of the Vicarage of Kill and Rectory of Lyons. One Mass-house at Painstown in the Parish of Kill, erected in the year 1724; a school kept in said Mass-house, and another at Clownings within the said Parish. One Mass-house in Lyons, built before the reign of King George I.; no Popish school; one Popish Priest, John Doyle, (the received Parish Priest) only officiates, as I can hear, in both the said Chapels. Four other Popish Priests, whose Christian names I know not, have settled in the said parishes this year, viz.:—Bathe, a reputed Jesuit, says Mass and teacheth in a private family at Oughteraard, Mara's Castlewarden, in the said Parish of Kill, McDonough, Hegan, Ellis, lead a rambling life and marry Protestants and Papists. Fryarys and nunnerys, none.

Popish Bishops had publick Confirmation in y^e said Mass-house in July last. The number of Protestants within the said Parishes amounts to about Eighty, Papists, to above Eight hundred, by a computation made by me two years since in visiting every family.

Nov. 16th, 1731.

John Christian, Vicr of Kill.

ALLEN.

In the Parish of Kilmaoge there's a Mass-house, built since the 1st year of King George I., one officiating Popish Priest in the Wood of Allen in the said Parish, a Fryary of three or four Fryars.

In the Parishes of Rathernon and Cures of Fournaghts and Hainstown, neither Popish Priest, Mass-house, Nunnery, Fryary, Private Chappell, or Popish school that I can hear of.

In the Revd Charles Meredith's Parish of Fecullin, there no Popish service, no Mass-house, &c.

In the Revd George Sandford's Parishes of Pollardstown, Dunmurry, Thomastown; there is neither Popish Priest, Mass-house, Fryary, Nunnery, Private Chappell or Popish school, that I can hear of.

John Harvey.

LEA, LACKAGH, AND KILDINGAN.

In the Parish of Lea, in the Queen's County and Dioceses of Kildare, there is one Mass-house only, built above forty years ago, supply'd but by one Priest. In the said Parish there is neither any private Popish Chappel, reputed Nunnery, nor Fryary, and but one Popish school.

In the Parish of Lackagh, in the County and Diocess of Kildare, there is only one Mass-house, built about two years ago, supply'd by one Priest. No private Popish Chappel here; no reputed Nunnery, nor Fryary, nor Popish school.

In the Parish of Kildingan, in the County and Diocess of Kildare, there is no Mass-house built; but the Priest of Lackagh aforesaid says Mass often at the Back of an old Castle here. There is in this Parish no Private Popish Chappel, no reputed Nunnery, Fryary nor Popish school. As witness my hand. Die Martis, 23 die Novbris. 1731.

Richd. Foxcroft, Vicar of the above Parishes.

NAAS.

Mass is constantly celebrated in every Parish of my Union except Ballymanny, where, as I am told, the people resort to a Mass-house lately erected near Newbridge in the Parish of Old Connell.

In Naas, Mass is said within the ruins of an old Abbey; in other places in some cabbin or under a shed at the back of a ditch.

There is a reputed Priest who officiates in each place, but unregistered and unlawful.

There has been no Publick Mass-house built in my Union since the first year of the reign of King George the first. Fryars are said frequently to assist the several Priests and Preach to the people.

Several Fryaries are said to be erected in my neighbourhood, but none that I know of within my Union. Popish schools are in every Parish, but no Nunnery in the neighbourhood that I know of. Given under my hand this 14th day of Novr. 1731.

H. Radcliff, Vicr. of Naas, etc.

NURNEY, WALTERSTOWN, DUNENY, AND KILDARE.

In the Parishes of Nurney, Walterstown, and Duneny there is neither Mass-house nor private Popish Chappel, no Popish school, no reputed Nunnery or Fryary. The Priest of these Parishes lives in the Parish of Kildingin, where he has a Mass-house, and there ye people of my Parishes go to heare Mass.

In the Parish of Kildare there is a Mass-house, and the present Priest being an old infirm man, has lately got a coadjutor, but there is no private Popish Chappel, no Popish school, no reputed Nunnery, or Fryary. I am told that Itinerant Fryars often preach here. In the Parish of Tully there is neither Mass-house nor private Popish Chappel, no Popish school, no reputed Nunnery or Fryary. The people of this Parish hear Mass at Kildare, the Priest of Kildare being Priest of Tully also.

Kildare, Nov. y^e 13th, 1731.

Thos. Thornton.

PRIMULT.

In the Parish of Primult there is but one reputed Mass-house, built since y^e reign of King George y^e first, wherein only one Priest commonly officiates.

There is no private Popish Chappel, no reputed Fryary, no reputed nunnery, no Popish school.

John Gibbin, Rectr. of Primult.

RATHANGAN AND CLONMORE.

I know of but two reputed Mass-houses in my Parishes, one at Rathangan, wherein y^e Priest of Kildare officiates, which has been built (as I am informed) above thirty years; the other at Clonmore in y^e Parish of Clonsast, wherein one Patrick Gerarty officiates, which has been built within these six years, but was utterly destroyed by the late storm and flood.

As to private Popish Chappels, Reputed Nunnerys and Fryarys. Fryers, nuns and Popish schools, I bless God I don't believe thereis, one of either in my Parishes, since the last Session of Parliament. I have heard of a great many Fryers of severall Orders rambling about y^e neighbourhood, but they never had an abode in these parts, and of late they have absconded.

Purefoy's Place, Nov. y^e 18th, 1731.

Boyle Travers.

ROSENALLIS AND COOLBANAGHER.

In the Parish of Rosenallis there are four Mass-houses, two of which were built since the 1st year of King George 1st, all are supplied by one Lawlor and two Curates, viz.:—Dunne and Keenan. There are little Irish schoolmasters in many places, who they are I have not heard. If there be any fryars or nuns they cannot be discovered.

In Coolbanagher there is only one Mass-house and one Priest. This account I have from a gentleman who is my agent at Mountmellick.

Celbridge, Nov. 26th, 1731.

Geo. Marlay.

RETURN made on the same occasion, by the Protestant Bishop of Leighlin and Ferns.

(From the Original, preserved in the Public Record Office, Dublin.)

AN ACCOUNT OF THE MASS-HOUSES, POPISH PRIESTS, &c., IN THE
DIOCESS OF LEIGHLIN.

Parish of Agha. One Mass-house, built 1727. No private Chapels, no fryaries, fryars, nunneries, nuns, 1 Schoolmaster named Dogherty. 1 Popish Priest named Michl. Doyle, residing at Leighlin Bridge.

St. Kill and Kill McCahill. One Mass-house, no private chappels, no fryars, nuns or schoolmaster. Priest, Willm. Walsh.

Graige. One Mass-house, built 1728, no private chappels, fryarys, nunnerys, &c., no schoolmaster. Popish Priest, Robt. Rossiter. The Friars of Ross frequently officiate there.

Powderstown. One Mass-house built 1731. Same Priest (Rossiter).

Dunleckny. One Mass-house.

Fennagh. Two Mass-houses, built since 1st year Geo. 1st, one schoolmaster, five Priests.

Barragh. One Mass-house, built since 1st year of Geo. 1st, one Priest.

Aghade. One Priest.

Ballan. One Mass-house, built since 1st of Geo. 1st., Popish Priest, FitzGerald.

Ardristin. One Mass-house, built since 1st of Geo. 1st, one Priest.

Gilberstown. One Priest.

Lorum. One Mass-house, built since 1st of Geo. 1st., Priest, Charles Rice.

Clonegoose. One Mass-house, built long agoe. Priest, Dennis Lyons.

St Molins. One Mass-house. Priest, Willm. Jacob.

Kiltennell. Several archBishops, Bishops, and other Popish Clergy assembled daily last Summer for above a month together, at or near y^e Church of Kiltennell, under pretence of drinking a spaw water, where they convened sevll Persons before y^m and exercised ecclesiasticall jurisdiction.

Clonkeen. One Mass-house, a boarded covering in y^e fields. One schoolmaster. P. Priest, Willm Keating.

Clonenagh. Two Mass-houses, built since 1st of Geo. 1st. 3 schoolmasters. 2 Priests.

Ballynakill. Two Mass-houses, one built lately. 2 Schoolmasters. 2 Priests attending of y^e above Keating.

Ballyroane. One Schoolmaster.

Burrows, Strabo, Kilkenny, (Killeny), Kilcolmanbane. Itinerant Priests and Fryers frequently officiate in these parishes. 2 schoolmasters, viz.:—Tim Dooling and Connor. Priest Willm Lawler.

Disertenos, Kildeal, Kilclonbrock. One Mass-house, one schoolmaster, one priest.

Stradbally, Fossey, Timmoge. One Mass-house, built within ten years. 1 schoolmaster; James Walsh; Priests, Pat Kelly and John Burn, y^e sd John Burn came lately from France, frequently officiates in sd mass-houses and in sevll private houses.

Rathasbuck. One Mass-house, 1 schoolmaster, 1 Priest.

- Tullamoy.* Mass in a Private house. 1 schoolmaster, 1 Priest.
Corclone. Mass in y^e fields. 1 Priest.
Killebban. One Mass-house, 2 Private chappels. 4 schoolmasters, 2 Priests. Sev^l Itinerant Priests suppos'd to be Regulars, frequently officiate in y^e sd chappels.
Ballyadams. (No Particulars).
Painstown. One private chappel.
Carlow. One Mass-house. Priest, John Hussey.
Killeshin. One Mass-house. Priests, Bryan Moore and Manus Egan.
Templepeter. Schoolmaster—Evars.
Cloydah. Priest—Walsh.
Kellystown. Priest, Tho: Fitzgerald.
Tullemegymah, Ballynecarrig, Ballycroge. One Mass-house, lately built. Priests, John Hussey and Ric. Fitzpatrick.
Tullophelim. One Mass-house, lately rebuilt on an old foundation. 2 Fryers, one Priest.
Rathvilly. One Mass-house. Priests, Tho: Burn, frequently assisted by Itinerants.
Ballinglass and Ballynure. One schoolmaster, James Mcreah; Priest, Rich^d Burn.
Hackettstown, Clonmore, Haroldstown, Killegan. One covering for y^e alter in y^e fields. Schoolmasters, James Straughon at Kilmore, Patrick Krelly teaches Latin at Kildeegan. Priests, Phelim Nowland, Thomas Burn and Father Andrew. Severall Itinerant Priests officiate publickly in these Parishes and are recommended to y^e charity of y^e congregation, but seldom stay above ten days at a time.
Aghold. Priest, Felix Nowland.
Grangeford. One Mass-house, built 1729. One Fryer, James Murphy. Po. Priest, Murtoogh Doile.
 In the Diocess of Leighlin there are returned, 28 Mass-houses, 3 moveable altars in y^e fields, 3 Private Chappels, 45 Popish Priests, 3 Fryers, 24 Popish schoolmasters and severall Itinerant Priests.

(Signed),

AR. FERNS & LEIGHLIN.

RETURN, made in 1765, by Barnabas Jackson, Hearth-money Collector.—(*From Original, in Pub. Rec. Office, Ireland*)—King's and Queen's Counties:—

Castlebrack. 132 Protestants, 790 Papists, no Quaker, 1 Mass-house in good repair.

Rosenallis. 1190 Protestants, 2712 Papists, 150 Quakers, 60 Methodists, 2 Churches, 2 Mass-houses in good repair, 1 Meeting-house.

Kilmanman. 51 Protestants, 1141 Papists, 1 Mass-house in good repair.

Rarymore. 83 Protestants, 1470 Papists, 19 Quakers, 60 Methodists, 1 Protestant Church, 2 Mass-houses.

Lea. 1003 Protestants, 2899 Papists, 7 Quakers, 45 Methodists, 3 Protestant Churches, 1 Mass-house.

Geashill. 1379 Protestants, 1890 Papists, 2 Protestant Churches, 3 Mass-houses.

RETURN, made the 20th August, 1765, by E. Wallen, Hearth-money Collector.—(*Pub. Rec. Office*):—

Monasteroris. 689 Protestants, 2623 Papists, 159 Quakers, 22 Presbyterians, 1 Protestant Church, 1 Chapel, 1 Quaker, and 1 Presbyterian Meeting-house.

Meelick. 134 Protestants, 912 Papists, 27 Quakers, 1 Protestant Church, 1 Chapel.

Clonsast. 89 Protestants, 650 Papists, 5 Quakers, 1 Chapel.

Croghan. 32 Protestants, 462 Papists, 3 Presbyterians, 18 Baptists.

Kill. 40 Protestants 668 Papists, 1 Chapel.

Killaderry. 213 Protestants, 1264 Papists, 6 Quakers, 9 Presbyterians, Church down, 1 Chapel.

Ballycommon. 98 Protestants, 490 Papists, 6 Presbyterians, 1 Protestant Church.

Ballentemple. 87 Protestants, 739 Papists, 4 Quakers, 6 Baptists.

Ballykean. 107 Protestants, 851 Papists, 1 Chapel.

Clonyhork. 353 Protestants, 1197 Papists, 25 Quakers.

Ballybraken. 27 Protestants, 388 Papists.

Harristown. 34 Protestants, 442 Papists, 2 Presbyterians.

THE FOLLOWING RETURNS WERE MADE IN 1766, PURSUANT TO AN ORDER OF THE IRISH HOUSE OF LORDS. (*Copied from the Originals in Pub. Rec. Office of Ireland*):—

An account of the Inhabitants of the Parish of Rosenallis, otherwise called the Union of Oregan, containing the town of M^tmellick, the Parish of Rosenallis, Castlebrack, Rerymore and Kilmanman, in the Diocese of Kildare and Queen's County, taken by Rev^d Thomas Hackett, Curate of the Parish, by Order of the House of Lords, in the year 1766.

Number of acres in said Parish, according to County Book, 11368.

Number of Protestants, 1899.

Do. Popish Inhabitants, 5806.

Popish Priests, 5.

The obtaining the above survey being difficult and expensive, hath been the cause that this Return could not be compleat sooner; and though this Parish contains the whole Barony of Tinnehinch and, I believe, more than three times the number of acres above set forth, (there being much mountain and Bog never surveyed in the Down Survey), yet there is not one Justice of Peace in the whole Parish or Barony, *Quere*, whether a militia quarterly array'd wou'd not be a

natural security to the Protestant inhabitants, and be a check upon their Popish neighbours from entertaining any levelling schemes subversive of the peace of his majesty's faithful subjects.

Thomas Hackett.

[*Subsequent letter from same*].

My Lord. The number of Priests not being return'd to me at the time I sent my List of Inhabitants, I must pray your Lordship will excuse me in giving you the trouble of adding the number of five Popish Priests to the inhabitants of the Union of Rosenallis:—Kennedy of Mt Mellick, Murray as Chaplain in a private family, Dunn as Parish Priest, Brophy as Parish Curate, and another Dunn who hath returned to his friends from France since the banishing of the Jesuits from thence; whether Jesuit or not, I cannot tell. I am, etc.,

Thos. Hackett.

Nutgrove, near Mt Mellick,
Apl. the 28th, 1766.

According to a special return of the number of Catholics in *the town and Liberties of Mt Mellick*, made by Peter Westerna (Protestant) Curate of Mt Mellick, the 25th of April, 1766, it appears there were 508 Catholics, including William Kennedy Parish Priest. The names of the heads of families are given in this return.

Naas: Naas, Apl. 6th, 1766. Sir,—In obedience to the Order of the House of Lords and Command of the Bishop of Kildare, I send a Return of the number of Inhabitants who are housekeepers of the Parish of Naas and Diocese of Kildare:—

Protestant inhabitants, 280; Popish Inhabitants, 2570. A Popish Parish Priest, and two Friars.

(Signed)

Wm. Donnellan, Vicar of Naas.

Monasteroris.—Sir, In obedience, etc., I let you know that there are 169 Protestant familys, 388 Popish familys and one reputed Popish Priest in my Parish of Monasteroris and Diocese of Kildare and King's Co.

(Signed) *Arth. Champagné*, Rector and Vicr of said Parish.
Apl. 14th, 1766.

Monasterevan, Harristown and Ballybracken.—The exact number of the Protestant and Popish Familys now residing in these Parishes, by the Revd Doctor Robt Caulfield, Minister of said Parishes:—

Monasterevan: Protestant familys, 79, Popish Do. 176.

Harristown: Protestant familys, 4, Popish Do. 30.

Ballybracken: Protestant familys, 6, Popish, Do. 54.

April the 15th, 1766.

Lea. List of the several families in the Parish of Lea in the Diocese of Kildare, made pursuant, etc.—March 14th, 1766. [*The names of 145 Protestant families here follow.*]

MONGRELS or mixed families: P. Kelly, Jn. Bracken, Jn. MacDermott, Jn. Mossom, Jas. Green, Thos. Harvey, Jn. Kelly, Jn.

Neal, Walt. Murray, Mark Rochfort, Thos. Mannagher, Ed. Flynn, Richd. Margo, Pat. MacDermott, and John Redmon. [*The List of Papists, extends to several folio pages.*] Reputed Priests, John Phealon, Will. Lawler.

(Signed)

V. Devez, Curate of Lea.

Knavenstown, Co. Kildare.—In this Parish are 15 families of which one only is Protestant, the other 14 are Papist. No Priest or friar resides in said Parish.

Apl. 26th, 1766.

Ed. Ledwich, Treasurer of the Cathedral of St. Brigid, Kildare.

Kilrush. Revd. Jno. Codogan Keatinge, Minister. [Protestant families, enumerated, 6.] Michl. Dunne, Popish Priest.

Popish Inhabitants :—Thos. Fitzgerald, Jas. Kinshala, Jas. Dunne, David Walsh, Edmd. Nowlan, Patk. Byrne, Laurce. Clery, Jas. Glenan, Thos. Fenaughty, Patk. Troy, David Dunny. Jas. McCabe, Thos. Corkoran, Denis Merydith, Jas. Horan, Patk. Byrne, Edmd. Kelly, Patk. Minch, Ed. Coonan, Jn. Coonan, Michl. Ryan, Peter Duff, Wm. Malone, Patk. Murray, Peter Clynch and Thos. Merydith.

Thomastown, Dunmurray, and Pollardstown.—Apl. 10th, 1766. Mr. Borrows's Return of his Parish under the following distinct denominations, Thomastown, Dunmurray and Pollardstown :—

In the first : 4 Protestant families, 14 Popish.

In the second : 1 Protestant family, 11 Popish.

In the third : 1 Protestant family, 13 Popish.

William Lawlor, Parish Priest.

Ficullen. Dr. Brett's Parish. 6 Protestant families, 41 Popish, one Popish Priest, to wit, Wm. Lawlor. No Friar in the above Parishes.

Robt. Dixon Burrows, Clk.

Kilmaoge and Rathernon. Protestant individuals, 45, Popish, 1159. No Priest or Fryar residing in the parish.

David Hughes, A.M., Curate.

April 21st, 1766.

Kilclonfert. King's Co. Diocese of Kildare. 8 Protestant families numbering 38 individuals; 160 Papist families numbering 716 individuals. 7 (21) Priests, Laurence Delahunty, Thomas Conran.

Rev. Dean Champagné.

Kilcock. Account of Protestant and Popish families and Popish Priests in the Union of *Kilcock*, returned by the Rev. Shem Thomson, D.D., Vicar of the said Union, which consists of the Vicarages of Kilcock, Cloncurry, Scullogstown, and Ballinafagh :—

In the Parish of Kilcock, there are 8 Protestant families, 263 Popish do, and 2 Popish Priests.

In the Parish of Cloncurry, 2 Protestant families, 133 Popish do.

In the Parish of Scullogstown, 3 Protestant families, 32 Popish do.

N.B.—The two Popish Priests who officiate in Kilcock, officiate also in Cloncurry and Scullogstown.

In the Parish of Ballynafagh. 5 Protestant families, 35 Popish do, and 2 Popish Priests.

April 3rd, 1766.

Shem Thomson.

Great Connell, Nurney, and Sherlockstown. In the Parish of Great Connell there are 9 Protestant families, 190 Popish do, 1 Popish Priest and 2 Fryars.

In the Parish of Nurney there are 2 Protestant families, 35 Popish do, no priest or fryar resident there.

✂ In the Parish of Sherlockstown, 1 family only—Protestant.

✂ 10th Apl. 1766.

John Jackson, Minister of said Parishes.

Geashill and Clonohurk. Return by Benjamin Digby, Vicar. Protestant families, 228; Papist do. 1055. Total, 1283. 2 Popish priests.

Dunadea and Balrahin. Protestant families, 2, Papist do. 88, 1 Priest, no friar.

Wm. Cramer, Curate.

Apl. 27th, 1766.

Croghan. 9 Protestant families, 95 Popish, 46 Protestant inhabitants, 413 Popish. Laurence Fullar, Priest.

Return by *Dean Champagné*.

Clonsast and Rathangan, April, 1766. 506 Protestants, 3348 Papists; 80 Protestant families, 549 Papist do. No Priest or Friar.

Dan. Letablere, Rector.

Bridechurch, Carogh and Downings. Return by Simon Digby, Rector of Bridechurch and Vicar of the others:—

Bridechurch: Protestant families, 5, Papist do, 42.

Carogh: Protestant families, 2, Papist, 70.

Downings: Protestant families, 4, Papist do, 77.

1 Popish Priest by name Denis Burn.

Osberstown, April 11th, 1766.

Bodingstown. April 14th, 1766. Return by Revd. Dr. Flood, Incumbent. 3 Protestant houses, 26 Popish.

Ballymacwilliam. 3 Protestant inhabitants, 40 Papists. Edenderry, Apl. y^e 27th, 1766.

John Hely, Curate Assistant.

Ballycommon.—Barony of Philipstown. Protestant inhabitants, 85, Papist, 362. Laurence Delahunty is Popish Priest of Ballycommon, Killateray (*Killaderry*), and Kilclonfert, and has as curate Thomas Conran. Return by *Revd. John Holiday*, minister of same. April 4th, 1766.

Philipstown. 207 Protestant individuals, 926 Popish do. (*Full List of names given*). Return by *Revd. Wm. Mosse*, Vicar of Philipstown alias Killaderry. Apl., 1766.

Ballysax and Ballysonan. In Parish of Ballysax, 8 Protestant

families, 40 Papist do. In Parish of Ballysonan, 6 Protestant families, 24 Papist do.

Apl. 1766.

Hen. Tibson, Rector of Ballysax and
Prebendary of Ballysonan.

Kildangan, Lackagh, Duneany, and Walterstown. Protestant families 8, Popish do. 256. Returned, April, 1766.

Peter Hamon, Rector and Vicar.

Clane, Manham, Clonshamboe, and Killibegs.

Clane : 20 Protestant families, 182 Papist do. No Priest.

Manham : 1 Protestant family, 69 Papist do. 1 Priest, 1 Friar.

Clonshamboe : 1 Protestant family, 33 Papist do. No Priest.

Killibegs : 5 Protestant families, 55 Papist do. No priest.

6th Apl. 1766.

Wm. Digby, Vicar of Clane.

Ballynure. No Priest or Fryar resides in this Parish, nor has Mass been said in the memory of men now living in it.

Coolbanagher and Ardea. April, 1766. John Whelan, Popish Priest,—Lawler, Coadjutor.

PARISHES OF LEIGHLIN DIOCESE, 1733.

The following List of Pastors in the Diocese of Leighlin in 1733, is copied from a MS. of Dean Walter Skelton, who was Parish Priest of St. Audeon's, Dublin, and also Dean of Leighlin. He was educated at Paris, and was distinguished for his knowledge of Mathematics. He died, October 31st, 1737, and was buried at Sletty :—

| | |
|--------------------------------------|--------------------|
| 1. Ballyfin, Queen's County, | (Illegible). |
| 2. Montrath, Queen's County, | <i>Corkran.</i> |
| 3. Ballynakill, Queen's County, | <i>Keating.</i> |
| 4. Clopoke, Queen's County, | <i>Moor, Junr.</i> |
| 5. Stradbally, Queen's County, | <i>Kelly.</i> |
| 6. Maryborough, Queen's County, | <i>Laughlor.</i> |
| 7. Arles, Killeban, Queen's County, | <i>Br. Moor.</i> |
| 8. Killeshen, Queen's County, | <i>Egan.</i> |
| 9. Carlow, County Carlow, | <i>Hoassy.</i> |
| 10. Rathvilly, County Carlow, | <i>Byrne.</i> |
| 11. Baltinglass, County Wicklow, | <i>Dempsey.</i> |
| 12. Clonegall, County Wicklow (sic), | <i>Nolan.</i> |
| 13. Tullow, County Carlow, | <i>M. Doyle.</i> |
| 14. Ballin, County Carlow, | <i>Fitzgerald.</i> |
| 15. Laughlin, County Carlow, | (Like, Rice.) |
| 16. Burisse, County Carlow, | <i>Lyons.</i> |
| 17. Graige-managh, County Kilkenny, | <i>Rossiter.</i> |
| 18. Meesshill, County Carlow, | <i>Whelan.</i> |
| 19. Polestown, County Kilkenny, | <i>Welshe.</i> |
| 20. (Blank. Probably Dunleckney), | <i>Owen Doyle.</i> |

THE MOST REV RICHARD O'REILLY.

Reference has already been made in these pages to this distinguished Prelate. Living as he did so near our own time, it is strange how very little information is obtainable regarding him. His papers and correspondence have unfortunately disappeared. Dr. Fitzpatrick, in *Life of Dr. Doyle* (Vol. 2, p. 47, 2nd. Edn.), says:—"They" (Dr. O'Reilly's Papers) "fell into the hands of an attorney whose literary taste and talent was confined to drawing up a tolerably grammatical bill of costs and making some occasional *hand searches*." Dr. O'Reilly was born in 1746; he was a native of the Diocese of Kildare, and received his education at the Propaganda College, Rome. He was appointed Parish Priest of Kilcock in 1776, and subsequently Vicar-General of the Diocese of Kildare and Leighlin. In 1781, he was Consecrated Coadjutor to Dr. Delany, and, in little more than a year later, was appointed Coadjutor to Dr. Blake, Archbishop of Armagh, to whom, on his death, in 1787, Dr. O'Reilly succeeded in the Primatial See. The early age at which he was made Bishop and the circumstances under which he was translated to Armagh, show that he must have been a man of more than ordinary piety, prudence, and ability. He had only attained the 36th year of his age when, in obedience to orders from the Holy See, he became Coadjutor of Armagh, of which Dr. Troy, then Bishop of Ossory, had been for a short time Administrator. The Diocese of Armagh, when Dr. O'Reilly became connected with it, seems to have been in a very disorganized condition. Dr. Butler, Archbishop of Cashel, in a letter to Dr. Plunkett of Meath, July 4th, 1782, refers to the troubles in Armagh.—COGAN'S *Diocese of Meath*, Vol. 3, p. 71. And again, in the same year, Dr. Butler, writing to Dr. Plunkett, says:—"Well, I hear you have got at last a Coadjutor to the Primate, and that he is my worthy friend, Dr. O'Reilly of Kilcock. He is certainly a young man of zeal and talents; but zeal and talents, I am afraid, will not suffice in a diocese so long divided by party spirit, disturbed by intestine broils and ecclesiastical intrigues, and if they do not, he will be much to be pitied. As I have, however, every reason to think that Dr. O'Reilly did not acquiesce to the charge but from obedience to the orders from Rome, I trust the Almighty God will support him in all the difficulties he must expect to meet with in the discharge of his duty. Dr. Troy set out the day before yesterday to introduce him. Whom will Dr. Keefe now select to replace Dr. O'Reilly? Dr. Molloy, whom I saw lately, positively and peremptorily declines it."—COGAN, *ibid.*, p. 82. Dr. Molloy here referred to, was Parish Priest of Old St. Mary's, Kilkenny, which, after his demise, was made the mensal parish, and the church which he built served as the Cathedral of Ossory until the present Cathedral structure supplanted it. Dr. Molloy died in 1789.

In the Diary of Dr. Plunkett, Bishop of Meath, under date February 19th, 1793, we find the following:—"The Most Rev. Dr.

Richard O'Reilly, Archbishop of Armagh and Primate of all Ireland, received the Pallium in the Chapel of Navan, after Mass. The Bishop of Meath represented the Holy See on the occasion."—*COGAN'S Meath, ibid., p. 260.*

In "Historical Memoirs of the City of Armagh," by James Stuart, A.B., at page 408, the following sketch of Dr. O'Reilly appears; it is from the pen of the Most Rev. Edmund Derry, D.D., Bishop of Dromore:—

"Soon after this he (Dr. Blake) became so paralyzed, that he was rendered incapable of performing any sacred function; the Right Revd. Richard O'Reilly, the Coadjutor of Doctor Keefe, of Kildare and Leighlin, was appointed Coadjutor of Armagh. This venerable prelate, whose death is now sincerely lamented by every one who knew him, was a native of the diocese of Kildare, and descended, as the name O'Reilly imports, from a respectable parentage. But those who believe their priesthood to be derived from that of Melchisedeck, never resort to a long line of illustrious ancestors, in order to shed a lustre on the memory of their deceased ecclesiastics, as Melchisedeck is described without father, without mother, without genealogy. At the age of sixteen, Richard O'Reilly, was sent to Rome, in the year 1762, and became a student in the missionary university, founded by Urban the VIII, for two and twenty nations or tongues. This Seminary denominated 'The College for the dissemination of the faith,' possessed, at that time, several highly celebrated professors. Here, Doctor O'Reilly's intense application to his studies, till he reached the years requisite for priesthood, the strict rules of the college, and the bright examples of every virtue which he had before him, severely regulated his morals and deeply informed his understanding. After his return, he laboured eleven years as a missionary priest. In 1781, he was appointed Coadjutor of Bishop Keefe, and was, in his chapel of Kilcock, consecrated by the then Catholic Archbishop of Dublin, the Most Rev. John Carpenter, assisted by the senior suffragans of Dublin and Armagh, Bishops Troy of Ossory, and Plunkett of Meath. In 1782, he was appointed Coadjutor of Armagh. Doctor Blake retired to Connaught, and had a pension out of the diocese, till he died in 1786. At this time the diocese of Armagh was disorganized by confessed anarchy. It was the glory of Primate O'Reilly, and the first blessing of his auspicious entry, to have tranquillized this most ancient diocese. At his presence, the demon of discord, with his horrid train of attendants disappeared. The pious and benevolent prelate founded then a system of concord and practical government, and was therefore emphatically called the 'Angel of Peace.' Having an independent fortune, he was the first Catholic Primate, since the revolution, who had it in his power to live in a manner becoming his dignified station.

"The writer of this article had often the honour of dining with the late learned, liberal, and hospitable, the Right Rev. Doctor Percy, Protestant Bishop of Dromore, and frequently with Doctor

O'Reilly. He could not, except in the number of servants, observe any difference in their style of living. At their tables, there was the same kind of rational and improving conversation, and the like sober, modest magnificence. Doctor O'Reilly was rendered agreeable to all, by the gentleness of his mind, the affability of his manners, the extent of his information, and the sweetness of his disposition. He was the delight of his flock, the honour and protection of the priesthood, and the light of pastors. Worn out by a combination of diseases, and full of merit, he gave up his precious spirit to God January 31st, 1818. The good people of Drogheda would not permit a hearse to carry his remains, they carried them themselves, and the emulation that existed between them, to get under, and support what they considered the sacred relicks, very much retarded the awfully solemn procession. He was interred in the chapel of Drogheda with every appropriate solemnity."

In a "Catalogue of Papers and Letters in the Archives of the Diocese of Meath," given in COGAN'S *Meath*, Vol. 3, p. 669, several Documents are named, which would probably throw considerable light on Dr. O'Reilly and his times. Unfortunately these papers are not now available.

THE RIGHT REV. EDMUND BURKE, D.D.

Dr. Burke was born in the parish of Maryborough, in the year 1753. Having made his ecclesiastical studies at Paris, he returned to his native Diocese, where he served as a missionary priest, and according to statements received from more than one source, was Parish Priest and Vicar-General. He was on terms of the closest friendship with Dr. Delany, Coadjutor, and subsequently Bishop of Kildare and Leighlin. In a letter written to Dr. Troy, Archbishop of Dublin, from Quebec, in 1789, preserved in the Diocesan Archives of Halifax, N.S., Dr. Burke gives some details of his early life and the circumstances which influenced him to leave Ireland. Having taken a very active part in promoting the appointment of Dr. Delany to the Episcopate, he considered that his presence in the diocese might embarrass him in his administration; in consequence of this, he resigned his parish, and proceeded to Quebec, where he arrived on the 16th of May, 1787. He remained at Quebec for four years, attached to the Seminary as Professor of Mathematics, Classics, and Hebrew. In 1791, he was appointed Pastor of St. Peter's and St. Laurence's, in the Island of Orleans; in 1794, we find him Missionary and Vicar-General in Detroit; in 1795, he was at Monroe, Michigan State, from which time till 1799 he was engaged in missionary labours about Lake Superior, chiefly amongst the Indian Tribes. In 1800, he was at Niagara, from whence, in the following year he was sent by Dr. Plessis, Archbishop of Quebec, to Halifax, as its first regular Pastor. In 1815, he visited Rome to lay before the Supreme Pontiff an account of the state of religion in the Province of Nova Scotia. In a short time after, he was nominated Bishop of Sion, *in partibus infidelium*, and first Vicar-Apostolic of Nova Scotia.

His Consecration took place in the Cathedral of Quebec, on the 5th of July, 1818, Archbishop Plessis being the consecrating Prelate. Dr. Burke died on the 29th of November, 1820, at the age of 78. In CAMPBELL'S "*History of Nova Scotia*," a short Memoir of Dr. Burke is given, from which the following passages are taken:—"In the month of November, in the year 1820, died at his Episcopal residence in Halifax, an eminent ecclesiastic of the Roman Catholic Church, the Right Reverend Edmund Burke, Vicar-Apostolic and Bishop of Nova Scotia. Born in Ireland, he held before his arrival in this country the positions of Vicar-General and Parish Priest in his native Diocese, Kildare. On his arrival at Quebec he was appointed to a Professorship in the Seminary, where he remained for some years, and won the esteem and confidence of the heads of his own Church, and of the civil and military authorities. His superiors must have formed a very high opinion of his zeal, fidelity, and administrative abilities, as we find him sent shortly after as a missionary to Western Canada, to evangelize the wandering Indians. . . . Dr. Burke's mission was successful. Several of the letters which he wrote during his missionary labours in the wilderness to an eminent Irish ecclesiastic,* are still preserved in the Archives of the Cathedral in Halifax, and give graphic details of his labours and sufferings among the children of the forest. It will sound strange to those who know the number of bishops, priests, and ecclesiastical institutions of his church, to be found at the present day from Montreal to Detroit, to learn from Dr. Burke's letters that he and another priest were, for several years, the only missionaries in that vast region. In 1801, he was sent by the Bishop of Quebec to Halifax as its first settled Pastor, and to organize the adherents of the Church of Rome in that city. Into the details of his labours in this way, and the successful efforts he made to provide, according to circumstances, for the spiritual wants of his flock, we cannot now enter. The Glebe House, so well known to strangers and residents of Halifax as the home of the Catholic Prelates and Priests, and St. Mary's Cathedral, which was designed and its foundation laid by him, attest his energy and zeal.

"Polemics ran very high shortly after the arrival of Dr. Burke, and we find him, in 1804, and for several years afterwards, engaged in discussions on the 'Allegiance of Catholics,' and all the controverted points of doctrine between the Churches, both with Dr. McCulloch, and Bishops Stanser and Inglis. The writings of Dr. Burke, which are now nearly out of print, were published in three large volumes, and bear ample evidence of his thorough knowledge of the Hebrew, Greek, and Latin languages. That he was a Prelate of vast erudition, a powerful reasoner, and able exponent of the tenets of his own church will be admitted by all who have examined his works.†

* Dr. Troy, Archbishop of Dublin.

† Dr. Burke had his Works printed in Dublin and forwarded for circulation in British America. At the time, war raged between England and France, and

"In 1816, Dr. Burke went to visit the Pope, and to represent the state of religion in this Province. That he made a favourable impression on the authorities is evident from the fact that he received, shortly after, the Bulls nominating him first Catholic Bishop of Nova Scotia. The cares and responsibilities of Episcopacy were too many for one who had attained his 76th year. He accepted the mitre, and immediately sought among the Irish clergy for one who would share his labours as an assistant. Rev. Mr. Long, of the Irish College, Paris, and a Rev. Mr. Lyons, of Cork, both declined the proffered honour. The Bishop died in 1820, in his 78th year, and the second of his episcopacy. The Dominion of Canada, in its wide extent, has seen few if any of its Prelates who died more respected and regretted by all classes, more beloved by his own flock, and whose memory as a great, enlightened, and liberal-minded Prelate is looked up to with so much veneration."

For the foregoing particulars we are indebted to the late Most Rev. Dr. Hannan, Archbishop of Halifax, and the Rev. John Carroll, nephew of Dr. Burke, a venerable priest still living. Dr. Hannan in a letter dated 13th April, 1882, (the last letter written by his Grace) remarks:—"Dr. Burke's works and writings were a little tinged with Gallicanism, having been published at a time when the Church had not censured these theories; but they give evidence of vast erudition, and a profound knowledge of Hebrew, Greek, and Latin. His language was most chaste and his arguments most clearly put. His controversy was with a Protestant Bishop and a Presbyterian Minister, both accomplished scholars."

THE REV. JOHN CARROLL, as a distinguished child of the Diocese of Kildare and Leighlin, is also worthy of notice in these pages. In a letter dated Orphan Asylum, 35th Street, Chicago, October 30th, 1822, he says:—"I was born at Hophall in the parish of Maryborough, within half a mile of Dr. Burke's birthplace. My uncle Dr. Burke had two first cousins, Daniel and James Conran, both of whom were parish priests of the Diocese of Kildare and Leighlin, the former was Pastor of Ballinakill, and the latter, of Ballin, near Carlow. My uncle was the most humble, pious, and learned priest I ever knew. He was constantly engaged in writing."

The "Acadian Recorder," published in the course of the last year an interesting series of articles entitled "Halifax in the olden time," containing items of information gleaned from its early numbers. Treating of the years 1827-8, we meet with the following references to Father Carroll:—

"1827. It was in this year the disabilities were removed from the Roman Catholics, by abolishing the test oath required to be

it so happened that the English merchant vessel conveying the entire Edition, was captured by a French cruiser, and the cargo seized. The books were treated as worthless lumber and put on shore at Genoa. The only copies now extant are the few that happened to be picked up at that place.

taken by adherents of that religion against 'Popery and Transubstantiation.' This was in accordance with a petition of our House of Assembly to the King. The petition was presented by Rev. John Carroll, then Vicar-General of this Diocese; and it seems surprising that to-day this Very Rev. gentleman is still alive, hale and hearty. Mr. Carroll was ordained at Halifax on the 19th of June, 1820, and on the death of his uncle, Bishop Burke, in November, 1820, he took charge of this diocese, having been previously created Vicar-General. He remained as priest at St. Mary's until 1827, when he was succeeded by Father Loughlin. He always manifested the greatest zeal and liberality for the faith, and about fourteen years ago devised to the Sisters of Charity the premises at the corner of Blowers and Barrington-streets. Rev. Mr. Carroll is now aged about 85, and is located at the Orphan Asylum, Chicago."

The following is an extract from the Petition above referred to:—

"PETITION OF REV. JOHN CARROLL, AND OTHERS, ROMAN CATHOLICS,
PRESENTED TO THE HOUSE OF ASSEMBLY, 12 FEBRUARY, 1827.

To the Honorable the House of Representatives, in General Assembly convened:—

"We, His Majesty's Faithful Subjects, professing the Roman Catholic religion, beg leave to approach your Honourable House with the unfeigned assurances of respect and gratitude.

"It would indicate an insensibility to the feelings of our nature, if we failed to express our heartfelt acknowledgments to your Honorable House for its suppression of those penalties once imposed by law on the practice of our faith. The claims of your Honorable House on your Petitioners, derive additional strength from the incident, that they have arisen out of the sole agency of your own dispositions, unprompted by any solicitations from us.

* * * * *

"The grounds of our present complaints are created by the exaction of the oaths now used as Tests of Eligibility to various preferments and offices in the Province. These contain a misrecital of our own tenets, and are (as it seems to your Petitioners) the sustenance of feuds and controversy. Finally they impute to us practices our souls abhor; but as it would be too much to expect any measure on this ground unless we first apprized your Honorable House what our tenets are, we beg you to accept this summary exposition.

"We do not adore the saints; but we pray to them.

"We know they possess no inherent power; but that they feel an interest in us. Even this present petition will illustrate the Tenet; in it we pray your Honorable House to INTERCEDE with his MAJESTY, tho' you have NONE of his AUTHORITY; so we solicit the saints to interpose with Christ, tho' they have NOTHING of his DIVINITY, as then we can pray for the INTERCESSION of your Hon. House without an INSULT to our SOVEREIGN, so we pray for the INTERCESSION of the saints without an OFFENCE to OUR GOD.

“The Mass is the principal rite of our Church. In it we adore none but God. He told us ‘he gave us his body.’ We only believe THAT he MEANT what he said.

“We forbear from further details, as they would only give a needless prolixity to this petition. We confide that we have shown to your Honorable House that the test oath misrecites while it libels our doctrine.

“Thus impressed, we humbly submit to your Honorable House the propriety of an Address to his Majesty on the Premises, and in doing so, we believe we as much consult the conscientious scruples of many of our Protestant fellow-countrymen as the exculpation of our own faith; when we advert to Upper Canada, and find the Roman Catholics in the possession of the immunity which we seek, we feel inspired to offer our present claims to the notice of your Honorable House; and when we remind your Honorable House that his Majesty’s Roman Catholic subjects of Hanover have been recently the objects of the Royal Bounty, we cannot doubt but your Honorable House will deem us worthy of being recommended to the same.

“We therefore pray that your Honorable House will adopt such a mode of relief in the Premises, as to your wisdom shall seem just, and be consonant to the spirit of this liberal age.

“And as in duty bound we shall ever pray.”

[There is not one of the members of the Assembly of that day now alive; and the Rev. Mr. Carroll is the only survivor of all whose names were mentioned in connection with it.]

Presented by Rev. Mr. Carroll, Mr. T. C. Haliburton (Annapolis) —“Sam Slick”—seconded the prayer of the petition. He observed: —“In considering this question he should set out with stating that every man had a right to participate in the civil government of that country of which he was a member, without the imposition of any test oath, unless such restriction was necessary to the safety of that government; and if that was conceded, it would follow they should be removed from the Catholics, unless their necessity could be proved as it applied to them. He stated that the religion which they profess was called Catholic, because it was at one time the universal religion of the christian world, and that the bishop of Rome, from being the spiritual head of it, was called Pope, which signified father. (He here entered into a minute examination of the origin of the temporal power of the Pope—shewed its connection with the feudal system, and traced it to the time of Henry 8th, who severed the temporal and spiritual power from foreign Prelates.) He said that in subsequent times it had been thought necessary to impose test oaths, lest the Catholics, who were the most numerous body, might restore the ancient order of things, and particularly as there was danger of a Catholic succession; but when the Stuart race became extinct, the test oaths should have been buried with the last of that unfortunate family. Whatever might be the effect of emancipation in Great Britain, here there was not the slightest pretension for continuing

restrictions : for if the whole house and all the Council were Catholics, it would be impossible to alter the Constitution—the Governor was appointed by the King, and not by the people, and no act could pass without his consent. What was the reason that Protestants and Catholics in this country mingled in the same social circle and lived in such perfect harmony ? How was it that the Catholic mourned his Protestant friend in death, whom he had loved in life—put his hand to the bier—followed his mortal remains to their last abode, and mingled his tears with the dust that covered him ? While in Great Britain there was an evident hostility of feeling, and the cause must be sought in something beyond the mere difference of religion. The state of Ireland afforded a most melancholy spectacle : the Catholic, while he was bound in duty—while he was led by inclination, to support his priest, was compelled by law to pay tithes to the Protestant rector ; there were churches without congregations—pastors without flocks, and bishops with immense revenues, without any duty to perform ; they must be something more or less than men to bear all this unmoved—they felt and they murmured ; while on the other hand the Protestants kept up an incessant clamor against them that they were a bad people. The property of the Catholic Church had passed into the hands of the Protestant clergy—the glebes—the tithes—the domains of the monasteries—who could behold those monasteries still venerable in their ruins, without regret ? The abodes of science—of charity and hospitality, where the way-worn pilgrim and the weary traveller reposed their limbs, and partook of the hospitable cheer ; where the poor received their daily food, and in the gratitude of their hearts implored blessings on the good and pious men who fed them ; where learning held its court, and science waved its torch amid the gloom of barbarity and ignorance. Allow me, Mr. Speaker, to stray, as I have often done, in years gone by, for hours and for days amidst those ruins, and tell me (for you, too, have paused to view the desolate scene), did you not, as you passed through those tessellated courts and grass-grown pavements, catch the faint sounds of the slow and solemn march of the holy procession ? Did you not seem to hear the evening chime fling its soft and melancholy music o'er the still sequestered vale, or hear the seraph choir pour its full tide of song through the long protracted aisle, or along the high and arched roof ? Did not the mouldering column—the Gothic arch—the riven wall, and the ivied turret, while they drew the unbidden sigh at the work of the spoiler, claim the tribute of a tear to the memory of the great and good men who founded them ? It was said that Catholics were unfriendly to civil liberty ; but that, like many other aspersions cast upon them, was false ! Who created magna charta ? Who established judges, trial by jury, magistrates, sheriffs, etc. ? Catholics ! To that calumniated people we were indebted for all that we most boasted of. Were they not brave and loyal ? Ask the verdant sods of Chrystler's farm, ask Chateauguay, ask Queenston heights, and they will tell you they cover

Catholic valour and Catholic loyalty—the heroes who fell in the cause of their country! Here, where there was no cause of division—no property in dispute. their feelings had full scope. We found them good subjects and good friends. Friendship was natural to the heart of man, as the ivy seeks the oak and clings to its stalk, and embraces its stem, and encircles its limbs in beautiful festoons and wild luxuriance; and aspires to its top, and waves its tendrils above it as a banner, in triumph of having conquered the king of the forest. Look at the township of Clare;—it was a beautiful sight: a whole people having the same customs, speaking the same language, and uniting in the same religion. It was a sight worthy the admiration of man and the approbation of God. Look at their worthy pastor, the Abbe Segogne: see him at sunrise, with his little flock around him, returning thanks to the giver of all good things; follow him to the bed of sickness; see him pouring the balm of consolation into the wounds of the afflicted,—into his field, where he was setting an example of industry to his people,—into his closet, where he was instructing the innocence of youth,—into the chapel, and you would see the savage, rushing from the wilderness with all his wild and ungovernable passions upon him, standing subdued and awed in the presence of the holy man! You would hear him tell him to discern his God in the stillness and solitude of the forest—in the roar of the cataract—in the order and splendour of the planetary system, and in the diurnal change of night and day. That savage forgets not to thank his God that the white man has taught him the light of revelation in the dialect of the Indian.”

He concluded by saying:—“Every man who lays his hand on the New Testament, and says that is his book of faith, whether he be Catholic or Protestant, Churchman or Dissenter, Baptist or Methodist, however much we may differ in doctrinal points, he is my brother, and I embrace him. We all travel by different roads to the same God. In that path which I pursue, should I meet a Catholic, I salute him—I journey with him; and when we shall arrive at the *flammanlia limina mundi*—when that time shall come, as come it must—when the tongue that now speaks shall moulder and decay—when the lungs that now breathe the genial air of Heaven shall refuse me their office—when these earthly vestments shall sink into the bosom of their mother earth, and be ready to mingle with the clods of the valley, I will, with that Catholic, take a longing, lingering, retrospective view. I will kneel with him; and instead of saying, in the words of the presumptive Pharisee, ‘thank God I am not like this papist,’ I will pray that, as kindred, we may be equally forgiven: that as brothers, we may be both received.”

The resolutions were adopted unanimously.

UNITED DIOCESE OF KILDARE AND LEIGHLIN.

Answers to Queries proposed by his Majesty's Ministers, through the medium of Dr. Troy, respecting the Roman Catholic Church in Ireland.—*Memoirs and Correspondence of Viscount Castlereagh. Vol. IV., p. 138.*

Diocese of Kildare.

| Parishes. | Income. | Curates. | Extent, Length, and Breadth. | Population. | No. of Chapels |
|------------------------|---------|--|------------------------------|-------------|----------------|
| | £ | | | | |
| Kildare - | 170 | 1 | 9 miles by 2½ | 3000 | 2 |
| Newbridge - | 207 | 1 | 8 by 4 or 5 | 4000 | 2 |
| Monasterevan - | 150 | 1 | 9 by 5 or 6 | 4500 | 2 |
| Suncroft - | 100 | Curate wanted | 6 by 3 | 2800 | 2 |
| Allen - | 140 | 1 | 8 or 9 by 7 | 4000 | 2 |
| Rathcoffy- - | 120 | 1 | 10 by 8 | 3000 | 4 |
| Downings- - | 85 | Curate wanted | 7 by 3 | 2500 | 2 |
| Carbery - | 120 | 1 | 9 by 3½ | 3000 | 2 |
| Kilcock - | 148 | 1 | 4 by 4 | 3200 | 2 |
| Ballyna - | 120 | 1 | 9 by 4 | 3000 | 3 |
| Naas - | 111 | Curate wanted | 3 by 1½ | 2200 | 1 |
| Kill - | 75 | 1 | 8 by 6 | 2000 | 3 |
| <i>King's County</i> | | | | | |
| <i>District of the</i> | | | | | |
| <i>Diocese.</i> | | | | | |
| Edenderry- - | 220 | 1 and a Coadjutor | 10 or 11 by 5 | 5000 | 3 |
| Philipstown - | 180 | 1 and a ditto | 12 by 2½ | 3800 | 2 |
| Geashill - | 120 | 1 | 10 by 3½ | 4000 | 3 |
| Clonbullogue - | 136 | Curate wanted | 6 by 3 | 2200 | 2 |
| Portarlinton - | 70 | Curate wanted | | 2200 | 1 |
| <i>Queen's County</i> | | | | | |
| <i>Quarter of the</i> | | | | | |
| <i>Diocese.</i> | | | | | |
| Portarlinton - | 160 | 1 | 7 by 3 | 5500 | 3 |
| Mountmellick - | 130 | Curate wanted | 9 by 3½ | 2800 | 2 |
| Kilmanman - | 120 | 1 occasionally serving, but always wanted. | 10 by 3½ | 2800 | 1 |
| Rosenallis - | 110 | 1 do. do. | 7 by 4 | 2200 | 1 |

Number of Curates in actual employ, 14, Coadjutors, 2, entire Population, 67,700 souls, Chapels, 43.

In the above number are three Regulars only: the reason existing for a Coadjutor or second assisting Priest in Edenderry is, that the Parish Priest is very old and quite blind; for one in Philipstown,

that the Parish Priest is, besides old age, rendered utterly incapable, by his infirmities, of officiating in his chapel.

The Parish Priest of Kill, a poor lame old man, turned of 90 years, gives one-half of the £75, the income of his parish, to his Curate, and would certainly need a second assistant, were there means to support him, having three chapels to be served every Sunday in his parish.

There are two religious houses or convents in the Diocese of Kildare; one of Carmelites, consisting of two members, in the town of Kildare, and another of Dominicans at Newbridge, containing also two religious. There is no Regular a Parish Priest in the Diocese of Kildare.

Diocese of Leighlin.

Counties of Carlow, Kilkenny, and Wicklow Districts.

| Parishes. | Income. | Curates. | Extent, length, and breadth. | Population. | No. of Chapels |
|--------------------------------|---------|--|------------------------------------|-------------|----------------|
| | £ | | | | |
| Old Leighlin - | 320 | 1 | 10 miles by 5 | 7400 | 3 |
| Dunleckney - | 320 | 1 | 10 by 6½ | 7500 | 3 |
| Graignamanagh - | 220 | 1 and a coadjutor | 11 by 4 | 6500 | 4 |
| Carlow - | 171 | 1 | Town, and 20 cabins in the country | 3500 | 1 |
| Borris - | 170 | 1 | 7 by 4 to 5 | 5000 | 2 |
| St. Mullins - | 133 | 1 | 8 by 4 | 3800 | 2 |
| Baltinglass - | 170 | 1 | 6 by 3½ | 4200 | 4 |
| Rathvilly - | 200 | 1 | 9 by 4 to 5 | 4500 | 3 |
| Hacketstown - | 140 | 1 | 10 by 8 | 2500 | 3 |
| Clonmore - | 150 | 1 | 9 by 6 | 4500 | 2 |
| Tullow - | 111 | 1 | 7½ by 3½ | 4750 | 2 |
| Rathoe - | 90 | Curate wanted | 6 by 2½ | 2700 | 2 |
| Clonegall - | 170 | 1 | 10 by 6 to 7 | 5000 | 2 |
| Myshall - | 120 | 1 | 7 by 3½ | 3000 | 2 |
| Staplestown - | 120 | Curate wanted | 9 by 4 | 3500 | 2 |
| <i>Queen's County Quarter.</i> | | | | | |
| Ballynakill - | 316 | 1, a second much wanted; occasionally, an assistant priest | | 15,000 | 5 |
| Mountrath - | 314 | 3, & 2 coadjutors | 12 by 7 to 8 | 12,000 | 4 |
| Stradbally - | 248 | 1 | 12 by 4 | 4500 | 2 |
| Maryborough - | 200 | 1 | 9 by 7 | 3000 | 2 |
| Arles - | 200 | 1 | 11 or 12 by 8 | 8800 | 3 |
| Doonane - | 100 | 1 | 7 by 4 | 3000 | 2 |
| Graigie - | 104 | 1 and a coadjutor | 5 by 2½ | 2700 | 2 |

Total number of Curates in the Diocese of Leighlin, 21, Coadjutors, 5; entire Population, 117,350.

In the estimate of the parish of Naas is included a perpetual donation of Mr. Burgh of Old Town, to the present incumbent and his successors, of a house and spot of ground, with the chapel rent-free, to the value of £30 per annum. This gentleman has also not only contributed himself amply to the building of the chapel, but also very capitally, by his influence and exertions in its favour.

In the income of Myshall, too, in the County of Carlow, is comprised a grant of ground to the Parish Priest, jointly, from Mr. Cornwall and Mr. Bagot, the landlords, to the amount of £30 per annum; the chapel, rent-free, owes principally its existence to the former gentleman's bounty and liberal exertions in its behalf. Not so, may I be permitted to remark, in the Bishop's parish of Tullow, in the same County, where a ground rent of £10 4s. 6d. is paid for the town chapel, actually, for the greater part, reduced almost to a heap of ruin, without our being able to obtain, hitherto, a lease to rebuild the same.*

"Parishes in the Dioceses of Kildare and Leighlin, forty-three in number; all, except Mountrath, composed, it is supposed, of from two to six or eight, and in some instances, more unions. There is only one religious house in the Diocese of Leighlin, and that of the Carmelite Order, in Leighlin-Bridge, consisting of two members. There is a Franciscan Friar resident in Carlow, but no convent. In the above number of Curates and Coadjutors in the Diocese of Leighlin, there are several regulars, but no Parish Priest of that order in Leighlin any more than Kildare.

* *

DANIEL DELANY,
Roman Catholic Bishop of Kildare and Leighlin.

Dublin, December 4, 1800.

* Dr. Delany in a letter to Dr. Troy (without date), thus describes a visit to County Wexford for the purpose of seeing the landlord of the Church-plot at Tullow:—"I took down Leases at our Landlord's own instance, and had no doubt of getting a long time on the actual terms agreed on four years ago, of our chapel, in order to rebuild it, as it is in a very ruinous state. He received me, as to my own person, very well, but most peremptorily told me that to give a Lease of 100 years he would expect—I know not what, extraordinary rent, for he would not specify it, only answering me, 'by——', he would manufacture it, he would make the very most of it, as one would of a kish of onions or plants; that it was not in reference to situation or extent of ground, but with a view to our wants and the convenience it afforded, that he would estimate the price of it, which he would have valued by a Notary Public in this very point of consideration to the last farthing, and so, let us bid accordingly. Several and several, he repeatedly assured me, from those parts, having assured him he could get it if he insisted, and that he ought, were he not a fool, to insist on getting—in short I know not what, for it, as he could not, till he had it rated with relation to our exigencies, he said, by a Notary in Dublin." Here are our Protestant Brethren for you!

REV. BENJAMIN JOSEPH BRAUGHALL.

This remarkable and saintly Priest was born in the town of Kildare about the year 1780. He entered Carlow College as an aspirant to the Priesthood on the 7th of November, 1795, as we learn from the Register of that institution, and left on the 7th of August, 1796. He subsequently pursued his studies at Salamanca and Rome, passing some years in the Irish College of the Eternal City, and was there promoted to the priesthood, probably in the early part of the year 1807. On his way to Ireland he sojourned for some time in the Peninsula as appears from the following, written from Lisbon by the Nuncio, to the Bishop of Kildare and Leighlin:—

“ Ill^{me} ac R^{me} Domine.

“ Hanc meam Dominationi Vrae. Ill^{mae} ac R^{mae} tradet Epistolam Sacerdos Joseph Braughall Hiberniae, qui cum Studia quibus per aliquot annos Romae operam dedit, jam expleverit, nunc ad Patrios Lares revertetur, ut suo Sacerdotali Ministerio aliquam hisce Catholicis Populis spiritualem utilitatem possit afferre. Hac igitur de causa huc advenit, mihiq^{ue} commendatitias Litteras attulit, quas eminentissimus ac R^{mus}. D^{nus}. Joseph Sanctae Romanae Ecclesiae Cardinalis ab auria (sub cujus auspiciis Collegium existet, quod Romae, Sanctae Apostolicae Sedis beneficio, possidet Hibernica Natio) ad me scripsit, ut ea omnia, donec Olyssipone moraretur, illi Praestarem, quarum in Regione non sua necessario indigeret, quaeque etiam ad iter perficiendum necessaria forent. Dum autem praefatis commendatitiis Litteris facere satis non destiti, facile etiam deprehendere potui, dictum Sacerdotem optimis esse moribus imbutum, adeout dictis et exemplo maximam ipsi Diœcesi afferre posse utilitatem existimem, Quapropter, sinat quaeso Dominatio vra, Ill^{ma} ac R^{ma} ut praefatum Sacerdotem Josephum Braughall benevolentiae ac patrocinio vestro, nomine etiam supralaudati Emi. Cardinalis ab auria (cujus epistolam Dominationi vrae, inscriptam in praesentibus difficillimis Terrae, Marisque itineris circumstantiis ipse disperdidit) etiam atque etiam commendem, Interim vero dum me promptum paratumque exhibeo ad ea omnia, quae Dominationis vrae. Ill^{mae} ac R^{mae} commodum quoquo modo respicere possunt, fausta omnia ex animo adprecor, atque omni cum veneratione me esse profiteor.

Dominationi Vrae. Ill^{mae} ac R^{mae}. Olyssipone 5 Id. Junii an. 1807.

Obsequensissus et addictictissus servus,

LAURENTIUS ARCHIEPUS, NISIBENUS, NUNTIUS APUS.

Father Braughall returned to Ireland in 1807, and served for some ten years as curate at Raheen, in the Queen's County, which at that time was included in the Parish of Clonenagh. Whilst there, he erected the chapel of Shanahoe, the site for which, and also a generous donation, he obtained from a Mr. Bourden then residing at Springmount, in that vicinity. He was appointed Parish Priest of Graig-namagh in June, 1818, in succession to Father Lewis Moore.

It pleased God to visit him with a long and dangerous illness. To afford him an opportunity of recruiting his health, the bishop, Dr. Doyle, offered him leave of absence from his parish for some two or three years, taking care to make provision for his temporal wants. In his illness, Father Braughall made a vow that if it was the will of God to restore him to health, he would make a pilgrimage to the Holy Land. His own letters to his bishop will tell of how he fulfilled his promise. Writing from Paris, on the 26th October, 1822, he says :—

“ MY LORD—I hope you will excuse me for not calling on you before I left Ireland, as duty required of me. In my long illness I made a solemn vow to Almighty God that, if in his goodness He would restore me to health, I would go on a pilgrimage to Jerusalem, and after returning, take the habit of the Carthusians. With this view I left home without acquainting any person with my intention, but on my arrival here I got so ill, occasioned partly from the fatigues of the long walk, that I was confined to bed for five weeks, and was not expected to have recovered. I find it, consequently, totally impossible to continue my pilgrimage to Jerusalem. I am, therefore, determined to take the habit with the Carthusians, with your permission. It will be the greatest consolation to me to serve my God in that penitential institute, if my health permits. May I therefore, expect you will have the goodness to send letters giving your consent, and requesting of the Superior to admit me. I expected to have seen you in Carlow, to get your blessing, when leaving home, but you were on that day at Ballinakill. I did not wish to go to you there, as I was afraid lest my intentions should become known, and my friends might be endeavouring to prevent my retreat from the world. Moreover, I relied on your goodness, and the offer you made that you would allow me two or three years for the recovery of my health, during which time I might retire to whatsoever place I wished, and that you would allow me the thirds of the parish for my support. I judged it best to spend this time allowed me, to make trial if my health would allow me to make my solemn vows with the Carthusians. I brought no money with me from home but £5, which I received for an article of furniture, which I sold a few days before I left, as I intended to travel in the character of an humble pilgrim, and which I would have persevered in did my health permit. I had many difficulties to meet with here, confined to my bed, without money or friends, but Almighty God in His goodness assisted me in a wonderful manner. I had three doctors attending me during my illness; they would not accept of anything for their attendance, nor had I it to give to them. One of these doctors, an English gentleman, and a Spanish lady, who is married to an English officer here, were my support since I arrived in Paris. May Almighty God bless them! They took care of me in my illness, and supplied me with the necessities of life. There is no monastery of the Carthusians in this

country. I must go to Italy to take the habit, which I shall find very difficult in my present weakly state.

Father Braughall was enabled to accomplish his ardent and abiding desire to visit the Holy Land. Another letter, addressed also to Dr. Doyle, gives the interesting details of his journey. It is written from Alexandria in the year 1824 :—

“ MY LORD—Some years have elapsed since I had the honour of seeing your lordship. In the year 1822, to comply with a vow I had made to Almighty God, I undertook a pilgrimage to the Holy Land, which I performed on foot, with the exception of what I was necessarily obliged to pass by sea. The late Holy Father, Pius VII., blessed the pilgrim's habit, invested me himself with it, and gave me the necessary documents, with the Seal of the Holy See, for visiting the Holy Places of Jerusalem, Syria, Judea, and Palestine. Had I not obtained the permission and blessing of the Holy Father, I would not have obtained the Indulgence which pilgrims obtain by visiting the Sacred Places. The reason is, because the Irish priests are ordained under the title of Missionaries ; we cannot, therefore, leave the mission to undertake a pilgrimage without special licence from the Holy Father. His Holiness was very kind to me, explained the many difficulties and dangers I had to encounter, and offered me a dispensation of my vow ; but resigning myself into the holy hands of Almighty God, through the intercession of the ever Immaculate Blessed Virgin Mary, I determined on complying with my vow. I left Rome, possessing no riches, merely my breviary and pilgrim's staff. I was obliged to traverse every port in Italy before I could procure a passage to the East. There is such a decay of religion on the Continent, that the generality of the captains to whom I applied, refused to take me, many of them insulted me ; however, after a long perseverance and many difficulties, Almighty God, in His goodness, provided me with a ship at Leghorn for the island of Cyprus, where I embarked a second time for Beyrout, a seaport in Syria. From thence I proceeded, on foot, to Nazareth, the river Jordan, Mount Tabor, Tiberias, Bethlehem, and Jerusalem, and to all the Sacred places sanctified by the miracles and holy life of our Redeemer. I arrived in Jerusalem very much fatigued, but, on entering Mount Calvary, forgot all my difficulties. The many Stations representing the sufferings and Passion of our Blessed Redeemer, the view of that awful place on which He purchased our Redemption, the sight of the Holy Sepulchre, filled me with gratitude for His unparalleled mercy to us, and His extraordinary favour to me in bringing me to the places of my Redemption. Mount Calvary is at present walled in ; it forms a great church. There is no door to this extensive church but one, which is constantly locked, day and night. The Governor of Jerusalem, who is a Turk, keeps the key. When a Christian or pilgrim arrives, it is necessary to pay him a considerable fine for entering, unless a free passport can be obtained from the Bashaw of St. Jean D'Acre, who is also

Bashaw of Jerusalem. This passport I had the good fortune to obtain. In Mount Calvary, prayer and the Divine Office are never interrupted day or night. There are clergymen of the Latin Church, Greeks, Armenians, and Coptics, who remain continually within; at the end of every three months they are changed. They could not remain longer with safety to their health, as, from the structure of the church, very little air can enter. The time generally allowed pilgrims to remain in is twenty-four or forty-eight hours. The reason for so short a time is, the first visit being a visit of penance, they use but bread and water; it is not every constitution that could endure this for many days. If a pilgrim or Christian died within Mount Calvary, the Turkish Government would exact an enormous fine; to obviate this difficulty, the superiors of the Holy Land consider it prudent to limit the first visit to so short a time. However, during their stay in Jerusalem afterwards, they may enter when there is an opening of the door, which continues open for half an hour or an hour: the longest period is two hours. I obtained a particular permission to remain within nine days and nights, that I might have an opportunity of celebrating the Holy Sacrifice of the Mass at the different stages of the Passion of our Divine Redeemer, which are—1. The Pillar to which He was tied at his cruel scourging; it is tinged with His sacred Blood; a small portion of this Pillar is at Rome. 2. The Pedestal on which He sat when being crowned with thorns. 3. The spot where the soldiers stripped Him and cast lots for his garments. 4. The spot where He was nailed to the Cross—about fourteen feet to the left, the executioners had a hole prepared, to which they drew the Cross; this is the 5th Station: here He hung for three hours on the Cross. 6. The Anointing stone; this is a large rock to which St. Joseph and Nicodemus brought the Sacred Body, washed it of the blood and wrapped it in white cloths; here it was that the ever Immaculate and Blessed Virgin Mary received the Holy Body. 7. The Holy Sepulchre; it is about 400 yards distant from the anointing stone, and is large enough to admit about ten persons. Mass is sung every morning in the Holy Sepulchre except on Fridays, when it is sung on the top of Mount Calvary, on the spot where our Divine Redeemer purchased our Redemption. 8. Is the Garden in which He appeared to St. Mary Magdalene, and to His ever Immaculate and Blessed Virgin Mother. 9. Is the place where the Cross was discovered; it is a well of immense depth, into which the Jews were accustomed to throw the bodies of such malefactors as were executed for heinous crimes. Into this well the three Crosses were thrown, which was then filled with huge stones. The Greeks, Armenians, and Coptics, who attend Mount Calvary, are, unfortunately, schismatics; for this reason they are not allowed to celebrate Mass in the Holy Sepulchre, or on that part of Mount Calvary where our Divine Redeemer expired, but whenever a Greek or Armenian priest arrives who is in communion with the See of Rome, he is allowed to celebrate Mass in these sacred places.

"I visited Mount Olivet; here our Blessed Redeemer left the impression of His Sacred Feet on the stone on which He stood on His Ascension into heaven. I also celebrated Mass in the Garden of Gethsemane; there are still nine of the olive trees remaining which were there on the night of His Sacred Passion. The Garden is very extensive, with a most delightful verdure, with the exception of the part on which Judas with the armed ruffians walked to seize our Blessed Redeemer; here there has been no vegetation since; notwithstanding that the Jews and Turks frequently cultivate it, nothing ever grows on it, it remains burnt and barren. The valley of Josaphat is situated between the Garden of Gethsemane and Mount Calvary. The torrent Cedron passes through the south-east of the valley. In Bethlehem I remained four months; the city is small, and principally inhabited by Christians; there is, however, amongst them a number of Greek and Armenian schismatics. The Grotto or Stable in which our Blessed Redeemer was born is in the same condition as at the sacred birth. There is a very sumptuous Church erected over the stable."

"Lisbon, November 11th, 1827.

"MY LORD,—In the last letter I had the honour of writing your Lordship from Alexandria in Egypt, in the year 1824, I informed you of my having made the Pilgrimage of the Holy Land, and my intention of returning again to my native country; however, Almighty God in his all-wise Providence has disposed of me otherwise. I sailed from Alexandria, and after a passage of forty-nine days, landed in Leghorn, in the year 1824, where I was obliged to pass a quarantine of forty-five days in consequence of coming from the country where the plague raged with great violence. After performing quarantine, I went to Rome to consign to the Holy Father, the many letters I brought from Jerusalem, and from the Missioners of the other parts of the Holy Land. His Holiness received me in a most friendly manner, and treated me with every mark of kindness. In Rome I was visited with a fever and dysentery which continued two months. The dysentery I brought with me from Grand Cairo; it is one of the plagues peculiar to that country, and raged there with great violence during my stay. I believe the fatigue, and many inconveniences I suffered was the cause of my getting that complaint. In Cairo I lodged in the Convent. There were six Religious, four Clergymen and two lay Brothers, who were the only Missioners in that country; all of whom, though in perfect health on my arrival, were in a few days after seized with that fatal distemper. I attended them, administered to them the last Sacraments, each of whom died in my arms. Being then left alone, no other clergyman in the city, but your humble servant, I considered I was called on by Almighty God, in this general distress and calamity, to attend His servants in their last moments, at the risk of my own life. I accordingly undertook to discharge the duty of these venerable, holy, deceased Missioners. I attended all the sick indiscriminately, both in the hospital and private

houses, such as spoke the Spanish and Italian, supporting them with the comforts which our Holy Religion holds out in those awful moments, and administered to them the Sacraments of the Church. The greater part of whom were removed from life, particularly the Europeans who got the distemper, all died with the exception of a very few; during my stay in Grand Cairo there died in the city forty thousand persons with that distemper. I attended the lady of Mr. Scott, the English Consul, she was a Roman Catholic, an excellent good Christian. She died with only three days sickness, her infant on her breast, in like manner, and five of her domestics. The Consul, to compensate me for my trouble in attending his lady, procured me a passage gratis from Alexandria to Leghorn. After recovering (as I considered) in Rome, I resumed my journey for Ireland, but my complaints returned in Genoa. There I was obliged to enter the hospital, where I remained eight months confined to my bed. On getting something better, I left Genoa, but it pleased God to visit me again on the road with the same complaints, so that I was under the necessity of entering the hospital in Barcelona; there I was confined to my bed twelve months with continual fever, dysentery, and inflammation in my bowels. I suffered most violent pain. The faculty of physicians who held a consultation on me, were of opinion I could not possibly recover. I received the last Sacraments. Judging me arrived to my last moments they recited the prayers for a departing soul, and brought into my room a soutane and vestments to dress me in when dead; but Almighty God who wishes not the death of the sinner, has in His tender goodness spared me. My recovery astonished the physicians, as well as such as saw me during my illness; however, as I was reduced to such a languid and debilitated state, the Rector of the hospital called a second consultation of physicians. They gave their opinion thus: that my recovery was astonishing, and not occasioned by medical aid, that my complaints were brought on by excessive fatigue, and privation of that animal sustenance which I should have taken during my Pilgrimage to the Holy Land. They did not consider I could retrieve my former strength; the only means, they considered, of reinstating me, would be to go to a temperate climate, as Italy or Lisbon, and guard against fatigue or cold. They said I could not return to Ireland, at least for twelve months; even at that period, I would expose myself to imminent danger, as the cold and damp of the climate, so prejudicial to my complaint, might prove fatal. I left Barcelona in a most emaciated state; on my arrival in Madrid I was necessitated to enter the hospital again, where I was confined to bed four months. Rev. Mr. Mangan, Rector of the Irish College in Salamanca, hearing of my long illness, wrote me a most polite letter, inviting me to the College; I accordingly went to Salamanca. Mr. Mangan treated me as a father, every thing in his power he did to serve me, and wished to keep me to assist him in the government of the College, but as I was in so delicate a state, I considered it better, according to the

advice of the physicians, to make trial of this climate. I accordingly came here, but arrived with great difficulty, and was very ill, for some time after my arrival, but, praise be to God for His extraordinary favours to me, I'm wonderfully recovered, my complaints much abated, and every day acquiring fresh strength. I was two years and a half without saying Mass, with the exception of three times during my stay in Salamanca; however, I am now able to say Mass every day, and I hope will shortly recover. I do not, however, expect to arrive to that state of health and strength, which would allow me to discharge missionary duties. I must endeavour to procure some situation in which I will not be exposed to cold or fatigue, should it please God to provide me with such. At present I am with a Rev. Mr. MacDermud who keeps an Academy, he was so kind as to give me an invitation to his house until I recover and be able to procure some situation.

"As my state of health does not allow me the great pleasure of seeing your Lordship, I send you two Crucifixes, one for your breast, the other for your study, which I brought from Jerusalem. These Crucifixes were nine days in the Holy Sepulchre of our Lord on Mount Calvary, and were blessed by the Reverendissimo of the Holy Land; they have attached a plenary Indulgence in the article of Death. The present, though small, yet I flatter myself, will be esteemed by your Lordship as coming from so sacred a place which was sanctified by the most adorable body of our Divine Redeemer. I bought them in Bethlehem, brought them with me to Jerusalem, and, on entering Mount Calvary where I remained nine days and nights, left them during that time in the Holy Sepulchre; it may also give you to understand that neither length of time, nor distance of place nor the many difficulties I have had to encounter, could occasion me to forget the high esteem, respect and regard which I have, and always have had for your Lordship. In Mount Calvary and other parts of the Holy Land consecrated by the Divine Presence of our Blessed Redeemer which I visited I remembered you in my poor and ineffectual prayers.

"In Lisbon I had the pleasure of being present at the ordination of Mr. Delany, and assisted at his first Mass; he is a most amiable good young man, permit me to tell you, he really does honour to your Diocese, he is the best student in the College. His excellent good abilities united with his close application to study, and punctual observance of College duties, promise that he will be at a future day a most useful labourer in the vineyard of our Lord.

"If your Lordship correspond with Mr. Mangan, Rector of the College in Salamanca, if you return him thanks for his kind attention to me, I should consider it as a particular favour; under God he preserved my life. On my leaving the hospital in Madrid I was not possessed of so much as one shilling, and in a most debilitated state. He assisted me in every respect, he is a most charitable man, and has done a deal for the College. In place of the old house we lost, Mr.

Mangan, by his exertions, has obtained from the King a most excellent house, one of the former noble Colleges, situated in good air, and in every way better calculated for the health of the students than our former College. It would afford me singular pleasure to be honoured with a letter from your Lordship, and let me know your state of health. Be so good as to present my compliments to the Curates who lived with me, to Rev. Mr. Dunn, Mr. Haly, and Mr. Tyrrell, and to the clergy at large of the Diocese; to my old friends and parishioners of Graiguenamanna and Raheen, to Mr. and Mrs. Kelly, Mr. Clooney, Miss Rossetors, Mr. Maher and family of Killeany, Mr. and Mrs. Lalor of Raheen, and Mrs. Moffit, also of Raheen, and all inquiring friends.

"I remain my Lord, with the highest respect and esteem,

"Yours sincerely, &c., &c., &c.,

"JOSEPH BRAUGHALL."

"Mr. Delany is well and presents his dutiful respects to your Lordship."

Father Braughall was again in Ireland in 1838-9; his venerable appearance—gaunt, bent figure, sharp features, and flowing iron-grey hair—is still well remembered. During his stay he resided at Carlow College, which place the then President, Dr. FitzGerald, invited him to make his permanent abode. The man of God, however, declined this kind offer, feeling himself called to a life of greater seclusion and mortification. In 1839, he again set out for Italy purposing to spend the rest of his life as a Hermit in that favoured land. In the following letters written to one of the Sisters at the Presentation Convent, Carlow, he gives an interesting account of his travels and the many difficulties which he had to battle with before he reached that haven of rest which his soul so earnestly longed for:—

"Napoli, alias Naples, November 16th, 1839.

"MY DEAR MRS. M'GRATH AND SISTER IN JESUS CHRIST,—

"I should have written to you long before this were it not for my delicate state of health and a variety of other crosses it has pleased my Lord to visit me with. You have heard from Mr. James Leyne to whom I have written from Florence of my long confinement in that city. I was ten days in bed in a *locanda*, from whence I was removed to the hospital, where I remained seven weeks, reduced to the lowest state of bodily weakness. On leaving the hospital, the lady in whose *locanda* I had been confined, brought me to her house, kept me three weeks, attended me with all possible care, attention, and fraternal charity. On leaving her she also gave me two Roman crowns; and the Clergyman by whose interest I was received into the hospital, paid my passage in the coach to Siena, forty miles from Florence. I was so weak he would not allow me to walk; from thence I proceeded on foot to this city, where I arrived safe (praise to God) but suffered a deal along the way from distress, and harsh treatment from others. However, I always consoled myself by keep-

ing before my eyes the sufferings of my Divine Lord and Master, and expecting, that on my arrival in Naples my difficulties and trials would be in a great measure removed on being received into the Hermitage, the long-wished-for place of my retreat from the world. On presenting myself at the Hermitage I met a sad disappointment, the Hermit would not receive me. By orders from Government, there is no hermit allowed in Mount Vesuvius but one, and this hermit is appointed by the King himself and allowed twenty ducats a month for his support and that of the Church. I endeavoured to be received into other Hermitages, but found it equally impossible, as the Government does not wish any Foreigner to be received as a hermit. In these degenerate days Foreigners aspiring to that state of life are suspected of having been incorrect in their own country. I have been introduced to the Rev. Don Andrew Eichholser, Confessor to the Queen of Germany; he told me he would most willingly serve me as far as was in his power, but to procure my admittance into a Hermitage he considered impossible, therefore he could not hold out to me the smallest hopes whatever of my being received. I have made a memorial to the Queen supplicating her Majesty to grant me this request. This good Rev. Gentleman has been so kind as to deliver the Memorial himself, in person. As yet I have not received the final answer, but it has been given me to understand my request cannot be granted. I have been also introduced to the Rev. Don Giuseppe de Bianchi, one of the most respectable and religious Priests in Naples, and for whom the Cardinal Archbishop has a great regard; he demanded to see my Bishop's letter, but on my journey in my sickness I lost the letter of Dr. Haly. He mentioned the affair to the Archbishop, who has it in his power to appoint a hermit to two or three Hermitages in his Diocese, but his Lordship said the hermits in his Diocese lived either on a patrimony from their family or on begging, and as I had no patrimony I could not be admitted. To leave the Hermitage to go out, in order to beg for my support, I might be insulted, on account of being a Foreigner, and as I am a Priest, it would not be prudent to expose me to that danger; also I should require the permission of the Government and the Police, which could not be obtained. Not having my Bishop's letter renders me somewhat suspicious. This clergyman desired me to write to Doctor Haly for his letter to the following purport, first, that I am a Priest regularly ordained; secondly, that I have been also a Parish Priest, I told them I was; thirdly, that I have made the Pilgrimage of the Holy Land and that my Bishop gave me his permission and blessing to become a hermit. This letter must be written in Latin, signed by his Secretary, and must bear the Seal of the Diocess. I have not written to Doctor Haly, as I considered this letter to you will be sufficient. I hope then, you will endeavour to see the Bishop as soon as possible. Remember me most affectionately to his Lordship. I am sure he will be sorry to hear of my sad and unexpected disappointment, and will have no difficulty in

sending me the letter they require here, otherwise I will be considered an impostor, for there are various opinions passed on me, and some very unfavourable ones. On my arrival in this city I was not possessed, nor am I at present, of any worldly riches whatsoever; how I have subsisted seems rather a miracle from God. I am here a month, my apprehensions of the want of a bed and a place to protect me at night seemed to prey on me more than the want of animal food, but my merciful God has not as yet left me without a bed, and the longest time I do be fasting is twenty-four hours, without taking bread and water, which is my general support, with a little wine occasionally. The night I arrived, I met, in the *locanda* where I went to look for a lodging, a gentleman of the name of Don Giorgio Drasenovich a German, who brought me to his room, and had a bed made for me convenient to himself, for which he has paid for me about eightpence, English, to the owner of the *locanda* every night. It is very difficult for a poor person to get a bed in this city, the population is so great. This gentleman is one of the best informed men I ever met with for a layman, and what is above all to be admired he makes use of his information to his arriving at perfection. He is truly religious, humble, and charitable; he has treated me more like a brother than a Foreigner. I may say he has been my principal support this past month that I have been in Naples. If circumstances permitted him, he would not let me want for anything, but he is very much limited as to his means. He has had a deal of expense with me since my arrival; he paid the Police office for my letter of security, which all Foreigners must have, and has got me shoes and other things he saw I was in want of. I know not how long I can remain with him, as his narrow circumstances would not allow him to pay much longer for my bed, but my confidence is centered in my merciful Jesus who has always provided for me, that in His infinite mercies He will still continue to do so. I remained but three days in Rome. I did not call at the Irish College nor Convents, being anxious to enter my retreat from the world as soon as possible. Pray for me in union with your good community that Almighty God in His boundless mercies and love may remove the many obstacles and impediments which prevent my reception into that Holy Retreat I am so long sighing after, but above all things, that He may accomplish His Divine Will in me. Remember me most affectionately to Mrs. Cosslett, your Rev. Mother, and to your good Community at large, also Mrs. Ward and Mrs. Maher, and their respectable Community. Let Mrs. Ward know I shall write to her when I receive the Queen's final answer, if it pleases God to give me what will pay the foreign postage of the letter. It is the gentleman who pays for my bed that also pays the foreign postage of this letter to you. Remember me also most affectionately to Doctor Fitzgerald and to all the gentlemen of the College, and to Mr. James Leyne. Present my dutiful and affectionate love to Dr. Haly, let his Lordship know I expect he will send me as soon as possible the letter I require. I will also expect a

letter from you, and direct as follows:—Don Giuseppe Braughall Prete Irlandese, residente in Napoli. Naples.

“The body of Saint Filomena, Virgin and Martyr, is in Mugnano, a town twenty miles distant from Naples; the miracles and graces received through her holy intercession are innumerable, and daily continue. I am sorry the limits of this short sheet do not allow me to give an account of, as also to relate to you the many scenes through which I have passed since I left Ireland. I shall relate to you one circumstance. Four days’ journey from Naples, in a locanda where I slept, I was taken next morning for a robber; the doors were shut not to let me out, I was then closely examined, and the few things I had in my little bag thrown on the ground; but finding nothing with me, and seeing my passport correct, they were afraid to detain me and allowed me to continue my journey; they treated me very harsh. Within five days’ journey of Florence, very ill, and almost unable to walk, as I ascended one of the Appenine mountains, a woman met me, with the most beautiful countenance and smile I ever witnessed in man or woman. She had a cake in her hand, she stopped me, and smiling at me she said:—‘Dove andate cosi presto?’ *Where are you going in such a hurry?* She broke the cake, and keeping a very small bit herself, gave the remainder to me, saying, ‘prendete ed mangiate lo,’ *take and eat it.* I was so sick I put the cake in my pocket. She continued a length of time looking at me and smiling at me, at length she disappeared from me without my asking her name, or where she was from. I really believe I had not the power of speaking. I went on for about two minutes, I reflected on my ingratitude in not speaking to the woman, I returned back to the place she met me but could not see her. The beauty and appearance of her heavenly countenance, and sweet smile has never left my thoughts since, and think never will until my death. On that day I was so ill, I was not able to take any nourishment; in the evening I ate the cake, went to bed, and slept soundly till the morning, when I arose perfectly well, and continued so nearly three days, which were the only three days free from sickness and pain I enjoyed from Paris to Florence.

“I remain, my dear Mrs. M’Grath,

“Your most sincere and affecate. Friend and Brother in
“Jesus Christ,

“BENIAMINO GIUSEPPE BRAUGHALL”

“When you write to Mrs. Brennan salute her affectionately in my name.”

“Napoli, alias Naples, March 10th, 1840.

“MY DEAR MRS. M’GRATH AND SISTER IN JESUS CHRIST,—

“Your esteemed, kind, and truly affectionate letter of the 19th of December, I received on the 24th of January. This is the only letter or account I had from Ireland since my departure; it afforded me a deal of pleasure to hear you, your Rev. Mother Mrs. Cosslett, and respectable Community, with my dear Bishop and Friends in the

College, were well. I regret your dear sister Mrs. Agnes Nolan. I regret the loss you and your Community sustain in the loss of her sweet conversation and edifying life. Almighty God, who holds out a merciful hand of protection to all His servants on earth, engaged in His spiritual warfare, watches over His virgins in a special and particular manner. How dear the virgins are to His Divine Majesty our Divine Lord and Master gave us a convincing proof. When leaving us the pledge of His immortal love in the Most Adorable Sacrament of the Holy Altar, His Divine Majesty allowed His virginal Disciple to repose his head lovingly on His Sacred Heart, and in His convulsive Agony on the Cross recommended His afflicted and virginal Mother to the care of His virginal Disciple, and why? one of His principal motives certainly was, to let us see how precious in His holy Eyes the state of virginity is, and we are assured from His Sacred writings that the virgins in Heaven follow the Spotless Lamb wheresoever He goeth, approaching nearest His Divine Person, singing hymns and canticles of gratitude, love, and adoration, which no other Saint in the Heavenly Jerusalem can sing but the virgins alone. In this happy and blissful society is now dear Miss Nolan receiving the recompense promised to virginity. I am grateful to you and my dear Bishop, for his letter which you sent me, but you will be surprised to hear that the authenticity of the letter was called in question. What motives they had for doubting the veracity of the letter I could not understand, but they alleged that the Bishop's seal should have been *within* the letter, under his name and not *outside*, and I suppose as I came here for such an humble state, their suspicions were increased. It cannot be imagined by many, that a man of my advanced years would have left my native country to embrace an Eremetical state, if I had not committed some error, and different are the opinions entertained of me. I gave the letter to my friend Don Giuseppe Bianchi, who presented it to the Vicar-General Bishop, who acts under the Cardinal Archbishop of this City, but his Lordship did not give implicit credit to it, and ordered the letter to be taken to the Apostolical Nuncio residing here, for his approbation, but his Eminence declined authenticating the letter to be genuine, and as coming from the hands of my Bishop, and sent the letter to be approved of by the Holy Father, and Propaganda Fide in Rome, where the letter remained for some time. At length Propaganda Fide sent back the letter to Naples, to the Apostolical Nuncio, saying they had approved of the letter, and that his Eminence might consider the letter as genuine and coming immediately from my Bishop. The Apostolical Nuncio approved then of the letter, and annexed his Apostolical Seal to it in confirmation of its being genuine, and also of his approbation. The letter was then sent to the Vicar-General Bishop who acts under the Cardinal Archbishop of this city, who also admitted the letter to be genuine, and also annexed his seal to it; his Lordship then gave me permission to say Mass for two months, with the obligation of returning, if I remained in the city on the expiration

of said time, to have the license renewed. As yet I have not been able to say Mass, nor is there the least probability I ever shall. My state of health is the same as when I left Ireland, nothing better, but rather on the decline; my voice is extremely feeble. As yet I have not been able to find admittance into any Hermitage or solitary retreat, nor is there any likelihood I can in this Kingdom. My friend Don Giuseppe Bianchi procured for me a Hermitage in Marano, about six miles distant from this city, but the conditions required of me were such, that I could not enter; they required as an indispensable obligation that I should say Mass every day in the week for the benefit of one hermit who resides in the Hermitage, as also for the convenience of a few families who are near the Hermitage who come daily to the Church to Mass, in consequence of being remote from any other Church. My state of health does not allow me to say Mass, consequently they would not admit me. Application has been made for me in other Hermitages, but as a Foreigner I could not be admitted without saying Mass daily, or otherwise having a patrimony for my support. As I see it is impossible to be admitted into any Hermitage here, in consequence of my being a Foreigner, and various other difficulties, I intend going into the Roman States about the latter end of May, if my health permits, and that it pleases Almighty God to give me any means of travelling. In the Roman States there are many Hermitages, and Foreigners are received with less difficulty than here, and perhaps my God in His tender mercies may open a door into some solitary retreat. I wrote to Mrs. Ward a few days after writing to you, I hope she received the letter. In that letter I gave a short account of the birth and sufferings of the glorious virgin and martyr Saint Filomena, whose relics were translated from Rome to Mugnano del Cardinale, a town about twenty miles distant from this city, on the 2nd of July in the year 1805, being first brought to Naples. Her sepulchre was discovered in the Catacombs of Santa Priscillia in Rome on the 25th May, 1802, under the Pontificate of Pius Seventh. She was born on the 10th January, in Greece, of Royal Parents, she was beheaded on the 10th of August, under the cruel Dioclesian, and God has distinguished in a particular manner with many miracles the anniversary solemnity of her birth and glorious martyrdom; the graces obtained through the intercession of this illustrious martyr are innumerable. Madame Jaricot from Lyons, in France, came to Mugnano on the 9th August, 1835, accompanied with her Chaplain, a servant maid, and servant man; this respectable lady had suffered for some years a tedious and painful sickness, she could neither move nor stir in her bed; at length she was declared incurable by her Physicians, and her distemper was of such a nature, it was disgusting for her attendants to approach her. On hearing of the many graces obtained through the intercession of Saint Filomena she was brought to the Shrine of the Saint in Mugnano, and on the 3rd day of the Novena she was perfectly cured, in the presence of an immense concourse of people,

both of Foreigners and natives, in the Church,—stood up by herself, walked through the Church home to her lodgings, and stayed many days in Mugnano returning Almighty God and the Saint thanks. In a convent of a numerous Community of Saint Francis of Sales in the Kingdom of Naples, this Community was reduced to the utmost state of distress and want, in so much that they had not the common necessities of life. The Rev. Mother and Nuns undertook a Novena in honour of Saint Filomena, and, praise be to Almighty God, on the fourth morning of the Novena a young man knocked at the door and gave the Portress two hundred Crowns to bring to the Rev. Mother, who came down stairs accompanied with the Community to return the young man thanks, but he had disappeared, and it could not be discovered who had given the money. A Lady of respectability in this Kingdom, two years back, who had been accustomed to have, at her own expense in the Church, an anniversary Feast, Solemn High Mass, &c., in honour of Saint Filomena, was removed from life, and her soul brought before the Divine Tribunal, where the Devils were accusing her of sloth and tepidity in the service of God during life; she saw Saint Filomena interceding for her most powerfully, and alleging many excuses to our Lord in her behalf, to all of which our sweet Lord held down His Head, and gave no attention; at length Saint Filomena said:—‘But, O Lord, remember with what love I suffered so many cruel martyrdoms and torments for your Divine love.’ To this our Divine Lord replied, ‘Filomena, my dear Daughter, your request shall be granted; do as you wish.’ The soul of this lady was then united to her body, within a few hours of her being brought to her grave, she sat up in her coffin, and related to her family and all the people collected to attend her Funeral, and the parochial Clergy, this account I now give you. She came in a few days after to Mugnano to the Shrine of the Saint, to return Almighty God thanks for this extraordinary favour and grace she received through the intercession of the Saint, and related in the Church in the presence of an immense concourse of people this wonderful miracle. This lady is still living in a most edifying manner and has a numerous family. Almighty God has also punished severely, in many instances, such as have called in question the miracles wrought, and graces obtained through the intercession of this glorious virgin and martyr. The devotion to St. Filomena is great, not only in this Kingdom, but, has also extended through the different parts of Europe, India, and America; but yet, melancholy to say, some nominal Catholics as well as Heretics call in question the veracity of the miracles of Santa Filomena. Praises be to God, the conversions of tepid and lukewarm Catholics, Protestants, and other Heretics, at the Shrine of Santa Filomena, have been innumerable, and extraordinary graces continue daily to be received through the intercession of this glorious servant of God and favourite of Heaven. I send you a small painting of Santa Filomena as she is in her Shrine in Mugnano, yet I fear it will increase the postage of the letter. Place yourself

and your Community in a special manner, after the Blessed Virgin, under the patronage and intercession of Santa Filomena, and be assured you shall always find relief in your spiritual and temporal necessities. In this country it is usual to keep a light before the Image of Santa Filomena, as well as before the image of the Blessed Virgin, and it appears from many instances the Saint is pleased with this. You will be so kind as to present my affectionate compliments to your Rev. Mother, and respectable Community, to Mrs. Ward and Community, to my dear Bishop, Dr. Haly, Doctor Fitzgerald, Rev. Mr. Taylor, Mr. O'Beirne, Mr. Mullhall, and in a word to all my Friends in the College. When you write to Mrs. Brennan present my affectionate compliments, as also to Mrs. Murphy and Mrs. Kinsella. I shall write to them shortly, when it pleases God to give me the means of paying the Foreign postage of the letter; present my affectionate compliments in a particular manner to the Rev. Mr. Maher, let him know I took the liberty of directing this letter to his care in order you may receive it with security. Also remember me affectionately to my dear Friend Mr. James Leyne in the College, let him and Rev. Mr. James O'Beirne know that I remember with gratitude, and ever shall, the many favours they have conferred on me. I remain, my dear Mrs. M'Grath,

"Your sincere and affectionate Friend and Brother in Jesus Christ,
"B. JOSEPH BRAUGHALL."

"I recommend myself most sincerely, and my dear Friend Don Georgio Drasenovich, with whom I still remain, to your good prayers, and that of your Community. Write to me as soon as convenient.

"P.S.—Remember me to Sisters Veronica, Catherine, and Mrs. Maguire. I rejoice to find they are persevering in the happy state to which God has called them."

Father Braughall spent the latter years of his life as a monk at the celebrated Benedictine Monastery of Monte Cassino, where he edified everyone by his extraordinary piety, and where his memory is revered as that of a saint. The late Dr. Russell, of Maynooth College, who visited Monte Cassino during the lifetime of Father Braughall, heard the following anecdote from his own lips. On the morning of the day on which Father Braughall set sail from Leghorn for the Holy Land, he was engaged in making his thanksgiving after the celebration of Mass, when he felt himself tapped on the shoulder; on looking round, he saw a handsome youth, who said to him: "You wish to go to the Holy Land; go immediately to the harbour, and you will find a vessel ready to sail." Father Braughall stooped to take up his breviary when, on looking up, the person had disappeared. He went at once to the harbour, and found the ship on the point of sailing. The captain received him kindly, and gave him a free passage to the East. Father Braughall always regarded his visitor on that occasion to have been his Guardian Angel. His special devotions were

towards our Lord, present in the M. H. Sacrament of the Eucharist, and towards the Blessed Virgin whom he delighted to style *ever Immaculate*.

Apropos of the former trait, the following incident will be interesting. In 1848 the King of Naples and his family visited Monte Cassino. On going to the Church to make their devotions the royal visitors found Father Braughall in adoration before the Tabernacle. They came and knelt behind him, and, on leaving, each of the royal party reverentially took up and kissed the hem of the habit of the holy Religious, who was so absorbed in his devotion as to be, all the while, wholly unconscious of their presence.

The following particulars relative to the closing years in the life of this saintly Priest have been obtained in reply to an application kindly made to the Rev. Anselm Caplet, now Master of Novices in the Abbey of Monte Cassino, by the Very Rev. Adam Hamilton, O.S.B. :—

Father Hamilton observes :—“The letter F. Caplet inserts in his own is from the Right Rev. Abbot d’Orgemont de la Fontaine, the actual Abbot and Ordinary of the Diocese of Monte Cassino. As he (the Abbot) was born in 1826, he must have been aged 14, and was amongst the boys in the Monastic College when Father Braughall came to Monte Cassino, in 1840. The Abbot is a man of no ordinary reputation for piety himself, and is evidently interested in the history of the holy servant of God with whom he lived at Monte Cassino for eight or ten years. His testimony is not without value, besides the additional witness borne by Father Perez, as you will see from enclosed. A copy of the letters of the servant of God, MS. or printed, would be a welcome present to Monte Cassino.”

The letter of Father Caplet, above referred to, is dated, Rome, 26th September, 1882 ; the following is a translation :—“Reverend Father,—I wrote at once to our venerated Abbot for the information you required. He answers me as follows :—

“The Irish Priest, concerning whom you have been written to, came to Monte Cassino when I was a student here, and died in the Abbey in great reputation of sanctity. He used to pass literally the whole day on his knees, either at the railings before the altar of the Blessed Sacrament, or at the prie-dieu before the Lady Altar (the altar of our Lady Assumed into Heaven). He used to converse with no one, but was most courteous towards any one that addressed him. He never said Mass, nor would he put on a stole, although he received Holy Communion every day with great devotion. Others have likewise made enquiries about him, but as they wish for details, these have not yet been collected, and there are only a few individuals among us now who were then living in the Monastery. Dom Peter Perez was then in the Abbey ; you will be able to get from him an account of his death, because he assisted him, if I remember aright, and had a great veneration for him.

“✠ NICHOLAS D’ORGEMONT.”

"As you see, I sent on your letter to Monte Cassino. I have questioned Father Perez who is with me here (at S. Callisto in Rome), and he confirms the Right Rev. Abbot d'Orgemont's account, adding, that the saintly clergyman died in 1850, on the Feast of the Ascension, after solemn Vespers, assisted by the Right Rev. Abbot Dom Pietro Candida. A band of musicians from Capua, which had come to Monte Cassino, was playing in the Basilica, and Father Perez was at the organ (after Vespers). When the Community learned the death of their pious guest, they said he had gone straight to heaven on such a day of gladness.

"Your devoted brother in S. Benedict,

"DOM ANSELM CAPLET, O.S.B."

SYNODICAL RESOLUTIONS

Of the Irish Bishops, assembled at Tullow, June 6th, 1809.

From Dr. Milner's "Supplement to a Pastoral Letter," London, 1809, p. 17.

"Whereas, We the underwritten Archbishops and Bishops of the
"Roman Catholic Church of Ireland, have been called upon to declare
"our judgment concerning certain opinions lately published in
"England, and there condemned by our Right Rev. Brothers, the
"Bishops of Centuriae and Castabala, Vicars-Apostolical; from which
"condemnation a pretended appeal has been conveyed to us, in a
"book entitled, *Abus sans Example de l'Autorité Ecclésiastique, pour*
"*flétrir et opprimer l'Innocence, &c., &c.* By Pierre Louis Blanchard,
"styling himself *Curé de St. Hyppolite, Diocèse de Lisieux, Normandie.*
"A Londres, de l'imprimerie de R. Inigné, 17 Margaret Street,
"Cavendish Square. Se vend chez M. De la Roche, 5 King Street,
"Portman Square; et chez l'Auteur, 81 High Street, Mary-le-bone,
"1808.

"And, whereas, the said Pierre Louis Blanchard has signified in
"his said book, that he will consider our silence as an approbation of
"the opinions therein asserted, and already mentioned to have been
"condemned:

"For these reasons, we have thought it expedient, without enter-
"taining the said pretended appeal, which we declare to be irregular,
"nugatory, and invalid, to take into consideration the reasons alleged
"by the said pretended appellant; and having examined the pro-
"positions hereafter set down, as well separately taken, as compared
"with the context of the abovementioned work of the said Pierre
"Louis Blanchard, We have unanimously agreed to the following
"resolutions:—

"First, We profess and teach that Pius VII. the now Bishop of
"Rome, is the true and supreme Pastor of the Catholic Church, that
"We adhere to him as the undoubted Successor of Peter, and that

“he is fully and justly in possession of all spiritual powers, which,
 “by reason of the Primacy divinely established in the Church of
 “Christ, of right belong to the Chief Bishop of Christians, and to the
 “Teacher of all Christians.

“*Secondly*, We declare, that adhering, as We have done from the
 “beginning, to the dogmatical decisions of Pius VI. of holy remem-
 “brance, concerning the so-called *Civil Constitution of the Clergy of*
 “*France*, and judging, after those decisions, that the said Constitution
 “was impious in its suggestions, heretical in its pretensions,
 “schismatical in several of its provisions, and on the whole
 “to be rejected; We judge at the same time, that our holy
 “Father Pius VII., has not meant to approve, and by no colour or
 “inference has he approved of the errors, heresies, or impious
 “principles contained in the said *Civil Constitution of the Clergy*, or of
 “any of them: but that, especially in his measures for the restoration
 “of Catholic Unity, and the peaceful exercise of true religion in
 “France, he has adhered to that which was dogmatical in the said
 “decisions of his predecessor, and that he has only yielded what the
 “dreadful exigencies of the times demanded from a true Shepherd of
 “the Christian Flock, in commiseration of *such days as had never*
 “*appeared from the beginning of the world, and if they had not been*
 “*shortened on account of the elect, all flesh would not have been saved.*

“*Thirdly*, We declare, that in the Pontifical Acts already mentioned
 “of Pius VII. he has validly, and agreeably to the spirit of the
 “Sacred Canons, exerted the powers belonging to the Apostolical
 “See; that he has effectually restored the Catholic Christians of
 “France to the visible body of the Church, and that he has thereby
 “imparted to them a true Communion with the Universal Church,
 “that being restored to God thro’ Christ, they may have remission of
 “their sins in the Holy Spirit: And we accept, approve, and concur
 “with the said acts of Pius VII. as good, rightful, authentic, and
 “necessary, inspired by charity, and done in the faith of his pre-
 “decessor.

“As we are willing and prompt to make this declaration in
 “testimony of the One Catholic Church, and in defence of its visible
 “Head, Pius VII. *for whose deliverance*, as formerly for that of Peter,
 “*the prayer of the Church is unceasingly offered up to God*, so it is with
 “unfeigned grief we find ourselves compelled to reprehend the works
 “or assertions of a man, who appears to have belonged to that
 “glorious Church of France, which in these last days has crowned its
 “Faith by Confession, and its Confession by Martyrdom; in the
 “sufferings of which We sorrowed, and for the deliverance of which
 “We prayed: but being reduced to the necessity of either acting with
 “pastoral authority and animadversion, or surrendering the sacred
 “trust confided to us, We follow the example of him who has said:
 “*If thy right eye scandalize thee, pluck it out and cast it forth from thee;*
 “and again, *unless a man hate his very soul, he cannot be my disciple.*

“Wherefore, having seen the following propositions asserted by

“ said Pierre Louis Blanchard, and having examined them, we declare
 “ them respectively FALSE, CALUMNIOUS, and SCANDALOUS, inasmuch
 “ as they regard the acts of Pius VII. in his Restoration and Settle-
 “ ment of the Churches of France, and manifestly tending to schism,
 “ most dangerous at this time to the peace and unity of the Catholic
 “ Church, exciting and inviting to schism, not alone schismatical, but
 “ dogmatizing schism, usurping ecclesiastical jurisdiction, and sub-
 “ versive of Church authority.

“ The propositions are these following :—

Page 38. “ L'Eglise du Concordat n'est pas Catholique.

Page 60. “ L'Hérésie vient d'obtenir en France un triomphe complet,
 “ et Pie VII. en est la première et la principale cause.

P. 95. “ Une Eglise aussi complètement asservie ne peut être
 “ l'Eglise de Jésus Christ.

P. 99. “ Les Evêques Concordataires doivent être évités par les
 “ fidèles jaloux d'operer leur salut.

Ibid. “ Ils n'ont pas reçu de Jésus Christ les pouvoirs essentielle-
 “ ment libres dans leur principe et dans leur exercice.

P. 109. “ Un des sujets de leur justes plaintes (des Evêques de
 “ France), c'est que Pie VII. par sa foiblesse, ait
 “ introduit le schisme même et l'hérésie dans le sein de
 “ l'Eglise.

P. 134. “ Quant à ce Pape (Pius VII.) Je dis seulement qu'il faut
 “ le denoncer à l'Eglise Catholique, encore sans spécifier
 “ si c'est comme hérétique et schismatique ou unique-
 “ ment pour avoir violé les règles saintes.

P. 137. “ Pie VII. seroit hérétique et schismatique par l'abandon
 “ et même par le mépris d'une décision solennelle de
 “ l'Eglise :

“ This proposition separately taken is equivocal ; but it is to be
 “ considered along with the three following :—

P. 62. “ Nous avons donc dans la decision de Pie VI. contre la
 “ Constitution civile du Clergé, celle de l'Eglise
 “ universelle même.

P. 117. “ Pie VII. par la formation de l'Eglise Concordataire a en
 “ effet, révoqué les brefs de son prédécesseur, et admis
 “ les principes fondamentaux de la Constitution civile
 “ du Clergé.

Ibid. “ Comment Pie VII. a-t-il formé ce fantôme d'Eglise ? Il
 “ l'a formé sur les bases mêmes que Pie VI. avoit
 “ condamnées comme impies, hérétiques et schisma-
 “ tiques.

“ These Propositions we reject and condemn, without approving or
 “ intending to approve many other propositions maintained by the
 “ said P. L. Blanchard as connected with the foregoing, and without
 “ entertaining, as We have already declared, the said pretended
 “ appeal, or approving of it in form or substance.

"In testimony of all which We, the aforesaid Archbishops and Bishops have signed our names to this our Solemn Declaration and Decision.

"Dublin, 3rd July, 1809."

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| "Richard O'Reilly, D.D., Armagh. | "J. T. Troy, D.D., Dublin. |
| "Thomas Bray, D.D., Cashel. | "Daniel Delaney, D.D., Kildare and Leighlin. |
| "Francis Moylan, D.D., Cork. | "James Lanigan, D.D., Ossory. |
| "P. J. Plunket, D.D., Meath. | "F. French, D.D., Elphin. |
| "John Cruise, D.D., Ardagh. | "T. Costello, D.D., Clonfert. |
| "John Power, D.D., Waterford and Lismore. | "John Flyn, D.D., Elect, Achonry. |
| "Flor. McCarthy, D.D., Antione, Coad., Cork. | "Patrick Ryan, D.D., Germanicia, Coad., Ferns. |
| "E. Dillon, D.D., Tuam. | "Daniel Murray, D.D., Coad., Elect, Dublin." |
| "J. Caulfield, D.D., Ferns. | |

"I hereby certify that the underwritten Prelates, not present at the assembly of their brethren on the 3rd of July, have approved the foregoing solemn Declaration and Decision; and authorized me by their respective letters, to affix their signatures thereto."

"J. T. TROY, D.D., Dublin."

"August 21, 1809."

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|---|-------------------------------------|
| "Wm. Coppinger, D.D., Cloyne and Ross. | "Dominick Bellew, D.D., Kilalla. |
| "P. MacMullen, D.D., Down and Connor. | "C. Sughrue, D.D., Kerry. |
| "E. Derry, D.D., Dromore. | "James Murphy, D.D., Clogher. |
| "Chas. O'Donnell, D.D., Derry. | "J. O'Shaughnessy, D.D., Kilalloe. |
| "N. J. Archdeacon, D.D., Kilmacduagh and Kilfenora. | "P. McLoughlin, D.D., Raphoe. |
| | "F. Reilly, D.D., Kilmore. |
| | "Val. Bodkin, D.D., Ward., Galway." |

This formal condemnation appears to have had no effect for good upon this turbulent and self-willed Abbé. The following letters from Dr. Baines to Dr. Doyle, written fifteen years later, shew him still as intent as before on fomenting strife and schism:—

"Lansdown Crescent, Bath, June 1st., 1824.

"MY DEAR LORD,—Excuse the liberty I take in troubling you with this. The Abbé Blanchard has lately come to Bath, and, yesterday, sent me a long manuscript in justification of himself against the charges of schism, &c., that have been made against him. He maintains that it is not he who is, but Pius VII. who was, the schismatic. He maintains that the Church of France is also schismatical, and as such, he refuses to communicate with it. In a conversation I had a few days ago with a female friend of the Abbé Blanchard, who applied to me for the Sacraments, I stated that the Bishops of Ireland, amongst others, never separated themselves from the Communion of Pius the VII., nor of the Church of France as established by him. In reply to this the Abbé says:—'Vous avez

dit, Mgr., que le corps des Eveques d'Irlande m'avoit condamné ; et il est inutile, il seroit trop long d'exposer comment et par quelles intrigues ; mais il étoit de votre justice d'ajouter que le corps des Eveques d'Irlande a révoqué ses censures par son adresse de 1810. Je publié cette revocation par un ouvrage imprimé sous ce titre : *La vérité proclamé par ses aggresseurs*. Les prelates ne reclamèrent point, et M. Milner, dans le *Journal Orthodox*, reconnat mon *éclatant triomphe*, qui est celui de la vérité. Depuis ce tems nous les citons avec confiance en notre faveur.'

"I am not entering into controversy with the Abbé. I have refused to do so ; but as he requested my opinion of his doctrines and sentiments, and as I judged this declaration of my opinion necessary for the good of some well-meaning persons misled by him, I declared his doctrines and sentiments as expressed in his letter, *injurious to the late venerable Head of the Catholic Church, schismatical, and leading directly to heresy*; and I forbade him, of course, to exercise any ecclesiastical functions here. It is not, therefore, for my own satisfaction that I trouble your Lordship, but chiefly for the benefit of some respectable persons, over whose minds this positive old man has exerted much influence, chiefly by persuading them that he has numerous episcopal defenders. Your Lordship would therefore confer a great favour upon me and benefit on others, by stating your own sentiments, and, as far as you are able, those of your Episcopal brethren on these heads."

That the reply of Dr. Doyle was both prompt and satisfying is shown from another letter of Dr. Baines, dated June 24th, 1824 :—

"MY DEAR LORD,—Your prompt and satisfactory answer on the subject of Abbé Blanchard arrived opportunely and afforded me an argument for confirming the faith and settling the mind of one young person who had been misled by that wrong-headed and obstinate old man. This, I know, will be considered by your Lordship as a sufficient compensation for your trouble. However, I must beg leave to add my best thanks."

[The remaining portion of Dr. Baines's letter, though not referring to this subject, will be found interesting, and not out of place in these pages.]

"Your Lordship's pathetic description of the sufferings of your poor countrymen has also been productive of some good. It has enabled me to have the pleasure of enclosing a ten Pound Bank of England note for their relief. It is the contribution of an English Protestant lady who has placed it at my disposal from the description I, or rather you, gave her of Ireland's wretchedness, and who approved of my sending it to be distributed by your Lordship's hands as you deem most proper. I need not beg that you would recommend her to the prayers of the poor who are benefited by her charity, that God would make her faith equal to her benevolence. If you think me entitled to a passing memento, it will be well disposed and most gratefully acknowledged.

"The very day I received your Lordship's letter, I met, by appointment, the Poet Moore, to thank him for his admirable Memoirs of Captain Rock. I showed him part of your letter which he was anxious to see, and he spoke of it and its writer in a way that pleased me. He told me that the Orangemen in Dublin are circulating a *cheap* edition of his work, in Ireland, to injure the sale of his more expensive impression! May God inspire all their councils with equal wisdom!

"I have just seen your letter of the 18th inst., to Mr. A. Brown, I am delighted with the concluding clause containing your principles of allegiance. They are the principles of common sense, and I shall henceforward maintain them with the same firmness I always have, and with more confidence, having such an authority to back me.

"I had a letter not many days ago from our amiable and worthy old friend the Bishop of Norwich, who says:—'Every fair, unprejudiced man must allow that the harsh imputations, the insulting language of Lord Colchester and Lord Redesdale are sufficient to try the patience of a primitive martyr. The unjustifiable attack of the first on your very able and (I am told) very amiable friend Bishop Doyle, and the injudicious and unproved assertions of the other could not but irritate every Catholic who has the common feelings of our nature about him.'" As I look upon the Bishop of Norwich to be the only honest man upon the English bench, it may gratify your Lordship to have his approbation. A line in reply to say that the enclosed has not fallen into Orange hands will oblige me, and anything else you may add will be properly valued and confer great pleasure on, my dear Lord, your Lordship's most obt. sevt. and brother in J. C.,

"P. A. BAINES."

SERMON

Preached at the Consecration of the Cathedral of the Immaculate Conception, Marlborough Street, Dublin, November 14th, 1825,

BY THE RIGHT REV. DR. DOYLE, BISHOP OF KILDARE AND LEIGHLIN.

"And they arose before the morning, and offered Sacrifice on the new Altar which they had made, and all the people fell prostrate, and adored, and blessed up to Heaven Him who had prospered them."

"These words, my brethren, are taken from the 52nd and following verses in the 4th Chapter of the first Book of the Machabees. They represent to us the chosen people of God, emerging from a state of trial, and devoting the first fruits of their labours and possessions, in thanksgiving, to Almighty God. They exhibit to us the Dispersed of Israel, collected, together with their Princes and their High Priest at their head, renewing in the second Temple and at the foot of its newly-raised altar, that Covenant which their fathers had stricken with Jehovah.

"This, beloved brethren, is an interesting spectacle; and as the description of it has been written for our instruction, it is difficult to withhold

from it our special attention. To point out the resemblance between what then occurred, and the scene which is now passing, would indeed be superfluous ; it is painted in the language of my text :—‘ They arose,’ says the inspired writer, ‘ before the morning, and offered sacrifice on the new Altar which they had made, and all the people fell prostrate, and adored, and blessed up to Heaven Him who had prospered them.’ This people were, as I hope we are, satisfied that God is a spirit, and that in spirit and truth He should be adored ; but they also knew that man, consisting as he does, of body and soul, required a worship which, through his senses, would operate upon his mind ; and, in order to facilitate the exercise of this worship, they rebuilt their Temple and repaired its Altars. This people had received a Law from the Almighty, a law, imperfect, it is true, and one that brought nothing to perfection, but yet a law, holy and blameless, if any one used it well. But, in order to render this law efficient, to impart its blessings to the ignorant and to the wise, they thought, and they thought rightly, that it was necessary to have a Temple wherein its ordinances might be administered, and a Chair within that Temple from which its precepts could be constantly announced. To offer Sacrifice, then, to God, to publish and expound the Law, to minister the rites and ceremonies of the established Covenant with due order and solemnity, these were the ends and objects for which the Jewish people, with their Princes and High Priest, rebuilt their Temple and restored its Altars. These, beloved brethren, are also the ends and objects for which you have laboured, for these purposes you have built this temple and have raised that altar, and it is because they are now accomplished, under the Divine Blessing, that you have assembled to adore and bless up to heaven Him who has prospered you.

“ Already, beloved brethren, the end of my conversation amongst you seems to be attained by the assent you appear to give to the truth and justice of these remarks. If I detain you, therefore, it will be, only that I may point out the harmony which exists between the law of nature, the law of Moses, and the law of Christ, in all that relates to the building of temples and the worship in them of Almighty God. If I endeavour to direct your attention to the supereminent truth and sanctity of the Gospel dispensation which henceforth will be preached in this house, or at all exhort you to holiness of life, my observations will be short,—such as become the modesty of one addressing a people who are not ignorant of—but who are well acquainted with the truth.

“ As soon as men were established on the earth and took possession of those things which, in the earliest times, constituted property, such as fruits, and wells, and flocks, and pastures, they who continued just through faith, looked to God as to their only hope in a future state when the few and evil days of their pilgrimage here below be ended, and, endeavouring to secure that happy life which, to use the language of Tobias, God does not fail to give to those who never change their faith from Him, they consecrated in Sacrifice to the honour of His name a portion of His own gifts, the first fruits from their fields, or the finest younglings from amongst their flocks. The shaded vale was then their temple, and a rude stone, consecrated by oil poured out in prayer, was the altar whereon the first believers presented their offerings and paid their homage to Almighty God. Such was the ritual of the law of nature as it was obligatory upon all, and observed by the just of old. Witness Abel, Seth, Noe, Melchisedech, Abraham, and Job. When Moses conducted the children of Israel out of Egypt, the Lord, as it is recorded in the 25th Chapter of Exodus, spoke to him saying, ‘ Speak unto the

children of Israel that they may bring me an offering of every man that giveth it willingly with his heart, take thou my offering, and let them make me a Sanctuary, that I may dwell in the midst of them.' In conformity with this command, they constructed a Tabernacle,—that is, a large wooden building, elegantly carved, highly embellished, decorated with silks, and gold, and silver, having tables and candlesticks belonging to it, the whole enclosed in curtains, and covered on the outside with skins to protect it against the weather or to secure it from injury when carried by the Levites from one station to another. The Ark, my brethren, contained the tables of the law, the rod of Aaron, a vase of the manna, and, afterwards, the books of Moses ; and before it, on an altar erected for the purpose, the Israelites offered up prayers and sacrifices to their Deliverer and their God. When the people, after sojourning in a dry and pathless desert for upwards of forty years, were at length introduced to that land which the Lord with an oath had promised to their fathers, they deposited the ark in some town or city, and thither they all, in their tribes and families, resorted for the purpose of performing their religious worship. After the events recorded in the books of Judges and the first of Kings had occurred, David removed it from the house of Obededom to the holy Mount of Sion, outside of Jerusalem, that he might pay his homage to God before it, and thereby secure to himself and to his rising city those blessings which always accompanied it. This Prince wished to build a temple to the Lord, a temple worthy of the shepherd who for his faith and piety had been exalted to a throne, and of that mighty Lord who, with a strong hand and an outstretched arm, had delivered this people from Egyptian bondage. But though David was a man after God's own heart, this privilege was denied him, because he had spent his life in battles and stained his hands with blood. It was reserved to the peaceful Solomon to build a temple to the God of Peace, and thereby to fix a precedent worthy of His wisdom for all the Kings and Princes of all future ages. Thus, my brethren, the law of Moses which, as Tertullian observes, was an exposition of the law of nature, and a preparation for the law of the Gospel, sanctioned after the former a moving Sanctuary or altar, and then closed all its observances in that Temple from whose ruins Christianity sprung. We have, then, the sanction of the law of Nature and of the law of Moses, for the erecting of places of worship, and, whether the law prescribing this duty to man be carved by the finger of God on tables of stone or on the fleshy tablets of the heart, its purport and its meaning are the same. These observations have conducted us to the establishment of Christianity.

“This religion, like its Founder, at first appeared humble ; but afterwards, like Him, was crowned on account of its suffering with glory and with honour ! The first Christians had been told by the Apostle Paul that it was by many tribulations they should enter into the Kingdom of God, and for more than three centuries the prediction had been literally fulfilled. During that period whosoever wished to live piously in Christ Jesus had to suffer persecution. In those times the chief temples which the Almighty had upon the earth were the hearts of His well-beloved. There were, 'tis true, even then, such places of worship as the faithful could procure,—the private houses of many Saints were converted into Churches, and the vaults where the bodies of the Martyrs reposed became the temples of the God of martyrs,—yea, the remains of the martyrs, themselves became the altars on which the precious gifts of the pious Christian were presented to his God. There he commemorated the death of his Lord and prepared for his own approaching trial and dissolution.

In those days, says St. Justin—himself a martyr—in his Apology for the Christians, 'In those days, we assembled before the rising of the sun, in the country, in the suburbs of the towns, and in the villages.' Yes, my brethren, the primitive Christians assembled before the rising of the sun, in the country, where some lonely vale afforded them protection against the inclemency of the weather, the pelting of the storm, or the more bitter blast of persecution—in the country, where the heavens were their canopy, and the surrounding waste reminded them of that wilderness of life through which they journeyed, whilst the rude altar which their own hands had raised, supplied them with the Bread of Heaven! Well, but better times arrived, the persecution ceased, the Roman Emperors became converts to the doctrine of the Cross; and now Christianity comes forth arrayed in all the glories and splendour of a converted world. The great Palace of the Lateran, the residence of so many Cæsars, was changed by Constantine into a Christian Church. All the trophies of an Augustus, all the riches of a Tiberius, all the splendour of a Vespasian—but why do I enumerate the grandeurs of these masters of the world?—all the riches of the temples of their gods, all the antiquities of Egypt, all the arts of Greece, all the taste of Italy, all are accumulated and arrayed to erect and adorn the Churches of the Christians. The lofty arch, the stately dome, the fluted column, the carved capital, which hitherto used to support and beautify the temple of some idol, now serve to build or to embellish the temples of that true God who was hitherto unknown. The figures and the statues of the false deities disappear, but the chisel of the artist shall not be idle; it is now employed in preparing busts and statues of those sainted heroes who had signalized their courage in the warfare of Christ. The painter, hitherto engaged in presenting to the curious eye cruelty, obscenity, or impiety, veiled with the cloaks of religion and arranged in temples amongst the gods, is now employed in decorating the Christian Churches with paintings which tell the history of God's mercies to His creatures, instruct the ignorant through their sight in the great truths of religion, and impress their hearts with the strongest sentiments of piety. Thus the Religion which springs from the Author of our being, abides in temples, and puts every talent of the mind and every feeling of the heart in requisition, and employs them all for God's honour and our sanctification. Nay, it not only draws closer the intercourse between earth and heaven, but it sheds a kind of benediction over those fine arts which are most creditable to our nature. The spirit of our holy Religion, in this respect, was not confined to the Rulers of the earth, to those Emperors who swayed the destinies of the world. No, it extended itself to every class, to each sex, to every nation, and to every clime. Helen, the pious mother of Constantine, discovered at Calvary the Cross upon which our Redeemer died, and she built there a Church in which it was preserved and occasionally exposed to the veneration of the faithful. The Consuls imitated the example of the Emperors; all the great ones of the State, all the cities and towns vied with each other in erecting churches in honour of that God who had called them out of darkness to His admirable light. This zeal amongst true believers has never been extinguished, it has scarcely abated. Even the Goths and Vandals—barbarians who, in their rage, destroyed almost every monument of piety—had no sooner embraced the Christian Faith than they built up those massive and irregular piles which we call Gothic, models indeed of the genius of that savage people, but lasting as the records of the ravages which they committed.

“ In our own country, a country which for centuries was unequalled in the world for piety and civilization, we find that the erection of churches was coeval with the introduction of Christianity itself. Some of those churches were of an extraordinary size and beauty. They, indeed, have all disappeared, for, like most of the other public buildings of that period, they were composed of timber, a material which, like man himself, soon withers and decays. The English settlers, too, from whom many of us are descended and with whom most of us are allied by blood, they were also most pious and zealous in this regard; so that nearly all those venerable remains which are still partly preserved as Cathedral Churches, or which were destroyed by the phrensy of the Puritans, had been built by English settlers in the 13th, 14th, and 15th centuries.

“ Thus, then, my brethren, the most perfect harmony, in what regards the setting apart or building of places of worship, is found to prevail between all true believers, under whatever Dispensation, from the day when God first created man even to the present hour.

“ But leaving this subject, beloved brethren, permit me to direct your attention to the dignity and sanctity of that Gospel dispensation which henceforth will be preached and administered in this house. And what is there, my brethren, upon the earth or under Heaven, so great, so noble, so dignified, as to establish the sovereignty of truth, to fix an unerring rule of right conduct, to display and to impart to the poor and broken-hearted the remission of sin, with all the other mercies of the Lord? But this interesting subject requires to be somewhat more unfolded. The Religion of Christ, my brethren, which will be announced here, comes, not resting on human aid or human eloquence, on the frail support of worldly wisdom or of worldly power. No, secure in her own strength, in the Divinity of her origin, she speaks and wills that she be heard; she announces the decrees of her wisdom, and exacts submission from all those who prefer the possession of truth to the seeking after a lie. She preaches a Trinity of Persons in the ineffable nature of the Godhead; a nature one and indivisible. She announces a God made man, a God annihilated, a God humbled even to the death of the Cross; and her only proofs of these mysterious truths is ‘So saith the Lord;’ and again, as it is in Jeremias, 34th Chapt. 5 v., ‘because I have spoken the word saith the Lord.’ It is worthy, my brethren, of the grandeur, of the dignity, of the majesty of the Supreme Being, to possess thus an absolute dominion over the spirits of all flesh—whether by captivating their understanding to the obedience of faith, or by keeping them in subjection through the force, through the evidence of truth! He who can, by His infinite light, reveal to us when it pleaseth Him, truths, truths the most incomprehensible, can also, by His supreme authority, oblige us to submit our understandings to Him without permitting us to search into the abyss of His Wisdom. Thus, then, it is not upon worldly wisdom, but on Faith and Obedience, that the foundation of Christianity is laid. Nor, again, does it rest upon human eloquence. No, the ministers of this Religion who will stand here, are the successors of those humble fishermen who subjected the Roman *fascēs* to the feet of Jesus Christ. When Paul caused Felix to tremble on the judgment-seat, when the judge, not the accused, was compelled to seek a respite, it was a disputation on justice, and chastity, and judgment to come, with the virtue that went out of the Apostle, which produced those astonishing effects. By such means as these, and not by the sublimity of human speech, he and his companions upturned idols, converted nations, and left to us, as Augustine observes in his book on True Religion, the earth illuminated with the rays of

Divine Truth. This doctrine, continued to our time, will go forth from this Temple to persuade by its own innate virtue, or rather by that virtue which descends from Christ ; it cannot return empty, for it is the Word of God, and must prosper in those to whom it will be sent. Divine in its source, modest and simple in its language, familiar in its expressions like the words of the Apostle, it will nevertheless move strongly and rapidly along, like the flood upon the plain, which retains the impetuosity of the mountain torrent which supplies its waters and impels its course. This doctrine, my brethren, thus independent and supreme, is alone fitted to our wants ; we require, in the midst of our errors, not a Philosopher who disputes, but a God who directs. Our reasoning faculty is too slow and too unsettled, the objects of our investigation are too mysterious and too far removed ; we are utterly incapable of deciding, though we may argue interminably and dispute ; we want to fix a principle upon which to rest our judgment, we want to settle definitively, not only *that*, but also the rule of our conduct. For this, no reasoning is sufficient. The authority of God, or of His Son, or of those whom His Son hath sent, can alone decide our judgment and regulate our actions. Therefore it is that, standing here, we do not deem ourselves sufficient to think anything of ourselves as if from ourselves, but all our sufficiency is from God. We rely on the authority of the Church, holding the Gospel in her hand, that we may not be tossed about by every wind of doctrine ; and, resting on this pillar, on this ground of truth, we discharge an embassy from Christ as if God exhorted through us.

“Nor does this Religion which we preach require for its diffusion or support the aid or protection of Parliaments or Kings no more than that of worldly wisdom or of worldly eloquence. No, in the very establishing of our Religion upon the earth the design of God was to show its entire self-sufficiency, its absolute independence of all human power. It was only when He had founded immovably and raised to the very summit the divine edifice of Christianity, that He allowed Kings and Princes to enter it, as it is written in the Second Psalm :—‘And now, O ye Kings, understand, be instructed ye who judge the earth.’ Yes, it was by special grace, not through want or necessity, they were admitted, for the religion of Jesus Christ may confer favours but, like its Founder, it has no need of high protection. The world has threatened this religion, but she remained unmoved ; the world resorted to seduction and flattery, but she could not be seduced. Heretics have troubled and afflicted her, but she continued pure ; Schisms have torn her, but she preserved herself entire. Many have been led astray,—the weak have been troubled, the strong have been shaken ; an Arius, an Origen, a Tertullian, who seemed to be her best support, fell with a mighty fall—but the Religion of Christ remained immovable and unchanged. So, brethren, she will continue. Some, through ignorance, will blaspheme her ; others, like mute animals, corrupted by their own passions, will reject her ; but she will live, and live independent of all earthly power. Yea ! she will live and bring forth the children of God to a saving Faith, to an incorruptible inheritance, prepared to be manifested in them in the last time, according to St. Peter, when all will be accomplished.

“But this Religion, brethren, does not consist of those truths alone which captivate whilst they enlighten the understanding of man. No, it presents to us also a code of morals sufficient to conduct us through that endless labyrinth of error and passion and habit in which we stray. This code was not less necessary for us than a rule of faith ; without it mankind would have been but half reformed. An improved Philosophy,

'tis true, had attempted to prescribe rules for human action, but she had attempted it in vain; she had presented, 'tis true, some wise, some salutary maxims, some disjointed portions collected, as it were, from the wreck of human knowledge, but who could detail the infinite variety of her irremediable errors? Not, my friends, to Philosophy, but to the Gospel as here preached, we must look for immutable rules of equity, for all those virtues which constitute and secure the temporal and eternal happiness of man.

“The Gospel, in regulating morals, begins at the only right beginning; it lays its foundation in God. To Him it refers all things, with Him it unites us, whole and entire, by a bond of the purest Charity, teaching us to love Him as a Father, to fear Him as a Lord, to confide in His Providence, to believe His word, to trust in His mercy, to hope for His rewards. This Gospel announces to us that, as One died for all, so all were dead, that we who now live, may not live for ourselves, but live for God. Thus, victims with Christ, the Charity of God urges us, with the Apostle, to subdue our passions, to mortify our senses, to watch over and correct every irregular movement of our heart; nay, it places a guard upon the eyes, lest death, through them, should enter into the soul; it enters into the very recesses of the heart, and extinguishes within it the spark of hatred which, if lighted, might burn into a flame. In a word, it omits nothing necessary to subject the body to the spirit, and the spirit, whole and entire, to God. And it is this entire devotion to our Maker, and total sacrifice of self, which constitute the very essence of our moral code.

“But, as we live for God, so we live amongst men; and as He died for them all, so, for His sake and because He so loved them, we are also bound to love them as ourselves. If we can find a man for whom Christ has not died, let us, if you will, hate such a man; but if He has died for all—for the Jew, for the Greek, for the freeman and the slave—oh! then, it is clear that, however estranged we may be from one another by evils inherent in our kind, we are yet brethren, and that no creed nor clan, no boundary or ocean, can place any child of Adam outside the pale of the Charity of Christ. Thus, then, the bond of social union is, or at least should be, protected by our union with God; thus it is rendered independent of the infirmities of human nature, inviolable amidst injuries and insults. From this source proceed alms-deeds, works of mercy, reconciliation with enemies; in this originate respect, obedience, protection, patience, affability, meekness, fidelity, justice, and all those other virtues which protect States, enrich Kingdoms, bless families, sanctify individuals; in a word, all those virtues which render the religion which prescribes them, the very image of God upon the earth.

“But what shall I say of those divine ordinances, those heavenly Sacraments with which Religion in this Temple will always have her hands filled? Here, by Baptism, she brings forth children to a new life, effacing the mark of wrath from their souls and renewing within them the image of their God, from sons of perdition constituting them heirs to the Kingdom of Heaven. Here she confirms the growing Christian in his Faith, presenting him before the altar to renew his compact with his God, invoking the Eternal Father, through His Son, to sign the tender victim with the sign of Redemption and to strengthen him by the unction of His Holy Spirit against the assaults of the devil, the world, and the flesh. Here she prays to this Spirit to descend upon him, to replenish him with wisdom, with understanding, with counsel, with knowledge, with fortitude, with piety, and the fear of the Lord: above all, to diffuse

into his soul Charity, and to fix its seal upon his heart. Here she prepares a table against all who afflict her children, crying aloud to them in the language of the Scriptures :—‘ Approach, eat the Bread and drink the Wine which I have mixed for you,’ that wine which produceth virgins, as is said in Malachy ; that Bread, ‘ of which he that eats, says Christ, shall live for ever.’ Here, above all, she proclaims aloud the remission of sin, that mercy which surpasses all the works of the Lord, crying out with one Prophet ‘ that He is patient and of much compassion, and easy to forgive evil,’ or with another, ‘ that if our sins be as red as scarlet, He will make them as white as snow, if as red as crimson, He will make them as white as wool.’ From this Sanctuary she sends forth her Ministers to console and fortify the departing spirit of the Christian, commanding them to despise danger, to forget fatigue, to disregard contagion, if they can only minister consolation to the afflicted soul or to free the conscience from that remorse which troubles, ah, too deeply ! and weighs upon the heart. Here, again, Religion selects the servants of the altar, here she enriches them with the grace of the Priesthood. here, by the imposition of hands and prayer, she imparts to them the Holy Ghost, and clothes them with the power of remitting sin. But the heavenly character of her dispensations is perhaps nowhere more conspicuous than when she employs them to regulate and sanctify that institution by which the human race is preserved and multiplied upon the earth. Marriage had degenerated from that state of simplicity and perfection in which it was first instituted. It had been written, ‘ Man shall leave father and mother, and cleave to his wife, and they shall be two in one flesh,’ but what God had thus joined, man had attempted to separate. Polygamy and divorce had combined to debase and to degrade this sacred union. The Religion which was destined to reform man could not attain her end unless she restored Marriage to its primeval state ; hence she has done so by consecrating this contract as a great Sacrament and presenting the union of man and wife as a grace-giving symbol of the union of Christ with His Church. From this exalted model she draws, in the language of St. Paul to the Ephesians, an affecting picture of its character, its privileges and duties, putting an end for ever to that polygamy, which was once permitted in order to multiply quickly the people of God, and to that divorce, which at all times is at once an inlet to immorality and an incentive to crime. She no longer permits conjugal affection to be divided. She employs it to cement the union of two hearts, that from this union, as from a common source, may flow the concord and peace of families, the endearing ties which unite the children of the same womb ; the undivided interest, the sacred harmony with which parents, never to be separated, watch over the education, maintenance, and establishment of their common offspring.

“ Such, beloved brethren, are the dignity, the truth, and sanctity of this heavenly Religion, for whose honour and maintenance you have built this house. Here, God will be adored in spirit and in truth, not in silence and in solitude alone—though it is in solitude and silence He oftenest speaks to the heart,—but also in splendour and magnificence, in a splendour which bespeaks His might, in a magnificence which befits His glory. Here, the Law of God will be incessantly proclaimed, here His voice will be upon the multitude, His voice will be in power ; here He will make the perverse, docile, and the proud of heart, humble, that all together may proclaim His glory. In this Temple the fountain, foreseen by the Prophet Zachary, will always be open to the House of David, and to the inhabitants of Jerusalem, that is, to all who resort to

it, to cleanse them from their sins and iniquities, that their sins and iniquities the Lord may remember no more. Here, in fine, Religion will present you with her laws and ordinances, her rites and Sacraments, in order to strengthen and support you through all the trials and temptations of this mortal life, thus lightening or rendering bearable the heavy yoke which is placed on the shoulders of all Adam's children, from their coming into the world to their going out therefrom. And, O my God ! when Thou wilt call the heavens from above, and the earth, to judge Thy people, on that day when it will not avail us to have added house to house, as if we alone were to inhabit the earth, when it will be of no use to have numbered a long line of respectable ancestors, to have been clothed in purple or gazed at by the capricious crowd, to be admired for our riches, our talents, or our beauty ; on that day, when it will more avail us to have wiped the tear from the cheek of the widow, or broken the bread to the orphan than to have numbered all the hosts of heaven and called every star by its proper name, on that day, my God ! when the heavens will be folded up as a garment, and this earth and this temple will be consumed together, grant that we who are now here assembled, and all those who, in a spirit of piety will invoke Thee in this house, may through the multitude of Thy tender mercies, through the merits of our Lord, Thy only Son, and the intercession of the Blessed Virgin and of all the Angels and Saints, be admitted into Thy temple which is above, that we may see Thee face to face, that we may sing for ever, the riches of the glory of Thy grace, and drink of the torrent of that pleasure which flows from beneath Thy Throne. Amen, Jesus, Amen !

FESTIVAL OF ST. BRIGID, IN THE DIOCESES OF KILDARE AND LEIGHLIN.

The following *Memorandum*, in the handwriting of Dr. Doyle, is found in the "DIOCESAN BOOK," written by his Lordship "for the use of the Bishops of the Diocese." The Decrees referring to the Feast of St. Brigid, have not, as yet, been found, but that relating to the Church of Killeshin is in existence, and is in the possession of the Parish Priest :—

"In 1821, I obtained two Decrees ; one, raising the Festival of St. Bridget to a double of the first class in both Dioceses, and the other, granting a Plenary Indulgence to all the faithful, &c., &c., on visiting any of our Parish Churches on any day within the Octave. The condition annexed is "to pray for the Propagation of the Faith."

"I also obtained a similar Indulgence for the Church of Killeshin, for and after the Feast of the Invention of the Holy Cross."

CHURCH OF THE HOLY CROSS, KILLESWIN.

Copy of Decree of Pope Pius VII., dated 18th of May, 1821, granting a Plenary Indulgence to all the faithful who, being truly penitent and having received the Sacraments of Penance and the Blessed Eucharist, shall visit, between sunrise and sunset, the Parochial Church of Killeshin dedicated under the Invocation of the Most Holy Cross, on the Festival of the Invocation of the Holy Cross or any day during the Octave, and there pray for the Propagation of the Faith. This Indulgence is made applicable, by way of suffrage, to the relief of the souls in Purgatory :—

"Ex audientia SSmi. D.N. Dni. Pii, Divina Providentia, PP. VII., habita die 18 Maii, 1821.

"Sanctitas sua referente me infrascripto S. Congnis. de Propaganda Fide Secretario, Omnibus et singulis utriusque sexus Christi fidelibus, qui vere poenitentes, Confessi, et Sacra Communione refecti, Ecclesiam Parochialem recenter extructam in Diœcesi Kildariensi, sub Invocatione SSmae. Crucis, loci de Killeshin, devote visitaverint, in die festo Inventionis SSmae. Crucis et diebus infra Octavam, ibique a solis ortu ad occasum per aliquod temporis spatium pias ad Deum preces effuderint pro Sanctae Fidei Propagatione, Plenariam Indulgentiam, perpetuis temporibus valituram, et applicabilem quoque per modum suffragii (accidente tamen consensu Ordinarii), benigne concedit, atque in Domino misericorditer impertitur.

"Datum Romae, ex Ædibus dictae Sacrae Congregationis, Die et Anno quibus supra.

"Gratis absque ulla omnino solutione quocumque titulo.

(Seal)

"C. M. PEDICINI, *Secretarius.*"

"Visis supra relatis, omnino volumus ut præfata Indulgentia Plenaria a Sanctissimo Domino Pio Papa VII. concessa, publicari possit et obtineri ab omnibus Christi fidelibus, ut supra. In cujus fidem, etc.

"Carloviae, hac die 11^a Januarii, A.D. 1822.

(Seal)

"Fr. Jacobus Doyle, *Epus. Kild. et Leigh.*"

"The following account of the names and addresses of the rural deans in this Diocese, and those of the several parish priests in the district of each, with the Catholic population in round numbers subject to each pastor, was written by Dr. Doyle, May 4th, 1827."—*From Short "Life of J.K.L.," p. 25.*

DEANERY OF CARLOW.

| <i>Name.</i> | <i>Parish.</i> | <i>Catholics.</i> |
|-----------------------|----------------|-------------------|
| Right Rev. Dr. Doyle, | Carlow, | 6500 |
| Rev. Thomas Tyrrell, | Tinryland, | 4500 |
| „ William Kinsella, | Ballon, | 4000 |
| „ William Clowry, | Tullow, | 6000 |
| „ John Gahan, | Rathvilly, | 7500 |
| „ John Kelly, | Clonmore, | 6000 |
| „ John Shea, | Baltinglass, | 7000 |
| „ Mr. Dolan, | Hacketstown, | 6000 |
| „ Michael Rafter, | Killeshin, | 4500 |
| „ Patrick Hickey, | Arles, | 5500 |
| „ Mr. Dowling, | Doonane, | 4500 |

DEANERY OF BORRIS.

| <i>Name.</i> | <i>Parish.</i> | <i>Catholics.</i> |
|---|------------------|-------------------|
| Very Rev. Michael Prendergast, D.D., V.G., | Bagenalstown, | 10,000 |
| Rev. James Maher, | Leighlin Bridge, | 6500 |
| „ Daniel Nolan, | Gore's-bridge, | 6000 |
| „ John Walsh, | Borris, | 8000 |
| „ Patrick Keogh, | Graignamanagh, | 7500 |
| „ Thomas Dowling, | St. Mullin's, | 4500 |
| „ Mr. Cummins, | Myshall, | 4000 |
| „ Mr. Doyle, | Clonegal, | 6500 |

DEANERY OF MARYBOROUGH.

| | | |
|---------------------------------------|--------------|--------|
| Very Rev. Nicholas O'Connor, R.D., | Maryborough, | 7500 |
| Rev. Maurice Hart, | Ballyadams, | 6000 |
| „ Mr. Fitzpatrick, | Stradbally, | 6500 |
| „ Mr. Delany, | Ballinakill, | 5000 |
| „ Mr. Keogh, | Abbeyleix, | 5000 |
| „ Mr. Malone, | Mountrath, | 10,000 |
| „ Mr. Doyle, | Ballyfin, | 2500 |

DEANERY OF PORTARLINGTON.

| | | |
|---------------------------------|----------------|------|
| Very Rev. John Dunne, R.D., | Portarlington, | 9000 |
| Very Rev. A. Duane, D.D., V.G., | Mountmellick, | 6500 |
| Rev. A. Dunne, | Rosenallis, | 8000 |
| „ John Dunne, | Clonbullogue, | 4500 |
| „ James Kinsella, | Killeigh, | 7500 |
| „ Mr. Rigney, | Philipstown, | 6500 |
| „ Mr. Murphy, | Monasterevan, | 7500 |

DEANERY OF KILCOCK.

| | | |
|------------------------------|------------|------|
| Very Rev. M. Flanigan, R.D., | Ballina, | 4500 |
| Rev. Mr. Earl, | Carbery, | 3500 |
| „ James Colgan, | Edenderry, | 8000 |
| „ F. Haly, | Kilcock, | 3500 |
| „ M. Kearney, | Clane, | 4500 |
| „ Mr. Nolan, | Kill, | 2500 |
| „ Mr. Doyle, | Naas, | 4000 |
| „ Mr. Nolan, | Caragh, | 4500 |
| „ T. Nolan, | Newbridge, | 3000 |
| „ John Lalor, | Allen, | 3000 |
| „ P. Brennan, | Kildare, | 5000 |
| „ Mr. McMahon, | Suncroft, | 2500 |

FATHER SERENUS CRESSY, O.S.B.

Hugh Cressy, M.A., was born at Wakefield in Yorkshire, and educated at Oxford, of which he was elected a Fellow of Morton College. He came to Ireland with the Earl of Strafford, to whom he was chaplain, as also to Lord Falkland. He was appointed a Prebendary of Christ's Church and of St. Patrick's, Dublin, and was installed Protestant Dean of Leighlin. In 1644, he travelled as Tutor, with Charles Berkley, afterwards Earl of Falmouth, and in 1646 he made a recantation of Protestantism, at Rome, from whence, returning to Paris, he published the motives that induced him to take that step. From the period of his conversion he was almost incessantly engaged in controversy. Amongst his antagonists were Bishop Stillingfleet, and Hyde, Earl of Clarendon. Some years before his death he became a Benedictine monk in the English College of that Order at Douay, and thenceforth was known as Brother Serenus. After a residence of seven years at Douay, he returned to England, and died on the 10th of August, 1674, "respected by both Catholics and Protestants for his talents and the moderation of his sentiments."—COTTON'S *Fasti. Eccl. Hib.* The following is the list of his Works, as given in HARRIS'S *WARE, Writers of Ireland, Book II., p. 356* :—

Exomologesis: Or a faithful narration of the Occasion and Motives of his Conversion to the Catholic Unity. Paris, 1647, 1653. 8vo.

Sancta Sophia: Or directions for the Prayer of Contemplation. Douay, 1657, 2 vols., 8vo.

Certain Patterns of Devout Exercises of immediate Acts and Affections of the Will.

R. Catholic Doctrines no novelties; Or an Answer to Dr. Pierce's *Court Sermon* miscalled *The Primitive Rule of Reformation*. 1663. 8vo.

A Non est Inventus, returned to Mr. Ed. Bagshaw's Inquiry, and vainly boasted discovery of weakness in the grounds of the Church's Infallibility. 1662. 8vo.

Letter written to an English Gentleman, 16 July, 1662, wherein Bishop Morley is concerned. London, 1683, 4to.

The Church History of Brittany, from the beginning of Christianity to the Norman Conquest. 1668. Folio.

An answer to part of Dr. Stillingfleet's book entitled: *Idolatry practised in the Church of Rome*. 1672. 8vo.

Fanaticism fanatically imputed to the Catholic Church by Dr. Stillingfleet, and the Imputation refuted and retorted. 1672. 8vo.

Question, Why are you a Catholic? Question, Why are you a Protestant? 1673. 8vo.

Epistle Apologetical to a Person of Honour, touching his Vindication of Dr. Stillingfleet. 1674. 8vo.

Reflections on the Oath of Supremacy.

He also published, *Sixteen Revelations of Divine Love*, shown to a devout Servant of our Lord, called Mother Juliana, an Anchoret of Norwich, who lived in the days of King Edwd. IV: 1670. 8vo.

And he changed from old into modern English, more compendiously, a book written before the Reformation, entitled: *The Divine Cloud of unknowing*, and of the Council referring unto the same. But this is still in MS.

POPISH RECUSANTS, COUNTY OF KILDARE, A.D. 1658.

The subjoined "List of Popish Recusants in the County of Kildare, convicted at a sessions held in Naas, 1658," has been copied from the original parchment scroll preserved in the Public Record Office, Dublin. *Reference in Catalogue—Miscellaneous Rolls, Bermingham Tower, N., Press and Shelf, 4.*) We give, in connexion with it, the form of the oath of abjuration refused for conscience sake by those whose names are here set down, and the severe penalties attaching to this refusal.

CROMWELLIAN OATH OF ABJURATION.

"I. A. B., abhor, detest and abjure the authority of the Pope, as well in regard of the church in general as in regard of myself in particular. I condemn and anathematize the tenet that any reward is due to good works. I firmly believe and avow that no reverence is due to the Virgin Mary, or to any other saint in heaven; and that no petition or adoration can be addressed to them without idolatry. I assert, that no worship or reverence is due to the sacrament of the Lord's Supper, or to the elements of bread and wine after consecration, by whomsoever that consecration may be made. I believe there is no Purgatory, but that it is a popish invention; as is also the tenet that the Pope can grant indulgences. I also firmly believe that neither the Pope nor any other priest, can remit sins, as the papists rave. And all this I swear," etc.—*Morison's Threnodia*, p. 31.

"The penalty enacted against all who should refuse to take this oath was the confiscation of two-thirds of all their goods, which penalty was to be repeated each time that they should prove refractory. It was expected that the Catholic gentry, already reduced to poverty by continued exactions, would be terrified into compliance, by the dread of absolute penury and utter ruin that now impended over them. Another sort of penalty was enacted against those of the poorer classes, namely—that of transportation as bond-slaves to the Barbadoes. In every town commissaries and officers were specially deputed, as in the present instance, to receive this oath, and these received instructions from Government to commence with such persons as would probably assent to the oath, and to proceed in the matter with the greatest energy. At this moment of peril for the faith of our people, the Catholic clergy were everywhere to be seen abandoning their hiding-places to encourage their flocks; nor were their exhortations made in vain. The innate constancy of the whole nation to the Catholic faith shone forth with such splendour, that a like instance of national constancy can nowhere be found in history. All, animated with the spirit of faith, declared that they were read

to endure extreme torture, rather than obey the impious edict. Even the most wealthy betrayed no apprehensions, and they avowed that of all the penal enactments, this was the most grateful to them; for in the others some secondary motive was often assigned, but here, the only and express motive was hatred to the Catholic faith, for which it would be a matter of joy to sacrifice whatsoever they possessed. See the Bishop of Ossory's Life of Archbishop Plunkett, *Introduction p. lxi.* His Lordship amongst his authorities, quotes an interesting contemporaneous MS. preserved in the Archives of the Irish College in Rome:—*Relatio quorundam quæ in Hibernia acciderunt circa juramentum quod abjuratiōis vocant, a Cromwello Catholicis injunctum emitti.*

Although those returned as of the Barony of Kilkea and Moone, were not subjects of the Diocese of Kildare, yet it is thought best to reproduce the List in full. The descendants of those who thus confessed the Faith at such sacrifice, will, no doubt, be gratified in having this *Roll of Honour* brought under their notice.

COUNTY OF KILDARE.

At a sessions of the peace held for the said county att Naas, in the county aforesaid, on Tuesday, the 12th day of October, in the year of our Lord, 1658, before Sir Robert Meredith, Knt., Sir John Hay, Knt., Danniell Hutchinson, Esq., Richard Tighe, Esq., and William Sandes, Esq., Justices assigned to keep his Highness's peace in the county aforesaid, by virtue of his Highness's Commission, under the great seale of Ireland, bearing date the 30th day of September, in the year of our Lord 1658, to said and other, their fellow justices of the peace and keepers of the publick peace in and throughout the said county as aforesaid, to heare and determine severall trespases, offences and misdemeanours, in the said county, whose names ensue, viz. :—Peeter Holmes of Donore, Gent., John Shorter of Turnings, Gent., Bartholomew Turner of Naas, Gent., George Clarke of Newland, Gent., Thomas Cooley of Mullagheash, Gent., Thomas Grorock of Killishin (Killeshee), Gent., Robert Thornton of Cappock, Gent., John Warren of Clane, Gent., Thomas Samon of Dunore, Gent., John Devenish of Longtowne, Gent., William Wright of Castle Dirmott, Gent., William Leitchfeild of Rath Coffy, Gent., John Yorke of Kilcock, Gent., Richard Nicholls of Kilcullen, Inkeeper, and George Carter of Killbegs, Gent.,

That

*Barony of Kilkea }
and Moone. }*

Walter Raughter of Little Birton,
yeoman,
John McWilliam of the same, yeoman,
Walter Nagle of same, yeoman,
William Lanagan of Kilkea, yeoman,
Garratt Tallon of same, yeoman,
Danniell Kelly of same, yeoman,

Dermott Hanlon of same, yeoman,
Garratt Eaden of same, yeoman,
Darby Curren of same, yeoman,
Edmond Nowland of same, yeoman,
John Keusallagh of same, yeoman,
Thomas Power of same, yeoman,
Darby Cottner of same, yeoman,

Nicholas Dwyer of same, yeoman,
 Michall Stayne of Brigh, yeoman,
 John Byrne of same, yeoman,
 Loughlin Boge of Nicholastown, yeoman,
 Hugh McLoughlin of Grangemellan, yeoman,
 Edward Tallan of Balloghmooney, yeoman,
 Nicholas Crossan of same, yeoman,
 Patrick Archbould of ———, yeoman,
 Matthew Archbould of ———, yeoman,
 Hugh Doyle of Ballyburne, yeoman,
 William Duffe of same, yeoman,
 Edmond Prendergast of Bromplestowne, yeoman,
 James McDonogh of Crookestown, yeoman,
 Donogh Ffollior of same, yeoman,
 Marews Rafter of Castledermott, yeoman,
 Joseph Ash of same, yeoman,
 Danniell McWilliam of same, yeoman,
 Hugh Hadon of same, yeoman,
 James Sheridan of same, yeoman,
 Morris Carudy of same, yeoman,
 Patrick Mottley of same, yeoman,
 Darby Morphy of same, yeoman,
 Owen McConnell of same, yeoman,
 Owen Phealan of same, yeoman,
 Teig Ffealan of same, yeoman,
 William Murphy of same, yeoman,
 Daniel Mcffienny of same, yeoman,
 Donogh Divy of same, yeoman,
 Edmond Lawler of same, yeoman,
 John Cloore of same, yeoman,
 Thomas Fitzgerald of St. John's, yeoman,
 John Mottley of same, yeoman,
 Walter Fallen of same, yeoman,
 Teig Kealy of same, yeoman,
 Morgan Murphy of same, yeoman,
 Patricke McWilliam of same, yeoman,
 Conly Brine of same, yeoman,
 Keagher Roe of same, yeoman,
 Owen McShane, Sherriffe's Bailiffe,
 James Fallon,
 Peter Wall,
 Edmond Nash,
 Morgan Byrne,
 Patrick Headon,
 William Brine,
 Edmond Dullor,
 James Nolan,
 William Nashe.
Barony of Clane:—
 Hugh Brennan of Clane, yeoman,
 Turlogh Ffarrall of same, yeoman,
 Denis Beaghan of same, yeoman,
 Morgan Curran of same, yeoman,

Danniell Tagan of same, yeoman,
 James Kelly of same, yeoman,
 Connor Donnello of Maudlins, yeoman,
 Edmond Donnello of same, yeoman,
 John Brinan of Clane, yeoman,
 Darby Delany of same, yeoman,
 Thady Nowland of same, yeoman,
 Murthogh Brinan of same, yeoman,
 Darby Duffe Costello of Newtowne, yeoman,
 William Enos of same, yeoman,
 Loughlin Kena of same, yeoman,
 John Ash of same, yeoman,
 Edmond Doyne of same, yeoman,
 Collo McDonnell of same, yeoman,
 Cornelius Sheih of same, yeoman,
 Thomas Beahan of same, yeoman,
 James Savadge of Beatoghstowne, yeoman,
 Nicholas Walsh of Stickines, yeoman,
 Murogh Enges of Curryhills, yeoman,
 Danniell Rourke of same, yeoman,
 John Clonee of Killbegs, yeoman,
 James Donniell of same, yeoman,
 Daniel Cormuck of same, yeoman,
 Edmund Cormuck of same, yeoman,
 William Dullen of Longtowne, yeoman,
 Morris Quiggin of Barrettstowne, yeoman,
 Dermott Banan of Landanstowne, yeoman,
 John Banan of same, yeoman,
 Edmond Dullen of same, yeoman,
 Teig O'Bryan of Clane, yeoman,
 Thomas Whelan of Grigges, yeoman,
 James Diggin of same, yeoman,
 Hugh Sand of Blackwood, yeoman,
 George Bermingham of same, yeoman,
 William Fforan of same, yeoman,
 Phillip Birne of Downing, yeoman,
 John Grais of same, yeoman,
 Thomas Greame of same, yeoman,
 John Whogan of same, yeoman,
 John Boine of same, yeoman,
 James Headon of Hodgestown, yeoman,
 Shane Murraghan of same, yeoman,
 Charles Mannering of Carrogh, yeoman,
 Nicholas Wolverstowne of Garboth, yeoman,
 Patrick Moran of same, yeoman,
 Teig Brisan of Donore, yeoman,
 Teig Herin of same, yeoman,
 John Lawlor, of same, yeoman,
 Donogh Connor of same, yeoman,
 William Lawlor of same, yeoman,
 William Healy of Barrettstown, yeoman,
 Edmond Lawlor of Donore, yeoman,
 Teig Doyne of same, yeoman,
 Edmond Flannagan of same, yeoman,

Darby Heres of Oldtowne, and every of those the said persons soe respectively presented, are of the age of sixteen years and more, and are Papists, and every of them is a Papist, upon whom the said Justices of the Peace in the said open sessions, according to an Act of Parliament, Intituled an Act for Discovering, Convicting, and Repressing of Popish Recusants, made att the Parliament begun att Westminster, in England, the seventeenth day of September, in the yeare of our Lord, 1656, Did make Proclamation by which it was commanded that every person soe presented as aforesaid, should personally appeare att the next generall sessions of the peace to be holden for the county aforesaid, and there to take and subscribe the oath of abjuration mentioned in the said Act of Parliament.

And now att a general session of the peace held for the said county att Naas, on Tuesday, the eighteenth day of January, 1659, before Sir John Hoy, Knt., Danniell Hutshinson, Esq., Richard Tighe, Esq., John Hewetson, Esq., William Hoy, Esq., and William Sandes, Esq., Justices assigned to keep His Highness' peace in the county aforesaid, by virtue of His His Highness' Comns., under the great seale of Ireland, bearing date the Thirtieth day of September, in the yeare of our Lord, 1658, to them and other, their fellowes Justices of the peace and keepers of the peace in and throughout the said county, and to hear and determine severall, tresspasses, offences, and misdemeanours in the said county, directed, the said Walter Raughter, &c., (here all the above names are repeated), being solemnly called, did not appear, nor any of them Did appeare, nor take, nor subscribe the said oath of abjuration mentioned in the said Act, but made Default, and every one of them Did make Default and Did not enter his or their appearance upon Records, according to the forms and effects of the said Act of Parliament.

ROB. MEREDITH.
RD. TIGHE

Number of Regular and Secular Clergy, in 1698.

From an Account of the Catholic Clergy in Ireland, in 1698, by Captain South, it appears that there were, in the County of Kildare, 9 Regulars and 16 Seculars; in the County Carlow, 8 Regulars and 8 Seculars; and in the King's County, 13 Regulars and 19 Seculars.

In a RETURN to a *Regal Visitation*, A.D. 1622, by Bishop Pilsworth, it is stated that, by the ancient Rolls of the Bishopric, it appeared that there were 70 parishes in the Diocese of Kildare, and in every parish a church excepting Killadory, Dinn-murichill, Grange, and Ballymany, and that the roof of the Cathedral had been pulled down in the last war.

KILDARE AND LEIGHLIN IN 1829,

| No., and Names of Chapels. | Monthly Communi- cants. | No. in Confrat- ernities. | Chapels built, or improved. | Suits of Vestments. |
|---|----------------------------|---|----------------------------------|---|
| Leighlin, St. Patrick's, } Ballinabranna, St. } Bridget's, } Tullow, Nativity } B.V.M., } Ardattin, St. Patrick, } Grange, Chapel of Ease } | 109 | 109 | Improved, Built, | Two, Two, |
| Baltinglass, } Bumba Hall, } Stratford, } | 454 | 454 | Improved, Enlarged, | 15, 4 Copes, 2 Suits, 2 Suits, |
| Ballinakill, B.V.M., } Mountain, } Borris, } | 435 | 435 | Improved, Enlarged, Built, | 5 suits, 1 cope, Censor Two, Two, Eight, Three, |
| Ballymurphy, } Rahanna, } Mountmellick, St. } | 313 | Xtian. Doct. 123 B.Sacramt. etc, 190 | Improved, | 2, and 2 of Mr. Walsh, 1 cope, 2 censors, One, One, |
| Peter's, } Clonoughado, St. } | 300 | 150 | Improved, | 7, and Cope, |
| Mary's, } Clonaslee, } | 87 | Nearly same | Built, Completed, | Two, censor, |
| Rathvilly, St. } Patrick's, } Kiltegan, Assumption } | 600 | 196 | Built, Improved, | 11, 2 Sets Da matics, 1 cope, 1 censor, |
| B.V.M., } Englishtown, St. } | 130 | Nearly same | Do. Built, | 2 |
| Bridget, } Glinn, St. Mullin's, } | 360 | A good number | Improved, | 3 |
| Drummond, St. } Mullin's, } | 400 | 200 | Improved, | 3 |
| Paulstown, Assump- } tion B.V.M., } | 200 | 100 | Built, Improved, | 1 |
| Goresbridge, Holy } Trinity, } | 310 | same | Do., | { 10, 1 cope, |
| Mountrath, St. Fintan } Clonard, Chapel of } | 350 | 84 | Improved, | 5, 1 Remonst., |
| Ease, } Raheen, St. Fintan, } | 222 | 97 | Built, | 2 |
| Shanahoe, } Abbeyleix, } | 220 | 36 | Improved, | 3 |
| Ballyroan, } Killeslin, Holy Cross, } | 220 | 52 | Improved, | 3 |
| Graigie, B.V.M., } Rathoe, } | — | 70 | Improved, | 1 |
| Ballon, } | — | 78 | Enlarged, Do., | 5 2 |
| Lyons, St. Anne, } Kill, St. Bridget, } | — | 200 | Built, | 3 and censor, Six suits in Parish and 3 Chalices, |
| Arles, } Ballylinan, } | — | 150 | Enlarged Do., | Four, Three, |
| Killeen, } | — | 80 | To be built, | Three, |

*Copied from a Manuscript in the hand-writing of Dr. Doyle.

STATE OF, SINCE 1820.*

| Chalices, &c. | No. of Vols. in Library. | School houses, when built. | No of Communi- cants. | No. of Scho- lars. |
|--|--------------------------|-----------------------------------|--------------------------|-----------------------|
| 1 Chalice, 1 Ciborium, | 72 Vols. | Old chapel, | 3398 | 932 |
| 1 old Chalice, | 6 Vols. | No school-house, | | |
| 3 Chalices, 2 Cib., 1 Re- monstrance, | 200 | School-house built, 1826, | 4000 | 1000 |
| 2 Chalices, 1 Remonst., | 110 | Built lately, | 4064 | 909 |
| 1 | 56 | School-ho. built, 1818, | | |
| 1 | 80 | No school-house, | 4000 | 670 |
| 2 | 118 | Built lately, | | |
| 2 | 103 | Do., | 5400 | 920 |
| 1, and 1 of Mr. Walsh, | 309 | To be built immediately, | | |
| 1 | 157 | Built lately, | 3500 | 700 |
| 1 | 200 | Do., | | |
| 2, one Ciborium, | 200 | Built lately, | 2636 | 280 |
| | 80 | Do., | | |
| 2, Remonstrance, | 28 | Building, | 4100 | 1000 |
| 2, 1 Cib., 2 Remonst., | 200 | To be built, | | |
| 1 | 150 | Built lately, | 3050 | 500 |
| 1 | 130 | No school-house, | | |
| { 3 | 60 | Built lately, | 2623 | 342 |
| | — | To be built, | | |
| { 3 | 113 | Built lately, | 2500 | 350 |
| { 3 Chalices, 2 Remonst. &c, | { 200 | No school-house, Built lately, | | |
| 2 | 39 | Building, | 2500 | 500 |
| 1 | 36 | No school, | | |
| 2, and 1 Cibor., | 80 | No school-house, | 3200 | 600 |
| 1 | 80 | Built lately, | | |
| 1 | 107 | No school, | 2197 | 263 |
| 2, and Remonst., | 73 | Built, | | |
| 1 | 134 | School, | 1000 | 300 |
| 1, 1 Remonst., | 95 | Do. | | |
| 1 | 22 | School, | 3000 | — |
| 1 | 40 | No school, | | |
| 1 | 110 | Built, | — | — |
| 1 | 104 | No school, | | |
| 1 | 80 | 2 Built, | — | — |

| No., and Names of Chapels. | Monthly Communicants. | No. in Confraternities. | Chapels built or improved. | Suits of Vestments. |
|---|-----------------------|-------------------------|-----------------------------|----------------------------------|
| Tinryland, } Bennekerry, } | 400 | 200 | — | Three, |
| Ballyadams, } Luggacurrian, } | 400 | 400 | Enlarged, Do., | Three, One, |
| Wolf-hill, } Rosenallis, } | 80 | 55 | Improved, Do., | One, Two, |
| Portarlinton, } Emo, } | 250 | 246 and 56 258 | — Improved, | Six and 1 cope, Three |
| Killenard, } Clonbullogue, } | | 285 | Built, | Two, |
| Brackna, } Walsh Island, } | 130 | 45 52 | Enlarged, Do., | Four, Three, |
| Stradbally, St. James } the G., } | 200 | 10 | Built, | No Vestments, |
| Esker, St. Edanus, } Monasterevan, } | | — | — | Two, |
| Kildangan, } Nurney, } | 270 | — | Improved, — | Two, Four, |
| Philipstown, } | | 200 | Built, Greatly enlarged. | Two, Two, |
| Kilclonfert, } Ballycommon, } | 230 | 170 | Improved, Not yet built, | Seven, Two, |
| Carbery, B. Trinity, } Dunfort, } | — | Few | Improved, Enlarged, | One, { Seven, |
| Newbridge, } Two-mile-house, } | 250 | 30 | Enlarged, Improved, | Two, Two, |
| Hacketstown, } Kilanmote, } | | | Built, | Five, |
| Knockanana, } Mountain Chapel, } | 600 | 16 | Enlarged, Do., | Two, One, |
| Naas, St. David, } Kilcock, } | 50 | No Confraternity | Built, Built, | One, Three, |
| Newtown, } Prosperous, } | | | Improved, Improved, | |
| Caragh, } Mayo, B.V.M., } | | | Do., Do., | |
| Dunane, St. Abban, } Clonegal, } | 80 | 67 | Built, | One, |
| Barragh, } Allen, } | 374 | 48 | Improved, Built, | One, Two, |
| Milltown, } Edenderry, B.V.M., } | 200 | 100 | Improved, Enlarged, | Two, Two, |
| Rhode, SS. Peter and } Paul, } | 500 | 250 | Improved, Do., | Two, Eight, 1 cope, 1 censor, |
| Myshall, S. Crucis, } Drumfea, } | 350 | 305 | Do., Do., | 5 Missals, Six, and cope, |
| Clonmore, } Kilquiggan, } | 600 | 225 | Do., Do., | Two, Two, |
| Knockballestein, } Kildare, St. Bridget, } | | | Enlarged, — | Two, 1 cope, 1 censor, Two, |
| Rathangan, St. Patrick } | 400 | 147 150 | Improved, Do., | Two, 1 cope, Two, etc., etc., |

| Chalices, &c. | No. of Vols. in Library. | School-houses, when built. | No. of Communicants. | No. of scholars. |
|---------------------------------|--------------------------|---------------------------------------|----------------------|------------------|
| 1 | 30 | No school, | 1800 or | 400 |
| 1 | 30 | Built, | 2000 | — |
| 1 | 113 | Built, | 4200 | 930 |
| 1 | 96 | Do., | | |
| 1 | 94 | To be built, | 1800 | 250 |
| 2 | 90 | To be built, | | |
| 2 and a Remonst., | 121 | Built, | 1416 | 350 |
| 2 | 84 | 2 Built, | | |
| 2 | 76 | 2 Built, | | |
| 1 | 100 | No school, | 2500 | 350 |
| 1 | 171 | Built, | | |
| No Chalice, | No Library | Do., | | |
| 1 | 42 | No school, | 3000 | 450 |
| 1 | 8 | Do., | | |
| 2 and a censor, | 298 | 2 Built, | 3200 | 800 |
| 1 | 186 | — | | |
| 1 | 182 | Built, | | |
| 3 Chalices, Cib., & Remonst. | 150 | School, | 3500 | 700 |
| 1 | 50 | Built, | | |
| 1 | 30 | Building, | 1600 | 240 |
| 1 | 7 | — | | |
| 1 | 0 | — | 2000 | 300 |
| 2 | No. unknown | Built, | | |
| 1 | — | Do., | 3620 | 610 |
| 2 | 10 | Sacristy built, | | |
| 1 | 74 | No school, | | |
| 1 | 14 | Do., | | |
| 1 | — | Do., | | |
| 3 and Ciborium, | 350 | Built, | 1756 | 473 |
| 1 | — | No school-house, | 2623 | 342 |
| 1 | — | Do., | | |
| 1 | 36 | Building, | 3994 | 500 |
| 1 | 62 | Do., | | |
| 2 | 66 | Built lately, | | 272 |
| 2 | — | Do., | | |
| 3 Chalices, 1 Cib., 1 Remonst., | 140 | Schools, but not attached to chapels. | 3000 | 500 |
| 1 | — | | | |
| 1 | 68 | No school-house, | 2639 | 690 |
| 1 | 40 | Do., | | |
| 1 | 70 | Built lately, | | |
| 1 | 75 | Do., | 4800 | 500 |
| 1, and 1 Remonst., | 58 | — | | |
| 2, 1 Ciborium, etc., | 231 | 2 schools, built lately, | 3600 | 400 |
| 2 | 336 | 2 Do., Do., | | |

| No., and names of Chapels. | Monthly Communi- cants. | No. in Confraternities. | Chapels built or improved. | Suits of Vestments. |
|----------------------------|----------------------------|-------------------------|----------------------------|---------------------|
| Suncroft, | 100 | 10 | — | Seven, |
| Ballyfin, St. Fintan, | 300 | 30 | Built, | Two, 1 cope, etc. |
| Bagnalstown, | | 76 | Enlarged, | Three, |
| Newtown, | 400 | 90 | Improved, | Two, |
| Ballinkillen, | | 95 | Do., | Two, |
| Killeigh, St. Bridget, | | | Do., | Three, |
| Ballinagar, | 300 | 195 | Enlarged, | Three, |
| Raheen, | | | Do., | Three, |
| Graig, St. Bernard, | 450 | Nearly same, | Improved, | Ten, cope, etc., |
| Seraughvasteen, | | | Built, | Two, |
| Clane, | | | Improved, | |
| Rathcoffy, | | | Enlarged, | |
| Staplestown, | | | Do., | |
| Johnstown, | | | Built, | Two, |
| Garrisker, | 150 | | Enlarged, | Three, |
| Kilreny, | | | Improved, | — |
| Maryborough, | | | Built, | |
| Heath, | | | Improved, | |
| Carlow, B. V. M., | 500 | | Building. | 20 good, 7 bad, 2 |
| Title of Assumption, | | | | sets Dalmatics, |
| | | | | 2 copes, cen- |
| | | | | sor, cruets, 2 pr. |
| | | | | plated candle- |
| | | | | sticks, 4 small |
| | | | | do., 3 Missals, |
| | | | | 2 grand Ante- |
| | | | | pend., 1 Ben- |
| | | | | edn. Veil. |

| Chalices, &c. | No. of Vols. in Library. | School-houses, when built. | No. of Communi- cants. | No. of scho- lars. |
|--|--------------------------|----------------------------|---------------------------|-----------------------|
| 3 | 100 | School-house, | 1300 | 200 |
| 2 | 25 | Built lately, | 2000 | 200 |
| 1 | 120 | School-house, | 5000 { | 900 |
| 1 | 150 | No school-house, | | |
| 1 | 120 | 2 schools, | 4000 { | 500 |
| 2 | 90 | Built lately, | | |
| 2 | 90 | Do., | 4400 { | 600 |
| 2 | 95 | Do., | | |
| 2, & 1 Pyxis, | 77 | 2, built lately, | 2400 { | 360 |
| 1 | 60 | 2, do., | | |
| 2 | Small No. | Building, | 2600 ; | 916 |
| 2 | 40 | Built, | | |
| — | 43 | Do., | absent habitually, 450 | |
| 5 Chalices, Ciborium, Remonstrance. | 360 | Built for many years, | | |

THE VERY REV. DENIS KANE, D.D., V.G.,

Whilst this work was passing through the Press, Dr. Kane, whose interest in its compilation ~~was~~ manifested by the very effective aid he rendered in the collection of materials for it, has been summoned to his eternal reward. The melancholy intelligence was received with sincerest grief, especially by those to whom his friendship was one of the dearest treasures of their lives. There never was a truer, more faithful friend, never a man more single-minded and unselfish. He was a model of ecclesiastical virtue. Entirely devoted to the spiritual interests of his people, he lived within the sanctuary, and shrank from the demonstration of esteem and regard which the beauty and nobleness of his character could not fail to win. Everywhere he laboured he has left behind him monuments of his disinterestedness and zeal. In Baltinglass, of which he was Parish Priest for thirteen years, he has made the Parish Church a very attraction to the faithful. The Convent, which he built for the Sisters of the Presentation whom he introduced some ten years since, is in itself an abiding monument of his judgment and taste. This and every other work and improvement that he effected in the parish were carried out without making a single demand on his people. He could say with the Apostle, 'I seek not yours but you;' and we confidently believe that he never received a shilling that he had not already devoted to some purpose of charity or religion.

Dr. Kane's parents resided at Ardnahue, in the County of Carlow; he was born on the 3rd of March, 1822. Having received his primary education partly at the Monastery of Tullow, and partly at the Diocesan School, Carlow, he entered upon his ecclesiastical studies at Carlow College, where he was ordained sub-deacon on the 30th of May, 1845. He completed his theological course at Maynooth, where he had the advantage of reading, as a Dunboyne student, under the distinguished Dr. O'Hanlon. Dr. Kane received Deaconship at Maynooth, June 5th, 1846, and Priesthood, June 17th, 1848. He was a man of unquestionable talents and ability, and won the highest honours and distinctions at every stage of his College course. On the termination of his studies he was appointed, first, Dean of the Lay House, and subsequently, Professor of Natural Philosophy, in Carlow College. At this period his ability and fame as a preacher attracted the attention of the present Cardinal Newman, then Rector of the recently-established Catholic University in Dublin. At the request of Dr. Newman, Dr. Kane delivered a course of lectures in the Church of the Catholic University, which are declared by those who heard them, to have been conceived and delivered in a very high and effective style of Christian Oratory. At this time, too, his services were secured to conduct Retreats in various Colleges and Convents throughout the country; some will still remember the impressive and edifying Retreat which, while yet a young man, nearly 30 years ago, he gave to the clergy of his native Diocese. Failing health obliging him to relinquish his Professorial duties, he was

appointed to the Mission, first, in 1857, as Curate in Leighlin-Bridge, and then, on the 3rd of March, 1860, as Administrator at Tullow. He was promoted to the pastoral charge of Philipstown on the 4th of January, 1867, and, finally, was transferred to Baltinglass in June, 1871. He was appointed Vicar-General of the Diocese in succession to the late Dr. Healy of Monasterevan, in 1878. It is not for us to tell the ability, the tenderness, and the prudence with which the duties of his exalted and onerous office were discharged.

Dr. Kane had a most tender devotion to St. Philip Neri, after whom, indeed, his character seems to have been specially formed. On his appointment to Philipstown he wrote that he gloried to be under the shadow of St. Philip; and on his death-bed he prayed most fervently to "dear St. Philip," to whom he acknowledged he was so much indebted. No wonder that a warm and lasting friendship sprang up between him and that other still greater child and client of St. Philip, Cardinal Newman. The following touching letter was received from this great Oratorian in reply to one announcing the death of Dr. Kane:—

"The Oratory, Birmingham, July 20th, 1883.

"DEAR PROFESSOR MURPHY,—I am much pained to hear of Dr. Kane's death. It recalls to my mind the friendly and familiar intercourse I had with him so many years ago. At that time Cardinal Cullen sanctioned the prospect of the establishment of a house of the Oratory at Dublin, and Dr. Kane was one of those who showed special interest in the undertaking. And now I hear of his death, I have the most pleasant and affectionate recollections of him. God rest his soul, or rather, may he pray for us.

"Your faithful servant,

"JOHN H. CARD. NEWMAN."

"P.S.—I am much touched to be told of his people's intended altar to our great Saint,* in his parish church. May I offer £5 for that object?"

The priests who laboured with Dr. Kane and who knew his sterling worth, the people to whose welfare he devoted every thought of his mind and every moment of his life, will mourn long the saintly and unselfish man of God who went about doing good, inflamed indeed always with energy and zeal, but of whom, after his Divine Master, it may be written as truly as of any man who ever lived, 'That the bruised reed he would not break, and the smoking flax he would not extinguish. Dr. Kane died on Monday, the 2nd of July, 1883; his Month's Memory Office took place on Wednesday, the 1st of August, on which occasion the Very Rev. M. J. Murphy, V.P., and Professor of Theology, Carlow College, pronounced his Panegyric, from which the foregoing brief memoir has been in chief part extracted.

* It has been decided that the Memorial to Dr. Kane is to take the shape of an Altar dedicated to St. Philip Neri.

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| " " Rosenallis, and Coolbanagher, | " | " Clonsast and Rathangan, | " |
| ACCOUNT OF MASS HOUSES, POPISH PRIESTS, ETC., IN DIOCESE OF LEIGHLIN; SAME DATE :— | | " Brideschurch, Carogh and Downings, | " |
| Parishes of Agha, St. Kill and Kill McCahill, Graige, Powers-town, Dunleckny, Fennagh, Barragh, Aghade, Ballan, Ardristan, Gilbertstown, Lorum, Cloneygoose, St. Molin's, Kiltennell, Clonkeen, Clonenagh, Ballynakill, Ballyroane, Burrows, Strabo, Killeny, Kilcolmanbane, Disertenos, Killeal, Kilclonbrock, Stradbally, Fossey, Timmoge, Rathasbuck, | 268 | " Bodinstown, | " |
| Tullamoy, Corclone, Killeban, Ballyadams, Painstown, Carlow, Killeshin, Templepeter, Cloydah, Kellystown, Tullemegymah, Ballynecarrig, Ballycroge, Tullophelim, Rathvilly, Baltinglass and Ballynure, Hacketstown, Clonmore, Haroldstown, Kiltigan, Aghold, Grangeford, | 269 | " Ballymacwilliam, | " |
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| Castlebrack, Rosenallis, Kilmanman, | " | " Philipstown, | " |
| Rarymore, Lea, Geashill, | 270 | " Ballysax and Ballysonan, | " |
| | | " Kildangan, Lackagh, Duneany and Walters-town, | 274 |
| | | " Clane, Madham, Clonsham-boe and Killebegs, | " |
| | | " Ballynure, | " |
| | | " Coolbanagher and Ardea, | " |
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